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Sahibzada Mirza Muzaffar Ahmad, Ameer USA, presiding over the inaugural session of the 53rd Ahmadiyya Annual Convention (Jalsa Salana) on June 22, 2001. On his right is Nawab Mansoor Ahmad Khan, Wakilut Tabsheer, Rabwah; on his left is Munirud Din Shams, Additional Wakilut Tasneef, London

SOME SCENES FROM THE ANNUAL AHMADIYYA CONVENTION, 2001



Sahibzada Mirza M. M. Ahmad with Hon. I. Legget, member of Montgomery County Council



Sahibzada Mirza M. M. Ahmad meeting some of the guests to the Convention

FROM THE HOLY QURAN

“When the sun is wrapped up, And when the stars are obscured,

“And when the mountains are made to move,

“And when the she-camel, ten months pregnant, is abandoned,

“And when the beasts are gathered together,

“And when the seas are made to flow forth one into another,

“And people are brought together,

“And when the girl-child buried alive is questioned about, ‘For what crime was she killed?’

“And when books are spread abroad,

“And when the heaven is laid bare,

“And the fire is caused to blaze up,

“And when the paradise is brought nigh.”

(81:2-14)

إِذَا الشَّمْسُ كُوِّرَتْ ۖ وَإِذَا النُّجُومُ انْكَدَرَتْ ۖ وَإِذَا الْجِبَالُ
سُيِّرَتْ ۖ وَإِذَا الْعِشَارُ عُطِّلَتْ ۖ وَإِذَا الْوُحُوشُ حُشِرَتْ ۖ
وَإِذَا الْبِحَارُ سُجِّرَتْ ۖ وَإِذَا النُّفُوسُ زُوِّجَتْ ۖ وَإِذَا
الْمُؤَدَّةُ سُيِّدَتْ ۖ بَأْسَى ذُنُوبٍ قُنِيتْ ۖ وَإِذَا الصُّحُفُ
نُشِرَتْ ۖ وَإِذَا السَّمَاءُ كُشِطَتْ ۖ وَإِذَا الْجُحُودُ سُيِّرَتْ ۖ
وَإِذَا الْجَنَّةُ أُنْفِقَتْ ۖ

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SAYINGS OF THE HOLY PROPHET

(peace and blessings of Allah be upon him)

Anas relates that the Holy Prophet said: Whoever has these three qualities, tastes through them the sweetness of faith; one, that he should love Allah and His Messenger above all else; two, that he should love someone solely for the sake of Allah; and three, that he should abhor reverting to disbelief, after Allah has rescued him from it, as he would abhor being thrown into the Fire (*Bokhari and Muslim*)

Abu Hurairah relates that the Holy Prophet said: Seven will be sheltered under the safeguarding shade of Allah's mercy on the Day on which there will be no other shade beside the shade of His mercy; a just ruler; a youth who occupies himself with the worship of Allah, the Lord of honor and glory; one whose heart is ever suspended in the mosque; two who love each other for the sake of Allah, they come together for His sake and part for His sake: one who is called by a woman possessed of beauty and charm and declines, saying: I fear Allah; one who spends secretly in charity, so that

his left hand does not know what his right hand spends; and one who remembers Allah in solitude so that his eyes brim over (*Bokhari and Muslim*).

Abu Hurairah relates that the Holy Prophet said: On the Day of Judgment Allah, the Exalted, will call: Where are those who loved each other to My glory? Today I shall give them shelter in the shade of My mercy. Today there is no shade beside My shade (*Muslim*).

Abu Hurairah relates that the Holy Prophet said: By Him in Whose hands is my life, you will not enter Paradise unless you believe, and you will not truly believe unless you love one another. Shall I tell you something whereby you will not truly believe unless you love one another. Shall I tell you something whereby you will love one another? Multiply the greeting of peace among yourselves (*Muslim*).

FROM THE WRITINGS OF THE PROMISED MESSIAH

(peace be upon him)

Hearken ye who have ears to hear: What is it that Allah requires of you? Only this that you should become His alone and set up no equal with Him, neither on this earth nor in heaven. Our God is the One Who is alive today as much as He ever was. Likewise, He speaks today as He did in the past; He hears as He used to hear. To think that He only listens but does not speak in this age is a vain belief. Indeed, He both hears and speaks. All His attributes are eternal and everlasting. None of His attributes were ever suspended, nor will they ever be. He is the same Unique Being Who has no associate. He has neither son nor wife, and He is the same Eternal Being Who is peerless, and there is none like unto Him. There is no one similar to Him in His attributes; none of His powers ever

wane. He is near, yet far; distant, yet close. He is the Highest of the high, yet it cannot be said that there is anyone below Him farther than He. He is in Heaven, but it cannot be said that He is not on earth. He combines in Himself all the most perfect attributes and manifests the virtues which are truly worth of praise. He is the Fountainhead of all excellence. He is the All-Powerful. Everything good originates from Him and to Him all things return. All possessions belong to Him, in Him all excellences combine. He is free from blemish, without weakness. He is Unique in His right to be worshiped by all who dwell on the earth or belong to heaven. (*Al-Wasiyyat: Roohani Khazain*, Vol. 20, pp. 309-31)

OPENING ADDRESS ON FRIDAY JUNE 22nd 2001 AT THE 53RD JALSA SALANA OF USA JAMAAT

(By Sahibzada Mirza Muzaffar Ahmad, Ameer, USA Jamaat)

Let me first heartily welcome all guests and participants of the Jalsa who carry the honorable and proud title of "Guest of the Promised Messiah". Thus all participants to the Jalsa are entitled to the highest regard and respect. We should also remember that all arrangements are handled with limited resources and only through hundreds of volunteers who deserve our thanks and

prayers.

I would like to start this opening address with a glorious prophecy of the Promised Messiah *Alaihis Salaam* first in Urdu and then its brief translation into English.

Let me now first read the original Urdu version.

مے تمام لوگوں رکھو کہ یہ اس کی پیش گوئی ہے جس نے زمین و آسمان بنایا وہ اپنی اس جماعت کو تمام ملکوں میں پھیلا دے گا۔ اور حجت اور برہان کے رو سے سب پران کو غلبہ بخشے گا۔ وہ دن آتے ہیں بلکہ قریب ہیں کہ دنیا میں صرف ہی ایک مذہب ہو گا جو عزت کے ساتھ یاد کیا جائے گا۔ خدا اس مذہب اور اس سلسلہ میں نہایت درجہ اور فوق العادت برکت ڈالے گا اور ہر ایک کو جو اس سے مدد و کم کرنے کا فکر رکھتا ہے نامراد رکھے گا۔ اور یہ غلبہ ہمیشہ رہے گا۔ یہاں تک کہ قیامت آجائے۔ ہر ایک مجھ سے ٹٹھا کہتے ہیں تو اس ٹٹھے سے کیا نقصان کیونکہ کوئی نبی نہیں جس سے ٹٹھا نہیں کیا گیا۔ پس فرود تھا کہ مسیح موعود سے ہی ٹٹھا کیا جاتا۔ جیسا کہ اللہ تعالیٰ فرماتا ہے۔

يَا حَسْرَةً عَلَيَّ الْوَيْلَ مَا يَأْتِي جَعِيمٌ وَقَدْ تَرَيْتُ لَهَا الْوَيْلَ انْزَا ابَّهَ يَسْتَكْفِرُنَّ مَدْرَن
پس خدا کی طرف سے یہ نشانی ہے کہ ہر ایک نبی سے ٹٹھا کیا جاتا ہے۔ بخیر یا آدمی جو تمام لوگوں کے رو بہ و آسمان سے اترے اور فرشتے بھی اس کے ساتھ ہوں۔ اس سے کون ٹٹھا کرے گا۔ پس اس دلیل سے بھی قائل نہ سمجھ سکتا ہے کہ مسیح موعود کا آسمان سے اترنا محض جھوٹا خیال ہے۔ یاد رکھو کہ کوئی آسمان سے نہیں اترے گا۔ ہمارے سب مخالف جو اب زندہ موجود ہیں وہ تمام مر گئے اور کوئی ان میں سے بیٹے بن مریم کو آسمان سے اترتے نہیں دیکھے گا۔ اور پھر ان کی اولاد جو باقی رہی گی وہ بھی مسیح کی اور ان میں سے بھی کوئی آدمی بیٹے بن مریم کو آسمان سے اترتے نہیں دیکھے گا۔ اور پھر اولاد کی اولاد مرے گی۔ اور وہ بھی مریم کے بیٹے کو آسمان سے اترتے نہیں دیکھے گی۔ تب خدا ان کے دلوں میں گہرا ہٹ ڈالے گا کہ زمانہ صلیب کے غلبہ کا بھی گذر گیا۔ اور دنیا دوسرے رنگ میں آگئی مگر مریم کا بیٹا بیٹے اب تک آسمان سے نہ اترتا۔ تب دانش مند کی فہم اس عقیدہ سے بیزار ہو جائیں گے۔ اور ابھی تیسری صدی آج کے دن سے پوری نہیں ہو گی کہ بیٹے کے انتظار کرنے والے کیا مسلمان اور کیا عیسائی سخت زوریا اور بدلتن ہو کر اس بدلتے عقیدہ کو چھوڑیں گے اور دنیا میں ایک ہی مذہب ہو گا اور ایک ہی پیشوا۔ میں تو ایک تم پر ہی کرنے آیا ہوں۔ سو میرے ہاتھ سے وہ تم کو لایا گیا اور اب وہ بڑھے گا اور پھولے گا اور کوئی نہیں جو اس کو روک سکے۔

Translation: *"Ye all people, listen carefully, and remember, that these prophecies are from God Almighty Who made the earth and the heavens. He will spread this, His Own Movement, in all foreign countries; with reason and argument. He will make it prevail everywhere. The days are coming—indeed they are very near, when, all over the world, there shall be only one religion which people will mention with respect. Allah will invest this religion, i.e. Islam, and this Movement, i.e. The Ahmadiyya Movement, with extraordinary blessings even such as shall seem to be supernatural and He will utterly disappoint those who long to see its destruction. And this dominance shall last forever, even until the coming of Qiyama (Day of Judgment)...Very well, and clearly, bear in mind that no one will come down from the heavens... Then the children of their children also shall pass away, and they also shall not see the son of Mary coming down from the sky. Then Allah will cause a great uneasiness to spring up in their minds, that the time of the dominance of the cross also had gone by and the world had passed into another era, but Isa (Jesus), the son of Mary, had not come down from the heavens. Then, all at once, so to say, people endowed with wisdom and discernment will get disgusted with this belief; and counting from this day, the third century will not be completed, when all those waiting for the appearance of Isa (Jesus), among the Muslims, as well as the Christians, will give up this belief in a great disappointment and a piteous disillusionment. Then, all over the world, there shall be only one religion, only one guide, only one leader. I have come but to sow the seed, and this task has been duly achieved at my hand. The seed shall now grow and multiply; it will come into bloom and bear fruit—and there is no one to stop it from doing so."* (Tazkiratul-Shahadatain, pp. 64-65)

It was in the year 1903 that in his book "Tazkara tul Shahadatain" the Promised Messiah, (a.s.), proclaimed the great prophecy of Allah about the death of Jesus Christ and the phenomenal progress of Ahmadiyyat and through it, the

dominance of Islam, over all other faiths, the world over. All those who await the descent of Jesus Christ in his physical person as Messiah—be they Muslims or Christians—will be disappointed, generation after generation, and their expectation and faith in this regard will remain totally unfulfilled and in vain and they will ultimately abandon this belief. The Promised Messiah, (a.s.), goes on to say that he has been commissioned by Allah to sow the seed of all that which he has predicted under Allah's command and that three centuries from 1903 will not pass when there will only be one faith (Islam) and only one leader (The Holy Prophet (s.a.w.) of Islam) supreme and dominant the world over and none – none indeed – will be able to stop this from happening.

In the next two years the first of the three centuries will pass and as a foretaste of the fulfillment of the grand prophecy we witnessed that last year 41 millions joined the fold of Ahmadiyyat, the true Islam, in a single year – an exhilarating and exciting long step forward to our divinely destined goal.

It will be recalled that Hazrat Khalifatul Masih in his addresses at the International Jalsa Salana recalled the prophecies of the Promised Messiah, (a.s.), 100 years back recorded in *Tazkara* - a compilation of his prophecies and predictions - explaining their fulfillment or repetition. If you read the Promised Messiah's (a.s.) predications in 1903 they certainly point out to rapid progress of Ahmadiyyat and Islam. I find that in *Tazkara* the Promised Messiah (a.s.) made no less than 102 predictions based on Allah revelations and visions. The underlying theme is phenomenal progress of Ahmadiyyat and the glorious success of the Promised Messiah's (a.s.) divine mission. It is not possible to reproduce all of them in a short address, but let me highlight a select few, to reignite our faith and belief, and make sacrifices worthy of the glorious future which lies ahead. For instance, let me quote a few selected prophecies and visions the Promised Messiah (a.s.) received in the year 1903 taken from pages 468-509 in a 1956 edition of

Tazkara.

I shall shower blessings on you from all directions (page 468).

You will be the recipient of Allah's glorious bounties (page 472).

I shall come to support you with my Armies and stand in support of my messenger (page 474)

I shall without prior indication come to your support with my mighty powers and resources (page 475).

I shall stand by my messenger (page 476).

The Plague will descend (page 480).

I shall bless you and establish your honor following attempts by your enemies to degrade you (page 489).

You will be blessed with success and dominance (page 505).

Success and indeed unchallenged successes are for you (page 506).

The staff of "Zar Roos" was placed in the hands of the Promised Messiah *Alaih Salaam* - an emblem of undisputed power and authority (page 470).

I stand on the bank of the River Nile with my "Israelites" and consider myself Moses. The

Armies of Pharos, with their vast equipment, are in our hot chase and coming very close on us; at this many of my followers got very worried and frightened and addressed me crying "O Moses" we are about to be caught. But I assured them, No- never indeed will this happen, as my Lord is with me and stands in my support (page 469).

How and exactly at what precise time all these great future prophecies will unfold is known to Allah, all that we are sure of is that it will be within three centuries of which one is about to conclude within the next two years. But let us remember that glorious prophecies in the future proclaimed by the Promised Messiah (a.s.) require from us sustained devotion and supreme sacrifice. There is a close link between great achievements and sustained sacrifices. This link is implied in the supreme sacrifice resulting in martyrdom of Shahzada Abdul Latif Sahib and Hazrat Maulvi Abdul Rahman Sahib in Afghanistan and the Promised Messiah's (a.s.) glorious prophecy of Ahmadiyyat's world domination.

