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USA

إِن الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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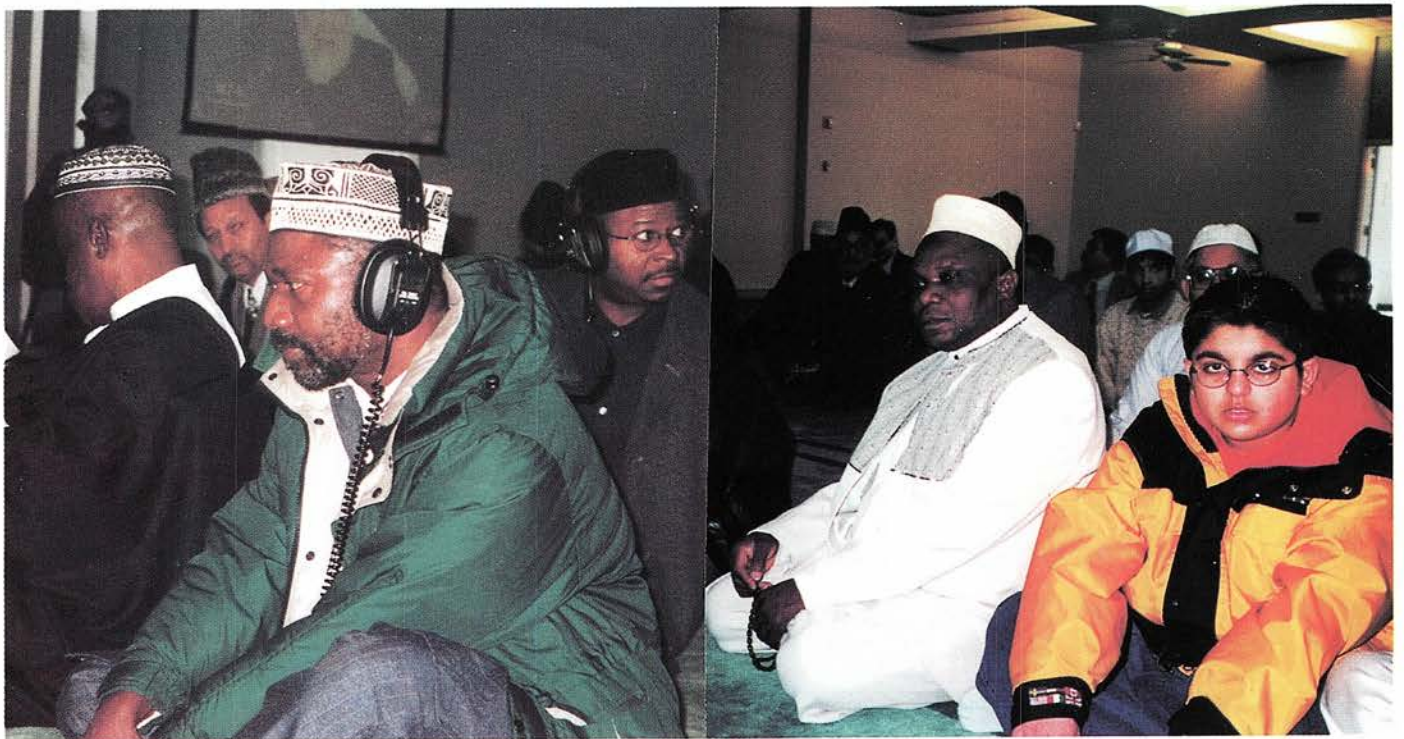
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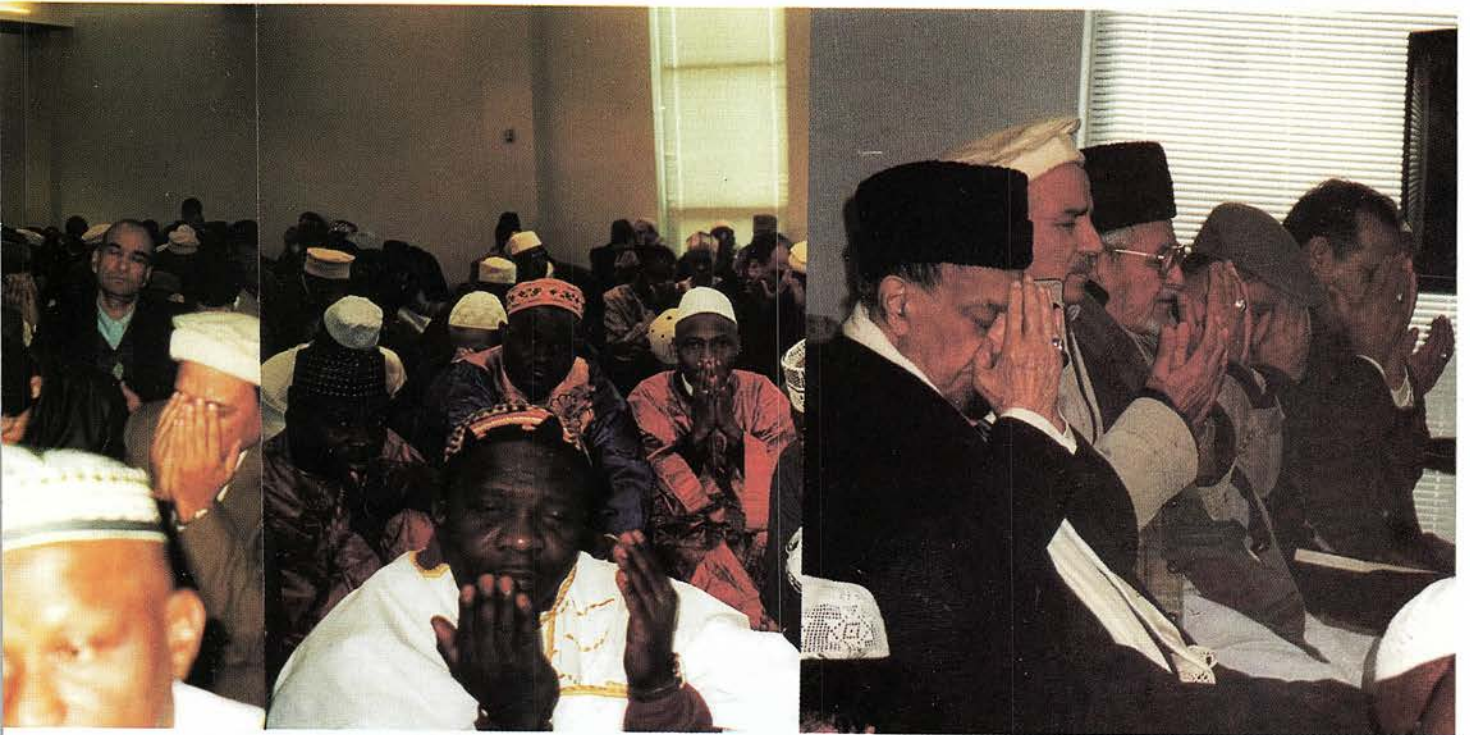
## EIDUL FITR CELEBRATION AT THE BAITUR RAHMAN MOSQUE



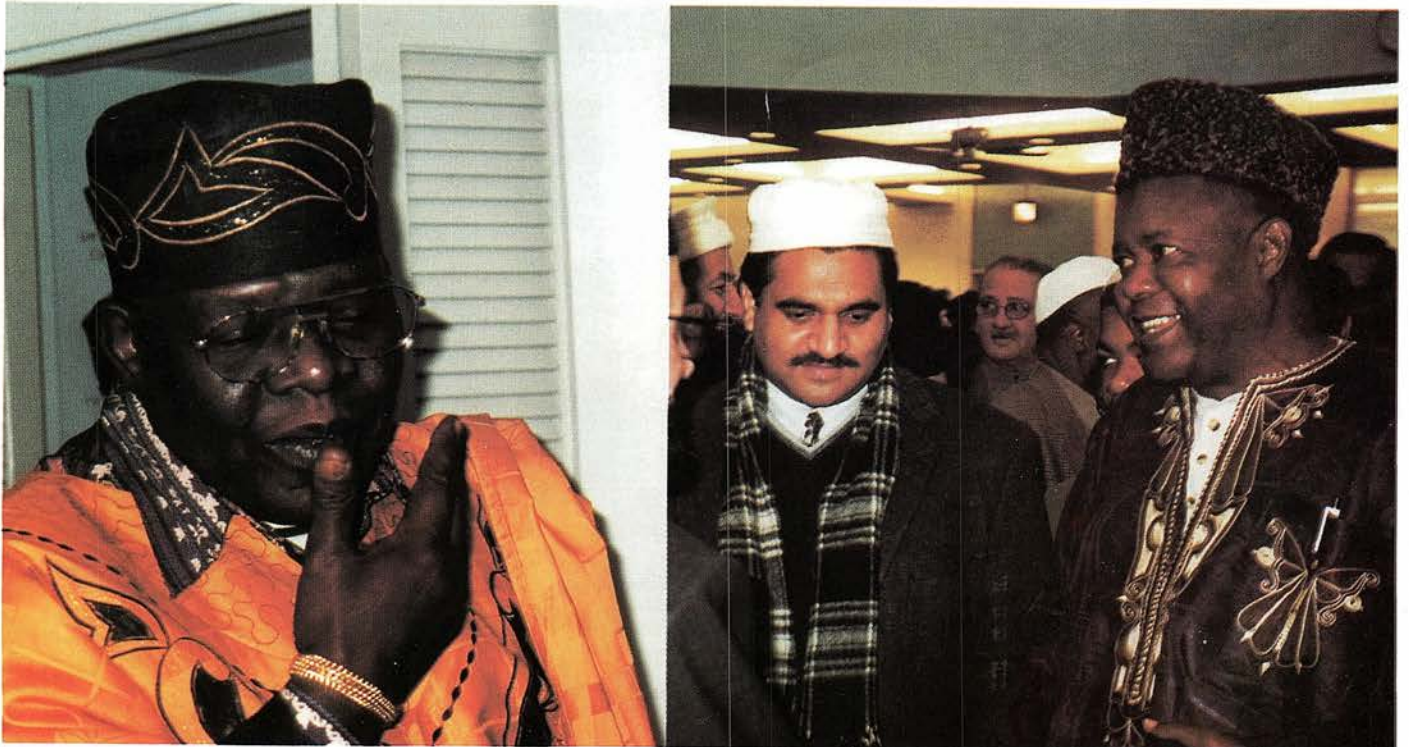
Sahibzada Mirza Waseem Ahmad leading silent prayers after Eid sermon



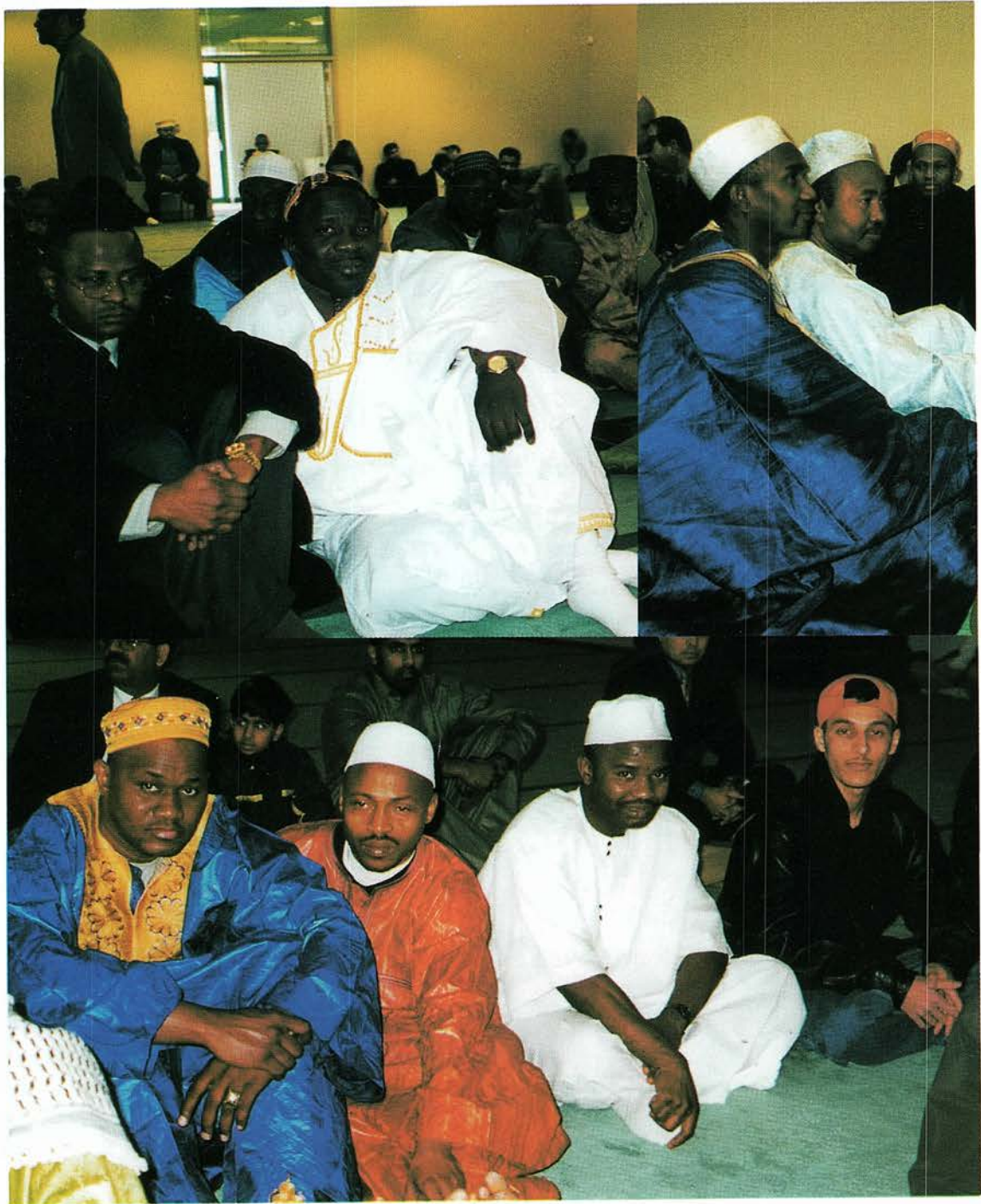
Listening to the Eid Sermon during Eidul Fitr celebrations



Silent prayers at the conclusion of Eid Sermon



Greeting each other after the Eid Prayers



Sections of the congregation at the Eid Prayers

## FROM THE HOLY QURAN

*In the name of Allah, the Gracious, the Merciful.*

*Verily, We have granted thee a clear victory,*

*That Allah may cover up for thee thy shortcomings, past and future, and that He may complete His favor upon thee, and may guide thee on a right path;*

*And that Allah may help thee with a mighty help.*

*He it is Who sent down tranquillity into the hearts of the believers—that they might add faith to their faith—and to Allah belong the hosts of the heavens and the earth, and Allah is All-Knowing, Wise—*

*That He may make the believing men and the believing women enter the Gardens beneath which streams flow, wherein they will abide, and that He may remove their evils from them—and that, in the sight of Allah, is the supreme triumph— (48:1-6)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۗ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ  
وَمَا تَأَخَّرَ وَيُثَبِّتَ لَكَ رِجْلَكَ وَيُدْخِلَكَ صِرَاطًا مُسْتَقِيمًا ۗ  
وَيُبْصِرْكَ اللَّهُ نَصْرًا عَظِيمًا ۗ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ  
الْمُؤْمِنِينَ لِيُزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَبِاللَّهِ جُنُودُ السَّمَوَاتِ  
وَالْأَرْضِ وَكَانَ اللَّهُ عَلَيْهِمْ حَافِيًا ۗ لِيُدْخِلَ خَلَالَ الْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ حُدُودَ الْجَنَّةِ مِنَ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قَوْلًا عَظِيمًا ۗ

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The Ahmadiyya Gazette and An-Noor  
Ahmadiyya Movement in Islam, Inc.  
15000 Good Hope Road,  
Silver Spring MD 20905  
Ph: (301) 879-0110 □ Fax: (301) 879-0115

AMEER SAHIBZADA M. M. AHMAD  
EDITOR SYED SHAMSHAD AHMAD NASIR  
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## SO SAID THE HOLY PROPHET (peace and blessings of Allah be upon him)

Abu Hurairah relates that he heard the Holy Prophet say: Allah is my witness, that I seek forgiveness of Allah and turn to Him more than seventy times a day (*Bokhari*).

\*\*\*\*\*

Aghirr ibn Yasar Muzanni relates that the Holy Prophet admonished: Turn to Allah, ye people, and seek forgiveness of Him. For myself, I turn to Allah a hundred times a day (*Muslim*).

\*\*\*\*\*

Anas ibn Malik, servant of the Holy Prophet, said: Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his camel in a barren desert and then find it suddenly (*Bokhari and Muslim*). The version in *Muslim* adds: Allah is more pleased with the repentance of a servant of His than would be one of you who were to lose his riding camel, which carries his food and drink, in a barren desert, and losing all hope of finding it he were to lie down in the shade of a tree, and then should suddenly find it standing near him and should seize its nose-string and in his excess of joy should blurt out: O Allah, Thou art my servant and I am Thy lord.

\*\*\*\*\*

Abu Musa Ash'ari relates that the Holy Prophet said: Allah will continue to hold out His hand at night so that he who has sinned during the day might repent, and to hold out His hand during the

day so that he who has sinned at night might repent, till the sun should rise from the west (*Muslim*).

\*\*\*\*\*

Abu Hurairah relates that the Holy Prophet said: Allah will turn with mercy to whoever repents before the sun rises from the west (*Muslim*).

\*\*\*\*\*

Abdullah bin Umar relates that the Holy Prophet said: Allah, the Lord of honor and glory, will accept the repentance of a servant of His till his death-rattle begins (*Tirmidhi*).

\*\*\*\*\*

Ibn Abbas and Anas ibn Malik relate that the Holy Prophet said: If a son of man had a valley full of gold he would desire two of them. Only the earth of the grave can fill his mouth. Allah turns with mercy to him who turns to Him in repentance (*Bokhari and Muslim*).

\*\*\*\*\*

Abu Hurairah relates that the Holy Prophet said: Allah, the Exalted, will be greatly pleased with two, one of who kills the other and both enter Paradise. The first one while fighting in the cause of Allah is slain by the second, and thereafter Allah turns in mercy to the second and he becomes a Muslim and in his turn becomes a martyr like the first (*Bokhari and Muslim*).