Let me conclude this opening address at the 53rd US Jalsa Salana with some of the inspired exhortations of the Promised Messiah *Alaih Salaam* to the Jamaat in *Malfoozat*. I will read out the original in Urdu first and then briefly translate them into English.

اپنے آپ کو عمدہ اور نیک نمونہ بناؤ

ہماری جماعت کے لوگوں کو نمونہ بن کر دکھانا چاہئے اگر کسی کی زندگی بیعت کے بعد بھی اسی طرح کی ناپاک اور گندی زندگی ہے جیسا کہ بیعت سے پہلے تھی اور جو شخص ہماری جماعت میں ہو کر برا نمونہ دکھاتا ہے اور عملی یا اعتقادی کمزوری دکھاتا ہے تو وہ ظالم ہے کیونکہ وہ تمام جماعت کو بدنام کرتا ہے اور ہمیں بھی اعتراض کا نشانہ بناتا ہے۔ برے نمونے سے اوروں کو نفرت ہوتی ہے اور اچھے نمونے سے لوگوں کو رغبت پیدا ہوتی ہے۔ بعض لوگوں کے ہمارے پاس خط آتے ہیں۔ وہ لکھتے ہیں کہ میں اگرچہ آپ کی جماعت میں ابھی داخل نہیں مگر آپ کی جماعت کے بعض لوگوں کے حالات سے البتہ اندازہ لگاتا ہوں کہ اس جماعت کی تعلیم ضرور نیکی پر مشتمل ہے۔ (-) خدا تعالیٰ بھی انسان کے اعمال کا روزنامہ بناتا ہے۔ پس انسان کو بھی اپنے حالات کا ایک روزنامہ تیار کرنا چاہئے اور اس میں غور کرنا چاہئے کہ نیکی کیا میں کہاں تک آگے قدم رکھا ہے۔ انسان کا آج اور کل برابر نہیں ہونے چاہئیں۔ جس کا آج اور کل اس لحاظ سے کہ نیکی میں کیا ترقی کی ہے برابر ہو گیا وہ گھٹانے میں ہے۔ انسان اگر خدا کو ماننے والا اور اسی پر

کامل ایمان رکھنے والا ہو تو کبھی ضائع نہیں کیا جاتا بلکہ اس ایک کی خاطر لاکھوں جانیں بچائی جاتی ہیں۔ ایک شخص جو اولیاء اللہ میں سے تھے ان کا ذکر ہے کہ وہ جہاز میں سوار تھے۔ سمندر میں طوفان آ گیا۔ قریب تھا کہ جہاز غرق ہو جاتا۔ اس کی دعا سے بچا لیا گیا اور دعا کے وقت اس کو الہام ہوا کہ تیری خاطر ہم نے سب کو بچا لیا۔ مگر یہ باتیں نرا زبانی جمع خرچ کرنے سے حاصل نہیں ہوتیں۔ دیکھو ہمیں بھی اللہ تعالیٰ نے ایک وعدہ دیا ہے۔ مگر دیکھو ان میں غافل عورتیں بھی ہیں۔ مختلف طبائع اور حالات کے انسان ہیں خدا نخواستہ اگر ان میں سے کوئی طاعون سے مر جاوے یا جیسا کہ بعض آدمی ہماری جماعت میں طاعون سے فوت ہو گئے ہیں تو ان دشمنوں کو ایک اعتراض کا موقعہ ہاتھ آ گیا ہے حالانکہ اللہ تعالیٰ نے یہ بھی فرمایا ہے (-) بہر حال جماعت کے افراد کی کمزوری یا برے نمونہ کا اثر ہم پر پڑتا ہے اور لوگوں کو خواہ مخواہ اعتراض کرنے کا موقع مل جاتا ہے۔ پس اس واسطے ہماری طرف سے تو یہی نصیحت ہے کہ اپنے آپ کو عمدہ اور نیک نمونہ بنانے کی کوشش میں لگے رہو۔ جب تک فرشتوں کی سی زندگی نہ بن جاوے تب تک کیسے کہا جاسکتا ہے کہ کوئی پاک ہو گیا۔

(مانوختات جلد پنجم ص 355)

☆☆☆☆

Again the Promised Messiah (a.s.) states in *Malfoozat*:

“Our Community should set up an example. If someone leads a life no different from his life prior to the pledge of allegiance, and if he shows a bad example after joining our Community, he is a usurper, because he brings a bad name to the Community, and causes unfair criticism to me.

The Promised Messiah (a.s.) goes on to state:

Everybody should prepare a daily record of the

circumstances of his life. He should ponder how far he has made progress in goodness. A man's today and his tomorrow should not be the same. Anyone whose tomorrow is the same as today in the sense that he has made no progress in goodness, is in a state of loss. If someone truly believes in Allah, he will never face ruin; rather for such a person's sake hundreds of thousands of lives are saved for one such person.”

Again the Promised Messiah (a.s.) says:

میری حقیقی جماعت بنو

تم ایسے ہو جاؤ کہ خدا تعالیٰ کے ارادے تمہارے ارادے ہو جاویں اسی کی رضا میں رضا ہو۔ اپنا کچھ بھی نہ ہو۔ سب کچھ اس کا ہو جاوے۔ صفائی کے یہی معنی ہیں کہ دل سے خدا تعالیٰ کی عملی اور اعتقادی مخالفت اٹھا دی جاوے۔ خدا تعالیٰ کسی کی نصرت نہیں کرتا۔ جب تک وہ خود نہیں دیکھتا کہ اس کا ارادہ میرے ارادے اور اس کی مرضی میری رضا میں فنا نہیں ہے۔ میں کثرت جماعت سے کبھی خوش نہیں ہوتا۔ اب اگر چہ چار لاکھ بلکہ اس سے بھی زیادہ ہے مگر حقیقی جماعت کے معنی یہ نہیں ہیں کہ ہاتھ پر ہاتھ کر صرف بیعت کر لی۔ بلکہ جماعت حقیقی طور سے جماعت کہلانے کی تہ مستحق ہو سکتی ہے کہ بیعت کی حقیقت پر کار بند ہو۔ سچے طور سے ان میں ایک پاک تبدیلی پیدا ہو جاوے اور ان کی زندگی گناہ کی آلائش سے بالکل صاف ہو جاوے۔ نفسانی خواہشات اور شیطان کے پنجے سے نکل کر خدا تعالیٰ کی رضا میں محو ہو جاویں۔ حق اللہ اور حق العباد کو فراموشی سے پورے اور کامل طور سے ادا کریں۔ دین کے واسطے اور اشاعت دین کے لئے ان میں ایک تڑپ پیدا ہو جاوے۔ اپنی خواہشات اور ارادوں آرزوؤں کو فنا کر کے خدا کے بن جاویں۔ خدا تعالیٰ فرماتا ہے کہ تم گمراہ ہو پر جسے میں ہدایت دوں۔ تم سب اندھے ہو مگر وہ جس کو میں نور بخشوں۔ تم سب مردے ہو مگر وہی زندہ ہے جس کو میں روحانی زندگی کا شربت پلاؤں۔ انسان کو خدا تعالیٰ کی ستاری ڈھانکے رکھتی ہے ورنہ اگر لوگوں کے اندرونی حالات اور باطن دنیا کے سامنے کر دیئے جاویں تو قریب ہے کہ بعض بعض قریب تک بھی جانا پسند نہ کریں۔ خدا تعالیٰ بڑا ستار ہے۔ انسانوں کے غیوب پر ہر ایک کو اطلاع نہیں دیتا۔ پس انسان کو چاہئے کہ نیکی میں کوشش کرے اور ہر وقت دعا میں لگا رہے۔

یقیناً جانو کہ جماعت کے لوگوں میں اور ان کے غیر میں اگر کوئی ماہ الا امتیاز ہی نہیں ہے۔ تو پھر خدا کوئی کسی کا رشتہ دار تو نہیں ہے۔ کیا وجہ ہے کہ ان کو عزت دے اور ہر طرح حفاظت میں رکھے۔ اور ان کو ذلت دے اور عذاب میں گرفتار کرے (-) حقیقی وہی ہے کہ خدا تعالیٰ سے ڈر کر ایسی باتوں کو ترک کر دیتے ہیں جو منشاء الہی کے خلاف ہیں۔ نفس اور خواہشات نفسانی کو اور دنیا و مافیہا کو اللہ تعالیٰ کے مقابلہ میں بچ سمجھیں۔ ایمان کا پتہ مقابلہ کے وقت لگتا ہے۔

بعض لوگ ایسے ہوتے ہیں کہ ایک کان سے سنتے ہیں دوسری طرف نکال دیتے ہیں ان باتوں کو دل میں نہیں اتارتے۔ چاہے جتنی نصیحت کرو مگر ان کو اثر نہیں ہوتا۔ یاد رکھو کہ خدا تعالیٰ بڑا بے نیاز ہے جب تک کثرت سے اور بار بار اضطراب سے دعا نہیں کی جاتی وہ پرواہ نہیں کرتا۔ دیکھو کسی کی بیوی یا بچہ بیمار ہو یا کسی پر سخت مقدمہ آ جاوے تو ان باتوں کے واسطے اس کو کیسا اضطراب ہوتا ہے۔ بس دعا میں بھی جب تک سچی تڑپ اور حالت اضطراب پیدا نہ ہو تب تک وہ بالکل بے اثر اور بیہودہ کام ہے۔ قبولیت کے واسطے اضطراب شرط ہے۔

(مثنویات جلد پنجم ص 354)

☆☆☆☆☆

The Promised Messiah (a.s.) further states:

“Be such that the will of God becomes your will and let your pleasure lie in Allah’s pleasure; everything may belong to Him and nothing to you ... Almighty Allah does not grant success to anyone unless Allah sees that a person’s desire and pleasure has been completely subordinated to Allah’s pleasure.”

The Promised Messiah (a.s.) goes on to say that:

“I am never happy with the increase in numbers only, even though the Community now exceeds 400,000. But the real Community does not merely mean placing a hand upon the hand to take the Pledge of Allegiance. The Community can truly be called a Community (Jamaat) when it holds fast to the reality of the pledge, and a righteous transformation, takes hold of them, and their lives are completely cleansed of the taint of sin. Then the members of the Community are safeguarded from the clutches of Satan, and devote themselves fully and completely to the will of Allah. That they fulfill the obligations they owe to Allah, and those obligations that they owe, to fellow human beings, with an open heart. That they have a fervor for faith and its propagation, and leaving aside their personal desire, they belong completely to God”.

Let us therefore be always true to our sacred covenant and pledge which is

میں دین کو دنیا پر مقدم رکھوں گا

I shall always give precedence to my faith over all worldly pursuits.

This motto, though condensed in 8 words, comprehends a whole span of our activities every day of our lives.

May Allah enable all of us to ever remain devoted and faithful to this motto of our life.

I request you now to join me in collective prayers:-

In particular we should pray for good health and long life of Hazrat Khalifatul Masih IV and phenomenal success in his work and efforts for Islam and Ahmadiyyat to our divinely destined goal.

For Aseeran Rah-i-Maula who have willingly and devotedly suffered so much for so long.

For All Missionaries and Jamaat workers, the World over.

For success in our *Tabligh* efforts and *Tarbiyyat* programs.

Let us now join in collective prayers.

ALLAH, THE RABB.

(Speech by Khalil M. Mailk, Philadelphia, June 22, 2001)

"And He is Allah: there is no God beside Him. To Him belongs all praise in the beginning and the hereafter. His is the dominion, and to Him shall you be brought back." (28:71)

"Allah is the proper name of God. In Islamic terminology and Quranic idiom, Allah is that Being that has all the qualities at their perfection in beauty and beneficence. There is absolutely no flaw, no deficiency, no imperfection in His Being in any of His qualities." (Ayyam-us-sulah, p. 18)

Allah is the proper and substantive name of God. It is not derived from any other word and no word is derived from it and has never been used for any other thing or being. Allah, in His transcendent form, is totally incomprehensible and absolutely beyond human imagination or experience. However He has shown Himself through His powers that are referred to in the Holy Quran as His attributes or 'asmaa' or names. These are the forces that are operative in the world and are evident and verifiable by human experience and reasoning. In the Holy Quran, Allah *Ta'ala* has invited a study of these attributes as He says seek help from God by using these names or attributes.

And to Allah alone belong all perfect attributes. So call on Him by these attributes. And leave alone those who deviate from the right way with respect to His attributes. They shall be requited for what they do. (7:181)

This verse is of key significance as it clearly spells out the need for us to study Allah's attributes. It tells us that in order for us to take advantage of the bounties that are attached to each of these attributes, we need to learn how they operate and what are the requirements to benefit from them. I will discuss this aspect in a little more detail later.

The Promised Messiah (a.s.) has explained it as:

"God the exalted in His transcendent station is hidden beyond discovery and is beyond any reach because His transcendent qualities conceals all other Divine qualities and thus He becomes totally invisible. This station is called "*Arsh*" in the Quranic idiom. At this level, God

goes beyond reach of human imagination and human reasoning has utterly no way to discover Him. Then His four attributes, that are alluded to as four angels, that have become manifest in this universe serve to reveal His hidden existence. The first is *Raboobiyyat* by which He completes the physical and spiritual making. Thus the expression of body and soul are due to the function of *Raboobiyyat*. Similarly the revelation of the Word of God and the manifestation of extraordinary signs are due to the operation of *Raboobiyyat*." (*Chashma Ma'arifat*, p. 266)

In principle, there are 4 attributes that are considered as the fundamental or mother attributes. These are the ones mentioned in the first chapter of the Holy Quran are *Rabbil-aalameen*, *Ar-Rahman*, *Ar-Raheem* and *Malik-e-yaumiddin*... Of these the most fundamental is Rabb that pertains to the entire universe. The creation of every particle with all its intrinsic properties, its maintenance and development is due entirely to the operation of this attribute. Therefore it is most comprehensive in its scope and application. On the other hand '*Rahman*' is confined in its manifestation only to the living forms of God's creation.