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## FROM THE WRITINGS OF THE PROMISED MESSIAH (peace be on him)

Islam never advocated compulsion. If the Holy Quran, the books of Hadith and historical records are carefully examined and as far as possible, studied and listened to attentively, one is bound to reach the positive conclusion that the allegation that

Islam permitted the use of sword for the spread of religion is shameless and utterly unfounded. This, in fact, is the view held by only those who have not studied the Holy Quran or the Traditions or other reliable sources of Islamic history without

prejudice. Not only this but some have even gone to the extent of fabricating lies and levying unfounded charges without inhibition. I know that the time is approaching fast when those who are hungry and thirsty for Truth will see through their deception. Can a religion be described as a religion of compulsion when its Holy Book, the Quran, has categorically prohibited the use of force for the spread of faith? So says the Holy Quran:

*'There is no compulsion in religion.'*

Can we accuse that great Prophet of using force against others, who, for thirteen years, day and night, exhorted all his Companions in Mecca not to return evil for evil but forbear and forgive? When however, the mischief of the enemy exceeded all limits and when all the various people around him made determined efforts to exterminate Islam, God's attribute that He always defends His beloved ones so demanded:

*'Let those who raised the sword perish by the sword.'*

Otherwise in no way has the Holy Quran

permitted compulsion in religion. If compulsion in any way had been employed in winning converts and the Companions of our Holy Prophet had been the fruit of compulsion, it would have been impossible for them to have demonstrated: at the time of trials, such steadfastness and sincerity as only true believers can display. The loyalty and faithfulness of the Companions of our Master, the Holy Prophet (peace be on him) is a fact so well known as need no comment from us. It is no secret that among them are examples of loyalty and steadfastness the parallel of which is difficult to find in the annals of other nations; this body of the faithful did not waver in their loyalty and steadfastness even under brandishing swords. On the contrary, in the company of their great and Holy Prophet, may peace and blessings of Allah be upon him, they displayed such steadfastness which no man can demonstrate unless his heart and his bosom are lit up with the light of faith. Hence compulsion had no role to play in Islam. (*Masih Hindustan Mein: Roohani Khaza'in*, Vol. 15, pp. 11-12)

## PRONOUNCEMENTS OF THE PROMISED MESSIAH

(peace be on him)

### PRAYING FOR THE DEAD

The Promised Messiah, peace be on him, was again asked as to which particular prayer (in Arabic language) should be offered. He said: 'All these are formalities. You should pray to God in your own language; the prayer should be for the deceased.'

### READING THE HOLY QURAN FOR THE DEAD

The Promised Messiah, peace be on him, was asked if the deceased was rewarded by God if people gave charity on his behalf and read the Holy Quran for him. The Promised Messiah said: the deceased is rewarded for the charity given on his behalf. So far as reading the Holy Quran on behalf

of the dead is concerned it has no support from the Holy Prophet. Instead of that, we should pray for the deceased. So far as giving charity on behalf of the deceased and praying for him is concerned, it has been the practice of one hundred and twenty-four thousand Prophets. But that charity is far better which a man gives with his own hands, because by doing so he actually proves that he is full of faith.

### MAULUDUN-NABI

The Promised Messiah, peace be on him, was asked his views about the celebration of *Mauludun-Nabi*. He said: So far as the remembrance of the Holy Prophet is concerned (*i.e.* to deliver speeches about his life) it is a very good thing. It increases

our love for him and it inspires us to follow him the more. It is for these reasons that some Remembrances are to be found in the Holy Quran. We read there: *Wazkur Filkitabi Ibrahima*. (You should remember Ibrahim in the Book). But if these Remembrances are mixed up with some innovations, they become *haraam* (unlawful). *Gar hifzi maratab na kuni zindigi*. (Persian). Translation: If you do not keep things in their places, you would be like a disbeliever.

You should remember that the main object of Islam is the establishment of the belief in the Unity of God. I have often observed that the conveners of the Maulud meetings mix them up with so many innovations which have spoiled a very good cause. To remember the Holy Prophet is a blessed thing. But to add irreligious acts to it is against the will of God. We have no right to introduce a new *Sharia*, but that is what the people are doing these days. Everybody is trying to mold the *Sharia* to suit his views; it is as if he is introducing a *Sharia* himself.

There, again, the people have gone to the extremes. There are those who say that Remembrance of the Holy Prophet is quite unlawful. This is very unwise on their part. To call the Remembrance of the Holy Prophet unlawful is a dangerous boldness. The fact is that true following of the Holy Prophet makes a man beloved of God and we are really inspired to follow him by Remembrance. Whomsoever the people love, they talk about him.

#### **FATIHA FOR A DEAD PERSON**

The Promised Messiah, peace be on him, was asked his views about reciting *Fatiha* by a gathering, a few days after the death of a person. The questioner also said that since the reciting of

*Fatiha* was done with a view to asking forgiveness for the dead person, perhaps there was no harm in it.

The Promised Messiah said: 'My own observation is that when people gather for *Fatiha* they only engage themselves in gossips and backbiting. There is another thing also, and that is: Did the Holy Prophet or his Companions or the great Imams do the same? None of them did it. Why then a door should be opened for innovations? I believe that there is no need for doing so (reciting *Fatiha* at a dead person); it is forbidden.'

#### **'QUL' FOR THE DEAD**

The Promised Messiah, peace be on him, was asked if the reward of the recitation of '*Qul*' on the third day after the death of a person is given to the deceased. The Promised Messiah said: 'The recitation of '*Qul*' has no support in the Islamic Law. Of course, if you pray for the deceased and ask forgiveness for him, it will benefit him. So far as the '*Qul*' is concerned, its reward goes to the pockets of the readers (*Alfas*). If they can be considered as the deceased ones then it could be said that the reward of '*Qul*' has been given to the dead persons.'

I wonder how these people have their hopes fixed on futile things. The religion of Islam was given to us by the Holy Prophet Mohammad, peace and blessings of God be upon him, and we do not find anything like the recitation of *Qul* in his own lifetime. Hundreds of the Companions of the Holy Prophet, peace and blessings of God be upon him, died in his own presence, but no recitation of '*Qul*' took place. This innovation, like many others, was started hundreds of years after the passing away of the Holy Prophet.

A HAPPY AND PROSPEROUS NEW YEAR, NEW CENTURY AND A NEW MILLENNIUM TO ALL OUR READERS. MAY AHMADIYYAT MARCH FORWARDS WITH EVER ACCELERATING SPEED IN THE YEARS AHEAD.



## NEW AGE IS FOR YOU, MARCH FORWARD!

A new year, a new century, and a new millennium have dawned. But the rotation of day and night has no significance in itself. It is the events that take place in a particular time, that make it important. What a blessed day it was when in the darkest of the dark age the Holy Prophet Muhammad (may peace and blessings of Allah be on him) was born and brought with him a light. His coming showed the way to the entire world how to get rid of the darkness of sinfulness. His each day was better than the previous one. Being his followers, therefore, we are admonished to take care of our time, to improve upon and to beautify each day better than the previous one. Our today will only become significant if we resolve to bring a change for the betterment in our lives under the guidance of the Holy Prophet (may peace and blessings of Allah be on him) in accordance with the Will of God. May Allah enable us, individually and collectively, that we enter the new century most sincerely, most truthfully.

The Ahmadiyya Movement was founded on March 23, 1889. On the completion of its century, Hazrat Amirul Momineen, Khalifatul Masih IV (may Allah strengthen his hands) told us about the significance of the new century and the great responsibilities that we had to shoulder. He also talked about the good things promised by God. It is appropriate that on the turn of a century, we should present to you some extracts from his address so that we may enter the new century with a new resolve to serve Islam. In his Friday Sermon of March 17, 1989, he said:

“I can discern that the environment is going to get changed in the next century. And God will show amazingly favorable signs. We have to perform great works and the time for their achievement is already determined. It is the new century, and many a new responsibilities will be given to us for which we have to prepare ourselves as much as possible. But the grand work which is ahead of us, and the terrible difficulties that are in the waiting, appear like

awesome mountains in front of us. We do not have the power to surmount them. It seems as if the mountains have raised their heads in arrogance against us, and they are looking down upon us with great disdain. As if they are challenging us saying, “Who are you, thinking to conquer our heights?” It is the same situation all around. From all directions, there are hurdles being installed in the way of Ahmadiyyat. And already the existing hurdles are being raised higher and higher. First it was that only individual persons used to make claims that they would finish Ahmadiyyat and they used to make plans accordingly, but then groups of people started doing it, then groups in various countries started it, and now the governments are grouping together and planning to arrest Ahmadiyyat’s growth and to demolish all the ways of its progress.

But our tall claims are not a mad man’s babbling. These are the words of intelligence supported by Divine revelation, and the entire history of the Prophets is an evidence. Thus we are being encouraged to move forward. No power on earth can harm you. It is your destiny to grow and move forward. Therefore, with complete trust in God, with prayers, keep on moving without any fear.

To uphold the dignity of Islam, come out of the century in all humility, and enter the new century in all humbleness to establish the glory of Islam. With meekness, humility and prayers, you enter the new century. Yes, you should also sing the songs of jubilation, but with full conviction that we have God at our backing. We do not have any power on our own. Unless we receive His succor, we cannot move even a finger on our own. Without His help, we cannot take a single step, we cannot even breathe. This is possible only with His willingness to help us. If you move forward adopting this humble attitude, then God-willing, the Destiny will show you such scenes in which the humble and

meek shall reach amazing heights in this world.

Therefore, remember that God Himself will annihilate the enemies of the Holy Prophet (s.a.w.). You cannot destroy them. As for your achieving greatness, it is in the hand of God to bestow dignity upon the humble, and He bestows it only upon the meek of heart."

Since the inception of the Ahmadiyyat's new century in March 1989, each year and each day of every year have proven a bright sign of the truth of Ahmadiyyat. The Jamaat gained much strength and grew in stature despite all the efforts of its enemies to crush it. Especially the last few years of the 20<sup>th</sup> century proved to be extremely significant in making astounding progress in stature and piety. Through MTA, International Bai'ats, financial sacrifices, establishment of Salat, and in a variety of fields in human services, the amazing advancements of the Jamaat are irrefutable facts. Considering the great heights the Jamaat gained in the last year of the 20<sup>th</sup> century – having more than 40 million new converts in one year – who can predict what joyful things are in the waiting for us in the new century.

At the UK Jalsa Salana in 2000, Hazrat Khalifatul Masih IV (a.d.b.n.a.) made a comparison of the years of the first century of Ahmadiyyat with the years of its second century and showed us the amazing similarities. He read out a writing of Hazrat Masih Maud (*alaihis salaam*) and observed that the three years from 2000 to 2002 shall be of extraordinary importance. Huzoor had remarked:

"There are still two more years to go. Let's see

what happens in the future. And how much the Molvis boil and burn in the fires over their hearts. With the Grace of God, no power on earth can now stop the world-wide progress of Ahmadiyyat. It is impossible for them to stop it. Let them try their level best yet for them certainly there is nothing but frustration and failure. And Ahmadiyyat shall continue to grow day by day."

So the new century has many a revolution in its lap. Let us therefore remember all the blessings bestowed upon us in the last century. Let us be grateful to God for all that was given to us. Let us pray for the fulfillment of all His promises for a bright and luminous future. Keeping all that in our hearts, let us enter the new century. Huzoor made very special prayers in his Friday *Khutba* on March 17, 1989, for the new century to become the century of Islam's victory. Let us hope that we enter the new century as destined to be the century for Islam's victory and glory.

Huzoor said:

"May that we should enter the new century with great dignity – dignity in humility, with great trust in God – a glorious trust, with noble prayers that our steps may advance on the path of our Muhammad Mustafa (s.a.w.), and not a single step may go astray from the path of the Holy Prophet Muhammad (s.a.w.). May God enable us to do so!"

*Ameen.*

## PLEASE NOTE

Jama'at officers are requested to send brief reports of their meetings and activities through their presidents for publication in the Gazette.

Officers of the auxiliaries are also requested to send brief reports of their activities and meetings for publication in the Gazette. These reports should be sent through the Heads of the Respective Auxiliaries.

We need literary contributions for the Gazette. Please contact us if you can write, translate or report.

Editor, The Ahmadiyya Gazette

## NEW YEAR FOR TAHRIK-I-JADID ANNOUNCED

### Last Year 17 new countries joined the Tahrik-i-Jadid Scheme

### The total number of participants exceeds three hundred thousands

(Summary of Friday Sermon of Hazrat Khalifatul Masih IV delivered on December 8, 2000 at the Fazl Mosque, London. Translated from *Al Fazl International*, )

After an interval of many weeks, due to illness, Huzoor came to the London Mosque to deliver his Friday Sermon on December 8, 2000. After the customary *Tasha'hud*, *Ta'awuz* and *Sura Fateha*, Huzoor recited verse 93 of Chapter 3 (*Aal-i-Imran*), gave its translation and then presented a Hadith which narrates that the Holy Prophet (s.a.w.) said that whatever you spend for the pleasure of Allah, you will certainly get a reward for it. Then he read a writing of the Promised Messiah (a.s.) where he said that when a person spends money for a religious cause, he will have an increase in his income.

After these, Hazrat Khalifatul Masih IV announced the new year for *Tahrik Jadid*. He said that 110 countries participated in this scheme including 17 new countries this last year. The total of the contributions in this scheme last year was One million nine hundred seventy four thousands six hundred pounds sterling. (Close to Four million dollars). This was an increase of two hundred thousand pounds sterling (nearly \$300,000.00) over the previous year. More than three hundred ten thousand persons participated in the scheme.

In spite of unfavorable conditions, Pakistan made substantial progress. Lahore topped the list in Pakistan, followed by Karachi and then Rabwah.

USA Jamaat topped the last in the amount collected, followed by Germany.

Huzoor said he came himself for the Sermon on that day because the Jamaat was very anxious and he himself was very anxious to address the Jamaat himself and give some advice personally. The very

first advice is not to overlook even the minutest saying of the Holy Prophet (s.a.w.) thinking that it may apply to times past. As an example, he mentioned his problem with his teeth which his doctor told him was because of chewing bones. On this he remembered the advice of the Holy Prophet (s.a.w.) not to chew bones, leave them for the dogs. Huzoor said he used to think it applies to times past. In developed countries, dogs get better food than some of the poor.

Huzoor then mentioned some details of his illness and talked about his doctor who was very expert in his field and did not need advice from other doctors who keep sending in their advice. Other people also keep sending their advice and Huzoor thanked them for their concern but asked them not to send their advice.

Huzoor said his doctor suggests that he should not burden himself. He did not know how many burdens he had weathered. For a person who has been very active all his life, inactivity is hard on him. Huzoor had been busy with the Urdu class, Homeopathy classes, Quran translation classes, *Darsul Quran* and working with many other teams of research. Huzoor mentioned that Dr. Imtiaz in the USA was translating his book on Homeopathy into English. He asked all to pray for those doing different services.

Huzoor said that because of his illness, he will not lead the prayers, but following a practice of the Promised Messiah (a.s.) he asked Maulana Ataul Mujeeb Rashid to lead the prayers while he stood on his right in the Mehrab.

## FRIDAY SERMON JUNE 9, 2000 IN KRENBAUGH GERMANY ON THE COMMENCEMENT OF THE KHUDAMUL AHMADIYYA IJTEMAH (KAI)

(An English rendering of the Urdu Sermon is being submitted on the sole responsibility of the Editor of The Ahmadiyya Gazette)

Sayyadna, Hazrat Khalifatul Massiah IV, may Allah strengthen him with his help, recited verse 111 of Sura Bani Israel

“Say, call upon Allah or call upon Al-Rahman, by which ever name you call on Him, His are the most beautiful names. And utter not thy prayer aloud nor utter it too low, but seek a way between.”

I (Huzoor) am continuing with the topic of the Holy Prophet’s prayers (peace be on him) in the series of Friday sermons that I have started. Discussion of these prayers is limitless as their inherent qualities can be taught to the end of time. The Holy Prophet (peace be on him) prayed for him and his *Ummah* (followers) incessantly from dawn to dusk until the day of judgement.

Today KAI is starting. *Khudam* (men) who are listening should pay attention as I am going to elaborate on the importance of prayer. Not only did the Holy Prophet (peace be on him) teach us how to pray, but also he left behind a treasure of prayers addressing all aspects of life. I hope *khudam* will never under estimate the importance of *namaz*. I hope they will register the significance of practicing *namaz* in their lives.

### **Adhan Prayers**

A *hadith* taken from Chapter Adhan of *Bukhari* by Hazrat Jaber bin Abdullah (*razi Allahu Taala anho* (r.a.)) narrates the following. The Holy Prophet (peace be on him) said this prayer should be said at the end of *adhan*.

اللَّهُمَّ رَبِّ طُورِ سَعْدٍ وَالْمَدِينَةِ وَالْمَقَامِ الْمَكْرَمِ  
وَالْمَسْجِدِ الْحَرَامِ وَالْمَشْرِقِ الْمَغْرِبِ وَالْأَرْضِ  
وَالسَّمَاءِ وَالْجِبَالِ وَالنَّجْمِ وَالرَّجَّةِ الْكُرْبَى  
وَالْأَنْبِيَاءِ وَالرُّسُلِ وَالْأَنْبِيَاءِ وَالرُّسُلِ  
وَالْأَنْبِيَاءِ وَالرُّسُلِ وَالْأَنْبِيَاءِ وَالرُّسُلِ  
لَا تُخَلِّفْ الْمَيْحَاذَ -

*O Allah! The lord of this Perfect Call and of the Congregational Prayer to be offered! Bestow on Muhammad the means, the superiority and the high dignity and elevate him to the most exalted rank that You have promised him; surely, You do not break Your promise.*

If this prayer is said after *adhan*, then the Holy Prophet (peace be on him) will intercede on behalf of the *namazee* on the day of judgement. I (Huzoor) am conveying to you all the exact Arabic words which can be memorized with the least amount of difficulty.

Hazrat Saad Bin Abi Waqas (r.a.) reports the following about a *hadith* from Chapter Salat of *Muslim*: “Say the following prayer during *adhan* “I witness that no one is worthy of worship but Allah. He is one, without associates and the Holy Prophet (peace be on him) is his messenger and servant. I am pleased with Allah as my Sustainer, with Muhammad (peace be on him) as my prophet and with Islam as my religion.” Hazrat Saad (r.a.) continued that “One who says this prayer during *adhan* will be effaced of all sins by Allah at that moment.”

I (Huzoor) believe that when Hazrat Saad (r.a.) said, “will be effaced of all sins” he is referring to all sins committed by an individual up to that moment. Sincere recital of this prayer transforms an individual and Allah cleans his slate so that he may start afresh. Every *adhan* may provide an opportunity for forgiveness. Consider, the human inclination towards evil is balanced by every *adhan*, literally the call to Allah, where His mercy descends again and again. In addition, Muslims are provided yet another occasion to purify their hearts during the midnight prayer.