Definition:

RABB: When Rabb is used without any qualification, it refers only to God Almighty. Similarly *Rabbil-aalameen* only is applicable to God. The verb means: He administered the affairs, He increased, developed, improved and completed the matter, He sustained and looked after. Lord,

Some of the Speakers at the 53rd ahmadiyya annual convention USA, 2001



(Left to Right Top) Musa Asad; Maulana Azhar Haneef; Anwar Mahmood Khan
(L to R, bottom) Al-Haj Zulviqar Yaqoob; Bro. Ali Murtaza;

SOME SCENES FROM THE ANNUAL AHMADIYYA CONVENTION, 2001



Mr. Munir Hamid, Naib Ameer USA, presiding over a session of the Convention



A section of the audience at the Jalsa Salana (Annual Convention) USA, 2001

Master, Creator, Sustainer, Developer, One who brings everything to perfection by progressive improvement. It is concerned with every creation its intrinsic properties and how it uses its environment to do what it is supposed to do. The Promised Messiah (a.s.) writes:

—God's *Raboobiyyat*, that is, His ability to create and advance the creation to its ultimate objective is fully and forever operative in all worlds and all dimensions. That is to say that heavens and the earth, the material and ethereal, the particulate and non-particulate, the animals and the plants, and the living and the non-living, all kinds of worlds are being nurtured by virtue of His *Raboobiyyat*. (*Ayyam-us-sulah*, p. 19)

He is the ultimate source of all blessings. Every physical and spiritual power is entirely due to His Being. Everything in existence gets its sustenance from Him. He is the real support for everything. (*Paighan e Sulah*, p. 7).

The word 'Rabb' has seven different applications. These are Lord, Master, Governor, Patron, Sustainer, Benefactor, and Evolver. Out of these seven, three pertain to the personal Glory of God.

Rabb The Creator:

Surely, your Lord is Allah, Who created the heavens and the earth in six periods, then He settled Himself firmly on the Throne, He makes the night cover the day, which it pursues swiftly. And He created the sun and the moon and the stars – all made subservient by His command. Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds. (7:55)

In this verse; Rabb is introduced as that attribute of God that caused the creation of the entire universe, as we know it. It also points out that it was a gradual process and occurred in 6 phases or stages. This is again a characteristic of God as Rabb that He develops the creation with a purpose in a thoughtful and deliberate manner. It is

not the blind evolution but a guided progress.

And another feature of God as Rabb is defined and that is He created laws and principles in an extremely intelligent manner to govern the operation of this complex and intricate and yet vast universe. *Khalq* refers to the creation of things from pre-existing ingredients and means God as Rabb is responsible to use the basic elements to create the universe that you see. The existence of universe thus speaks for the existence of someone who has used the basic building blocks to create the diverse and complicated substances. It could not possibly have happened by itself. The *Amr* means the creation of things de-novo. God as Rabb is the original Creator who brought about the initial creation. One proof of this attribute comes from the discovery that there is constant increase in the total mass. New galaxies are being created all the time.

Another meaning which I feel is more of interest to our topic of discussion is that *Khalq* means the creation of matter and energy whereas the *Amr* means the laws and principles that govern the particles and the universe on a micro and macro cosmos. It is a fantastic statement because science clearly proves that all that we have in the universe is regulated by laws that are operative all the time and well coordinated and very intelligent. We may not understand them all as yet but no one can deny their existence. And this is the driving force for all the scientific research. It is an un-ending quest. The law of gravity existed from the very beginning but it took Newton to discover it. Newton's laws of gravity held true for nearly 200 years. Then they had to be modified due to certain observed facts and now Einstein's theory of relativity of motion and gravity is generally accepted. Quantum mechanics was then introduced to explain atomic and nuclear universe. Now String theory is talked about to provide reconciliation to the observations not explainable by either of the two. It talks about the higher dimensional vibrating strings of energy that manifests matter or energy depending on the type of vibration.

There are innumerable mysteries that are

awaiting the discovery of the laws by man to explain them. No one, however, doubts that all this is explainable by laws that we do not yet understand.

Expanse of the universe is believed to be 14 billion light years. Computer models that are used to explain the big bang fail to explain what we see today. Dark matter that accounts for 90% of the gravity of the universe is on unknown matter. Expanding and accelerating universe, or the increasing mass of universe all await explanation.

It inspires awe when you study the universe and its vastness and yet its precise controls and regulation. That is why immediately Allah Ta'ala has drawn the attention to pay homage to such a wonderful God you have come to know as the next verse says:

Call upon your Lord (Rabb) humbly and in privacy... (7:56)

Rabb And Design Of His Creation:

Another aspect of Rabb I would like to present to you is that Rabb is responsible for the creation of everything with such wisdom and perfection that it is simply awe inspiring to consider how everything is endowed with qualities and faculties that best suit its needs and its role. He has created a beauty and diversity that is absolutely amazing. This is what is a hallmark of God being the Rabb. The finesse of His designs, their practicality and ingenuity deserve to be studied and appreciated and, of course, utilized to improve our lives. There are many references to this in the Holy Quran:

Moses said, 'Our Lord is He Who gave unto everything its proper form and then guided it to its proper function.' (20:51)

And thy Lord creates whatever He pleases and chooses whomsoever He pleases.... (28:69)

Glorify the name of thy Lord, the Most High, Who creates man and perfects him and Who determines his capacities and furnishes him with appropriate guidance. (87:2-3)

...*Raboobiyyat* is the attribute that gives everything a form that is appropriate for it and then does not leave it in its primitive state. ...*Raboobiyyat* results in the provision for every creation its perfect qualities and its creation in such a form that is most suitable and appropriate for it.

Let us look at some of the examples in the world around us. There is the fascinating example of the birds of prey. They can be flying at an altitude of 2000 meters in the sky but with the help of the special optical apparatus in their eyes, they can scan many kilometers of ground and find the prey even though it is camouflaged. And thus use the light to their advantage.

On the other hand a snake crawling in the dark jungle was given another ingenious system to use that was appropriate for its unique circumstances. Some snakes use infrared rays to detect its' prey. They emit infrared rays and have receivers that can detect a change of temperature of only .003 degrees centigrade. To this minute change in temperature, the snake can react with amazing speed. The response time is only 35 milliseconds.

For the creatures in the ocean we find the example of the duck-billed platypus which is equipped with ultra sensitive electrical sensor that can detect an electrical field of only 1/500 millionth of a volt per centimeter. The flick of a shrimp's tail generates just a minuscule 1/1000 of a volt per centimeter but it is more than enough for the platypus to detect and thereby catch its prey.

Equally fascinating is the use of sound waves by the owl to navigate through the thick forest at night and yet be able to home in on its prey.

All this is just a small display of the genius and versatility of design and creativity of Allah, by virtue of Him being the Rabb the Provident. The degree of sophistication in these applications and the ingenuity are simply awe-inspiring. And this is only in the arena of their ability to get their food. How beautiful is the proof of this verse "*A'ata kulla shain khalqahoo summa hadaa.*"

Rabb As Provider And Its Implication

It is ironical that the same Rabb who has provided for lower forms of life their sustenance is considered to be incapable of providing for humans when it comes to their sustenance. It is sad to see that a great majority of evil in this world today is due to mankind's lack of faith in the Rabb. In fact Allah *Ta'ala* warned Muslims that one of the distinctive features of the evil of the latter days would be its ipso facto claim to the Rabb. Therefore Allah *Ta'ala* has advised us to be mindful of the fact that God is the real Rabb. Man believes in his cleverness and planning to be the source of his livelihood. And as such, he is willing to utilize all means without realizing their consequences. Or turns to other humans or agencies as if at the beginning, Allah *Ta'ala* invites us to take advantage of His attributes and warns about the consequences if they are ignored. The study of His attributes involves learning what are the requisites to draw from the bounties that are hidden under each of them. When it comes to *Raboobiyyat*, there are at least 3 principles that I would like to draw your attention to:

1. One should have complete and unwavering faith in Allah being the real provider. It is Allah's hand that feeds us no matter who appears to be the apparent provider. In the heart of our hearts we should have this absolute conviction and ask God for help. We should not think that it is our education or wealth or job or connection that are responsible for providing for us.
2. One should not antagonize God our Rabb. This means we should not offend Him by violating the rules and regulations He has created. A bird is given the means to look for its food but it needs to use them to search its food. Similarly Allah *Ta'ala* wants hard and honest effort on our part. So the students who study or the businessman who does business or the farmer who farms should use all his faculties and resources to the best of his ability. It also implies not to use any means that are unlawful and will offend Allah. Obviously if you believe

that the results are dependent on God and not on your effort, you will not resort to any shortcuts or devious means. Otherwise it would imply you are trying to swim upstream. And you know how hard it is to swim upstream, especially when the current is strong. Allah's *Raboobiyyat* is a mighty current.

3. One should do everything possible to facilitate Allah's *Raboobiyyat*. This means one should try to be mindful of his duties in this sphere of *Raboobiyyat*. If he or she is responsible to care for and provide for the family, for the poor and needy and destitute, responsible discharge of these duties will enhance his chances of receiving the rewards from the Rabb. It is like swimming with the flow. If you do what *Raboobiyyat* is doing in the world, you will align your movement with that of God and benefit from that also. When you do the work of Angels, Angels work for you.

There are many examples that demonstrate the power of *Raboobiyyat* as it worked in the life of all spiritual luminaries.

One incident is recorded in the life of Hazrat Hakim Maulana Nooruddin (r. a.) who later became the first successor to the Promised Messiah (a. s.), it is reported that when he was in the service of the Maharaja of Jammu/Kashmir, one day he was on his way to the court when his attendant remarked that the woolen shawl he had on was so old and worn out that even if he was wearing it, he would feel embarrassed though he was only an attendant. Hazrat Maulvi Sahib remarked that do you think my Allah has not noticed this. Then a strange thing happened. As soon as they entered the court and the Maharaja looked at Hazrat Maulvi Sahib, he greeted and complimented him for doing a fantastic job in treating the prince. And then ordered his servants to bring a royal cloak for Hazrat Maulvi Sahib, saying that he deserved it. His old shawl was removed right there and then and he was dressed up in the royal cloak. This is how Allah the Rabb looks after and provides from totally unexpected sources what his loyal servants need.

There are innumerable examples in the life of the Promised Messiah (a.s.) also. He used to say that he is the happiest man when he has no money on him. Because he knows Allah is going to find a miraculous way to provide for his needs. He would invite his acquaintances to witness this. And sure enough an unexpected gift or money order or something else would provide enough for his needs.

This was because they knew how to draw from the bounties of *Rabbobiyyat* by observing its requirements. The Promised Messiah (a.s.) writes:

Means should be utilized but they should not be deified. (*Malfoozat*, Vol. II, p. 82)

Rabb And Control Of The Universe

This fantastic universe of perfection and intricacies and diversity certainly points to the strong and compelling assumption that there has to be a Conscious and Deliberate architect of this but it does not tell us if there is still someone out there who is in charge of all this on an ongoing basis.

The word Rabb implies clearly to Allah being exactly that: The Controller and the Administrator of all their affairs. He has not just made these things and endowed them with their unique qualities but He is at all times in perfect control of them. Nothing can do anything without His perfect knowledge and approval. As the Promised Messiah (a.s.) said it is our belief that nothing can happen on earth until it is decreed in the heavens.

There are many examples that defy a simple explanation. Explanations are simple when our comprehension is complete. Lack of explanation is due to lack of knowledge and as our understanding increases, things begin to make sense. But lack of knowledge does not invalidate the observation. In fact all the scientific progress is stimulated by valid observations that need to be explained. Thus new understanding is acquired. I would like you to think about the parting of the sea for Moses or the migration of the Holy Prophet (s.a.w.) or the thunderstorm at the time of crucifixion of Jesus. All these are extraordinary happenings that took place

unexpectedly.

For now I would like to briefly mention the incident of the Prophet Ibraheem as mentioned in the Holy Quran. Jews and Christians accept this incident with more or less the same details. In fact there is supposed to be a Christian sect in Syria that observes January 25 or 26 to commemorate this event.

At one place, in the Holy Quran, the incident is mentioned as such that when the opponents of Prophet Ibraheem could not succeed in arguments they decided to burn him in fire to silence him once and for all.

They said, 'Burn him and help your gods if at all you mean to do something!' We said, 'O fire, be thou a means of coolness and safety for Abraham!' (21:69-70)

These verses can be taken to mean that it was the fire of opposition and hostility that is meant here and Allah *Ta'ala* protected Prophet Abraham by frustrating the designs of the enemies. But I would like to submit that it could have been and, in all likelihood, indeed was a great fire set upon and Prophet Abraham as was actually cast into it but the fire was prohibited from harming him. Instead, under the command of God, it lost its fury and could cause no harm to the Prophet of God. I admit that I have no direct proof of it. But I would like to present to you somewhat similar examples from a current and historically more verifiable examples that support my assertion. The Promised Messiah (a.s.) received a revelation that said:

“Do not threaten us with fire. Fire is my slave. Indeed it is the slave of even my servants.”

And the Promised Messiah (a.s.) emphatically said that if his enemies were to set up a real blaze and were to throw him into it, God would most certainly not permit the fire to harm him in any way.

One may argue that this never happened and thus proves nothing. I would like to draw your attention to the great epidemic of India in the life of the Promised Messiah (a.s.). He had published his

SOME SCENES FROM THE AHMADIYYA ANNUAL CONVENTION, 2001



Food is being prepared at the Langar Khana. More than 4000 guests were fed Mid-Day and Evening meals during the 53rd Annual USA Ahmadiyya Convention..



Members of the team which prepared the food during the Jalsa Salana 2001



Some of the Guests having their meal during the Ahmadiyya Annual Convention, USA.



Members of the team responsible for the distribution of food during the Jalsa Salana

revelations concerning the outbreak of plague in Punjab, India many years in advance. He also declared to the world that God Almighty had promised him and his true followers preferential treatment of complete immunity from this terrible disease that was to wipe out towns after towns. When the epidemic spread in Punjab, the Promised Messiah (a.s.) declined the Government's offer of immunizations and held firm to the promise of protection given by God. Now it is an amazing fact that, in total disregard to the established principle of medicine, the Plague totally and completely spared the family of the Promised Messiah (a.s.). Not only that but all those people who lived in his household were unscathed. But this is not all. Essentially all Ahmadi survived this epidemic whereas other people perished. That terrible epidemic claimed hundreds of thousands of lives. It was as if the bacteria that caused plague were programmed to kill all but not the Ahmadi. This is direct and current proof of the dominion of Rabb over every particle of this universe.

Another current example, I would like to quote, is also from the time of the Promised Messiah (a.s.) and it concerns the great earthquake of Kngra in which thousands of people perished. Here again Ahmadi families survived as if there was a powerful hand protecting them actively.

Hazrat Khalifa tul Masih IV, in his Friday Sermon of June 15, 2001 narrated that the Promised Messiah (a.s.) mused to learn how Ahmadi families survived when whole villages perished around them. Then Huzoor went on to reiterate the promise of Allah vouchsafed to the Promised Messiah (a.s.) in these words:

*'Aag hay per aag saywuh sab bachai jain gay
Jo kay rakh ta khuda-ey zul-ajab say pyar.'*

In this, Huzoor said, is the prophecy that true Ahmadi shall be protected from the terrible calamity of the fire that refers to the next nuclear war that will be a calamity the like of which mankind has never experienced before.

This has to be so because the same Rabb the

great Controller of the universe that protected Hazrat Ibraheem from the fire is our Rabb also and He is as much in control today as He was back then. We need to believe in Him and His Majestic Powers with full sincerity and we will see these 'miracles' happen again and again.

Conclusion.

In the final analysis, however the conviction comes from direct experience. The prophets of God are given that conviction and certainty that only comes from direct observation. The Holy Quran says that when his people asked him what was the proof of his conviction in God and why was he so vehemently opposed to their gods, Hazrat Ibraheem (a.s.) replied:

He replied, 'Nay, your Lord is the Lord of the heavens and the earth Who created them: and I am of those who bear witness to this. (21:57)

But I would like to tell you that it is the favor of Allah *Ta'ala* that He gave us a great prophet, in the form of the Holy Prophet (s.a.w.) whose followers are promised the same conviction through personal experience as the Holy Quran tells us:

Say, This is my way; I call unto Allah standing on sure knowledge, I and those who follow me. Holy is Allah, and I am not of those who associate gods with Allah. (12:109)

We need to learn the attributes of Allah and its demands and then use them to draw upon the blessings that are attached to them. We should follow the example of the prophets and not be swept by the trends of the times. They will see their results and we will see our results. Let us take pride in what we got and share it with the world so they can also get the same conviction. The Promised Messiah (a.s.) said:

There is no way to have perfect conviction in the Being of God other than that He should reveal Himself. (*Al-Badr*, 2:47, December '16, 1903, p. 373)

(continued on page 19)

THE HOLY PROPHET MUHAMMAD (s.a.w.) THE GREATEST DAAE ILALLAH

(Speech by Mr. Syed Wasim Ahmad, June 22, 2001)

O Prophet! Truly We have sent thee as a Witness, and a Bearer of Glad tidings and a Warner, And as a Caller unto Allah by His Command, and as a Light-Giving Lamp. (33:46-47)

It is an undeniable truth that Muhammad, the Holy Prophet of Islam (s.a.w.) was indeed the Greatest *Daae Ilallah* that mankind ever saw or shall see. He was the greatest first by virtue of the scope of his mission:

Thus he declared in clear terms:

Say (O Muhammad (s.a.w.)): "O mankind! Verily, I am sent to you all as the Messenger of Allah—to Whom belongs the dominion of the heavens and the earth, none has the right to be worshiped but He. It is He Who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believes in Allah and His Words: and follow him so that you may be rightly guided. (7:159)

All the commandments and directives in the Holy Quran are indicative of and establish beyond any shadow of doubt that Muhammad (s.a.w.) was speaking to the whole of mankind. Never was his call to Allah limited to any race or any color or any section of the population.

Totally unlike the case of Moses (a.s.) who was ever directed to say: Hear O Israel! And totally dissimilar to the case of Jesus (a.s.) who was wont to say: I have not been sent but to the lost sheep of the House of Israel.

But not only this – his own actions clearly establish that he came for uniting mankind under one God and One teaching.

In the year 628 AD, after settling down in Medina and having signed a peace treaty with the Meccans, the Holy Prophet of Islam (s.a.w.) sent envoys to different capitals, each with a letter from

himself inviting them to accept Islam.

Envoys went to Heraclius, the Roman Emperor, and the Kings of Iran, Egypt and Abyssinia. Letters were also sent to other kings and rulers.

The letter to the Negus, King of Abyssinia, was carried by Amir bin Umayya Damri. The letter to the King of Iran was sent through Abdullah bin Hudhafa. And so on...

The texts of these letters are available and show clearly the claim of the Holy Prophet (peace and blessing of Allah be on him) to have been sent to all mankind and contain his clear invitation to the king and rulers to accept Islam. In his letter to the Negus, he invited the king to: Follow me and believe in the God Who hath sent me." Join with me in attaching ourselves to the One and Only God and in obeying Him."

Compare this to the case of Jesus (a.s.) who is quoted to have replied to a non-Jew approaching him in no unclear terms; "*It is not meet to take the bread of children, and to cast it to dogs!*" (Matthew 15:26)

The Holy Prophet (s.a.w.) invited the People of the Book. We read in the Holy Quran:

Say O People of the Book! Come to a word equal between us and you that we worship none but Allah, and that we associate no partner with Him, and that some of us take not others for Lords beside Allah.' But if they turn away, then say, Bear witness that we have submitted to God.' (3:65)

This is the very verse that the Holy Prophet (s.a.w.) had used in the letter he had written to

Heraclius and contains a gem of advice when preaching to begin from those things that are common between us and to build bridges of understanding using these fundamental teachings.

[It is worth noting that the letter mentioned by Bukhari and other Muslim Traditionalists as having been addressed by the Holy Prophet (s.a.w.) to Heraclius and some other rulers, Muqāqis, the King of Egypt being one of them, couched in the words of this verse and inviting them to accept Islam, has been discovered and found to contain the exact words quoted by Bukhari (*Review of Religions*, Vol. V, No. 8).]

Second, he was the greatest *Dae' Ilallah* because God arranged his life so that *he called to Allah under all circumstances*.

He called to Allah under persecution and in prosperity. He called to Allah when he was weak and powerless and when he became strong and powerful.

And under all circumstances he called to Allah in a manner as to lead to unparalleled success.

I might mention the cases of the acceptance of Islam by Hazrat Hamza (r.a.) due to the Holy Prophet's (s.a.w.) exemplary display of patience under persecution and the case of the wholesale acceptance of Islam by the Meccans at his display of unparalleled forgiveness when victorious and the most powerful.

The success bestowed on each occasion is proof positive of his incomparable truth and sincerity and utter reliance on God. He practiced patience under severe persecution because it is the only truly correct way of maintaining peace, not because he could not do otherwise. His courage was never in doubt. The case of his forcing his greatest enemy to pay a debt that he had owed to a weak member of society in the midst of being under severest persecution testifies to his incomparable courage. And his forgiveness on such a wide scale to people who had hitherto been guilty of the most heinous crimes when he had the power to avenge – these are the keys to understanding and making an

accurate estimation of the greatness of his personality and character and his being the greatest caller unto God.

Third, he was the greatest because his call was the most perfect and complete call. He announced that God had commanded him to tell the world that mankind's salvation and peace lay in the perfect and complete teaching that he had been given and that this teaching and call of his was to last for all time.

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion. (5:4)

Now again I ask that you compare his call and its claim of perfection with that of one who pronounced clearly that:

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. (John 16:12-13)

Fourthly, he was the greatest because his was the greatest success. He came into the world and found it in complete darkness and did not depart from this world till he had veritably made it shine with the brilliance of God's light. The Promised Messiah (a.s.) describes this in the following words:

A wise one must declare that just before the appearance of Islam, all religions had become corrupted and devoid of all spirituality. So our Prophet was the Greatest Reformer for the expression and establishment of the truth who brought back into the world long lost truth. In this honor no other Prophet can share that having found the whole world in utter darkness and then through his coming into the world all was transformed into Divine light. In the people that he was born into, he did not pass away till the whole of his nation had torn away their garbs of idolatry and robed themselves in the clothes of the Unity of God. And not only this

but also from them came such as displayed such high levels of faith that they performed such tasks of faithfulness and loyalty as are unmatched in the entire history of mankind. Such success, such degree of success was not the lot of any other Prophet. (Lecture Sialkot, p. 5)

Fifth, he was the greatest *Dae Ilallah* because he was utterly dependent on and one with Allah and called wholly and solely in His name.

The Promised Messiah (a.s.) ascribes the success of the Holy Prophet's (s.a.w.) call to Allah solely to his prayers:

That wonderful and strange phenomenon which took place in the deserts of Arabia, when hundreds of thousands rose from the dead within a few days, and those who had been corrupted through generations took on Divine color. The blind began to see and the tongues of the dumb began to flow with Divine wisdom. Such a revolution took place in the world as no eye had ever seen and no ear ever heard before. Do you realize what this was? All this was brought about by prayers during the darkness of night of one who had been wholly lost in God. This created an uproar in the world and manifested such wonders as seemed impossible at the hands of that unlettered helpless person. O Allah! Send down blessings and peace on him and on his followers in proportion to his concern and suffering for the Muslim *Ummah* (the people of Islam), and shower upon him the light of Thy mercy forever. (*Barakat-ud-Dua: Roohani Khaza'in*, Vol. 6, pp. 10-11)

Sixth, he was the greatest because no amount of suffering or success could dissuade him from the task.

Early in his mission when he was still living under the protection of his uncle this was proved true. The Meccans had together approached the Holy Prophet's (s.a.w.) uncle demanding that he give him up or else! The reply of the Holy Prophet (s.a.w.) to his uncle was firm and sincere:

I ask you not to give up your people. I ask you not to stand by me. Instead, you may give me up and stand by your people. But the One and Only God is my witness when I say that even if they were to place the sun on my right hand and the moon on my left, I would not desist from preaching the truth of the One God. I must go on doing so until I die. You can choose your own pleasure (*Hisham and Zurqani*).

Then came the long years of persecution including the three years of total boycott.

Then came the migration to avoid further persecution. Moving two hundred miles away from the persecutors. Yet they would not leave them alone and they traveled hundreds of miles with all their armies again and again with far greater numbers and armaments and machinations – yet the Holy Prophet (s.a.w.) continued his call and continued achieving success.

I ask again: Could a parallel be offered from the annals of history?

Then came the masterstroke of the Peace of Hudaibiyya – utterly humiliating terms but in exchange for peace. And then began the international mission and open preaching throughout, ending with the infraction of the treaty by the Meccans and their ultimate defeat.

The case of final success and entering Mecca – focus totally on his mission and call and utter humility and total forgiveness and achievement of total success. Could a man who had forcefully converted people have achieved such success. It is well known about horses that one can take them to water but making them drink if they do not want to is completely another matter – and here we are talking about men! The very notion is preposterous, more so because it is uttered by so called Muslims!

The sacrifices offered, the extent of persecution suffered and battles undertaken, all testify to his great and patient execution of the call.

The Holy Prophet (s.a.w.) and those who believe in him spent almost the entire period of 23 years of his ministry under persecution or attack from one quarter or the other. Exactly what was it that if he had forcefully converted any that kept these people from rebelling?

What made the followers suffer three long years of total boycott so severe that at times they had nothing to eat or drink for excruciatingly long periods, so much so that many died? What made these people take part in battles inflicted upon them by their enemies under severely overpowering odds against them and show such magnificent feats of heroism and sacrifice that history has few to no parallels?

Certainly, certainly not the actions of those who were forced into accepting Islam at the point of the sword!

Seventh, he was the greatest *Dae-e-Ilallah* also because he called to Allah and called as a human being and one sent by God to call the people to Him. Again and again and to the degree necessary he clarified his position – so much so that he remained a human being, was not deified and drawing people to the worship of the One God was what he achieved and what he was supposed to have done. In this field also he is unmatched.

He was indeed the greatest *Dae Ilallah!*

The call that he raised 1400 years ago has every day been growing and spreading and continues today to grow and spread. For the last 1400 years

every day that has dawned has borne witness to this truth.

Every day as the earth turns on its axis, and the sun's rays have come close to shining on any part of the earth hitherto in darkness, they have been greeted by that Perfect call that the Holy Prophet (s.a.w.) taught mankind.

Allah-o-Akbar Allah-o-Akbar.

And this call goes up in hundreds and thousands of mosques when the day is about to dawn only to be repeated in the same manner a few miles further along and this process has been going on for the last 14 centuries, growing every day in numbers.

Then again this perfect call goes out a few hours later and then again and again so that in each place on the face of this earth wherever Muslims are found five times a day you may find this call being raised and the people being called to Allah. Which other has been the cause of so many calls to Allah having been made.

Would it be an exaggeration to say that literally the Holy Prophet's (s.a.w.) call today is heard on the face of this earth by billions of people?

And would I be wrong to say that today through his perfect call people are turning to Allah in their tens and soon hundreds of millions?

This is indeed true and a fact. Muhammad was indeed the Greatest Caller to Allah.

Allah, the Rabb (continued from page 15)

True knowledge of God depends upon us reaching the Living God Who speaks to His favorite persons and bestows peace and succor upon them with His Majestic and Delicious words. (*Braaheen-e-Ahmadiyya*, p. 21)

A Prayer

I would like to conclude by praying to Allah

Ta'ala in the words of the Promised Messiah (a.s.):

“O’ my Lord! Keep my heart in Your safe custody. You provide the affinity to pull me and attract me only to yourself. Allow me not to fall in love with the beauty of anyone or anything beside You.” (*Kiramatus-sadeqeen*, p.101)

DAWAT ILLALLAH, OUR FUNDAMENTAL OBLIGATION”

(Speech by Ali Murtaza, New York)

“And who is better in speech than he who invites men to Allah and does righteous deeds and says: I am surely of those who submit (meaning I am one of the Muslims).” (41:34)

Well right here Allah is telling us that we can talk the talk but in order to qualify as a *Daee Ilallah* you have to also walk the walk. How can a man convince others if he himself has not conformed to that which he preaches. Allah here is Calling us to act upon what He has guided us to and then to call others to that guidance and live his life as one who submits to the will of Allah. The people who call everyone to Allah have to do it with what is know as *Amal-e-Saleh*. In the Holy Quran *Amal-e-Saleh* has been defined as *“the action which make a man deserving of paradise”*. These people have to spend their belongings and sacrifice their lives for the sake of Allah.

There could be no better avocation for a person than to call men to God and to conform his own conduct to the teachings he preaches to others and to submit entirely to God’s will. This is the quintessence of the teaching of Islam.