Hazrat Ume Salma (r.a.) reports the following in Chapter Salat of *Sunnan Abi Daud*. The Holy Prophet (peace be on him) said: "I am ordained to say at *Maghrib adhan* 'Oh Allah you are causing night to start and day to come to an end. I pray on behalf of the *mu-azzin* and the others reciting the *adhan* that you forgive me (and the others).' Therefore, whoever listens to the *Maghrib adhan* should be reminded to say 'Allah have mercy on us and forgive us.'

Hazrat Abu Hurairah (r.a.) reports the following in Chapter Salat of *Tirmizi*. The Holy Prophet (peace be on him) said: "The Imam is *zaaman* (responsible) and *muuzin* is entrusted. Oh Allah guide the Imam and forgive the *mu-azzin*." The Imam is responsible for the people behind him and his prayers include their prayers. May Allah help him to fulfill his responsibilities towards his followers because he carries the burden of those behind him, and enable him to discharge his duties. The *mu-azzin* is entrusted to convey a message to others. May Allah forgive the *mu-azzin* in so much as He may discharge His responsibility with honesty. May Allah forgive them all with His grace.

*Musnid Ahmad Bin Humble* Volume III gives the following quote by Abu Saeed Khudri (r.a.). The Holy Prophet (peace be on him) instructed Muslims to recite this when leaving the house for *namaz*: "Oh Allah I ask forgiveness from Thee for myself and on behalf of those who follow me. Specifically, I ask forgiveness on behalf of my family and children, and those who become *namazee* by watching others saying *namaaze*. I am not leaving my home to create disorder, to be proud and haughty or to be praised by others. Allah, you know my heart is devoid of these feelings. I do not desire others to see me and say, 'Oh what a wonderful *namazee* he is'. Allah, You know that I am not above these feelings but You have the power to cleanse my heart. I am fearful of Your displeasure and I am leaving to seek Your pleasure. I beseech Thee to save me from the punishment of the fire and forgive my sins. Only You can forgive my sins." I (Huzoor) would like to add that the

above *hadith* is *murfoo*. That is to say, the authenticity of the *hadith* is confirmed and the chain of its reporters ends at the Holy Prophet (peace be on him).

### *Wudhu Prayers*

Hazrat Umar Bin Khattab, may Allah be pleased with him, reports the following. The Holy Prophet (peace be on him) recommended his followers to say the following prayer when performing *wudhu* (ablution): "I bear witness that there is none worthy of worship but Allah. He is one without equal. And I bear witness that the Holy Prophet (peace be on him) is His messenger and servant. Allah, guide me to be among those who turn to You and who purify themselves". Hazrat Umar (r.a.) further explained that whomever does *wudhu* thoroughly and says this prayer will open the eight doors of heaven and can exercise his choice to enter through any of those doors".

I (Huzoor) am obliged to say the reference to the eight doors of heaven is a questionable point that requires further explanation in relation to *wudhu*. When we first wash our hands this is door number one; second we rinse our mouth; third we rinse our nostrils, fourth we wash our face thoroughly; fifth we wash our arms including our elbows; sixth we do *mussah* of our head; seventh we do *mussah* of our neck; and eighth and last we wash our feet including our ankles. Each of these actions is like opening a door. And each of these actions, when done with a sincere heart, leads to both spiritual and physical purity.

With regards to the Holy Prophet's (peace be on him) statement concerning the choice of which doors to enter, I (Huzoor) can offer this explanation. Depending on the specific interest and inclination of an individual, different parts of *wudhu* are emphasized. Accordingly, access to different doors may be gained. These statements are vague and the true meaning of "through a door or any door" can be debated. But, I must emphasize that these doors do not exist in heaven. People do not walk through one door or another. This a parable

to explain a spiritual concept to us here on earth.

Keep in mind the Holy Prophet (peace be on him) explained these concepts in continuity to keep our attention focused and our interests alive. Obviously there are no doors and hence no questions of opening them. We struggle to create our heavenly light in this world. The Holy Prophet (peace be on him) is simply telling us about the nature of heaven and how we can remember Allah by focusing on different kinds of virtue.

### Prayers for Entering and Exiting the Mosque

Hazrat Fatima Tuz Zahra, may Allah be pleased with her, reports that the Holy Prophet (peace be on him) said this prayer upon entering the mosque: "In the name of Allah, all blessings and peace be upon the messenger of Allah. Oh Allah forgive my sins and keep the doors of Your mercy open for me". When exiting the mosque, the Holy Prophet (peace be on him) would say: "In the name of Allah, all blessings and peace be upon the messenger of Allah. Oh Allah forgive my sins and keep the doors of your blessings open for me".

Upon entering the mosque we pray for mercy and upon exiting we ask for blessings. Consider, when we come to the mosque for prayer we ask for spiritual blessings while we are in the mosque. When we leave the mosque to reenter the world we ask for material blessings while we are at work and home. Seen from this light, the Holy Prophet (peace be on him) has given us an appropriate and poignant prayer for entering and exiting the mosque. The Holy Prophet's (peace be on him) prayers are full of depth and meaning; to understand them we need wisdom and hindsight.

### Prayers Said During *Namaz*

*Sunan Nasie* quotes that Hazrat Abu Hurraira, may Allah be pleased with him, noticed that the Holy Prophet (peace be on him) was quiet in the start of his *salat*. He asked: "O prophet of Allah (my parent's life be dedicated for you: (an expression of love) what do you say silently between *takbir* and loud recitation of *Sura Al-*

*Fataha*? The Holy Prophet (peace be on him) replied that he recites the prayer, "O Allah, make the distance between me and my errors like the distance between east and west. Oh Allah, cleanse me of sin like a white cloth cleansed from dirt. Oh Allah, wash my sins with water, ice and hail."

*Sunan Tirmazi* quotes Hazrat Ibne Masood (Allah be pleased with him) said the following. The Holy Prophet (peace be on him) stated: "When you bow down for *ruku*, say three times *Subhana Rabbiyal Azeem* (Allah is the greatest) in order to complete *ruku*. Similarly, when you do *sajda* (prostration) say three times *Subhana Rabbiyal A'Ala* (Allah is the highest) in order to complete your prostration". This is the very least you can say in *ruku* and *sajda*. However, I (Huzoor) enjoin you to additionally recite the Holy Prophet's (peace be on him) prayer after *ruku* and *sajda*. Additionally after reciting *Subhana Rabbiyal Azeem* in *ruku* upon rising to a standing position say *Sami' Allahu Liman Hamidah* (Allah hears whoever praises him). Focusing on these words during *salat* will grant the *namazee* access to their multiple meanings. In this way greater comprehension and enjoyment of *namaz* will be revealed to you.

I (Huzoor) remember an incident in Qadian when Maulvi Sarwar Shah Sahib would prolong his *sajda* so much that when someone asked him "Maulvi Sahib, how many times do you say '*Subhana Rabbiyal A'Ala* - Allah is the greatest' in *sajda*?" Maulvi Sahib replied "Only three times". In amazement, the questioner exclaimed: "Maulvi Sahib only three times?" Maulvi Sahib explained: "When I say 'Allah is the greatest' I dive into the meanings of these words and repeating and recapitulating those meanings. In the process of revisiting these meanings a second and third time, I find new meanings of the same word. However, the fact remains I say 'Allah is the greatest' only three times.

Hazrat Huzafa Bin Yaman, may Allah be pleased with him, reports in *Tirmazi*, that the Holy Prophet (peace be on him) recited: 'Allah is the greatest' in *ruku* and 'Allah is the highest' in *sajda*.

The same reporter mentioned that it was the Holy Prophet's (peace be on him) habit to pause at every verse that discussed Allah's mercy and seek Allah's blessing and at every verse that discussed his punishment, he would ask Allah's protection.

*Sunan Nasaee*, Chapter Alatique contains a reference from Hazrat Rafah Bin Rafey about a time when the Holy Prophet (s.a.w.) was leading us in prayer. ('Allah be pleased with him' is not added after Hazrat Rafah's name intentionally. This is because he was saying prayer behind the Holy Prophet (s.a.w.) and is, therefore, his companion in this story). As the Holy Prophet (s.a.w.) was standing up from *ruku* he said *Sami' Alaho Liman Himidah* (Allah hears him whoever praises him). One of the *muqtadeen* (people who were saying prayer behind him) said: *Rabbana Wa Lakal Hamd Hamdan Kaseeran Tayyubun Mubarakhan Feehai* (Our Lord, yours is the praise that is abundant, pure and full of Blessings). After finishing *Salat*, the Holy Prophet (s.a.w.) inquired: "Who said that prayer? I heard it." A man stood up and said, "Oh Prophet of Allah, it was me". The Holy Prophet (s.a.w.) told him that he saw more than 30 angels competing to write down those words first. I (Huzoor) do not interpret the Holy Prophet's words to mean angels were literally running to write down those words. Rather, it means we should commit these words to memory and say them often. By doing so we will accumulate blessings from Allah.

Chapter *Salat* of *Muslim* contains a section '*Ma Yaqoolo Fir Ruku* (What is said in *ruku*) quoting Hazrat Mutrif Bin Abdullah Binil Shakbar (r.a.). In the section Hazrat Aiysha (r.a.) told him that the Holy Prophet (s.a.w.) also repeated the words *Sabu* (innocent) *Quddoos* (holy) and *Rabbul Maliika Warooh* (lord of the angels and souls) in *ruku* and *sajda*. These prayers were said in addition to the confirmed prayers *Rabbiyal A'Ala* and *Rabbiyal Azeem*, not to their exclusion. The Holy Prophet (s.a.w.) glorified Allah in many different words. Hazrat Aiysha (r.a.), was relating about the Holy Prophet's (s.a.w.) midnight prayer. This was typically a time when the Holy Prophet (s.a.w.) was

seeking Allah's mercy and would call upon Him with various attributes to invoke His Blessings.

Chapter *Salat* of *Muslim* give a quote from Hazrat Aiysha (r.a.). One night she woke up and found the Holy Prophet (peace be on him) missing from his bed. In a moment of panic she assumed he had left her for another wife. After searching for him in vain she finally returned to her room where she saw that he had been in *sajda* the entire time saying repeatedly *Sub Hanaka Wabe Hamdeka La elaha illa Unta* ("Oh Allah, You are the holiest with all your praise. There is no one worthy of worship except you"). After listening to him she asked, "O Allah, sacrifice the life of my parents for the Holy Prophet (peace be on him). My state of mind was so far away from what you were actually doing".

According to Chapter *Tafsir* from *Bukhari*, Hazrat Aiysha, may Allah be pleased with her, reported that the Holy Prophet (peace be on him) said the following prayer from the Holy Quran frequently in *ruku* and *sajda*:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

*O Allah you are Holy with Your Praise. I seek Your forgiveness and I turn to You.*

In my (Huzoor) eyes, this prayer of the Holy Prophet (s.a.w.) is, in fact, related to *Sura Al Nasr* from the Quran. After the revelation of *Sura Al-Nasr*, the Holy Prophet (peace be on him) repeated this prayer without fail in every *salat*. The above *Hadith* is also mentioned in *Sahie Muslim*, with a small variation. Hazrat Aiysha (r.a.) begged to know from the Holy Prophet (peace be on him); "O Prophet of Allah, what are these words which you keep repeating"? The Holy Prophet (peace be on him) replied: "The revelation of *Sura Al-Nasr* is a sign for me and for my *umma*. After the revelation of this *Sura* I had many visions of how a multitude of people and nations will enter Islam". Hazrat Aiysha (r.a.) is also quoted in *Sahie Muslim* as saying that the Holy Prophet (s.a.w.) repeated this prayer more frequently before his death. It is my (Huzoor) understanding that although the Holy

Prophet (peace be on him) constantly said this prayer, it was not limited to his *salat*.

Hazrat Abu Harara (r.a.) reports in Muslim that the Holy Prophet (peace be on him) said the following prayer in his *sajda*: "Oh Allah, forgive all my sins whether small or big, past or future and known or unknown". This is one of many prayers the Holy Prophet (peace be on him) said in *sajda* while supplicating to Allah. There were times when the Holy Prophet's (peace be on him) single *sajda* was longer than any of our individual midnight prayers. There were other times when his standing position was so much longer than his *sajda* it would cause his feet to swell. So engrossed was the Holy Prophet (peace be on him) in his supplication that he did not notice his swollen feet.

In *Sunan Ibna Maaja*, Hazrat Ibne Abbas (r.a.) narrates that the Holy Prophet (peace be on him) said the following prayer between *sajdain*: "O my Sustainer, forgive me, have mercy on me, reform me, provide for me and raise my ranks."

Hazrat Ali Bin Abi Talib (r.a.) told a long *Hadith* about prayers in all three *salat* positions, namely standing, sitting and prostrating. Traditionally, the systematic method of saying *salat*, according to Hazrat Ali (Allah be pleased with him) begins with *niyyat*. Generally, all of the *Namaz* books write *niyyat* with *Innee Wajahato* in reference to Quranic verse. However, I (Huzoor) have noticed that this *Hadith* from the Holy Prophet (peace be on him) starts with the word *Wajahato*. So far as *niyat* is concerned, this should be corrected in all *salat* books with the following version:

إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ  
كَنِيْفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ -

*I turn my face with full attention to the being Who created the heavens and the earth, and I am not one of those who associate partners with Allah.*

It has also been confirmed that the Holy Prophet (peace be on him) said: "surely my *salat*, my

sacrifice, my life and my death all belong to Allah. He is Lord of all the worlds and no one is equal to him. I am ordained to be among those who are obedient to him."

The Holy Prophet (peace be on him) made a long pause after *takbir* and said many prayers. While everyone does not have the stamina to do likewise, it was the Holy Prophet's (peace be on him) desire to make a long pause and supplicate. Hazrat Ali (r.a.) reported the following prayer of the Holy Prophet (peace be on him): "O Allah You are the King, beside You no one is worthy of worship. You are my Sustainer and I am your servant. I did wrong against my soul and admit all my sins. I implore Thee to forgive all my sins, no one besides You can do so, guide me to good morals and lead me to good manners only You can do so. Keep me away from bad morals, as it is in Your powers. I submit to You and all sad and virtuous things are in Your hands. Evil whispers are not from You. In fact evil whispers are human attribute that are a result of being away from Your guidance. They are not Your creation. Shadows are not created by the sun but by something that blocks the sunlight. Similarly darkness of the soul is caused by selfish desires that blocks the soul."

Here, I (Huzoor) believe that the Holy Prophet (peace be on him) is explaining a subtle point when he says that 'evil suggestions are not from You but I am from You and inclined towards You. You are the exalted one and the source of all blessings. I seek Your forgiveness and bow down before You'. The Holy Prophet (peace be on him) prayed in his *ruku*, "O Allah I do *ruku* for You. I believe in You. I hand over myself to You. My ears and eyes, my head and bones and my nerves are all fearful of You." At the end of *ruku* the Holy Prophet (peace be on him) used to pray, "O Allah, O my Lord Your glory constitutes the earth, the heaven and the void between them. Whatever you have created or plan to create in the future will glorify you". When the Holy Prophet (peace be on him) did *sajda* he prayed, "O Allah I prostrate before Thee. I believe Thee and I hand over myself to Thee. My face is in



prostration before Thee. You have created it and fashioned it in a proper form, with ears, and eyes. Allah is the exalted one the best Creator of all the creators.

Between *Attashahud* and *salam* the Holy Prophet (peace be on him) used to pray: "O Allah, overlook my mistakes which I have committed or might commit in the future."

I (Huzoor) must digress here to point out the Holy Prophet's (peace be on him) extreme humility in seeking Allah's protection from future errors. Given that we, all of us, are so low in comparison to him, we must keep in mind to seek forgiveness for both past and future mistakes, knowingly and unknowingly. Returning to the Holy Prophet's (peace be on him) prayer between *Attashahud* and *salam*, "Allah You know my errors better than I know them. You are first and last and there is no one worthy of worship beside You. The above *Hadith* is taken from Chapter Salat of *Sahie Muslim* under the sub title *Salatul Lail wa Qiyama*.

Hittan Bin Abdullah (r.a.) narrates that the Holy Prophet (peace be on him) said the following prayer in the sitting position of *namaz*:

الْحَيَاتُ لِلَّهِ وَالصَّلَاةُ الطَّيِّبَاتُ . . . .

"Usually we say the Arabic words: "*Was-salawato wattayyibato*." However, the *Hadith* that I (Huzoor) have in front of me says that there is no *WAO* (in *wattayyibato*) between them and are both adjectives and they replace one another. Next, the Arabic word "*Attahiyato*" meaning all homage is to Allah. All of the exalted words spoken in *salat* constitute *salat* as an act of glorification. "O prophet of Allah, Allah's mercy and blessings be bestowed upon you. His peace may descend upon us and upon all his righteous people. I bear witness that beside Allah there is none worthy of worship. He is one without any partner and I bear witness that Mohammed (peace be on him) is His messenger and servant. (*Sunan Nasaee*, Chapter Alatiq)

Chapter Zikr (meaning remembrance) from

*Muslim*: Hazrat Abu Bakar (r.a.) quotes that on one occasion he asked the Holy Prophet (peace be on him) to teach him a prayer. The Holy Prophet (peace be on him) said, you should pray in these words, "O Allah I wronged against my soul, no one beside You can forgive. Forgive me with Your grace and have mercy on me. Surely You are the most forgiving and merciful". The translation of this prayer is given so that all of you in the audience today, can learn it in your respective language.

Hazrat Abdul Rahman Bin Abu Laila (r.a.) reports in Chapter Al-Anbia of *Bukhari* that he met Hazrat Kaab Bin Ijrah and wished to leave him a gift. I (Huzoor) must interject here again to explain that 'Allah pleased with him' is not written next to Hazrat Kaab Bin Ijrah's name, even though he is a companion of the Holy Prophet (peace be on him). As he heard this prayer from him. Returning to the prayer, Hazrat Abdul Rahman Bin Laila (r.a.) replied: "I eagerly accept that gift". Hazrat Kaab (r.a.) said that I asked the Holy Prophet (peace be on him): "O prophet of Allah, teach us how we can say *darood* in *namaz* for you and your family. Allah has already taught us how to greet you in the Quran". The Holy Prophet (peace be on him) answered say *Sallai Ala Muhummadin Wa Aa Alao Muhummadin* (O Allah, descend *darood* to the Holy Prophet (peace be on him) and his family". This is the prayer that we say after '*Attahiyat*'.