Who are the people obligated to be *Da’een Ilallah* (callers to Allah)? Allah says in the Holy Quran:

“O Messenger, convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou has not conveyed His message. Moreover, Allah will protect thee from men. Surely, Allah guides not the disbelieving people.” (5:68)

Therefore everyone who considers himself or herself a follower of the Holy Prophet Muhammad (peace and blessings of Allah be on him) is obligated to be a *Da’ee Ilallah*. It is the fundamental obligation for EACH and EVERY Ahmadi – male or female, young or old. Each of us must be actively engaged in *Tabligh* according to his or her capacity. Preaching is not like voluntary *chanda*. It is not a supererogatory act that even

without its performance your spiritual personality will be complete. *Da’wat Ilallah* is an obligation. And we are called to fulfill this obligation as Allah has commanded to fulfill it so emphatically that addressing the Holy Prophet (peace and blessings of Allah be on him) Allah says: *“If you don’t call people to Allah, you will let the prophethood go to waste.”* Therefore the *Ummat* or the Community of the Holy Prophet (peace and blessings of Allah be on him) is also accountable for it. Every one of us is accountable. Not just the Amir, not just the missionaries, not just the *Tabligh* secretaries, not just the *Amila*, but each and everyone of us are accountable for Calling PEOPLE to Allah.

Some of us feel that our respected *muballighs* or missionaries are the best qualified for calling people to Allah and they only call people to hear the missionaries give their learned dissertations on Islam. This is okay....But **we must remember that during the time of the Promised Messiah (a.s.) everyone was first a missionary**, whether he was a farmer or was involved in commerce or medicine or any other profession. His worldly work always took a second place. This is why the rate of Bai’ats was in the thousands every month at that time. So if we want those times back we all must become missionaries.

Allah’s Grace increases the rewards many times more than the effort, but our efforts have to have some bearings on the rewards. We must therefore increase our efforts to attract more from the Grace of Allah.

So what are the fundamental requirements of a *Da’ee Ilallah*?

First, one must be a true Muslim.

The Promised Messiah (peace be on him) says:

“A true Muslim is one who, having negated himself totally, submits himself to the will of Allah. He is never forgetful of his duty to his Lord and constantly remembers Him. He loves Him and strives hard to win His favor. He would not hesitate to offer any sacrifice to earn the pleasure of his Lord. Allah is the first and the last in his thoughts. Of all the tenets of Islam, prayer is the one thing, which he loves most. It affords him for at least five times a day an opportunity to free himself from mundane affairs and devote his time entirely to the worship of his Lord. Thus he meticulously guards his formal prayers, observes them carefully and regulates them strictly. But, additionally, he remembers Allah and exalts Him even when he is not engaged in formal prayers. In fact a true Muslim is in a constant state of prayer. He always remains prostrate before his Lord, bodily and spiritually. The remembrance of God surcharged with love gives him spiritual nourishment. Indeed he seeks to sacrifice his very soul in return for this nourishment and cannot survive without it. “He deems a single moment away from God as death. His soul is always in prostration at the threshold of God and he finds all his comfort in Him. He is convinced that if he were parted from the remembrance of God for even a moment, he would die.” (*Zameena Braheen Ahmadiyya*, pp 54-44)

Allah praises such a Muslim in the Quran and says:

“(This light of Allah illumines) houses with regard to which Allah has ordained that they be exalted. His name is commemorated in them. Therein (reside those) who glorify Him in the mornings and evenings (and in the times in between). These are men whom neither commerce nor traffic diverts from the remembrance of Allah and the observance of prayer.” (24:37-38)

In short, worshiping God and calling others to worship Him, glorifying God and inviting others to glorify Him, submitting oneself to God and urging others to submit themselves to Him, are the natural corollaries of each other. One cannot exist without

the other. This is the truth, which was manifested in the lives of all prophets and their true disciples. This is the truth, which was best exemplified in the life of the Holy Prophet (peace and blessings of Allah be on him) to which the Holy Quran testifies when it says:

“O my servant would thou grieve thyself to death because they do not believe.” (26:4)

This is the soul of *Da'wat Ilallah* (calling unto Allah) possessed by the greatest of all the Prophets. The Holy Prophet Muhammad (s.a.w.) by putting his feelings before us, the Holy Quran has made them ever living.

This is the method that will have to be adopted by each Caller unto Allah and by each of those who have to organize this work.

The Promised Messiah (peace be upon him) too, suffered for the people on account of their apathy and their indifference to his call. Note his passion and his anguish in this passage from his book *Kashti Nooh* (Noah's Ark) when he says:

Our God is our paradise, our highest delight is in our God. For we have seen Him and have found Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one might have to lose oneself to acquire it. O ye, who are bereft, run to this fountain and it will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make announcement that this is your God, so that people might hear. What remedy shall I apply to the ears of the people so that they should listen.” (*Kashti Nooh*, page 30)

The second fundamental requirement of a *Daee Ilallah* is the sacrifice of time.

The Promised Messiah's (peace be on him) followers have been assigned the duty to reinstall Islam, with all of its old power and appeal, in the minds of all men. Therefore, we have to step up our efforts and increase our level of sacrifice.

This is Islam's last battle with the opposing forces of evil. And the *Daen Ilallah* are Allah's soldiers who have to make sacrifices in order to win this battle. For to win it is to win the future for our children and mankind, and to lose it is to lose our children to a world that will be doomed to destruction.

And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper. (3:105)

This verse calls for the dedication of time by a party of men among the Muslims who should be wholly and solely devoted to this work. This does not mean however that this work should only be performed by a few.

Negligence towards this service causes dreadful hardships. The Holy Prophet (s.a.w.) says:

"By the Almighty, in Whose power lies my life, do not neglect the duty of enjoining what is right and forbidding what is wrong, otherwise Allah might send down His Punishment on you and then all prayers and supplications of your pious people will avail you of nothing."

In the time of the Promised Messiah (a.s.), although the Jamaat was very small in number, everyone, no matter what he did in this world, was a missionary in his own way first. Now that we are all over the world and our contact points are vastly increased our missionary efforts have decreased.

Remember in the time of the Promised Messiah (a.s.), everyone was first a missionary, a spiritual revolutionary ready to sacrifice his life for the cause of Islam by going wherever he was needed without hesitation. And the History of Ahmadiyyat is embellished with the fragrance of their dedication and sacrifice.

In our times there has also been members who have sacrificed their life for the cause of Islam through Ahmadiyyat. For example there was Muhammad Sadiq who gave up his lucrative career and fame as a professional musician as a young man

to dedicate his life for the cause of Islam through Ahmadiyyat.

There was Brother Umar Bilal Ebrahim who sacrificed his worldly comforts with his family in order to be in the battlefield of service for the cause of Islam through Ahmadiyyat. These two African American converts are no longer with us but their example of sacrifice for the cause of Islam through Ahmadiyyat will always be kept alive by those whom they inspired with their love for Islam.

Remember the historical service and dedication and sacrifice of the late Maulana Ata Ullah Kaleem who served the cause of Islam through Ahmadiyyat for over a period of 52 years over 4 continents in various administrative capacities as well as author and orator.

And finally call to mind Hazrat Maulana Sheikh Mubarak Ahmad who served the cause of Islam through Ahmadiyyat for approximately 78 years. His untiring dedication and sacrifices is truly amazing. To write of his history is to write of the history of Ahmadiyyat during the last 100 years as his life was entwined with the Jamaat Ahmadiyya and as long as the Jamaat lives so will live the example of our beloved Sheik Mubarak.

Inna Lillahi wa Inna Ilaihi Raji'oon on them all. There have been many others but let these four examples suffice to bring the image of sacrifice to your minds eye that you and I are called to emulate. We look at their service as sacrifice but I'm sure they would have said they saw it as a Blessing from Allah to have been given the privilege and honor to serve this Noble cause.

Who among you the participants of Jalsa, is willing to become a *Da'ee Ilallah*? Who among you will be willing to dedicate each day as a day for calling people to Ahmadiyyat the True Islam?

Then today I urge you to enlist yourselves into this army by becoming an active *Daee*. Become a registered *Daee* and make a strong *niyyat* to change your life, so much so that it causes a spiritual attraction to manifest over your qualities and others

will come to Islam through Ahmadiyyat through your shining example. Re-attach yourselves to the *Tabligh* program by filling out a *Da'een* Registration form.

Forms help with organization but your actions will be what is registered in the book of Life. And your sacrifice will be realized in the manifested results.

The third fundamental requirement for a *Da'ee Ilallah* is steadfastness and patience. You know very few people accepted Islam during thirteen years of the Meccan period. Nevertheless, during this period the Prophet (s.a.w.) faced maximum difficulties. However, these difficulties bore fruit at Medina.

Allah says in the Holy Quran:

"I cite as witness the fleeting Time.

"Surely, a person (who is unmindful of God and higher values of his life) is pursuing a losing bargain.

"Except those who believe and do good works, and exhort one another to (accept and preach) the truth, and exhort one another to (abide by it with) patience and perseverance." (103:2-4)

About *Da'wat ilallah*, the Promised Messiah (a.s.) says:

"If I could, I would go from door to door like beggars so as to spread the true religion of Allah and thus save people from shirk (polytheism and idolatry) and kufr (unbelief) which are destroying them and which are rampant throughout the world: and would finish my life in preaching even if I were killed in this cause." (Malfoozat Vol. 3, p. 39)

Fourthly a successful *Da'ee* must possess religious knowledge.

The Promised Messiah (a.s.) said with regard to this:

"The weapons for our dominance are asking forgiveness from God, repentance, religious

*knowledge, having regard for the glory of God and praying five times daily. Prayer (*Salat*) is a key to acceptance of supplications. When you pray, do not neglect to supplicate therein. Shun every evil with respect to the rights of God and rights of men. (Malfoozat Vol. 5, p. 303)*

Some seem to suffer from confusion when they complain that because their knowledge is meager, they cannot preach or because their English is poor or this or that. This concern is misplaced. If they have some knowledge, however little it may be, they can always increase it but this should not stop them from preaching. My personal feeling is that if a Muslim knows the Azan he can use it as his *Tabligh* plan and foundation of his religious knowledge. And every Muslim knows the Azan. And if your English is poor "*As-Sallam-O-Alaikum*" is now universal...let it be a language bridge that you use to bring others the message of Islam.

Our beloved Khalifa has been demanding from each Ahmadi that they should at least make one new Ahmadi in one year. We are 10,600 members in *America* this year. Therefore if we obey the call of our beloved Imam we should by Allah's Grace alone have at least 10,600 new members by this time next year *Inshallah*.

And the Quran says:

"O ye who believe! Respond to Allah and His Messenger when he calls you that He may give you life." (8:25)

By the Grace of Allah the International Jama'ats are responding and we have witnessed the miraculous surge in millions coming into the fold of Islam thru Ahmadiyyat. But what about here in *America*...have we responded to the call of our beloved Huzoor? If we have not, then before it's too late let us this day rededicate our efforts and pledge that Each of us registered as a *Da'ee Ilallah* will assuredly with Allah's Grace answer the call of our Imam.

Huzoor says further...

Indifference to *Da'wat Illah* will cause us to suffer a great loss.

“It is a fact that a Jamaat which forgets the obligation of making others to join it through preaching, it loses even its children who it previously had, and its standard of excellence starts falling in every respect.”

Jamaat Ahmadiyya “You are the last people who have been brought into being to rescue the world from spiritual death and to revive it. No other people have been mentioned in this context, either in the Holy Quran or in the Hadith. Therefore, safeguard your virtues, appreciate your status, recognize your rank, and be sure that, if you abandon your responsibility, the world shall never witness the advent of any other admonisher. The world in such a case would have no future, except ruin. Admonition whether its purpose is propagation, or its object is internal training, is a call to the truth and is a call with the truth. We have

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

So let us strike a fresh beginning with this work here and now and be not discouraged by our small numbers in America today. For the history of religion shows that often large armies have clashed with small armies who were equipped with the good qualities of *Amal-e-Saleh* and in each case these smaller armies have won against the greater ones who lacked these qualities.

Therefore let us advance with full trust in Allah Almighty, call to the Truth with the Truth, call to steadfastness and practice steadfastness in your conduct and your works. May Allah be with us. May Allah soon bring forth the time when we may succeed in converting losing mankind into a profitable mankind which advances constantly towards prosperity. *Ameen*

BUILDING OF MOSQUES WORLDWIDE AN AHMADIYYA PRIORITY

(Speech by Dr. Naseen Rehmetulla, Cleveland, Ohio)

If you review the history of Islam you would note that great emphasis on the building of mosques has been laid from the very beginning of Islam.

Broadly speaking, there are three fundamental reasons for this.

1. A mosque facilitates and promotes worship of Allah and therefore fosters a personal bond of love and devotion between man and His God.
2. A mosque is essentially a first step towards fostering unity and brotherhood amongst people and consequently, a powerful force in our endeavors to unite mankind.
3. A mosque provides an effective tool for inviting people to Allah and is conducive to the

propagation and progress of Islam.

Ahmadiyyat is the Renaissance of Islam and it was therefore all the more important that we carry on this process of building of mosques worldwide with even greater speed and devotion for our own benefit and benefit of mankind. The Holy Prophet (peace be upon him) said: “...The whole Earth has been made a mosque and pure for me...” (*Bukhari*).

That is why the Promised Messiah (a.s.) emphasized, “The foundation stone of the Renaissance of Islam and a superior world order have been laid. Now mosques will be built and people will enter therein, and join the divine movement in droves”. (*Noor Ul Haq Vol 2, p. 42*).

On the Importance of Mosques

From the (1) Holy Quran, (2) The Ahadeeth, (3) Promised Messiah's (a.s.) writings and (4) the instructions of the *Khulafa*.

If you read the Holy Quran:

I have created Jinn and men so that they may know Me and worship Me. (51:57).

If you consider this verse of the Holy Quran, we learn that the purpose of man's creation is to establish the worship of God. Therefore, the places most adorable and lovable to Allah are those that are supportive and helpful in achieving this purpose – namely the mosque or Masjid. *Masjid* meaning any place where you do 'sajda' (prostration) before God Almighty. The forehead touching the ground as practiced in Salat.

Allah says in the Holy Quran:

"Surely, the first house founded for mankind is that at Becca (Mecca), abounding in blessings and a guidance for all mankind. (3:97)

Mosques are the retainers and containers of divine grace and blessings. That is why there is a great emphasis on the importance of building mosques in great numbers.

Again if you look at early history of man after the construction of Baitullah, hundreds and thousands of houses of worship were built till the time of the Holy Prophet (s.a.w.) who was the *most true and the greatest worshiper of Allah*. It is a pity that his own people did not permit him to build a mosque during his stay in Mecca. As the Holy Prophet (s.a.w.) migrated to Medina, he stayed for a short time in Quba, a suburb of Medina (three miles north of the city). Here was built the first mosque in Islam by the Prophet (s.a.w.) and his companions. It is called *Masjid-E-Quba* or *Masjid-E-Taqwa* (Mosque of Piety).