*Bukhari* contains a quote from Hazrat Omar Ibne Zurqu (r.a.) who was told another prayer by Hazrat Abu Hameed Asadi, again note the omission of 'Allah be pleased with him'. Hazrat Abu Hameed Asadi asked the Holy Prophet (peace be on him) how should we ask Allah's Blessings for you? The Holy Prophet (peace be on him) said: "you may ask Allah's Blessing for me as follows: "Oh Allah, bless *darood* Mohammed (peace be on him), his wives and his progeny as you did for Abraham and his progeny. O Allah, bless the Holy Prophet (peace be on him) and his wives and his progeny. (*Sahie Bukhari*, Chapter Al Anbia)

**Prayers after Salat**

Hazrat Maaz Bin Jabal (r.a.) is cited in *Sunan Abi Daud* as saying that the Holy Prophet (peace be on him) held Hazrat Maaz's hand and swore by Allah's name that he (prophet of Allah) loves him. Hazrat Maaz (r.a.) was a very fortunate companion as the Holy Prophet (peace be on him) confirmed that he loved him twice. The Holy Prophet (peace be on him) advised Hazrat Maaz (r.a.) to never fail in saying the following prayer after *salat*: (*Sunan Abi Daud*, Chapter *Salat*). I (Huzoor) advise that these words should be memorized and spoken after *salat* as a succinct Arabic prayer which is as follows:

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَتَشْكُرِكَ وَحُشْنِ  
عِبَادَتِكَ

*"O Allah, help me to remember You, to be thankful to You and worship You in the best manner."*

There is another prayer in Chapter Al-Anbia of *Muslim* quoted by Hazrat Sauban (r.a.). "O Allah you are the most secure and from You we can get security. O Allah You are *jalal* (awe inspiring) and all respect belongs to You. You are the blessed one." Huzoor said that both these prayers were taught to him by Hakim Fazl-Ul-Rahman of Africa. I (Huzoor) cannot recall whether he was sitting next to me because he liked me and desired me to hear it or if he said this prayer after *salat* aloud as a matter of routine and is as follows:

اللَّهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ  
بِاَدَا الْجَلَالِ وَالْاِكْرَامِ -

*"O Allah, You are peace and peace comes from You. Holy art Thou. O full of Majestic and Reverence."*

Warad, a slave of Hazrat Mughira Bin Shubah (r.a.) is quoted in Chapter *Dua* of *Bukhari*. Hazrat Mughira (r.a.) wrote to Muaavia Bin Sufian that it was the Holy Prophet's (peace be on him) habit to say this prayer after each *salat*, "There is no God but Allah. He is one, without associate and kingdom belongs to Him. All praise belongs to Him.

He has power over everything. O Allah, no one can stop if You choose to bestow a reward. And what You hold back, no one can grant. Just a higher status of a person cannot benefit him against You." Many authentic traditions confirm that the Holy Prophet (peace be on him) repeated the above said prayers after *salat* and other prayers. The above prayer can be said in a short time, but still the Holy Prophet (peace be on him) did not necessarily repeat these words after every *salat*. It is more likely that he said these prayers after every *salat* in his home.

*Muslim*, in Chapter *Salat*, contains another prayer the Holy Prophet (peace be on him) said after *salat* according to Hazrat Bara (r.a.). He reports that during *salat*, we preferred to stand to the right of the Holy Prophet (peace be on him) so that we could receive his first *salam* when his face turned to the right when *salat* ended. Although, the Holy Prophet (peace be on him) also turned his face to the left to end his *salat*, we still competed to stand on his right. Hazrat Bara (r.a.) reports that the Holy Prophet said:

رَبِّ قِنِي عَذَابِكَ يَوْمَ تَبْعَثُ اَوْ تَجْمَعُ عِبَادَكَ

*"Oh my Sustainer save me from the chastisement of the day of resurrection and the day of judgement."*

It is confirmed that the Holy Prophet (peace be on him) said many short prayers after *salat* on different occasions. He invariably changed one prayer for another, so it is incorrect to state that he invariably said one particular prayer every time. Hazrat Abu Saeed Khuddri (r.a.) is cited in Chapter *Salat* of *Tirmazi* as saying the Holy Prophet (peace be on him) said this prayer in the night prayer after *takbir*,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى  
جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

*Holy art Thou, O Allah, and all praise is Thine; blessed is Thy name, and exalted is Thy*

*state. There is none worthy of worship except Thee alone.*

The word night is mentioned here. I (Huzoor) believe, as it is a known fact that the Holy Prophet (peace be on him) always said this prayer just before *Sura Al-Fatiha*. This is an example of how depending on the reporter, different people heard him saying this prayer at different times. Those who joined him for night prayer thought he said it only at night. But the fact remains that the Holy Prophet (peace be on him), without exception, said this prayer after *niyyat*. After this prayer the Holy Prophet (peace be on him) also said, "*Allah ho akbar kabirun*" although we know that it was not the Holy Prophet's (peace be on him) custom to repeat it always. Finally, he also said: "I seek refuge with Allah from the accursed Satan, his whispers and his evil insinuation, with Allah who is all knowing and all hearing."

*Sunan Nasai* quotes Hazrat Asim Bin Hameed (r.a.) in Chapter Qayamal Lail Wa Tatu-Un-Nahar as asking Hazrat Aiysha (r.a.), "How does the Holy Prophet (peace be on him) start his night prayer?" Hazrat Aiysha (r.a.) responded that no one had ever asked her this question before but that the Holy Prophet (peace be on him) repeated each of the following ten times: '*Allah ho Akbar*'; '*Al Hamdo Lila Hae*'; '*Sub Han Allah*'; '*La elaha Illala*' and '*Astugh Fe Rulla*'. The Holy Prophet (peace be on him) prayed: "O Allah forgive me, guide me and provide refuge for me on the day of judgement and protect me from hard times on that day." I (Huzoor) wish to point out that all of these prayers are an epilogue to *niyyat* that he recited all the time, whether sitting, standing or walking. As Hazrat Aiysha (r.a.) specifically pointed out that no one had ever raised this question, she numerated the Holy Prophet (peace be on him) prayers before *niyyat* individually. Hazrat Aiysha (r.a.) also reported a prayer the Holy Prophet (peace be on him) said at night during *sajdah tilawat* while reciting the Quran: "My face is prostrating before Him who created it. He has fashioned its ears and eyes with His power and strength". Huzoor urged

that we should think of the provider while prostrating as we say *Subbhana Rabbiyal A'ala'* which means that Allah trained us and sustained us to the highest level of development. It is amazing how Allah, through His sheer grace, fashioned our eyes, lips and ears out of dust. All of these things can be explained by the words *Robbul A'alah*.

*Tirmizi* cites Hazrat Haas Bin Ali (r.a.), in Chapter Salat, as saying that the Holy Prophet (peace be on him) taught him a *vitat* prayer that was separate from *Dua-e-Qunoot*. "O Allah, make me among those whom You have guided, and those whom You blessed with health and well being, and those whom You gave protection and extended your friendship. Whatever you have bestowed on me, Bless it and save me from consequences of any evil decision. Surely Your judgement is right and no decision can be made against Your will. If you become a friend of someone, he cannot be disgraced. O, our Allah, You are the Exalted and the Blessed one."

At this time, I (Huzoor) want to present you with some excerpts from the Promised Messiah's (a.s.) writings. "The Holy Quran in very simple words says,

أَدْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

*'remember God with sincerity.'*

When you think about His favors sincerely, you cannot help but feel a gratitude that infuses firm faith within you. You know that He is the Creator and has real and absolute power. The essence of worship is that you see yourself standing before Allah, or at least envision that God is seeing you. While standing for worship, one should purify oneself from all sorts of deceptions, shirk and keep in mind His greatness and sole ownership.

By focusing on *Dua-e-Maasura* and other prayers, by constantly turning to God for His forgiveness and by repeatedly confessing his weaknesses, one may purify his soul. It may develop a true contact between the individual and God. The state of being absorbed in God is the test

of true love. The Promised Messiah (a.s.) says, "Keep in mind that prayer ordained in the Holy Quran is based on four reasons: (1) We turn to God at all times and in every situation with a firm belief that He is one. We seek and implore Him because He is grantor of our needs." I (Huzoor) wish to explain here that between any two prayers (for example sunset and night prayers) we should concentrate with pain that only Allah can fulfill our needs. Returning to the quote; (2) one should have firm faith that his prayer will be accepted and that Allah will grant his desire. It is the achievement of our goals that provides certainty that our prayers are likeable to God; (3) Huzoor said that Allah may accept prayer in a different form. Sometimes the prayer is not granted as prayed. In any case, to pray with full faith is a must. What that really means is that Allah knows best what is good for us and He grants us accordingly, even though it may be different from what we prayed. At that time, if one ponders over the situation, one can understand the reason why the prayer was accepted differently. This is how our knowledge and wisdom about Him are enhanced. The though process of why we are given this instead of that which leads to common sense and understanding; a step up towards progress. The final reason that the Promised Messiah (a.s.) gives for *namaz* as cited by the Holy Quran is: (4) A promise of acceptance of prayer is given through revelations or dreams which then actually happen. This is enlightenment of Allah and it leads to certainty of faith. This certainty of faith

infuses a love within us, which removes sin. The fruit of true salvation then, is direct connection to Allah and complete isolation of everything else."

The last excerpt that I (Huzoor) will read today is from *Malfoozat* Volume I. "It is a fact that action is tantamount to prayer. If you do not pray to Allah then you are testing God". You should remember to not only pray but to make every possible effort within your means and resources. Only a liar thinks that he does not need hard work along with prayer. God created resources and then subjected them to us. No one is above the need of resources and no one is above the Holy Prophet (peace be on him) who loved Allah more than any thing else. But even he (Mohammad (peace be on him)) was dependent on resources. The Holy Prophet (peace be on him) never left any stone unturned. The Promised Messiah (a.s.) said: "This is what I mean by prayer – It is incumbent upon mankind to circumvent efforts. It is Allah's tradition that reformation comes about through effort (*Malfoozat*, Volume 1, page 18)." The Promised Messiah's (a.s.) style of speech here is very subtle. He means before we make an effort we need to pray so that we are enabled to make that effort. Our effort is in His control. If we are deprived of our resources or effort, essentially we are helpless creatures. In this way, resources and effort are entwined together. The true prayer is "Oh Allah, accept my prayers, guide and provide me with the right resources so that I may achieve my goals."

## APPOINTMENT OF JALSA OFFICES FOR THE YEAR 2001

Under the instruction of Respected Amir Sahib, USA, I am informing all USA Jama'at that the following persons have been appointed the officers of Jalsa USA 2001.

1. Officer Jalsa Salana: Mr. Abdul Shukoor Ahmad
2. Officer Jalsa Gah: Missionary Mubasher Ahmad

3. Officer Khidmate Khalq: Mirza Zahir Ahmad

All members are requested to note this information and provide support to these officers in fulfilling their duties. May Allah help them in fulfilling their duties in the best of Jama'at's traditions.

Masoud A. Malik, General Secretary

## JALSA SALANA 2000 AT QADIAN, INDIA

The 109th Jalsa Salana at Qadian was very successfully held during November 16-18, 2000

**Over 35000 attended including over 23000 new members**

Many non-Muslim religious and political persons also attended and praised the international efforts of the Ahmadiyya Community for peace and tolerance.

Jalsa proceedings were widely publicized by radio, TV and newspapers

(Translated from Alfazl International by Basharat Mirza and is being presented here at our own responsibility – Ed.)

By the grace of Allah, the 109<sup>th</sup> Jalsa Salana (Annual Convention) at Qadian, India was held on November 16, 17 and 18, 2000, with its excellent traditions and concluded with flying colors. Alhamdo Lillah.

According to reports received from Qadian the Jalsa was inaugurated by Sahibzada Mirza Waseem Ahmad, Nazir A'ala, Qadian, on November 16, 2000. The Minister for General Affairs, Punjab, Hon. Natha Singh Dalim, attended the first session. On that day, there were 53 newspaper reporters, Radio, Julundher TV and Zee TV representatives were present.

The second day, Friday witnessed a very full Jalsa Gah and thousands of persons said their Friday prayers outside. Both the Men's and women's sections had to be expanded for subsequent sessions.

In the second session, the former Minister for External Affairs and currently an MP, Hon. R. L. Bhatia was in attendance and Radio Julundher continuously broadcasted news on the Jalsa.

On the third day, caravans of people from neighboring villages kept on coming to attend. Although it rained during this session but the participants steadfastly stayed on and listened to the proceedings of the Jalsa.

500 non-Muslim girl students from Riarki College, Tughalwala, attended the Jalsa in the ladies section and listened to the proceedings.

It is noteworthy that 104 newspaper reporters

were present on that day both from the Punjab and from other provinces.

In the concluding session, Sahibzada Mirza Waseem Ahmad read from the writings of the Promised Messiah (a.s.) some of the advice given to new converts. Then he read out the message from the Khalifatul Masih IV, consisting of loving Salaam and prayers for all. This was followed by a collective silent prayer. Then the Jalsa ended amid loud slogans of *ALLAHO AKBAR*.

Participating in the final session were leaders of political and non political groups, including Shri B. Bikram, the Deputy Commissioner, Gurdaspur; the Principal of Sikh National College; S.D.M. Batala, Shri Sabharwal; S.S.P. Barar; the former minister Punjab, Mr. Partap Singh Bajwa and Hakeem Suran Singh.

This year, there were three special trains came to Qadian, consisting of 18 railway carriages from Bengal, 15 carriages from Asam and 15 carriages from Andhra Pradesh, brought participants from 2000 to 2500 miles away. In every compartment of these trains, congregational prayers were performed with the help of loud speakers.

Tents were pitched over an area of 12 acres to house the participants. This was in addition to the four guest houses, all schools, offices, etc. Guests were also housed in the hospital under construction in Raiti Challa.

Participants came from 20 Indian provinces from Kashmir to Kania Kumar, and from 18 foreign

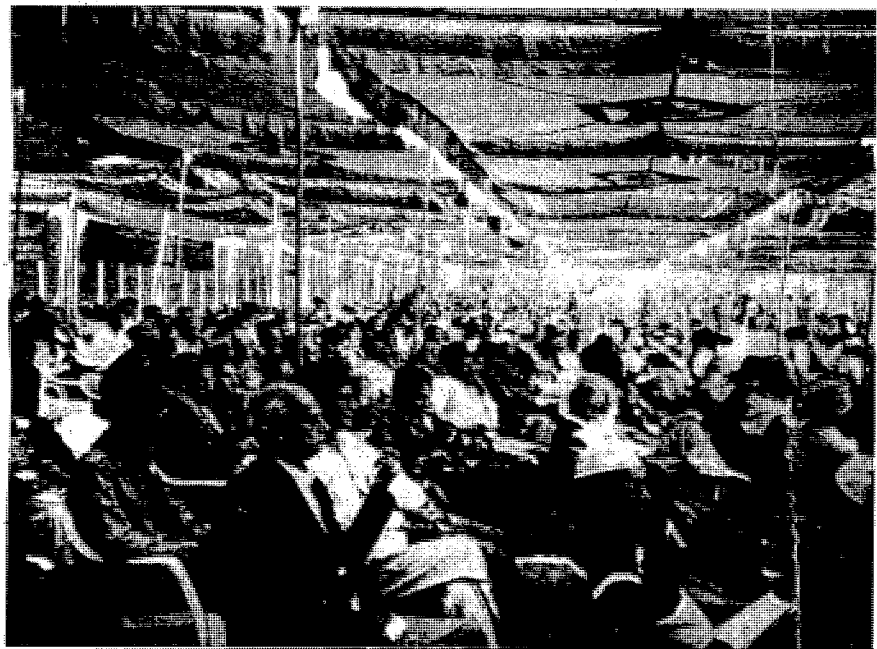
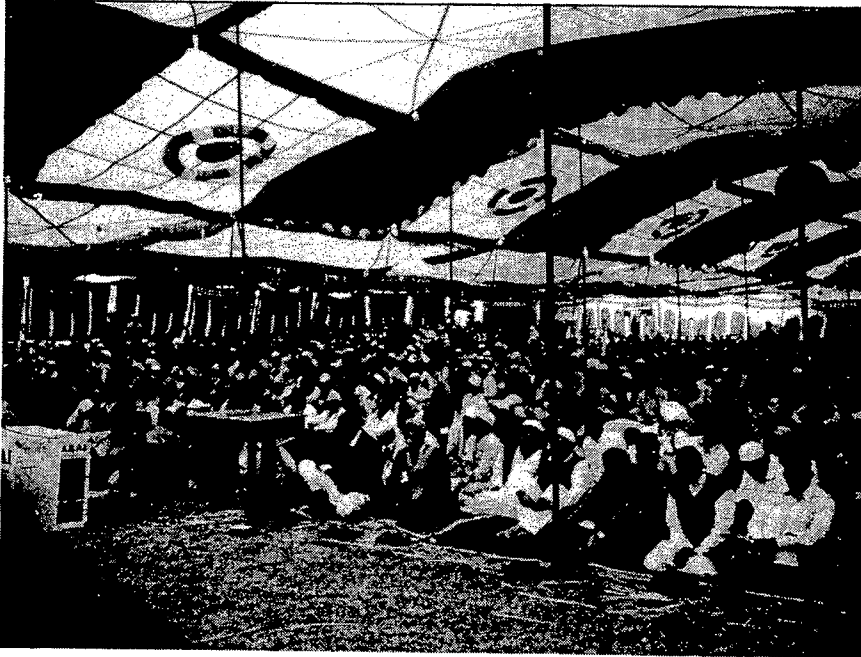
countries. Among the participants this year there were more than 23000 new Ahmadies.

The Indian newspapers, Radio and TV reported

an attendance of 45000 in this Jalsa. According to our very conservative counting, there were at least 35000 participants.

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### Some views of the 109th Jalsa Salana Qadian, 2000



*Messiah 2000 Interfaith Symposium, Carthage College, Kenosha, Wisconsin***THE PURPOSE OF MESSIAH 2000 INTERFAITH CONFERENCE****AUGUST 12, 2000**

(Speech by Mubasher Ahmad, Regional Missionary, West Midwest Region)

The purpose of today's interfaith symposium is to take a positive step in recognizing the ultimate truth that there is a God, an Almighty and Living God, Who hears the prayers of His humble servants, and Who most certainly establishes the truth of His chosen ones by fulfilling the prophecies He directs them to make.

Almost a hundred years ago, less than twenty miles away from this Chapel, the Zion City witnessed a powerful Sign of God. It was an undeniable proof of acceptance of prayers and the victory of love over hatred and intolerance. The founder of Zion City and the Christian Catholic Church, Dr. John Alexander Dowie, a man with most spectacular career as a faith healer, was constantly expressing his contempt and bitter hatred for Muslims, Islam and the Holy Prophet of Islam (peace be on him) in his speeches and writings.

In 1902, he proclaimed and published his prophecy in his paper *Leaves of Healings* that all Muslims living on the face of the earth would be destroyed unless they bowed before the Cross. He further prophesied: "That nation, that people and that kingdom that will not recognize him and the Christian Catholic Church of the Zion as the forerunner of the Church of the living God, that nation and that kingdom will perish because God has said it so."