In *Surah Tauba* we read: *"A mosque that was founded upon piety from the first day, is surely more worthy that thou should stand therein to lead the prayer service."* Some scholars believe that this

verse is related to the building of this mosque.

When the second mosque at Medina Masjid-e-Nabwee was completed, the Holy Prophet (s.a.w.) is quoted to have said: "I am the last Prophet and this Mosque of mine is the last Mosque." (*Muslim*)

Muslims all over the world have built millions of mosques. As long as these mosques are built with *Taqwa* and solely for the worship of Allah and Muslims turn their faces to *Baitullah* in their prayers, they are all part of the last mosque built by the Holy Prophet (s.a.w.).

We Ahmadies are the followers of the Grand Prophet Muhammad (s.a.w.) and his Messiah and in these latter days, the building and maintenance of mosques is our prime responsibility as Allah says in the Holy Quran.

"He alone can keep the Mosques of Allah in a good and flourishing condition who believes in Allah, and the last day, and observes prayer and pays the Zakat; and fears none but Allah; so these it is who may be those who reach the goal." (9:18)

These are people who may reach the goal.

The Holy Prophet on the importance of mosques.

In addition to Hadith that I have already narrated, there are several more Ahadith that reflect on the importance of mosques.

1. O ye people, praise Allah. Whoever builds a mosque for Allah, Allah, The Exalted, shall build a house for such a one in paradise.
2. To Allah, the most adored places are the mosques and the most undesirable places are market places.
3. Mosques are the houses of Allah and those believers who enter therein are the guests of Allah.
4. Those who visit the mosques in darkness, convey to them the good news that Allah shall bestow upon them from Himself perfect light

on the day of judgement.

5. For him who makes his ablutions at home and then walks to one of the houses of Allah to discharge his obligations imposed on him by Allah, one single step of his towards the mosque wipes out a sin and next step raises his status.
6. Whenever anyone of you enters a mosque let him pray that "O Allah open up for me the doors of Thy Mercy"; and whenever anyone from among you leaves a mosque, let him pray "O Allah, I seek from thee thy blessings".

All these Ahadith amplify the importance of mosques in our lives. In helping us reform ourselves and our souls by purifying us, by bringing Muslims together and fostering brotherhood and unity. To be recipients of the blessings as noted in these Ahadith, it is incumbent that we give top priority to the building and maintenance of mosques.

During the period of *Khilafat-i-Rashidah*, wherever the *sahaba*/companions took the message of Islam, they erected mosques and filled the known world with houses of God and the Unity of God was proclaimed everywhere.

The Promised Messiah (a.s.) on the importance of Mosques.

The Promised Messiah (a.s.) said:

"If you want Islam to progress build a mosque. Wherever our Jamaat is established, a mosque should be built. Our Jama'ats progress is founded on the construction of mosques. If there are only a few Muslims in a village or a city, build a mosque with good intentions and God will bring more Muslims to that place. It is not mandatory that the mosque be embellished or be a brick building. Wall off a piece of land and build a room with a thatched roof..." (*Malfoozat* Vol 2, p. 42)

On laying the foundation of Mubarak Mosque in Qadian in 1883, the Promised Messiah(a.s.) received the revelation:

"This is a blessed mosque to impart blessings. Every blessed work will be done to it."
(*Braheen-i-Ahmadiyya* Vol. 4, p. 559)

The Khulafa.

Through the years since then, Jamaat Ahmadiyya has continued the building of mosques under the guidance of the *Khulafa*.

In his Friday Sermon March 19, 1999, Hazrat, Hazrat Khalifatul Massih IV (*Ayodalah Benasril Aziz*) said:

"Among the guidelines I had issued to the Jama'ats, the most significant advice was that they should start building houses of God and build them in great numbers. Since it is God's work to fill these mosques, He will bring people to these mosques....Our efforts should not be limited to building of central and big mosques. In fact, every community where there are a few Ahmadis we should look into building small mosques....".

In 1968, Hazrat Khalifatul Massih III (r.t.a.) gave a series of sermons elaborating on 23 great reasons for the building of Baitullah. He said: "In the building of Baitullah as the First House of God, we are instructed to build houses on the same model and purity at every place so as to provide mankind the same benefits as contained in the verse "*Mubarakaon wa hodal lilaalameen*" (abounding in blessings and a guidance for all mankind). In the next 20-25 years people will be entering Islam in great numbers and you will need to prepare now by building mosques to provide for these people consistent with these verses of the Holy Quran.

Hazrat Khalifatul Massih II (r.t.a.)

May mosques be constructed from one end of the world to the other and may *Azan* be heard from every mosque. Wherever the sun may rise, it may see that the holy name of God is being raised there. My desire is that there should be a mosque at every place in the world.

What we see in Jamaat Ahmadiyya today is the

zeal to send missionaries worldwide and to build mosques worldwide. This is an offshoot of *Tehrik-i-Jadid*, a plan launched by Hazrat Khalifatul Massih II (r.t.a.) in 1934. Huzoor described *Tehrik-i-Jadid* as a stepping stone to the establishment of the new world order.

“We need manpower to reach the entire world population. We need money to attain this noble goal. We need determination and steadfastness to accomplish this great task. We need desperate prayers to attain this purpose which could attract God’s special favors. A composition of all these things is known as *Tehrik-i-Jadid*” (*Alfazal* Vol. 30, No. 280).

...“All demands of *Tehrik-i-Jadid* have been introduced for the reason that you could become manifestation of Allah’s attributes.” (*Alfazl* Vol. 25, No. 283)

Facts and Figures.

Exclusive of Pakistan, we have over 10 thousand mosques all over the world; Asia: 815; Australia and Pacific Islands: 17; Europe: 54; North America, Central America and South America: 59; Africa: over 9000; the total comes to over 10,000.

India: 1030; Indonesia: 310; Rabwah: 50 and Qadian: 5.

Brief History Of Mosques

1922: Building in the heart of the city of Chicago, Wabash Mosque, was acquired. The money for this was donated by Ahmadis in India (\$3000).

October 23, 1926: Fazal Mosque in London was inaugurated. Majority of the money was contributed by Lajna Imaillah (95,000 RS).

April 6, 1950: The American Fazal Mosque was purchased (\$42,000).

1952: Fazl Umar Mosque in Dayton, Ohio was the first Muslim House of Prayer in the USA. Erected from ground up by Jamaat Ahmadiyya.

June 22, 1963: Mahmud Mosque Zurich,

Switzerland.

1959: Fazl Umar Mosque; Hamburg, Germany.

July 21, 1967: Nusrat Jehan Mosque, Copenhagen, Denmark.

September 10, 1982: Basharat Mosque, Pedroabad, Spain (first mosque in 700 years).

August 19, 1983: Baitul Huda Mosque, Sydney (first mosque in Australia).

July 3, 1989: Baitul Awal, Guatemala

July 7, 1989: Baitul Hameed Mosque, Los Angeles, CA USA

October 16, 1992: Baitul Islam Mosque, Toronto, Canada (largest mosque in the west)

October 14, 1994: Baitul Rahman Mosque, Silver Spring, MD USA

Other mosques in Qadian (total of 5), the Aqsa Mosque built in 1876 by Hazrat Mirza Ghulam Murtaza, father of the Promised Messiah (a.s.). The mosque was extended several times over the years. A lofty minaret was built in 1903 in the mosque’s courtyard called Minaratul-Masih. The Noor Mosque was built under Khalifatul Massih I (r.t.a.) on April 23, 1910.

After moving to Rabwah, Pakistan in 1947, the first mosque built by Khalifatul Massih II was the Yadgari Mosque, a mosque to remember, a symbol of our migration from Qadian to Pakistan. Thereafter, several mosques (total of 50) have been built including the Mubarak Mosque, Lateef Mosque and the Aqsa Mosque.

Future Plans

Although all the Khulafa emphasized the importance of building of mosques, the pace of building mosques increased after 1982 consistent with the expansion of the Jamaat.

In his Friday Sermon May 14, 1989, Huzoor said:

“I wish Germany would be the first European

country in Jamaat Ahmadiyya to be bestowed with the ability to build 100 mosques.”

In addition, in the African continent, at Huzoor’s direction, a scheme of building hundred mosques per country has begun in the following African countries; Ghana, Nigeria, Liberia, Ivory Coast, Gambia, Borgina Faso, Senegal, Guinea Bassau, Benin, Togo, Niger, Congo, Kenya, Tanzania and Uganda.

Renovation of existing mosques has also begun.

Coming to the USA, as I said earlier, the first house of Allah ever built/acquired in the USA was by Jamaat Ahmadiyya in 1922 (the Wabash Mosque). Since then, we have added over 40 more. About 30 were added from 1982 through today. It was in 1983 that Hazrat Khalifatul Massih IV called on the USA Jamaat to collect 2.5 million dollars outside the regular budget for the establishment of 5 centers (mosques and mission houses) for the propagation of Islam and service to humanity. By Allah’s Grace, the Jamaat’s response was splendid. We had only 7 mosques and mission houses in 1982, but under Huzoor’s new directive, we have been able to build/acquire over 30 more mosques and mission houses and funds collected exceed the target many times over.

The biggest new addition is the Baitur Rahman Mosque which was inaugurated on October 14, 1994 by Hazrat Khalifatul Massih IV. The cost was over 4 million dollars.

It may be mentioned here that one of the greatest achievements of the Late Maulana Sheikh Mubarik Ahmad was to build mosques and mission houses in Africa, U.K. and USA where he served as the Jamaat Amir. He would give building of mosques a priority and in his unique way, also was able to collect funds for it. May Allah bless him and grant him a place amongst His chosen ones.

Today our pace in building mosques in the USA has increased tremendously under the guidance and direction of Amir Sahib, USA.

Almost every Jamaat in the USA is working towards it.

1. Building mosques is our priority because the Holy Quran says so.

“You are the best people raised for the good of mankind”. (3:111)

There is no better good than inviting people to Allah and establishing His Worship

2. Building mosques is our priority because the Holy Prophet (s.a.w.) said so.

“To Allah the most adored places are the mosques....”.

3. Building mosques is our priority because the Promised Messiah (s.a.) said so.

“Our Jamaat’s progress is dependent on the building of mosques.”

4. Building mosques is our priority because the Khulafa said so.

“Start building mosques and build them in great numbers since it is God’s work to fill these mosques, He will bring people to these mosques.” (Khalifatul Massih IV)

We will continue to build mosques to see the victory of Islam and the unity of mankind.

“That He may cause it to prevail over all other religions” (48:29)

Today, Jamaat Ahmadiyya has spread over the globe in over 170 countries and is 50 million strong.

Following the footsteps of Kaaba and the Prophet’s Mosque, Jamaat Ahmadiyya is busy in constructing mosques all over the world. Our motto is:

“Mosques will be constructed on the model of The Prophet’s Mosque and make every land the land of Hedjaz.”

SCIENTIFIC ADVANCEMENTS AND SIGNS OF THE LATTER DAYS

(Speech by Dr. Kaleem Malik, MD)

The topic that I have been asked to speak on is *Scientific Advancements and Signs of the Latter Days*. Various verses of the Holy Quran and the Bible point to diverse signs marking the latter days. This age is described by many different defining characteristics which when taken together as a collective sum, unmistakably point to this very era that we are living in currently. There is no other religion, religious scripture, or philosophy, ever produced that describes the latter days with such clarity and precision as does the Holy Quran...and in doing so...proves it's absolute veracity. In fact, the very hadith of the Holy Prophet Mohammed (s.a.w.) also reflect the Quranic description with complete harmony with regards to these defining characteristics.

The vivid descriptions do not just confine their imagery to a single facet of human imagination, but foretell events concerning the multifaceted scope of life. The imagery produced by the Quran depicts a sharp image of society of the latter days including their political condition, social condition, moral condition, the advancements and progress of man, along with his achievements, and celestial and cosmic events...all virtually drawing a complete map of the latter days. There is no doubt that each of these descriptions can be discussed at great length. Today my topic is confined to just the modern scientific advancements and signs of the latter days and we shall see that each scientific advancement is a glorious tribute to the truth of the Holy Quran and the truth of the Holy Prophet (s.a.w.).

What is the importance of recognizing the age of the latter days? Well, most religions agree that in the latter days a divine reformer will appear and lead mankind to salvation. In order for this to happen, it is absolutely essential for these two occurrences to manifest together, simultaneously

...namely the appearance of a divine reformer and also the appearance of the signs of the latter days, which serve to facilitate the truth of such a divine reformer.

It has been 112 years since the claim of Syedna Hazrat Mirza Ghulam Ahmad (a.s.) of Qadian as that very divine reformer as had been promised to most major religions to appear in the latter days. This last century has produced wonder after wonder to not only support the claim of this Promised Messiah (a.s.), but more importantly establish the truth of the Holy Quran, it's prophesies, and it's messenger Hazrat Mohammed Mustafa (s.a.w.). In just the realm of scientific advancement, this last century bears ample testimony to facilitate the signs of the latter days. Let us realize that it took man over fifty thousand years to traverse the ice age, the stone age, the bronze age, the dark age, etc...but in just the last one hundred years alone, man has witnessed the industrial age, the atomic age, the nuclear age, the computer and technology age, the information age and the space age. There has been a sudden discovery in this age of coal, petroleum, uranium, plutonium, and their uses prove exponential. In fact, the sum of all advancements made by man from the beginning of time does not equal the number of advancements of just the last one hundred years.

Let us also keep in mind that such signs when viewed by fair minded objective individuals, become so glaringly obvious that the Holy Prophet (s.a.w.) has said:

“He who dies a death without recognizing the Imam of the age, dies a death of ignorance.”

So it is not unjust to call a person *Jahil* or ignorant, if, after such signs are blatantly spelled out and still not recognized. The real wonder is that they were revealed 1400 years ago to a relatively

primitive people and uttered from the mouth of one who himself could neither read nor write. O what are these prophesied signs and what role has scientific advancement played to reveal these signs? In fact, we shall demonstrate that the impact of modern scientific advancement has actually qualified our age to satisfy the awaited signs of the latter days. Now, most scholars would agree that the signs of the latter days have been satisfied, but, failed to produce there missing Messiah or Divine Reformer who was destined to appear in these, the latter days.

To simplify our discussion let us divide the scientific advancements into categories and address as many as time will allow. *Surah Al-Takwir* (Ch. 81 of the Holy Quran) sheds much light on this subject.

Under the various branches of technology, we shall examine the scientific advancements in:

5. Transportation technology
6. Space technology including physics and astronomy
7. Nuclear technology
8. Information and Communication technology
9. Technology of Medicine

Let us begin with transportation technology: The entire age of the latter days is mentioned by the Holy Quran as the age of *Dajjal*, or the anti-Christ. This anti-Christ is only symbolic for the mighty powers which are evident today in the powerful Christian nations. All signs of the age are mentioned with reference to this anti-Christ and just one of those categories of signs which identify this anti-Christ points to the new modes of travel which man had never seen before.

Revolutionary modes of travel by land, by sea, by air are all described without exception, in a manner fully endorsed by the verse of the Holy Quran. Allah says in *Surah Al-Taqwir*:

"...and when the mountains are made to move..."

Moving may signify:

–Great and powerful nations spreading their influence and might from place to place and continent to continent.

–The movement of great and heavy loads (as had never been conceived before, cargo, etc.)

–The blasting away of mountains with explosives, to create the very roads of transport through them.

Then Allah states:

"when the She camels 10 months pregnant will be abandoned."

Sahih Muslim also records the Holy Prophet (s.a.w.) As saying, "The camel as a means of transport will be abandoned and will not be used to go from place to place."

At the time this *ayat* and *hadith* were disclosed, no one would dare conceive giving up the camel or animals for transport. But Almighty Allah was stating 1400 years ago, that such means of transport would appear that would be so swift and so powerful that mountains could move and the camel or animals would be obsolete for this purpose.

The anti-Christ or *Dajjal* would use such a vehicle. The Holy Prophet (s.a.w.) continually describes the vehicle of transport of this symbolic anti-Christ as a donkey...But never once does the Holy Prophet (s.a.w.) describe attributes of an actual or literal donkey. We see today how glowingly obvious the description of this donkey, this Beast, applies to fit the very modes of modern transport, which all have one thing in common ...they are all propelled by combustion engines, drawing their energy from fire. Exactly how the Holy Prophet (s.a.w.) described this fire-eating donkey!

Today, the Muslim world agrees on the attributes of this donkey, and it's appearance to mark the latter days, but they await the literal beast as described by the Holy Prophet (s.a.w.). This

beast would be so massive in appearance, so gigantic, so monstrous, that the world has never seen before.

It would be so tall that its head would disappear beyond the clouds, its ears would be huge, it would move with great speed so as to cover large distances in hours or days, which formerly took months to cover on animal mounts.

This donkey, which the anti-Christ would use as his transport, would also be a means of transport to the public. The Holy Prophet (s.a.w.) describes that people will climb into its belly from the openings on his sides. The belly would be lit and equipped with seating. The donkey would make stops to allow people to get in and get off periodically and before departing on its journey, would signal with a loud noise to announce its departure. The next time we board an airplane and the announcement is made "now boarding flight such and such departing to such and such place", remember that we're sitting in that symbolic donkey that was predicted with precision to be modern transport...or the next time we board a train or cruise ship and the loud bell or whistle sounds, signaling its departure. The fire consumed by the donkey would not scorch the passengers in its belly. The donkey will be able to travel by sea, moving from continent to continent. The donkey will carry mountain loads of food upon his back. The donkey will be able to fly; it would take such gigantic leaps as to cover the distances between the East and West. One foot of the Beast will be in the east and one in the west, obviously suggesting he would take off from one continent and land in another.

...In the air, he would move the level of the clouds. On his forehead he would carry the moon (immediately gives the image of a headlight which most modern vehicles have). There is no doubt that in prior centuries, this hadith, with all of its brilliantly detailed descriptions would have created such mental strain to visualize such a donkey. Just imagine the layman as well as the intellect contemplating this beast in the previous ages. We

may even be amused by their innocence and naivety and helpless wonderment of such a donkey. But today, by the light of this age, by the mercy of Almighty Allah, even a child, when given these descriptions, will effortlessly point out that the donkey is actually the steamship, the locomotive, the freight ships, the trains, the airplanes and the very automobiles used today.

When scientific advancement have put to rest the tales and fantasies and myths of the mullahs and has ushered in the awaited age by producing and fulfilling the signs with manifest truth, as Allah declares *Ja'al Haqo*, the Truth has come, ...that even a child can appreciate. So the Holy Prophet (s.a.w.) is so correct in stating: "that he who dies a death without recognizing Imam Zamanihee, Imam of the Age, dies a death of utter ignorance/*Jahalat*." Incidentally, it was in 1835, the year that the Promised Messiah (a.s.) was born, that the first railroad was introduced in England; in 1925, the first diesel engine; in Dec. 1903, the Wright brothers would fly the first motorized plane and in 1969 the Apollo astronauts landed on the moon. In a short 66 years, man went from gliding over fields to walking on the moon. In 1913 Ford installed the first assembly line to produce automobiles in mass numbers. In between this time, we have seen countless civilian and military flight operations forever changing the way we live.

There's no doubt that future ages will have great means of transport, but only this age can exclusively testify, that all of these modes of transport as described by Quran and hadith. "First" appeared without exception in this age. Because concurrently a firmly established Messiah has also appeared in this age, further advancement of science will serve to embellish these signs and further embellish the beauties of Quranic prophecy and hadith. The collective appearance of these signs have brilliantly taken place in a revolutionary manner. In fact, the collective appearance of these signs coupled with the presence of a divine reformer, the Promised Messiah (a.s.), have established the truth of the Quran, the Holy Prophet

(s.a.w.), and the very claim in support of this Promised Messiah (a.s.).

The subject of transport continues in the next several verses.

"...and when the wild animals will be gathered together."

We go from abandoning the camel as transport, to gathering all sorts of wild animals. The gathering of animals would obviously require some advanced system of transport to move this cargo. Obviously the animals couldn't ride on each other's backs. Today most major cities of the world have elaborate zoos to proudly exhibit their collection of diverse animals from all over the world...a concept inconceivable at the time, but bearing powerful testimony that great ships and freights from every continent and corner of the globe has united and gathered these animals, literally fulfilling this prophesy of the Holy Quran. In 1804, the first zoo was established in Paris; 1826 in London; 1844 in Philadelphia; 1889 in Washington, D.C.; 1899 the world famous Bronx Zoo.

The next verse

"...and when the seas are made to flow forth, one into another..."

Sujjayruth meaning the seas will be set on fire—clearly points to technology inconceivable at the time. Setting the seas on fire describes the intense firepower of naval warfare in our age. Incidentally, this is also the age of huge oil spills which by no exaggeration have literally set 1000's of square miles of sea to fire.

Sujjaruth – meaning seas made to flow into one another, also reveal a great prophecy. Allah says,

"He has made the two bodies flow. They will one day meet. Between them is a barrier now. They cannot encroach one another."

The world has witnessed the fulfillment of these prophecies of such grandeur and might. From 1859 to 1869, the construction of the Suez Canal and in

1903 to 1914, the construction of the Panama Canal smashed this temporary barrier at the appointed hour, and allowed the seas to flow into one another, the Red Sea and the Mediterranean Sea, the Atlantic Ocean and the Pacific Ocean.

Once again scientific advancement supports the Quran and Quran urges scientific advancement towards truth – *Ja'al Haqo*.

The next verse states

"and when the people are brought together."

The bringing together of people from great distances across vast continents and oceans, can only be facilitated by modern means of transport which would be fast and efficient, making it possible to unite the diverse races of people to meet one another and learn of one another's similarities and differences and enhance human interaction like never before. There is no wonder that the era of modern travel had to be also the era of the Promised Reformer. It is the task of this Promised Messiah (a.s.) to weld mankind into one community, a task virtually impossible if camels, donkeys, and horses were the means to bring people together. It is in this age and this age alone which bears witness to the bringing together of people, their cultures, their language, their ideas, their cuisine, their art...all with such sophistication and complexity of interaction and engagement, as never before in history. This too, as a sign of the latter days has been fulfilled through scientific advancement of travel and communication (which we'll get to in a moment), and again which echo the words of the Holy Prophet (s.a.w.):

And a subsequent verse states:

"and when the books will be extensively published and spread..."

Now, having fully described the transportation age, and its great impact on physically uniting the people of the world, this verse speaks on the most powerful way of joining people together – enter the communication age. Another sign of the latter days

is the joining of people thru wider, extensive publication of literature, including books, newspapers, magazines, journals, libraries, book-stores, etc. As implied by this prophecy, it is the invention of the modern press, which has revolutionized this mass publication of literature in our age with global distribution that has augmented the physical coming together of people. Never before was such quantity of literature published as that compared to this age. Such proliferation of literature must also signify an intense burst of knowledge, research and investigation.

So, in the age when books would be extensively published the character of such an age would be highly advanced in knowledge, obviously through means of sophisticated educational schools and institutions, colleges and universities. Knowledge would be the means of gaining power. What a wonder that such a powerful verse was revealed to the Holy Prophet (s.a.w.), one who could neither read nor write.

So, what does this era produce? This era produces such a servant that is granted the title by God Himself as *Sultan-e-Qalam*, Champion of the Pen. Syedna Hazrat Mirza Ghulam Ahmad (a.s.) went on to write over 80 books and published scores of articles, sermons, and discourses in the defense of Islam and expounded on the jewels and secrets of the Holy Quran. This is the age that has produced such a Jamaat that has published such quality and quantity of Islamic literature as to that which can be compared to the total of the last 1400 years. This is the age that has exponentially potentiated the printing of literature thru such technologic advances as fax machines, printers, photocopiers, and scanners...all of which have now found their way as common household furnishings in the west. The invention of the telegraph telephone, TV, radio, and computer have opened dazzling dimensions to the publications and spread of information and knowledge. How many countless books are published on-line? Allah only knows. This prophecy revealed 1400 years ago, portrays such a picture of the information age and

the telecommunication age as was never conceived by man before. Did not the Holy Prophet (s.a.w.) describe the Donkey of the anti-Christ to have such large ears that he could hear what is in the east and what is in the west. The very phone we use to call London provides us with call-waiting and 3-way calling to connect to a friend in California simultaneously. Such are the technologic breakthrough of the Christian world which have all become "coincidentally" evident in the age of the Promised Messiah (a.s.).

Incidentally, some of the specific advancements included are:

- 1876 Alexander Graham Bell invented the telephone;
- 1901 Marconi received the 1st transatlantic radio signal;
- 1920 Electric consumer appliances proliferate with the industrial age and of automation;
- 1926 KDKA begins to broadcast live radio and TV develops;
- 1945 ENIAC, the 1st electronic analyzer or computer;
- 1947 The transistor is invented;
- 1971 1st commercial micro processor;
- 1975 Personal computer industry is launched;
- 1992 The Internet gives rise to the WWW.

Once again these brilliant scientific advancements have abundantly accumulated in this era, prove these to be the signs of the latter days as prophesied by the Holy Quran and Hadith. Never before could we have labeled a prior age to be the information age, as so clearly, this age stands out for all of mankind to witness. Future ages will no doubt improve communications, but the predictions have been satisfied in this era.

Now that the age of information and technology and knowledge have dawned, what's next? What is the application of the potential of this knowledge? (According to the Quran), the sky's the limit.

The next verse states:

"...and when the heavens will be peeled away..." (or laid bare)

Enter now the age of space technology, advanced physics, astronomy and cosmology. And with the proliferation of knowledge, man will learn the secrets of space. Having already learned to fly, man sets higher ambitious, that of space travel to unlock the mysteries of extra terrestrial life, planets, galaxies, other solar systems. Man has set up space stations, to observe the heavens. Space stations in themselves are a marvel of scientific achievement which allow man to peel back the universe, layer by layer.

Another verse of the Holy Quran states:

"...And by the heaven full of tracks" (51:8)

This verse describes the skies full of tracks. And this too has literally occurred – at every airport, the air traffic controller is looking into a screen, a monitor which has charted out the course and tracks of every flight so as to conduct the traffic. With the countless number of daily flights, the skies have indeed been charted as the Holy Quran states, *"And by the heaven full of tracks."* In fact, the next layer of skies above the altitude of commercial flights, are tracks charted by agencies like NASA, to monitor pathways of planets, galaxies and the universe, making it possible for man to probe into the vast expanse of space. Even the very hazards of space travel have been mentioned in the Holy Quran, describing the clear picture of cosmic rays.

1400 years ago, only the Quran exclusively stated that the universe was expanding. No other scripture even hinted at it. Allah says-

"...and the heaven we built with Our own powers and indeed We go on expanding it..." (51:48)

In 1929 Edwin Hubble finds proof that the universe is expanding. Through a sophisticated scale and tools, he was able to measure distances of

23 galaxies and their nature to be moving away from the earth. The further away these galaxies were, the further they were moving, in other words, the universe must be expanding. Some view this discovery (in our age) as the most important even in astronomy – which the Holy Quran declared 1400 years ago! Allah says:

"remember the day when We shall roll up the heavens like the rolling up of scrolls,...As we began the 1st creation, so shall We repeat it..." (21:105)

Such profound statements made 1400 years ago, are only today finding their elaborate meanings with the help of scientific advancement. These few words describe with clarity, the concept of the Black Holes, the Supernova, the Event Horizon, and ultimately The White Hole. Very briefly, the massive inward gravitational pull of colossal size stars causes them to collapse and shrink. The gravitational pull causes a complete collapse of the stars into a mass called the supernova, which, now even crushes its very atoms and molecules into a mass of energy called Event Horizon. The inward pull of gravitation continues that even light cannot escape, thus, the Black Hole. This Black Hole now grows as other stars are rolled up into it. In 1997 it was estimated that in our galaxy anywhere between 2 million and 3 trillion solar masses existed in a single black hole. And there could be many black holes. These terms may appear confusing initially but these discoveries today, unravel many mysteries, which the Holy Quran declared 1400 years ago. We've discovered that the universe is expanding and within it are black holes which suck up the stars and press them into sheets like rolling up of scrolls. Well, what happens then? Allah says, *As we began the 1st creation, so shall we repeat it.* Such a black hole, of all the solar masses compressed in it, can suddenly erupt and release the trapped masses leading to the creation of another universe. Eruption of the black hole releases the packets of mass energy called event horizon and gives way to a new light – now called the white hole. So this is how the universe began, this is how

it will be rolled up and this is how it will be repeated. Wonder on top of wonder is all we can do, but stand in awe of the brilliance of the Holy Quran and this very age which has repented such powerful secrets with the help of scientific and technological advancements...such is the age that has produced the Promised Messiah (a.s.).