Only one voice of concern was raised in the Muslim world, that of Hazrat Mirza Ghulam Ahmad, peace be on him, the founder of the Ahmadiyya Muslim Community. He was from a little known village in India, called Qadian. He urged Dr. Dowie to use reason and restraint, and to stop proclaiming the destruction of millions of Muslims living in the world.

In response to this call to put restraints on his zeal to sweep away Islam and destroy millions of

Muslims, Dr. Dowie increased his expression of animosity and insulted Hazrat Ahmad, peace be on him. He declared: "Do you think, I shall reply to these gnats and flies. If I put my foot on them, I would crush out their lives."

When reasoning was of no avail, Hazrat Ahmad offered Dr. Dowie an easy way to prove the truthfulness of his claims against Muslims and Islam. Dr. Dowie should simply pray only for one man's death and destruction, that of Hazrat Ahmad, peace be on him. At the same time, Hazrat Ahmad, peace be on him, was going to pray the same for Dr. Dowie. It was indeed an invitation for a prayer duel. Both were to pray that of the two of them, the one who was false, God might take him away in the lifetime of the other.

Dr. Dowie's hate for Islam, and his arrogance had grave consequences. By a revelation from God Almighty, Hazrat Ahmad, peace be on him, prophesied that a tormented death and calamity awaited Dr. Dowie in Zion even though he was much younger and healthier than Hazrat Ahmad, peace be on him. But Dr. Dowie continued to seek the destruction of Islam. In the *Leaves of Healing* of 14 February 1903, Dr. Dowie announced: "I pray to God that Islam should soon disappear from the world. O God, accept this prayer of mine. O God, destroy Islam."

Dr. Dowie had claimed to be the Third Manifestation of Elijah, a forerunner of Jesus Christ. Hazrat Ahmad of Qadian, peace be on him, had claimed to be the Promised Messiah (a.s.), the Second Coming of the Awaited One of all nations. Therefore, the issue of the truth of their claims was a serious matter of importance in the history of religion.

At that time, almost all the major newspapers in the United States, and some in other countries,

picked up the amazing story and dramatic challenge of Hazrat Ahmad, peace be on him, to Dr. Dowie. It received an extensive publicity spread over five years – from 1902 to 1907.

As the destiny would have it, Dr. Dowie died a miserable death in 1907 while Hazrat Ahmad, peace be on him, was still alive. On March 9, 1907, reporting the news of Dr. Dowie's death, the *Chicago Evening American* summarized his life-story in the following words:

“Gigantic success and tragic failures punctuate his life. Here are some of the remarkable works and reversals that marked Dowie's career:

He built a creed; he was excommunicated.

He built a city; he was expelled from it.

He amassed a fortune of millions; he was reduced to virtual poverty.

He elevated Voliva to great power; Voliva ruined him.

He drew about him thousands who worshiped him; he died deserted by all save a handful of the faithful.”

Many of the news clippings of that period are on display today in an exhibition in Todd Wehr Center of Carthage College. You are all invited to visit and see for yourselves the historical evidence. But unfortunately, later on, the historians elected to remain completely silent about that extraordinary event. Many biographies and books on Dr. John Alexander Dowie and Zion City have been written and documentaries made, but the true story of Hazrat Ahmad's, peace be on him, challenge to him is omitted for reasons unknown!

Today we will revisit that portion of the lost history of Zion City. Today, we will learn more about the fulfillment of the grand prophecy made by Hazrat Mirza Ghulam Ahmad of Qadian, peace be on him. It is a fact that the historians chose not to narrate, but being a momentous chapter in the history of religion, America has to hear the truth.

After the passage of almost one hundred years, we hope to hear the truth both from Christian and Muslim speakers. We firmly believe that tolerance and respect for other faiths is the only road to peace in the world. If we all listen to the voice of our God-given conscience, it will always direct us to the right path, that of love for all, hatred for none.

Promotion of harmony and mutual respect among religions is the dire need of time. The Holy Quran declares in unambiguous terms that there are people among other religions who stand firmly by the truth and dispense justice. In the words of the present Head of the International Ahmadiyya Muslim Community, Hazrat Mirza Tahir Ahmad: “Religious peace cannot be achieved without cultivating such broad-mindedness, magnanimous and humanely understanding attitudes towards the people of other faiths.”

We are here, therefore, not to open up the old wounds relating to Dr. John Alexander Dowie's arrogance and intolerance, rather, we gather for a purpose sublime. We are here to start the healing process.

**This Day, Christians and Muslims Have Come Together with the Hope That We All Will Gain Knowledge and Certainty That Truth Always Prevails over Bias and Prejudice.**

We can live in peace and harmony without compromising what we feel is essential for our spiritual salvation. Indeed millions believe in one religion or the other, but it is only a few who are blessed with the certainty of faith strengthened by witnessing a mighty Sign of God. This day we remember a lesson that the Almighty taught us through a Mighty Sign that He showed in Zion City. The message was loud and clear: Intolerance, Xenophobia and hatred are not the paths that lead to God – the Ultimate Truth. It is love, meaningful dialogue and inclusiveness that help us to find Him.

Anyone who takes his faith seriously and loves his Creator, should on hearing about this Sign, certainly bow down, in humility and repentance before the Almighty God. The Sign should forever



banish from our hearts, minds and actions, any trace of intolerance, bigotry and fear of any other religion, for any cause. Today we hope to overcome religious prejudice, intolerance and xenophobia.

This Interfaith Symposium should renew our faith in the Living and Loving God, and instill in our hearts the faith and certainty that God does exist,

and He is the Light that takes us out of darkness of ignorance and prejudice and He is always on the side of the truthful.

May God grant us the wisdom and courage to recognize and embrace the Truth, the Ultimate Truth. *Ameen.*

## TOLERANCE WITHOUT SACRIFICING CONVICTION

(by Mr. David Padfield)

*(The following is a partial transcript of a lecture delivered by Mr. David Padfield on August 12, 2000 at Carthage College in Kenosha, Wisconsin to nearly 2,000 members of the Ahmadiyya Movement In Islam.)*

In American society the word "tolerance" is often abused and confused. The word "tolerance" is defined as, "The capacity for or the practice of recognizing and respecting the beliefs or practices of others." However, "tolerance" is often confused with "acceptance", a word synonymous with "approval".

Homosexuals in American society often plead for "tolerance". If they mean that they want people to treat them with civility and the common courtesy due all members of the human race, then I will gladly grant them their request. However, what they really want is "acceptance" – they want people of faith to give up their convictions and accept the homosexual agenda.

We have organizations like Planned Parenthood who claim they want "tolerance" from those of us who believe in the sanctity of human life. If they are simply asking that no one tries to bomb their clinics or throw blood on the employees, then I am willing to be tolerant. However, if they mean that I must close my eyes to the fact that a million unborn babies a year in America are ripped from their mother's womb and flushed down the sink or thrown into dumpsters – then I can not give them the "tolerance" they desire. I will be kind and courteous to them, but I can not "accept" the

murder of unborn children.

Deciding what we should tolerate and what we should abstain from and even oppose has never been an easy task. I want to be kind and friendly to everyone, whether they be Muslim, Christian, Jew or even an atheist. But there are certain things that I can not do or approve of without giving up the very principles by which I live.

### Daniel's Convictions

The Old Testament tells us of a Hebrew prophet named Daniel, who was captured by Nebuchadnezzar and carried into captivity. Daniel and his friends were from the tribe of Judah, the royal tribe of the Jews.

"Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles, young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had the ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans. And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of training for them, so that at the end of that time

they might serve before the king. Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. To them the chief of the eunuchs gave names; he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego. But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank..." (Daniel 1:8)

God had spoken concerning idolatry and the eating of unclean foods, but He had not spoken about the names people might call you. Therefore, accepting a new name was not a violation of conscience for there was no breach of the Law with Daniel. Even in being tutored in the language and learning of the Chaldeans he saw no violation of the Law of God. But, his convictions would cause him to firmly and politely refuse to partake of that which would involve him in recognizing any other deity than Jehovah.

You can not control what people call you, but you can control how you act and react to them. People in America often refer to the people of Islam as "Mohammedans", a name which I know you do not desire – sometimes people do this out of ignorance and other times out of animosity. But what people call you does not force you to violate your conscience or standard of morality.

Among those who claim to be Christians you will find a lot of men who love to have religious titles, their favorite being the word "reverend", a word which means "deserving reverence". I have never liked these titles, for the only One whom I regard as "deserving reverence" is God Himself. Yet, I sometimes pick up a newspaper and find that someone has put the title "reverend" in front of my name.

How did Daniel stand up for his convictions? His manner was polite, calm and firm. Daniel requested that the prince of the eunuchs not force him to violate his convictions. Daniel did not want to pose as a martyr, nor did he take any pleasure in making noise. Some people think that convictions

can only be exhibited by rudeness – but such was not the attitude of Daniel. As we read the rest of the account, God brought Daniel into tender favor with the chief of the eunuchs.

### **Peter and John**

Peter and John, two ambassadors of Jesus Christ, were arrested and put on trial before a Jewish court known as the Sanhedrin. As they were questioned by the priests, the captain of the temple and Annas the High Priest, the Bible records that these men were amazed "when they saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus" (Acts 4:13).

For the moment Peter and John were released by their captors, but they were threatened not to speak any more about Jesus Christ. The apostles immediately went back to their preaching and were arrested again and put in prison, where an angel of God released them and said, "Go, stand in the temple and speak to the people all the words of this life" (Acts 5:20).

Early the next morning Peter and John were again found preaching and were again arrested and brought before the Jewish court. The High Priest reminded them that they had been strictly commanded not to teach or preach the words of Jesus anymore. Peter simply said, "We ought to obey God rather than men" (Acts 5:29).

Peter was respectful and courteous, but his convictions could not be silenced by the threat of violence. The Jewish council wanted to kill Peter and John, but on the advice of a Pharisee named Gamaliel the apostles were beaten and released. "So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name" (Acts 5:41).

Peter and John did not respond with violence, for Christianity is neither promoted nor defended by the edge of a sword! We have all read of the many atrocities that were committed during what is

commonly referred to as "The Crusades". I can not speak for anyone else, but let me plainly say that I firmly believe any man who picked up a sword in defense of Christianity ceased being a Christian. I believe Jesus Christ is the Prince of Peace, and His cause is not to be advanced by the threat of violence or bloodshed.

The apostle Paul wrote to Christians in Rome and reminded them that they were to be obedient to the civil government (Romans 13:1-7). These Christians were living in the midst of a polytheistic society where the majority of the people were deprived of basic human rights. But Christians were to be obedient to the government until that government required of them things which God had prohibited. They were even required to pay their taxes to their government and even to pray for it. "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence" (1 Timothy 2:1-2).

In the process of time many of these early Christians were put to death by that same government – Nero dipped Christians in oil and set them afire in his garden as torches at night. These early Christians were not told to participate in protest marches against the government, nor set up picket lines in front of government office buildings. They were to humbly and meekly go about their task – but they were never to give in to violence, nor were they allowed to sacrifice their convictions in the process.

### **Tolerance Today**

How far does tolerance extend? Reasonable people can disagree without violence. Unfortunately, the meanest people I have ever met are religious people. More lives have been lost in the name of God than for any other cause in the history of the world.

Over the past 20 years I have held several public religious debates with people who considered themselves to be Christians, but with whom I had

disagreements on matters of faith. The debates were usually held over a period of four nights, with each speaker being given three speeches of 20 minutes each per evening. If you watched the debates from afar you might wrongly assume that my opponent and I were mad at each other – but you would be wrong. When our voices are loud, it is not because we are mad or because we are ready to commit acts of violence upon each other.

We are forceful in our presentations because we believe that matters of faith ultimately will determine how the Eternal One of heaven deals with us in the final Day of Judgment. I do not question the honesty or integrity of my opponents, and I do not use unkind words to describe them personally.

What would happen if a Muslim moved next door to me? I would greet you warmly, and offer to help you move in. In the afternoon, my wife would bring some food over to your house and she also would welcome you into our neighborhood. After you were settled into your new home we would probably see each other from time to time working in the yard or shoveling snow.

I am sure that sometime along the way we would have a conversation in the yard about the weather, politics, or some such thing. In all likelihood, our conversation would probably turn to religious matters – for in eternity, that is all that really matters.

We could spend a lot of time talking about areas of agreement. We both believe in the sanctity of human life and abhor the slaughter of the unborn. We both believe in the importance and sanctity of the home, and of propriety in all human relationships. We both believe that we are obligated by our Creator to pray and to remember the poor with our personal finances. We both believe in racial equality and desire that we judge each other by the content of character, not the color of our skin. We both believe that God grants to an individual freedom of choice, and through His word leads men to a way of holiness and happiness. We

both understand that our souls are not destroyed by death. We both believe in an Eternal God who will dispense justice in accordance with His laws. Our belief in life after death and in a day of judgment helps us to heed God's laws and avoid His prohibitions, fearing His wrath.

We could spend hours talking about matters we agree upon. However, if we are truly friends, we would want to share our religious convictions, and inevitably we would have to talk about our differences. We both operate under a set of religious convictions which demands that we teach each other's people about our God. We would do it kindly and courteously, and with civility. We would not hurl unkind names toward each other. We would not ask each other to give up our convictions merely for the sake of getting along.

What would we talk about? We would have to discuss the nature of God's revelation to man – is the Bible God's final revelation to man or is the Quran? We both believe in the virgin birth of Christ, but how did He die? Was He really crucified for the

sins of mankind? Did the Old Testament foretell the coming of the prophet Mohammad? Does the gospel of John refer to the coming of the Holy Spirit to the apostles or to the coming of the Prophet Mohammad?

These questions could be discussed in a public forum and would show to the world the Christians and Muslims can discuss their differences, maintain their convictions, exhibit tolerance and be friendly all at the same time!

### Conclusion

Let us not judge each other by extremists. All too often people try to judge an entire race or group in society by a few misfits who like to see their names in the newspaper. I do not seek to be represented by any other group of people – I would like you to examine what I teach in the light of Scripture. People of goodwill will truly have "Love for all, hatred for none," for love for our Creator must be shown by love for His creation!

## CELEBRATING SALAM

(by Farhatullah Babar)

(Reproduced with thanks from the newspaper *The Nation*, Pakistan)

On November 21, 1996 Pakistan's Nobel Laureate, indeed the Muslim world's first Nobel Laureate, died at the age of 71 after a protracted and difficult illness. The fact that Pakistan has produced men like him makes today more an occasion for celebrations than mourning.

Indeed his first death anniversary was celebrated in a moving manner at the International Center for Theoretical Physics in Trieste, Italy, which Professor Salam helped found and headed for many years, by naming the Center after him. Salam was awarded the Nobel Prize in Physics in 1979 for his pioneering work in unifying two of the four basic forces of nature. Director of ICTP Professor

Visasoro thus celebrated Salam's memory: "On the occasion of the first year anniversary of the death of Abdus Salam, let us celebrate the accomplishments of this extraordinary man and let us honor his memory by renaming the Institution to which he devoted so much of his intelligence and energy, the Abdus Salam International Center for Theoretical Physics. It's the right thing to do for both the man and the institution. "Contrasted with this in his home country he was shunned, ignored and cold-shouldered. Barring a few honorable exceptions, many in the Zia government also were opposed to honoring him. It was largely through the efforts of Munir Ahmad Khan, Chairman of PAEC, who went

about planning in a careful manner to honor Salam that he was invited as state guest to his own country and awarded Nishan-i-Imtiaz. He went round different parts of the country in special PAF falcon and receptions were held in his honor. However, the intolerant elements were not happy. The administration did not forward to him an invitation from the Physics Department of the Quaid-i-Azam University, which wanted to invite him, because of threats from a particular group. Salam had to give the Nobel lecture at the Pakistan Institute of Nuclear Science and Technology far away from the reach of fanatics.

The special convocation for awarding him a doctorate degree was held in the old Parliament building and not the University campus for fear of violence by the extremists. As Advisor to the President of Pakistan, Prof. Salam, in 1961, arranged the visit to Pakistan of a US government sponsored delegation of leading scientists, agriculturalists and engineers to study the problems of water logging and salinity. The group recommended a plan for draining the land and washing out salt as a result of which substantial land was reclaimed. He also led Pakistan into the space age. On his recommendation a committee was set up in 1961 to probe space and the upper atmosphere. Salam became the founding chairman of the Pakistan Space and Upper Atmospheric Research Committee which has now turned into a full-fledged organization pursuing programs in space technology.

Salam resigned his position as Chief Scientific Advisor to the President in 1974 when the National Assembly declared Ahmadies as non-Muslims. However on the late Zulfikar Ali Bhutto's suggestion he continued giving advice and helping informally in the development of science and technology in the country. In his impressive bio-data of scores of awards, medals and honorary degrees from universities and academies throughout the world Salam's being the Director of the International Center for Theoretical Physics at Trieste since 1964, stands out.

Many have wondered how Salam conceived and created it out of nothing. At the Bristol University Convocation in 1981 to confer honorary doctorate on him the moving citation read, "The Trieste Center was created, and continues to thrive, through a singular force—the perennial will power of its Director Abdus Salam is a manifestation of that imaginary concept of mechanics—the irresistible force."

Professor Salam wanted to set up this Center in Pakistan, but could not succeed because the bureaucracy here was not responsive. Former Chairman PAEC Munir Ahmad Khan has recalled the incident thus: "I remember in September 1960, he came to my office in Vienna and said he had a great idea. He wanted to persuade the International Atomic Energy Agency to establish an International Center for Theoretical Physics which would cost very little but provide an opportunity for the scientists from the developing countries to do research, get exposure to the latest developments in physics by interacting with the scientists from advanced countries. "He made this proposal for the General Conference of the IAEA. But the idea met with strong resistance. The Agency's Scientific Advisory Committee of which Dr. Bhabha was a leading member unanimously opposed the establishment of such a center. Privately Dr. Bhabha wanted to upgrade the Tata Institute with the help of the Agency and offered Salam to come to Bombay. Salam refused.

"Salam marshaled the support of distinguished theoretical physicists from all over the world including many Noble Laureates. The IAEA Board of Governors over-ruled its Scientific Advisory Committee and approved the establishment of the Center. Professor Salam wanted to see the Theoretical Physics Center established in Pakistan instead of Trieste. He requested Ayub Khan for an initial grant of a million dollars to build the necessary building and facilities but Ayub Khan's financial advisors rejected the idea. Very reluctantly he agreed to accept the Italian offer. He never gave up the idea of establishing a branch of the Trieste

Center at Islamabad because he always wanted to retire in his own country and train young physicists." The International Physics Conference which is now being held in Pakistan every year had been suggested by him. It has recently celebrated its silver jubilee.

Once Salam observed, "Whenever faced with two competing theories for the same set of observation I have always found that the theory which was more aesthetically satisfying is also the correct one." He said that a verse of Sura Malak had always inspired him to search for a grand symmetry and unity in the scheme of things. The scientific work for which he was honored related to discovering the unity between weak nuclear and electro magnetic forces. He had established that these two forces were the manifestation of the same single force. Two American Physicists Steven Weinberg and Sidney Glashow also arrived at the same conclusion enabling all three to share the prize.

Newton discovered the universal law of gravitation in 1687; Coulomb of France the law of electric charges in 1770; the Japanese Yukawa the law relating to the strong nuclear force in 1935; and the Italian Fermis the weak nuclear force. All of them had discovered an underlying unity between diverse phenomena. Professor Salam joined the list of these giants by discovering the unity between the weak nuclear and electromagnetic forces. By succeeding in unifying two of the four fundamental forces of nature he took a leap in discovering the underlying unity in every phenomena of the universe—be it the growth of plants, the motion of planets or the shining of stars.

Though invited by Indira Gandhi to visit India immediately on receipt of the award, he first came to Pakistan. A great patriot, he spurned offers to become a British or Italian national. His passion was to see the development of Pakistan and indeed of the whole Third World through the applications of science and technology. Not in Pakistan but in

many other countries Salam was admired and respected. Once during a visit to Beijing, the Chinese Academy hosted a dinner in his honor, which was to be attended by the Prime Minister, but the urge to honor Salam was so great that the Chinese President breaking all protocol also attended the dinner.

Professor Salam yearned for creating a better world which, he believed, was not possible without bridging the gap between the rich and the poor countries. His vision of a better world was based on an end to the exploitation of the third world by the advanced countries. Often in discussions and in seminars he would pile facts upon facts and figures upon figures proving the exploitation of the poor countries. Salam was a great humanist and pacifist. For his works to promote peace he was awarded the Atom for Peace medal in 1968 and Peace Medal by the Charles University Prague in 1981.

At a personal level Professor Salam exuded warmth and radiated sincerity always seeking to reach out. He never missed out on personal correspondence no matter how busy he was or how unimportant was the person writing to him. Towards the end of his life, Salam was afflicted with a rare disease of the nerves; he was unable to talk. It was a great irony that the man who was so articulate should have been rendered speechless even when he fully understood what was being said to him. An inexplicable glint in his eyes and a tear or two occasionally rolling down his cheeks would often convey that he had understood.

His admirers got together to celebrate his 70<sup>th</sup> birthday falling on January 30, 1996. Among the numerous letters, which Salam received on his 70<sup>th</sup> birthday was one from Prime Minister Bhutto. Warmly felicitating him on his birthday, she recalled his services to science and Pakistan and the honor he had brought to the country, which she said will never be forgotten. His birthday celebrations despite opposition of religious extremists overjoyed him.

## A GREAT BRAIN

(by Raheem Chaudhry (Tifl, student) Hampton, VA)

During the 99-00 school year, in my Gifted Program class we were studying the brain. At the end of the six weeks period we were asked to write a research paper about a "GREAT BRAIN". Each student was given the option of selecting either a scientist or any person who was very brilliant and who in his/her lifetime served mankind through his/her services. Most kids in my class selected scientists and so did I. My mom suggested that I should study and research the life of an Ahmadi scientist by the name of Dr. Muhammad Abdus Salam Sahib to be the topic of my paper "THE GREAT BRAIN", I received an A on my project. I wish to share that paper with the young readers of the Gazette. May Allah enable all of us to be the shining stars of Ahmadiyyat like Dr. Salam Sahib. Our teacher, gave the questions that is why I am writing those as well.

- 4. Write an introductory paragraph that tells us some basic information about your great brain. Name, born/died, place of birth, important childhood experiences, family etc. Tell why you chose to investigate this person?**

The great brain that I have chosen is Dr. Muhammad Abdus Salam. He was born on June 29<sup>th</sup>, 1926 in Jhang, India, which is now Pakistan. Jhang was a small *pind* (town, hamlet) in the Province of Punjab. A year before Dr. Salam's birth a special event took place in Dr. Salam's family, when his father had a dream that someone handed him a little boy, upon asking he was told that the boy's name was Abdus Salam which means **Servant of Peace**. Within a year of this vision, a boy was born and it was decided to name the boy Abdus Salam as mentioned in the dream. Thus, it seemed that God had a meaning for sending an intelligent child into the world, which would contribute his knowledge to the world. He started his school training at the age of six, and was immediately placed in fourth grade. His father was a very pious man. He taught in the local school

system. Although his family had limited means, they were committed to Dr. Salam's education. He accomplished many goals at a very young age, making him an interesting great brain to study. Although many Muslim scientists have contributed a whole lot to science, I chose to investigate Dr. Abdus Salam, because he is the first Muslim and the first Pakistani to win the Nobel Prize in Physics. In addition he was a very humble man, who dedicated his entire life to the service of mankind.

- 2. Human beings are intelligent in many ways and possess certain brain strengths. In what ways is your great brain intelligent? What strengths does your great brain possess?**

There are several ways that this great brain is intelligent. He always earned first position in every class. He won the first position in the whole province in the matriculation exam. He was admitted into Intermediate College at the age of 12. According to Dr. Salam's mom, he would be so absorbed in his studies that he would forget to eat. He would learn the material in very short time. For instance, he finished his bachelor's degree in Math and Physics in 3 years instead of the regular 6 years. He also completed his Master's degree at the age of 20. Whereas some people finish at a much later age. Once Dr. Salam described, a time when he had not studied physics for several years but when he started to study the subject again he was able to master the subject very quickly. This enabled him to win several scholarships and awards. Other strengths that this great brain possesses are his ability to grasp not only scientific ideas very quickly but also other areas that were of interest to him. He was very interested in learning the Holy Quran (Islamic Holy Book) and would always carry it with him. He would read it and try to memorize as much as possible. Dr. Salam was appointed as professor and head of the Department of Physics at Imperial College London at the young age of 31. No one had ever achieved that honor at that age.

**3. In what ways did your great brain contribute to humankind? What is your great brain's Greatest contributions to the world?**

Dr. Salam is best known for his pioneering work on electro weak unification, for which he shared the Nobel Prize in Physics in 1979 with Sheldon Glashow and Steven Weinberg. Salam worked hard for promoting science in third world countries. He won hundreds of thousand pounds during his lifetime as rewards; he used it to help poor students all over the world, so they could get a higher education. He donated several thousand pounds to build schools in the town where he grew up. He provided scholarships for students with financial difficulties regardless of their religion, race or nationality. He was the founder of the International Center for Theoretical Physics in Trieste, Italy, in which young scientists from developing countries came for scientific research and training. This center provides year round workshops, seminars, and summer schools. About 70,000 physicists have visited this center, about half of them are from developing countries. He also helped to create several international research centers, several international foundations such as Third World Academy of Science and a number of international prizes.

**4. In what ways might our world be different if your great brain had never lived?**

Dr. Salam worked with Einstein for a year, I think if Dr. Salam had not worked on some of his projects, they would not be successfully completed. In addition, a lot of physicists from developing countries would not have a chance to get further education or research opportunities, if it was not for Dr. Salaam International Center for Theoretical Physics. Dr. Salaam contributed a lot of money to different countries for the betterment of financially disadvantaged students.

**5. If you could meet your great brain, what three questions would you want to ask of him?**

1. Why did you want to study physics?
2. What was your biggest goal?
3. How did you feel when you won the Nobel Prize?

**6. In what ways are you like your great brain?.....different from him?**

Both of us are the followers of the religion of Islam. In addition, Dr Salam and I belong to the Ahmadiyya Movement in Islam. He is from Pakistan and my parents are from Pakistan as well. We are both very kind to people. We love to and want to serve mankind. Dr. Salam and I hate to waste time. Dr. Salam learned things very fast, whereas I learn things a bit slower. When he was 6 years old, he was admitted into the fourth grade, but when I was six, I was in first grade. He is known all over the world for his scientific work.

**7. What hardships or difficulties if any did your great brain overcome? Tell about a person or event in history that influenced your great brain?**

After Dr. Salam finished his graduate studies, he wanted to go back to Pakistan and serve his motherland. As he started working, he felt isolated. He felt that the scientists in developing countries faced such a great difficulty in trying to receive recognition in their work. That is when he decided to go back to England for further education. That is also when he tried to arrange for a center which would help the young scientists to come and develop their own research work. He encouraged scientists to come and exchange ideas with scientists of the west.

At the end I would like to share a small portion of a poem from *Al-Nahl* written in honor of Dr. Salam.

A man named Salam  
A true believer and a follower of Islam  
A noble man and a Nobel he go  
With Quran and Science Islam he taught  
Farewell Salam, Farewell Salam



## A City of Visionaries

By Prof. Dr. Pervez Perwazi  
(Translated by Safir Rammah)

Migration has always been an important part of the human experience. Human beings resort to migration whenever faced with insecurity or lack of necessary resources to survive. The whole history of human evolution and growth is shaped by the far-reaching consequences of migrations. One such large-scale migration took place at the time of creation of Pakistan. It is considered as the largest migration during the 20<sup>th</sup> century. Millions of people left the country of their forefathers to migrate to their adopted new homeland. A homeland, where they believed they would realize their cherished dream of a happy, peaceful and free life. Hundreds of thousands of lives were lost during this exodus. Many died on their way and millions of refugees who reached Pakistan faced innumerable difficulties and went through a long period of pain and suffering that is the fate of exiles. That was my first experience of migration.

Later, when I was forced to migrate again in 1990, I expressed my feelings in an English poem "The Generation Gap". This poem, which has not yet been translated in Urdu, was widely acclaimed in the local literary circles:

*Half a century ago,  
My parents, gasping for freedom and fresh air,  
Were pleased to migrate from slavery to freedom,  
And settled in the land of their dreams.*

*Half a century later,  
I, their child, was forced to leave their land of  
dreams,  
For lack of freedom and fresh air,  
In search of freedom and peace,  
To a land I have never even dreamt of!*

The first migration marked the beginning of a new chapter in our lives. This is the story of that period. After arriving in Pakistan from Qadian, members of Ahmadiyya Jama'at scattered around the country wherever they could find refuge.

However, the Jama'at had an urgent need for a center. It was, of course, not possible to find a ready made center for the Jama'at. They had to start from scratch to establish a new headquarters of the Jama'at so that they could continue their mission. It turned out that providence had already set aside a special tract of land for this purpose by keeping it barren and uninhabited for many centuries. Although situated on the bank of a river, the Chenab, this desolate piece of land was totally devoid of any vegetation. Dr. Wazir Agha once related to me that people were scared to travel through this isolated territory, even during daylight. Obviously, they had every reason to be afraid of this area which consisted of nothing but a barren piece of land covered with layers of white saline and an old deserted graveyard that was surrounded by ominous hills of black stones.

All attempts to raise water from the Chenab to irrigate this land had failed in the past.

When Ahmadiyya Jama'at bought this piece of land to build a new town, Rabwah, the folks living in the nearby villages must have considered it a foolhardy adventure. They had no idea that members of the Jama'at always boldly face such insurmountable challenges. The apparent difficulty of a task, no matter how impossible it appears to be, never discourages them. Indeed, they embody this famous Urdu couplet, "It is only the true visionaries who can see beyond the apparent impossibility of a situation. They are the one who will build new cities of tomorrow out of the ruin and destruction of today."

After leaving Qadian, my family first settled down in Changa Bangial in District Rawalpindi, except my father who was arrested in India with some of his colleagues. He was eventually released in 1948 as part of an exchange of political prisoners between India and Pakistan. After his arrival in Pakistan, we moved to Rabwah. It was a fortunate

turn of events for me because I was ill prepared for the final Vernacular exams that I had to take shortly. My father's duty to immediately report to Rabwah saved me from this ordeal.

At that time, there was no school in Rabwah for children of my age. Classes for T.I. High School were temporarily held in a building in Chiniot and for Jamia Ahmadiyya in the nearby Ahmed Nagar. All houses in Rabwah were made of sun-dried bricks of mud. The city consisted of long lines of such houses. The office buildings of Anjuman were of the same type and were made up of three or four barrack type buildings that were divided into smaller rooms. Children were not allowed to enter the premise of those offices. Only a couple of times did I have the occasion to go to Anjuman's office to fetch my father, when my mother had fallen seriously ill. She couldn't recover from this sickness and finally joined her Creator in Heaven. She was among the first few inhabitants of Rabwah's main graveyard, Bahishti Maqbara.

The year was 1951. I was a tenth grade student in T.I. High School and was preparing for my Matriculation examinations that were scheduled in a few months. My father decided to admit me in the school's hostel in Chiniot to keep me away from the sadness and gloom that had engulfed our family after the untimely death of my mother. In Chiniot, I spent most of my time with Rehmani Sahib's family. His wife, Sofia, was my aunt. Many other close family friends from Qadian who were settled in Chiniot, in particular the family of Sardar Misbahuddin and Sardar Nazar Baloch's daughter Tifi, also helped me get over the grief of my mother's sad departure. After the Matriculation exams, I came back to Rabwah.

In the beginning, the earlier settlers in Rabwah had to live in tents. By the time my family moved to Rabwah, mud houses had replaced those tents. Although not an eye witness myself, I have heard so many stories from Abdus Salam Akhter Sahib about the time when Rabwah was a city of tents that I can clearly picture that whole scene. With a small party of other Ahmadis, he was among the first tent

settlers of Rabwah. He used to skillfully paint the scary scene of their first night in Rabwah. They were huddled together in a small and flimsy tent in the middle of nowhere. The nagging fear of dark wilderness around them and nonstop howls of jackals kept them awake all night. By the way, under normal circumstances, most Ahmadis were used to living in tents because each year they had to spend three nights in tents during the annual Youth Conference.

I still remember that the official residence of Huzoor and the adjacent mosque were also built by using the same mud bricks. Huzoor used to lead daily prayers and deliver Friday sermons in this mosque. Even during the hottest days of summer, he would not only continue to lead the prayers but also never stopped his routine of spending time with the congregation in question-answer sessions after mid-day and afternoon prayers. I can still vividly recall that scene: Huzoor is sitting in the small *mihrab* in unbearable heat; a *khadim* is standing by swirling a small hand-held fan; Huzoor's shirt is dripping with perspiration; once or twice Huzoor removes his turban to get some relief from the heat. Such was the life in Rabwah. For many years before the arrival of electricity, we had to bear the brunt of extreme heat in summer and extreme cold in winter without the aid of electric fans or heaters.

I also remember the day we were all devastated by the sad news of Hazrat Amma Jaan's demise. All around, people in Rabwah were stricken with grief, some crying openly and uncontrollably. For the funeral procession, very long bamboo poles were attached to the coffin. That was the first time I saw this device that allows maximum number of people to share the task of carrying the coffin on their shoulders. The news of Hazrat Amma Jaan's death was announced three times by Pakistan Radio. The exact wording of this announcement is still engraved in my memory, "We sadly announce that the widow of Hazrat Mirza Ghulam Ahmad and the mother of current head of Ahmadiyya Jama'at, Hazrat Mirza Bashir-ul-din Mahmood Ahmad, passed away at Rabwey today." I was surprised by

the announcer's apparently careless mispronunciation of the name of Rabwah as "Rabwey." Later on, I learned that it was in fact the proper pronunciation because under certain conditions, Arabic words that end in 'ah" sound are changed to 'ey', a point commonly missed by even some Ahmadi speakers.

In Rabwah, houses were built on both sides of the railway track. We used to live on the same side of the tracks, which is now named Muhalla Dar-us-Sadar. At that time, this section of Rabwah was known as Alif Muhalla. On the other side of the railway tracks, there were long lines of houses, called quarters. These quarters were built to accommodate the Anjuman's employee. Uncle Bhambri and my friend Majid Shahid lived in those quarters. Only one railway train used to pass through Rabwah in those days, once in the morning around 6:00 am and then returning back around 6:00 pm. I used to travel on this train to go to my school in Chiniot. I was accustomed to travel on foot about the same distance to Qadian while we were living in our village. That was a pleasant walk through green farms. Here, I didn't feel like walking to Chiniot on an unfriendly terrain. As a result, I had to follow the train schedule and return home from school very late in the evening. Eventually, my father bought a used Raleigh bicycle from Nur-uddin Sahib who was a calligrapher by profession. He was very meticulous in his calligraphy and had a matching taste in bicycles. He was also very fond of fishing. As soon as he would finish his daily work on calligraphy, he would rush to the river on his bicycle with all the paraphernalia of fishing. The run down bicycle he sold to my father was probably no longer fit for his needs. My father had taken twenty Rupees in advance against his pay from his office to purchase this bicycle. I knew that he had purchased it for my daily trip to Chiniot, because there was no chance he could get on a bicycle due to his large frame. My friend Majid Shahid who was one grade senior to me in school and had a stronger physique became my bicycling partner. He would ride the bicycle while I would comfortably sit on the carrier. Soon, we invented a "double gear" system. While

climbing the steep slope of the road at the bridge, both the rider and the passenger sitting behind on the carrier would push one pedal each at the same time. With this combined force, it became easier to climb the bridge. Later we started using this "double gear" system throughout the journey so that one person wouldn't have to push the bike alone. This system was especially helpful when we had to ride against the wind.

Only a few buses traveled on this road. Instead of petroleum, those buses were run on a gas plant. Many times the gas plant would fail to provide enough power for the bus to climb over the bridge and the engine would gasp and sputter to a stop. Passengers would disembark and begin the strenuous job of pushing the bus over the bridge. Exhausted and out of breath, they would then get back on the bus to continue their journey.

The bus drivers who daily traversed this road were all very courteous to us, since many times they needed our services to help push their stalled buses. It was a narrow road and we always had to get off the road to let the buses pass. This would force us to dismount the bike since it was not possible to ride it in the sand that was piled on both sides of the road. Trucks seldom traveled on this road. Horses and horse-driven carts were used to transport all kind of freight. Every morning, the vendors of Rabwah brought fresh vegetables from Chiniot on horse wagons. Donkeys were also used to carry all kind of load. Now, they are used only to carry bricks or to push donkey-carts. One of my classmates, Naimat-ullah, was the first person to employ the services of a donkey for carrying load. He had many customers and earned about two Rupees per day with the help of his donkey. He was never shy of bragging about his superior status as a "gainfully employed" person while the rest of us were depended on our parents.

The offices of Tahrik-e-Jadid were among the earliest temporary office buildings that were built during my time in Rabwah. These makeshift offices, constructed with mud-bricks, were in the shape of a square around an open courtyard. Generally

known as the 'courtyard', these offices were later used as the boarding house for the students of Jamia Ahmadiyya. There was another building that was also known as a courtyard. A number of poor families resided in this building. I used to go there quite often since the family of one of my school friends was living in that building. With the grace of God, this friend of mine is now very well off and is the head of a large family. He is settled in London. Yet, there is no change in his unpretentious demeanor. He is still the same person that I have known since his early childhood of extreme poverty. He very well remembers those days. Indeed, the first virtue of a great man is that neither poverty nor wealth affects his character and behavior.

We lived on a broad street with rows of quarters on both sides. Ours was the first house on this street. Brother Muhammad Alam, a bodyguard of Huzoor, and his father Ghulam Hussain lived in a house across the street. Brother Muhammad Ahmad Naeem and my uncle, Hazrat Moulvi Ghulam Nabi Misri, were their neighbors. Qari Muhammad Amin resided in the house adjacent to ours, and Moulana Muhammad Yaqoob Tahir in the next house. The residence of Chaudhry Ejaz Nasarullah Khan, Assistant Nazir-e-Amoor Aama, was further down on the same street. Chaudhry Attaullah Sahib later took his place. At the end of the street, towards the railway station, Hafiz Ghulam Mohayuldin Sahib ran a small teahouse. I often visited this teahouse to enjoy the company of Moulvi Musleh-ul-Din Rajaiki Sahib who was its regular patron. Khan Mir Afghan Sahib, a well known bodyguard of Huzoor since the days in Qadian, had also opened a teahouse where he served strong 'Pathani' tea. Mr. Ceyloni ran the most popular teahouse in Rabwah. He was from Ceylon, now re-named as Siri Lanka. Little was known about how he ended up in Rabwah. His tea was famous for its delicious taste and a very pleasant aroma. No one could ever figure out how he added that mysterious fragrance in his tea. He kept its recipe a well-guarded secret. A few sips of his tea were enough to make anyone a permanent customer. His teahouse was in a large tent in the

backyard of a quarter. Not only that he served delicious tea, he took great care in keeping his teahouse, its furniture and teacups sparkling clean. Then all of a sudden, one day Mr. Ceyloni packed his stuff and left town. After many years, I once saw him selling tea near the District Court in Jhang. I was in a hurry and didn't get a chance to ask him about what prompted him to suddenly leave his loyal customers in Rabwah and move his business to Jhang. Besides Mr. Ceyloni's tent, there was another large tent in Rabwah. It belonged to Malik Umar Ali Sahib and served as his residence. If I remember correctly, he worked in Tahreek-e-Jadeed's office as Vakeel-e-Tabshier. He created quite a stir in Rabwah in those days by marrying a German lady. This marriage remained the talk of the town for many months afterwards.

Two highly esteemed elders, Hazrat Qazi Aabdur-Rahim and Qazi Abdullah lived on the next street behind our house. They were both very industrious workers of the Jama'at. Qazi Abdur-Rahim Sahib supervised the construction of the new Khilafat House and the new central mosque of Rabwah, Al-Mubarik mosque. The new office buildings of Sadar Anjuman and Tahrik-e-Jadid were also constructed under his supervision. I had the good fortune of benefitting from Hazrat Qazi Abdullah Sahib's company for a long period of time. In his old age, he lost his hearing but everyone in the town continued to revere him the same. Another eminent personality of that time that comes to my mind is of Hazrat Mufti Muhammad Sadiq. He was very old and infirm, had a long white beard and was usually dressed in a long fluffy overcoat and green turban. He used to walk very slowly. He always carried candies in his coat pockets to distribute among children, who formed lines waiting for him on his daily route. Sometimes, after getting a candy from him, a child would run ahead and wait for him at the next corner to get a second share. Mufti Sahib knew this trick but he would just smile on seeing the same child again, and would give him another candy. Hazrat Mufti Sahib was one of the early companions of Hazrat Promised Messiah (a.s.). He used to deliver a speech on the life of

Hazrat Promised Messiah (a.s.) during the annual gatherings of the Jama'at. His speech was always listened to with great interest and reverence. While narrating his recollections of Hazrat Promised Messiah (a.s.), his eyes would fill up with tears. Sometimes the whole congregation was carried away and started crying with him. I have never heard anyone else speak on this subject with such authority and deep emotions.

In due time, Rabwah started changing at a fast pace. The mud houses gradually disappeared and were replaced by concrete and brick structures. When I first started working as a clerk in the hospital, it was in a small temporary building. I shared a room with the only doctor in this hospital. The Dispensary was in the next room where Brother Hafiz and his cousin Abdul Qayyum performed the duty of dispensing medicines. Our dear friend Lutfur-Rehman could be seen sitting nearby, patiently looking at some slides under a microscope while counting '*lamphoos*' and '*palis*.' I don't know the meanings of these strange words, but I remember them clearly. Soon this hospital was shifted into a new large building. Many other changes took place in Rabwah. A bus stop was built on the main road. A large room replaced the small wooden cabin at the railway station. Still, there was no raised platform. I remember that a couple of times when Huzoor traveled on the train, wooden steps were provided for him to walk up to the train cabin. Eventually, a modern railway station with raised platform was finally built.

The annual gathering of the Jama'at was held in December each year and was always a memorable event. Temporary barracks were built to accommodate thousands of out of town guests. These makeshift structures were built by raising walls of dried mud. The roof was covered with dry tall grass and the floors with a thick layer of hay. I remember that one time a barrack accidentally caught fire and in the blink of an eye the whole line of barracks was engulfed in a blaze. I was terrified to see those sky-high flames. The Youth Wing of the Jama'at immediately took charge of bringing the

fire under control. All the workers were in high spirits and succeeded in extinguishing the fire after a long struggle. Luckily, no one got hurt in this fire. The next day, the same barracks were again made usable by covering the roofs and the program of annual gathering continued without any disruption. After this incidence, the Jama'at started renting fire engines from the municipal committees of Sargodah and Chiniot for the duration of the annual gathering. So far, these fire engines have never been used. That was the first and only fire in Rabwah. With the grace of God, Rabwah has remained protected from all kinds of real and symbolic fires.

The post office was also in a small temporary building. Mr. Birj Lal Shaw was the postmaster. Until I found out that the correct spellings of his last name were the same as in George Bernard Shaw, I used to wonder at the oddity of a Christian having a typical Muslim name, Shah. He was a gentleman in all respects and was always dressed in meticulously pressed khaki uniform and a hat. Every time Mirza Munawar Ahmad Sahib, the head of Notified Committee of Rabwah, would pass in front of the post office, Mr. Birj Lal Shaw would remove his hat and smartly salute him. The Committee's two-room office was right next to the post office. Later on, Haji Barkat-ul-lah Sahib who was an Ahmadi became the postmaster. His son, Matee-ul-lah Dard was my class fellow in T.I. College and we had worked together on the editorial board of *Al-Minar*. His other son, Rafi-ul-lah Dard was employed in the Telephone Department. After retirement, Haji Sahib busied himself by opening his own sub post office. He was probably a brother or a close relative of Maulana Dard Sahib.

For many years bus stop was located near Khilafat House and Al-Mubarik mosque, at the same spot where now a grassy plot and two adjacent parallel lanes meet the main road. The guesthouse was conveniently located right next to the bus stop. Dar-ul-Ziafat was also at a short distance, at the same location where now there is an open ground in front of Al-Mubarik mosque. The walls and gates around the mosque were built later,

after an assassination attempt on Huzoor.

One day, during the mid-day prayers, or perhaps it was afternoon prayers, the attacker joined the congregation. He somehow avoided any suspicion by the bodyguards and found a place in the first row, right behind Huzoor. He had hidden a sharp poisonous knife under his clothes. While Huzoor and the rest of the congregation were prostrating during prayers, he attacked Huzoor and caused a deep knife wound on his neck. Ghulam Murtaza Sahib, the physical education instructor in our school, happened to be close by. He immediately jumped on the attacker and pinned him down. Ghulam Murtaza Sahib's clothes were drenched with blood that was gushing out of Huzoor's wound. Huzoor was able to walk back to his residence.

The news of this assassination attempt spread in the town like a jungle fire and people rushed towards Khilafat House. When Huzoor learned that the attacker was captured, he immediately issued instructions to provide him complete protection. This saved his life otherwise the angry crowd would have cut him in pieces. I remember that at that time a message from Huzoor was read to the people gathered at the Khilafat House. The same message was later published in *Al-Fazal*. I don't remember the exact wording of this message, but it was something like, "We should surrender to the Will of God if the time of my departure has arrived. The Jama'at should face this situation with courage. All Ahmadis should strive to uphold the tenets and discipline of the Jama'at. The success of the Jama'at is not dependent upon any individual. We all have to die one day, but the Jama'at must continue its mission." These may not be his exact words, but I am sure that this was the substance of his message.

Those were sad and gloomy days for the Jama'at. A bulletin about Huzoor's condition was issued daily. Calls were regularly made for everyone to pray for Huzoor's safe recovery. People responded by crying their hearts out while pleading Almighty God to restore Huzoor's health. The whole Jama'at was in a state of great distress. The

daily life in Rabwah came to a standstill. An air of sadness hung over the city. We were going through the same kind of trauma that we had earlier experienced at the sad demise of Hazrat Amma Jaan. Gradually, with the grace of God, Huzoor's condition began to improve. Eventually his health was fully restored, except for the lingering effect of poison on his nerves that continued to bother him till his death. The attacker was tried for the crime of attempted murder and was sentenced behind bars for five or six years.

This incidence made the Jama'at fully appreciative of the true value of Huzoor's role as the head of the Jama'at. For almost fifty years, Huzoor had been providing exceptional leadership and guidance to the Jama'at. Many generations of Ahmadi's had come to maturity during this time. Huzoor had become the personification of the whole Jama'at, as if the Jama'at and Huzoor were one and the same. It was during this time that a few hidden enemies of the Jama'at conspired to create disorder. The real perpetrators of this conspiracy, who were a few hypocrite Ahmadis in senior positions, didn't dare to come forward, while their agents started the mischief. I fully remember how this conspiracy was exposed and swiftly crushed.

One day, an announcement was published in *Al-Fazal*, admonishing the Jama'at to excommunicate Allah-Rakha and his colleagues. This alerted the whole Jama'at. The news about the activities of this group was a great shock for the Jama'at. As an expression of their sincere and unshakable trust in the leadership of their beloved leader, the whole Jama'at revived their oath of allegiance to the head of the Jama'at. Later, everyone was astonished to find out that some so-called senior members of the Jama'at were behind this conspiracy. The way Huzoor took care of this evil plot once again demonstrated that God has blessed him with extraordinary fortitude and wisdom. It was after this conspiracy that the following words were added to the oath of all auxiliary organizations of the Jama'at, "We also pledge to faithfully follow every instruction of the head of the Jama'at in all general

matters." Prior to that, the oath was limited to only religious matters.

About that time, we moved to our current house in that section of Rabwah which is now called Dar-ur-Rehmat Wasti. My uncle's house was attached to our house. Both houses had a common backyard. This made the house look bigger from the outside than it really was. We lived in this house as a joint family that included my senior uncle, my parents and their six children - three sons and three daughters. I was attending the final Intermediate classes. Some parts of Rabwah were already wired for electricity but we were still waiting for our turn. Ahmad Zaman Sahib was at that time working in the electricity department. His family is now settled in Germany. Syed Sajjad Haider Shah Sahib was also in the same department. His children were later among my students. His eldest son, Syed Naeem Haider, who was also one of my students, used to edit one of the popular *Digest* magazines. I haven't heard about him for a long time. I guess, something must have 'digested' him. His uncle, Syed Irshad Ali Shah was my classmate and his grandfather, Syed Sami-ullah Sahib, was one of my revered teachers.

After a long wait, our house was also wired for electricity. In the beginning, we only used it for illumination at night. Electric fans were not commonly used in those days. Those difficult times didn't last forever. The day came when we installed air-conditioning units in our house. The supply of electricity was quite unpredictable in Rabwah. The first air-conditioning unit was installed at Hazrat Mian Bashir Ahmad's residence on the insistence of his son Mian Muzaffar Ahmad Sahib. Soon after that, Hazrat Mian Sahib wrote a letter to the general manager of WAPDA, Chaudhry Abdul Hamid Sahib, who was an Ahmadi. Since I took the dictation of this letter from Hazrat Mian Sahib, I still remember its wording, "Mian Muzaffar Ahmad had installed an air-conditioning unit in my room. I will hold you personally responsible if it is damaged due to the constant variation in the electric current supplied by your department." Mian Sahib had written this letter in a light mood to make fun of

WAPDA's poor service, but miraculously his air-conditioning unit remained safe and worked perfectly for many years.

Incidentally, once I was visiting the Director Finance of WAPDA in his office. Suddenly, the electricity supply got disrupted for a few minutes, damaging the air-conditioning unit in his office beyond repair. All efforts to bring this unit back to life failed. It occurred to me that if a senior executive of WAPDA cannot get proper supply of electricity, it is useless for a common customer like me to complain about this problem. I have heard that electricity still continues to play the same hide and seek with the residents of Rabwah.

While mentioning electricity, I have made a sharp turn in my narration. Let me now talk about transportation facilities in Rabwah. It is hard to imagine that there was a time when there weren't even horse wagons in Rabwah. The simple reason was that no roads existed at that time. It took a while to level the streets. At a much later time, the streets were covered with crushed stones. Finally, a few paved roads were constructed in late sixties. Only a few buses passed on the main road. These buses were powered by a gas plant, similar to the gas plant that is used by welders. It was attached on the backside of the bus, where nowadays teenagers hang on the buses to get a free ride. Some sort of chemical was burned in these plants to create gas and provide energy to the bus engine. I have no idea what kind of chemical was used in the gas plant, since my knowledge of science is limited. Even Dr. Syed Sultan Mahmood Shahid Sahib, who has authored many books on the subject of chemistry, may not be able to answer this question unless he can find a copy of one of his earlier books. I understand that after learning about my renewed interest in the gas plant of those antique buses, he is now desperately in search of that book. It would have been more prudent for him if instead of selling his Chemistry books to the last copy, he had kept at least one copy of each book in his records. This would have helped him answer such question of historical importance, even after fifty years.

Different transport companies owned those buses. Two of them, Himalayas Transport and New Suraj Transport were in business since prior to partition of India and Pakistan. After their Indian owners had left, Fateh Muhammad Tawana M.N.A. successfully claimed New Suraj Transport Co. I don't know who was the lucky claimant of Himalayas Transport. The buses of these two companies operated on Sargodha-Faisalabad route. United Transport was owned by the Paracha family, who were Ahmadis. Their buses operated on the Lahore-Sargodha-Bhera route. A unique feature of their Sargodha-Lahore service was its fixed travel time to arrive at Lahore. They accomplished it by making very few stops en route. The owners of Crown cinema in Lahore operated another Transport Company, Crown Transport, on the same route. The one-way fare of their buses from Rabwah to Lahore was three Rupees and three Annas.

Then our own Mirza Munir Ahmad Sahib also established a transport company by the name of Tariq Transport. Their buses were renowned for the fastest travel time between Sargodha and Lahore. Once traveling on one of their buses, I had a serious accident. It was a miracle that I survived. This happened during the sixties when I was working on my Ph.D. I used to alternately spend the first half of each week at Rabwah and the remaining half at Lahore. Qazi Mohammed Aslam Sahib, and before him Hazrat Mirza Nasir Ahmad Sahib, had kindly given me complete freedom to spend time in Lahore to work on my Ph.D. and had assured me that it will not affect my employment or vacation time. I adjusted my weekly schedule so that I could teach at Rabwah College from Monday to Thursday, travel to Lahore Thursday evening and return back on Sunday night. I used to take the last Tariq Transport bus at 7:00 pm from Lahore. This last bus was quite popular among the traders in our area. I was not a trader but found its schedule convenient for my needs, because it provided me the opportunity to spend a full day in the library.

Coming back to Rabwah on this bus one night,

the driver was suddenly confronted by the floodlights of a truck while climbing on the slope between Alif Muhallah and the current bus station. The driver lost control and the bus rolled over a few times before coming to a stop in an upside down position. I was sitting on the right side of the bus, opposite to a heavyset trader from Mianwali who was carrying a lot of luggage. His heavy luggage was dumped on me. Luckily, I remained conscious and was able to safely crawl out of the bus. It was a horrifying scene. All passengers were in a state of shock. Many of them were wounded but fortunately there were no fatalities. I was also injured but was comforted by the thought that people from Rabwah will soon rush to the scene of the accident and would transport us to the hospital. That is exactly what happened.

Soon I was taken to the hospital. A doctor thoroughly checked me and pronounced that I had no fracture or other injury. In response to my complaint that I feel severe pain in my chest, he diagnosed that it is due to the shock of accident and I would feel better in the morning. Next day, the pain became unbearable. I went back to the hospital. This time my chest was X-rayed. The X-ray result showed that three ribs on the left side of my chest were fractured. The doctor plastered my chest and gave me assurance that my ribs would heal in a few days. After several days of complete bed rest, I fully recovered. Even now my chest is sensitive to cold and the cold winter breeze always reminds me of that accident.

I had previously witnessed another such bus accident in Rabwah. A Himalayas Transport bus was overturned near Malik Umar Ali's residence. Some of the passengers died on the spot. I was frightened when I saw that accident. On top of that, later I myself experienced a bus accident that I have just described. As a result, the fear of bus travel remained with me until I left Pakistan. At about the same time, Malik Muhammad Ashraf Sahib of Bhera, who lived in my neighborhood, died in a bus accident while traveling to Sargodha in a Government Transport bus. He was employed in



one of Tabsheer offices and was a relative of my close friend, Malik Fazal Ilahi. He was the first resident of Rabwah who died in a bus accident. This accident remained fresh in our memories for a long time. Those were the days when occasional bus accidents were big news. Nowadays, bus accidents are a routine affair on Pakistan's roads and thousands of people become their victims each year.

Writing about Malik Fazal Ilahi reminds me of other clerks who were my colleagues in the Anjuman's office. Malik Fazal Ilahi and I joined Anjuman's service together. He belonged to Bhera and was a very reliable friend of mine. We were both the same age. Later he resigned from Anjuman and got admission in the overseer training school in Mong Rasul. After completing his education, he had a successful career in the Canal Department from where he retired as an assistant engineer. He is now employed in a firm in Saudi Arabia. One of my colleagues of those days is perhaps office superintendent in the same Anjuman's office. Another colleague, Moulvi Jamil Sahib has retired. Nowadays when I go to Anjuman offices, I see many familiar faces, although I didn't have a close relationship with them during my employment at the Anjuman.

Hazrat Mirza Bashir Ahmad Sahib passed away in the early sixties. I was in Lahore, studying in the University library when a friend gave me the sad news of his demise. We rushed to 23 Race Course at Mirza Muzzafar Ahmad's official residence. The whole Lahore Jama'at was gathered there. A long line of viewers was slowly walking through the room where his dead body was laid down. I don't know the details of his final sickness, but it was said that he had a very high fever, which didn't come under control even after his body was soaked in ice cold water. His death was a great shock for me. I had a very close personal relationship with him. The formative years of my life were spent under his close supervision. He had motivated me to strive for higher education. He kept a close eye on my progress in education and would always inquire about it with great interest whenever I visited him.

He was my mentor in all respects. I wish he had lived till I had completed my doctorate degree. It would have given him great pleasure to find out that one of his pupils had achieved such high level of education. His body was brought to Rabwah and I followed it on a bus. Funeral prayers were performed the next afternoon. I don't recall who led the prayers, probably Hazrat Mirza Nasir Ahmad Sahib who was still the principal of T.I. College. This was maybe the first time I attended a funeral prayer that was led by him. Later, he became the head of Jama'at in 1965.

I am an eyewitness of a complete transformation that took place in Rabwah, from temporary mud houses to permanent buildings and then to modern bungalows. The first bungalow in Rabwah was built by Malik Sahib Khan Noon. He had retired as a Deputy Commissioner and was a committed Ahmadi. All his life, he had wished for a son. Almighty God finally granted his desire in his old age. He named his son Ahmad Khan Noon. After the death of his father, Ahmad Khan Noon left Rabwah. Malik Sahib Khan Noon was a big landlord of Sargodah. The British Government had a custom to appoint some of the local dignitaries to administrative posts. Malik Sahib Khan had joined the British Civil Service under this program. Malik Sir Feroze Khan Noon's father was also similarly employed in the British Civil Service and retired from the senior post of Commissioner. I met Malik Sahib Khan Noon a couple of times. He had a serious and reserved temperament. I didn't get the opportunity to benefit from his company.

My readers may be wondering how did it become possible to construct houses and bungalows on a large scale on a piece of land that was totally deprived of water. Well, sub-surface water was eventually discovered in Rabwah. The discovery of water was nothing less than a miracle. All early efforts to find water had failed when one day a certain spot was revealed to Huzoor in a dream and he was told that "*Water will flow under your feet.*" The next day Huzoor instructed them to bore at the same spot that he had seen in his dream. This time,

water was successfully found. The first tube well in Rabwah was later installed at the exact same spot, which is at one corner of Hazrat Mirza Munawar Ahmad's house. Like the very first mosque in Rabwah that still stands in the lawn of Fazal-e-Umar Hospital, this tube well has also become a memorial. Soon after the first discovery, sub-surface water was found all over Rabwah. It was not possible to populate Rabwah without the discovery of water. In the beginning, at most places water was salty to the point of being bitter and was not suitable for drinking. Drinking water was supplied from Ahmad Nagar. Nowadays that cleaned water from the river is supplied to the whole city, it is hard to imagine a time when people in Rabwah had to rely on salty water for their daily needs. Over time, the content of salt in the sub-surface water in most areas has decreased and in many places water has become drinkable. For example, water in the Darur-Rahmat area was of a better quality since the beginning, but slowly the water quality in Darus-Sadar and many other areas has also improved. In those days, installing a hand pump was a very challenging job because water could only be found at a great depth. The installers, mainly Qureshi Fazal Haque and his family, worked very hard at the daunting task of putting in hand pumps in almost every house in Rabwah. Perhaps as a reward for their hard work, the sub-surface water has now risen to a reasonable level.

In due course, tube wells were installed in Rabwah. I remember that during the construction of T.I. College's new building, water could not be found in or around the college grounds. A tube well was finally installed at quite a distance, on Mr. Justice Muhammad Islam Bhatti's property, from there water was supplied to the construction site. Besides such difficulties, the college building was successfully completed and T.I. College was shifted from Lahore to Rabwah. This tube well still provides sufficient water for the college building and for hundreds of students in the college hostel. On a lighter note, hand pumps in those days had an advantage over tube wells. During the summer time, hand pumps produced almost boiling hot water that

could be used to make tea. Let me give a personal example. We had connected a pipe to our hand pump to carry water to the bathroom. Once a friend of mine, who had a great sense of humor, was visiting us from Lahore. On a hot summer day, he entered our bathroom to take a bath. A few minutes later he called our servant and asked him to bring a cup and tea leaves. The servant was perplexed to hear this strange order. But he was again firmly instructed to hurry up and get a cup and tea leaves for him. The servant conveyed this request to my wife, who was equally surprised and asked me to check on the well being of my friend. She was afraid that he might be disillusioned due to the extreme heat. I went to the bathroom door and politely asked him to explain why did he need a cup and tea leaves in the bathroom. He replied, "forget it, I don't need it now. When I first opened the faucet, the water was boiling hot. I thought to take advantage of it by making a cup of tea and saving your wife from this trouble". This was the type of water that we had to live on. Current residents of Rabwah cannot imagine the troubles we had to go through. They now enjoy a continuous supply of clean water from the river that stays cold in their water tanks. At any rate, discovery of water at Rabwah was an incredible achievement. People were truly astonished at the Jama'at's miraculous success in exploring water in Rabwah. Previously, even after employing the best available technology at a great expense, others had failed to find a single drop of water there. I am sure they can't figure out the secret recipe of the Jama'at's success. I know this recipe but there is no point in disclosing it because very few people can use it. Midnight prayers and pre-dawn supplications are some of the ingredients of this recipe of success. These key ingredients have become scarce these days.

Although hand pumps were installed in every house, most of the people had to get water from a few public hand pumps that produced drinkable water. For example, in the general area of Anjuman and Tahrik offices, the water was too salty for consumption. Residents of that area had to hire water carriers to bring water from Darur-Rehmat

Wasti. We all learned to appreciate the value of clean and drinkable water. In some areas the quantity of different kind of salts in the water was very high. We used to jokingly say that the government of Pakistan is unnecessarily wasting money and resources on importing heavy water for its research on Atomic Energy, when it is available at no cost at Rabwah. A special quality of this salty water was that although it would wash the dirt out of one's hair, its salty residue would make the hair sticky and impossible to manage. In spite of all such difficulties, the population of Rabwah kept on growing. The supply of water became abundant and slowly greenery started to appear everywhere. These days, Rabwah is covered with all kinds of lush-green plants and trees. Advertisements of Gulshan-e-Ahmad Nursery regularly appears in *The Daily Al Fazal*. These advertisements underscore the miraculous transformation of this land where a single blade of grass had not grown for centuries. Most of the residents now maintain a small garden in their backyards. The new campus of T.I. College was built on the outskirts of the town on comparatively fertile soil, but no one could have imagined that someday a garden full of fruit trees would be grown here. I remember the contractor of guava trees of this garden. Guava was also produced in a neighboring village, Kot Ameer Shah. To distinguish his fruits from his competitors, he had invented a slogan, "Come and buy my guavas. They are university graduates." The new campus of T.I. College was commonly referred to as a university, reflecting the high hopes and wishes of people for this institution. I am confident that, with the grace of God, one day this wish will become a reality. In fact, if the government had not nationalized T.I. College, it would have become a university by now. Our dear late brother Naseer Khan had dedicated himself to the development of this college and had loved it more than his life. One can still feel his presence in every corner of the building.

Throughout the year, a large number of out of town guests used to visit Rabwah. Hakim Fazal-ul-Raman Sahib was the supervisor of the guest house

and Dar-ul-Ziafat. He had spent many years in Nigeria. He was a very handsome man and his forceful personality commanded a lot of respect. He used to carry a sturdy cane. A few beggars always appeared during the mealtime. He served them food in the same manner he served his other guests. Someone once mentioned to him that if he continued to serve food to these beggars, all the beggars of surrounding areas would start gathering at Dar-ul-Ziafat. He smilingly pointed to his cane and said, "Don't worry. Why do you think I carry this sturdy cane?" In reality, no one had ever seen him threatening a beggar with his cane, neither did he ever refuse to serve them food. He justified his generosity by saying that he was simply following the practice of the originator of this Dar-ul-Ziafat, Hazrat Promised Messiah (a.s.), and had no right to change it. Dar-ul-Ziafat was always full of guests. A dish of lentils for lunch and meat with turnips or potatoes for dinner was the standard menu that had remained unchanged for a long time, and may still be the same. When T.I. College was under construction, Hazrat Mirza Nasir Ahmad Sahib used to make a quick stop at Dar-ul-Ziafat on his way to the construction site. After a hurried meal, he would get back on his bike and rush to the college to supervise the construction work. I once had the occasion to watch him taking his meal at Dar-ul-Ziafat. He would partake of whatever food was available and was always in a hurry to get back to work. I have similarly observed the current head of the Jama'at at Dar-ul-Ziafat. During the annual gatherings, he used to supervise the work at Dar-ul-Ziafat, prior to his election as the head of the Jama'at. At mealtime he would sit next to an oven and eat his meal while at the same time watching the process of mass production of baked breads. His simple 'working meal' mostly consisted of just baked bread. He didn't care much about curry or other food if it was not readily available.

When Dar-ul-Ziafat was shifted to a new building, Mirza Azam Beg, a newcomer to Rabwah, was appointed its supervisor. He couldn't stay at this job for too long. Perhaps he needed some time to learn his way around and adjust in the new

atmosphere. These days, Munawar Javed Sahib is ably managing Dar-ul-Ziafat. I wonder where did he learn his excellent administrative skills. There were certainly no training facilities for managing Dar-ul-Ziafat in Mughalpura, Lahore, where he belongs. Although, it is famous for its railway workshop. At any rate, he has proven to be a man of extraordinary capabilities.

of Rabwah. At the end, I must say that so far I feel privileged that my articles are read with great interest. This encourages me to continue to write while I can. Who knows, what will happen tomorrow? As Ameer Minai once said, "O Ameer, don't hesitate to open up your heart and share its pains and sorrows while you are surrounded by the love and attention of your friends. Who knows when the times will change and they will no longer care for you."

I should better stop my narration here before I begin the lengthy subject of other towering figures

**HAVE YOU CHANGED YOUR ADDRESS?**

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## RAMADHAN AND EIDUL-FITR ACTIVITIES AT BAITUR-RAHMAN MOSQUE NATIONAL HEADQUARTER WASHINGTON

November-December 2000

(by Kalimullah Khan, Secretary Tabligh Maryland)

With the Grace of Allah, the *Ramadhanul-Mubarak* started on November 27, 2000. Baitur-Rahman Mosque remained a center for various religious and spiritual activities during this holy month. Worshipers thronged in great numbers for the daily five time congregational prayers as well as *Taraveeh* prayers.

Some 250-300 persons used to listen to Hazrat Ameerul Momeneen Darsul Quran at MTA on every Saturday and Sunday, after the *Asr* Prayers.

An open invitation in the form of letters was mailed to some 250 non-Ahmadi Muslim friends of African descent with a request to join us in congregational prayers at Baitur-Rahman Mosque. The *Ramadhan* Time Table was also enclosed for their convenience, *AlHamdolillah*, many used to come at *Maghrib/Isha* and *Taraveeh* prayers.

It is pleasing to note that with the Grace of Allah, some 18 men and ladies had the good opportunity to observe *Aitekaif* ( ) at Baitur-Rahman Mosque with the permission of Mirza Muzaffar Ahmad Sahib, Ameer, USA.

The collective *Dua* at the end of *Ramadhan* was led by Respected Sahibzada Mirza Muzaffar Ahmad Sahib, Amir, USA, after *Asr* prayers on December 25, 2000, which was attended by more than 450 persons.

Sahibzada Mirza Wasim Ahmad Sahib, Nazir-Aala and Amir Jamaat Ahmadiyya India, led the Eid Prayers and delivered the Eid Khutba in Urdu (which was also translated into English later on by Dr. Laeequel Ahmad, President MD Jamaat). He reminded the members, (in the light of Huzoor's *Eid Khutba* -December 27, 2000) to take a special care for the poor, the orphans and the widows. He emphasized the need of *Tabligh* in the USA, where spiritual hunger is prevalent.

*AlHamdolillah*, more than 300 African friends (men, women and children) from Sierra-Leone, Ghana, Nigeria, Ivory Coast, Gambia, Guinea, and Liberia were present at *Eid* and increased the beauty of the Mosque as well as the gathering.

Baitur-Rahman Mosque was jam packed despite its huge capacity. The distance between the rows was shortened to accommodate more men. All the corridors were occupied yet many had to offer prayers outside the mosque.

The scene after the *Eid* prayers was very motivating. The aroma of love, affection, regard and respect was prevalent when members were greeting each other and the two grandsons of the Promised Messiah, Mirza Muzaffar Ahmad Sahib and Mirza Waseem Ahmad Sahib.

Refreshment were served to all.

### ANNOUNCEMENT FROM THE PRIVATE SECRETARY

When you write to Hazrat Khalifatul-Masih, *ayyadahullah*, please do not forget to write your address on the letter itself. The address on the envelope is not good enough to ensure a direct reply to you.

## MAJLIS KHUDAMMUL AHMADIYYA USA ANNUAL QAIDEEN REFRESHER COURSE AND SHURA

*Alhamdulillah*, the 6<sup>th</sup> Annual Qaideen Refresher Course and Shura was held November 11<sup>th</sup> and 12<sup>th</sup>. The QRC was an opportunity for new and old Qaideen to receive training and instruction on how to be an effective Qaid. The Khudammul Ahmadiyya Shura also met and discussed matters pertinent to Khudamm activities.

The QRC was hosted by Jama'at Central Jersey. Qaid Central Jersey (*Naseem Waseem*) and his staff did an excellent job hosting the refresher course. Jama'at volunteers were helping with *Langhar Khana*, cleanliness, and of course opening their homes for participants. Neighboring North Jersey Jama'at's hospitality is also appreciated.

One of the highlights of the QRC was a leadership session highlighting different perspectives on Leadership in general and Qaideen leadership in particular. Presenters included former Sadr MKA USA Munum Naeem, Nazir Ayaz Sahib (NY), Ahmad Qavi (Qaid Zion), and Amjad Khan (Qaid LAE). The session highlighted communication, organizational, and inspirational means for Qaideen to do their jobs more

effectively.

Another QRC highlight was the presentation and discussions of the agenda for various Nizamats for the upcoming year. There were good discussions and commentary on Finance, *Tabligh*, *Taleem*, *Tarbiyyat*, *Atfal*, *Khidmate-Khalq*, *Isha'at*, *Amoor-e-Tulba*, *Umoomi*, *Sanat-o-Tijarat*, *Shehat Jismani*, and others.

Sadr Majlis Khudammul Ahmadiyya Abdul Shukoor Ahmed's leadership helped ensure that the goal of the QRC was fulfilled. Prior to, during, and after the QRC, Sadr Sahib has guided and encouraged Nizamats and Qaidats to increase their productivity. *Alhumdillah*, the QRC was not only an educational experience for Qaids, Nazims, and delegates, it was inspirational, as well.

The event was concluded with an address by Naib Ameer Ahsan Zafar. His remarks and advice were well received. They provided an experienced and senior level view of the Jama'at and Khudamm's role within the Jama'at.

### PLEASE NOTE

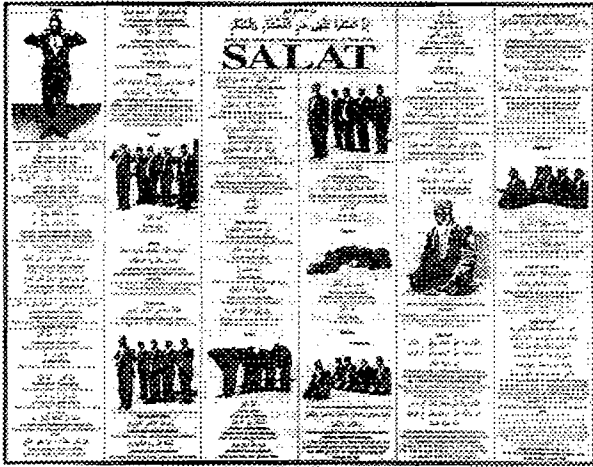
**Jama'at officers are requested to send brief reports of their meetings and activities through their presidents for publication in the Gazette.**

**Officers of the auxiliaries are also requested to send brief reports of their activities and meetings for publication in the Gazette. These reports should be sent through the Heads of the Respective Auxiliaries.**

**We need literary contributions for the Gazette. Please contact us if you can write, translate or report.**

Editor, The Ahmadiyya Gazette

## Publications of Majlis Ansarullah, USA



### Color Salat Poster

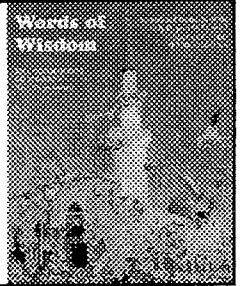
Published by Majlis Ansarullah, U.S.A. The poster has the text of salat in Arabic, along with its transliteration and translation in English. Arabic text, English transliteration and English translation are set in different colors for easy identification. Color pictures are included to identify different postures. Children, adults, and new Muslims, all can learn, revise and refresh their knowledge of salat. It makes a great gift for Ahmadi, Non-Ahmadi and Non-Muslim relatives, friends and acquaintances.

The poster is on 18"x24" cardboard paper. It can be framed or displayed as is in mosques, homes, and in public buildings where appropriate. This color salat poster is the third edition of the black and white poster published earlier. The black and white poster was soon all sold out. This color edition has been published to fulfill large demand from all over the States. \$2 per copy.

### Words of Wisdom

Foreword by Sahibzadah M.M. Ahmad, Amir U.S.A. Words of Wisdom is a collection of sayings and Traditions of the Holy Prophet, Muhammad, sallallahu 'alaihi wasallam dealing with the daily life. It has been published by Majlis Ansarullah, U.S.A. Arabic text is given with English transliteration and Urdu and English translations. The book includes a discussion of types of ahadith, books of ahadith, and their compilers. Some important dates and events in the life of the Holy Prophet, Muhammad, sallallahu alaihi wasallam, have also been included. Outside covers are in color, two colors inside, size 7 in x 8.5 in on fine paper, softcover, 320 pages. \$5/copy.

Words of  
Wisdom



### Synopsis of Religious Preaching: Christianity and Islam

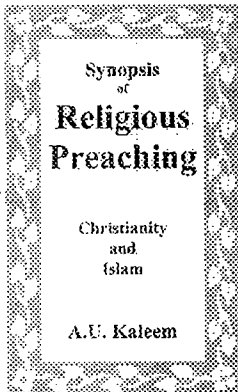
By Maulana A.U. Kaleem

Previously published in two parts, has been republished by Majlis Ansarullah in one volume.

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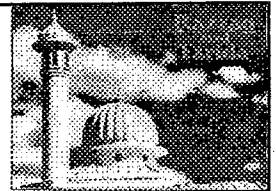
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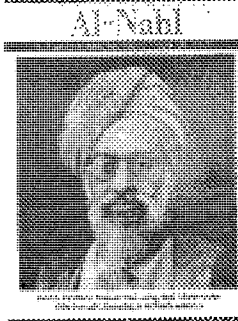
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