Even the question of life on other planets has already been addressed by the Holy Quran, *"and among his signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both."* (42:30) The verse doesn't speak of a possibility of extra terrestrial life, rather it declares a reality of extra terrestrial life. Most research only talks of a possibility.

The verse concludes with a powerful charge, *"And He has the power to gather them together when He will so please"*. Wonder upon wonder is all we can say—the Holy Quran declares that, not only is there life outside of earth, but Allah will bring together the meeting of life on earth with life elsewhere. The when where and how is a lot revealed, but today for the first time, scientists are accepting a feasible reality of such a concept.

In 1996, a NASA news release and a publication of the American Association for the Advancement of Science, announced the discovery of a meteorite from Mars which strongly points to the possibility of life on other planets. Again, the signs of the latter days as we have been describing in the Holy Quran and Hadith are supported by such discoveries that highlight the truth of the Holy Quran.

In the area of physics, it is worthy to mention the 1947 discovery of radio carbon dating and improving x-ray techniques. As we already know, one of the tasks of the Promised Messiah (a.s.) was to re-establish the lost glory of God and smash the ideologies, which brought insult to God and humanized the Almighty. It was his task alone to dismantle the myth of the cross that transformed a mortal into God. The 2000 year old firmly established foundation stated that Christ died on the

cross, resurrected from the dead, and then ascended to the heavens, gives us the basic Christian premise of Atonement, Trinity, Resurrection, Ascension and bodily return in the latter days.

With one stroke, Almighty Allah demolishes such a dogma by revealing to Syedna Hazrat Mirza Ghulam Ahmed (a.s.), that the very corpse, the dead body of Jesus is actually buried in Kashmir, after having lived a long and prosperous life. He followed this with powerful rational arguments to support this revelation. Today physicists, forensic specialists, surgeons, trauma experts, and historians have over whelming proof supporting the claim of Hazrat Mirza Ghulam Ahmed (a.s.). The shroud of Jesus, which has been held sacred, and protected and honored has been recently denounced by the Vatican as the actual shroud of Jesus. The reason it has now been rejected is that scientists claim that whosoever was wrapped in the shroud was very much alive. Sophisticated radiographic x-ray techniques produced for us a striking image of a person who was crucified. The images were allowed to be transferred onto the shroud because as the Bible tells us that after having come down from the cross, he was brought healing ointments of herbs and myrrh which covered the wounds of his entire body. These ointments produced fumes, which penetrated this holy shroud, and today's technology is able to reproduce these images. These images show a man with the appropriately described wounds to the wrists, feet, scars from probable thorns to forehead, stab wound to the right side, and the many scars from lashings. These images are so powerful and clearly demonstrated blood to be trickling from these wound sites, establishing the fact that up to this point the heart was still pumping and Christ was still alive. Trauma surgeons, physicists, historians, forensic specialists, all who are fair-minded agree that whoever was wrapped in the shroud was no doubt alive. Numerous carbon dating studies on the shroud have produced conflicting results with initial findings placing the age of this shroud to be exactly at the time of Jesus, while other are now saying it does not belong to that era at all. But one thing is

agreed, the scientific community, which has weighed this evidence, has cast its verdict: **the man of the shroud was alive.** No wonder the Vatican has denounced this holy shroud. It was without any such investigation that Hazrat Mirza Ghulam Ahmed (a.s.), made this powerful claim that Jesus is actually buried in Kashmir. So, with one stroke the ideology of the cross has been smashed. With the actual grave of Jesus, he could not have died on the cross for the sins of man, so there is no atonement; he never resurrected, he never ascended and he is a mere mortal, a noble messenger of Allah, and not a part of this man made trinity. Although the Jesus debate has become hot lately, no one has been able to produce a more plausible, and intellectually satisfying alternative to the events of the crucifixion, with reason, logic, and scientific as well as historical backing, as has been done by Hazrat Mirza Ghulam Ahmed (a.s.), more than one hundred years ago. This much we can say that science is yet to contradict his claim. Returning to *Surah Al-Taqwir* which has been clearly describing the events of the world in the latter days, states in the next subsequent verse;

“And when the hellfire is made to rage”.

When the entire context of the Surah is revealing world events, this verse is also delivering a warning, that the hellfire refers to such terrifying wars as would create the impression, that all hell has broken loose. This is the logical conclusion of the sequence of prophecies, which take man through great heights and advancements and enable him great material power and worldly gain. The result of this success is selfishness, pride, arrogance, and the cost of God's pleasure which now have created such global tensions, which inevitably have resulted in hellish wars one after another. The hell fire is the creation of his own hands. The materialistic powers have been responsible for these wars and have demonstrated the might of the anti-Christ, the Christian powers. Even the Bible reveals *“nation will rise against nation and kingdom against kingdom”*, (Matthew 24:7). Within the last one hundred years, in more than two hundred and fifty

wars around the globe, over seventy million people have perished. In this age on any given day, there is an average of ten wars going on somewhere in the world. Such destruction has not occurred in the last six thousand years, compared to that which we have seen in the last century alone. The nuclear weapons are enough to destroy everyone on the face of the earth a 100 times over. For the Promised Messiah (a.s.) to appear in such a hostile environment and do battle with his anti-Christ to bring about the ultimate victory of Islam, he must come armed with the proper weapon. The Holy Quran has declared that the coming of the Promised Messiah (a.s.) would be likened to the coming of the Holy Prophet (s.a.w.) himself; a complete reflection of the Holy Prophet (s.a.w.) and his weapon would be the sword of knowledge, where the pen would be mightier than the sword. This *Sultan-e-Qalam* would produce such powerful arguments with reason, rationale, and wisdom, which would demonstrate the superiority of Islamic teaching over all other teachings, and religions as stated in the Quran,

Le yuz herahu aladdeene kulle

I will cause Islam to prevail over all religions.

The promise of the spiritual re-advent of the Holy Prophet (s.a.w.) is made in *Surah Jummah*

And He will raise him among others of them who have not yet joined them; that is Allah's grace; He bestows it on whom he pleases.”

That is Allah's grace... to appoint a messenger like he appointed the Holy Prophet (s.a.w.) and in the *Akhir Zaman*, in the latter days, *wa akharina minhum*, He will manifest this grace again, and has chosen to bestow it on Sayedna Hazrat Mirza Ghulam Ahmed of Qadian, because He bestows it on whom He pleases. I would like to conclude with two categories of signs of the latter days with respect to scientific advancements which I have grouped last because they contain some frightening imagery as well as glad tidings of the latter days. The Quran has not been silent on nuclear

technology and technology of medicine.

With regards to nuclear technology the dangers and warnings of a nuclear holocaust are predicted. Today we know of the immensely dangerous energy in the tiny particles of atoms. Obviously an atomic explosion was inconceivable when the Holy Quran was revealed. The Quran states

"...nay he will surely be cast into the hotamah. And what should make thee know what the hotamah is? Allah's fire as preserved fuel, which will leap suddenly into the hearts. It is locked up in outstretched pillars to be used against them", (104:4-10)

So sinful people are to be cast into the *hotamah* which means the smallest possible particle which cannot be broken down any further. This *hotamah*, which sounds like atom, is actually describing the very atom which in 1913 Rutherford and Bohr described. The smallest particle has a blazing fire built within it that is confined in extending columns and when man is cast into it, this fire will go straight to his heart without scorching his body. The verse describes the horror of the atomic explosion. An elementary glance at the mechanism of the atomic explosion creates such wonder as to how the Holy Quran authored these descriptions 1400 years ago. What kind of a fire is this that burns the heart before scorching the body. Our knowledge of splitting this atom has described this very phenomenon. During the explosion, there is a release of immense gamma rays, x-rays, and neutrons. The x-rays produce great heat, which rises in all directions at the speed of sound, and create the mushroom cloud appearance, which we are all familiar with. The intense heat of the x-rays burns everything in its path. But it's the gamma rays, which are actually moving faster than the x-rays at the speed of light and surpass the heat waves of the x-rays. These gamma rays produce such sheer force in vibration that kills the heart before the heat from the x-rays can scorch the body. Describing the events, Allah says,

"Then watch for the day when the sky will

bring forth a manifest of SMOKE that will cast a shadow upon people. This will be a painful suffering."

Within 37 seconds of detonation, this deadly SMOKE and mushroom cloud reaches three miles high and three miles wide destroying everything in its path. ...And within ten minutes, it is twelve miles high and twelve miles wide affording no shade or shelter. In 1945, the B29 bomber, The Enola Gay, dropped the uranium bomb on Hiroshima and 3 days later dropped the plutonium bomb on Nagasaki. The poor victims didn't know what hit them. Earlier in the war, it took thousands of conventional bombs to take 100 thousand lives but only 2 of these bombs took 150,000 lives. The survivors of this tragedy will testify to the description from the Holy Quran. This too man has created, which was locked up to be used against him. Today even a child can recognize these descriptions of the *hotamah* which science has now brought to light 1400 years later.

Lastly, although the technology of medicine has progressed with leaps and bounds, the general state of health has manifested great catastrophes as well as advancements which no doubt signal the latter days.

Genetic engineering is a hot subject today, but could not even be conceived during the time of Quranic revelation (4:119-129), Allah states,

"...and Satan says, I will assuredly lead them astray and assuredly I will excite in them vain desires and assuredly I will incite them and they will cut the ears of cattle and assuredly I will incite them and they will alter Allah's creation." (4:119-129)

It is only our time alone that lays the claim to attempting to alter Allah's creation. This field of genetic engineering is only a few decades old. And the scientists are already sounding alarms of worry and concern of potential disasters.

There are predictions of some diseases that have

global and deadly impact which also serve as sign for the latter days. The Quran states:

"...and when the sentence has passed against them, we shall bring forth for them an insect (daba) out of the earth, which shall wound them because people did not believe in our signs." (27:83)

The prophecy describes a very damaging insect inflicted on those because they didn't accept the signs. Such grand scale diseases caused by insects were not familiar to the people of the Holy Prophet's (s.a.w.) time. The hadith also points toward pestilence and *daba*; *Tirmidhi* records a plague epidemic at the time of the *Dajjal*. In fact, as a sign for the latter days and the coming of the Messiah (a.s.), even the Bible records

"there will be pestilence in diverse places,"
(Luke 21:11)

These prophecies have all been fulfilled as we have witnessed millions of people suffer the many epidemics as foretold. The Promised Messiah (a.s.) prophesied the plague that hit Punjab, India. It not only substantiated his own claim but proved the truth of the Holy Quran and the Holy Prophet (s.a.w.). Allah revealed to the Promised Messiah (a.s.):

"A warner came into the world but the world accepted him not, yet God shall manifest His favor and demonstrate his truth with powerful assault."

The plague that struck India was one such powerful assault, which, took millions of lives. The plague phenomena also occurred in San Francisco from 1900 to 1909, although much less severe, it let its presence known. It is amazing to see that signs to support the latter days and the coming of the Promised Messiah (a.s.) have been so global, in all fairness to the world. In 1894, the predicted eclipses occurred in India exactly as foretold and in 1895, the phenomena repeated in the west for the Americas to see. Here again the plague of India hit

in 1898 to 1906 and also in San Francisco from 1900 to 1909.

The Holy Prophet (s.a.w.) also predicted a rampant disease of the nose. In 1918, shortly after WWI, the influenza epidemic claimed 20 million lives, while WWI, claimed only 6 million. Influenza destroyed about 1.5% of the then population of the world. Then there was small pox, which claimed millions after WWII. Some estimates place cholera to claim about a million lives a year. Science has revealed today horrifying disease which are caused by *daba*, which we know now to include all micro organisms, bacteria, viruses, the fungus, and parasites which have manifested their destruction and continue to do so in our age. But to discover these organisms and classify them and study them and create cures and treatments for them require the scientific knowledge for man to be familiar and acquainted with this *daba*. Our era responded with the microscope, which continues to become increasingly sophisticated and has led to subsequent development of vaccines and antibiotics. Penicillin became a common drug by 1948. In 1952 Salk produced the polio vaccine, 1980 the World Health Organizations declared small pox had been eradicated. No doubt, the health profession has made monumental strides with scientific advancements proving the truth of the Holy Quran and Hadith. The Holy Prophet (s.a.w.) has said, *"Lay kullay da-in, dawa-oon*. For every problem, there is a remedy, or for every disease there is a cure. As pestilence and disease were predicted for the latter days, there cures and treatments have only now begun to take shape.

Medicine was humbled in 1981 when the nightmare of AIDS was finally identified. This is yet another form of *daba*, a virus which as proven to prevail over a particular population. It is recorded in *Ibne Majah, kitabul-fitan*, the Holy Prophet (s.a.w.) says, "It never happens that permissiveness overwhelms a people to the extent that they display their acts of sex shamelessly and they are not uniquely punished by God. Among them, invariably, pestilence is made to spread and such other

diseases, the like of which have never been witnessed by their fore fathers.” It is amazing how the Holy Prophet (s.a.w.) has delineated the people of the latter days specifically a particular type of people, those who are permissive and shameless of their overt sexual nature. Not only are the people identified and their flaw, the very method to punish them is a unique way. The Holy Prophet (s.a.w.) says God will uniquely punish them so mankind can identify them and it will be through the agency of pestilence unlike ever witnessed before. The list produced in the last few decades, of the number of Sexually Transmitted Diseases is so overwhelming that a branch of microbiology and immunology is devoted to its study. Suddenly, we are seeing in large numbers Gonorrhoea, chlamydia, Trichomonas, gardnerella, herpes, human papilloma virus which actually leads to cancer, syphilis leading from primary syphilis to secondary syphilis affecting the heart and tertiary syphilis affecting the brain and so many others. As an emergency medicine physician, rarely does a shift go by without treating at least one patient with an STD. That’s how staggering these figures are; like never before in history.

Then of course there is AIDS. It is estimated that every fifth person in South Africa is infected with HIV and about 40 million will contract it around the world in the near future. These numbers are on the rise in predominantly Christian countries of Africa, America, the Caribbean and parts of Asia. It is a fact that the Christian nations, which are the world’s material powers, have demonstrated such vile permissiveness as has never been witnessed in previous ages. Now the plague was not sex related, but AIDS is definitely designed to punish sexual transgression. No people will be immune from this destruction if they are permissive and shameless. People are under the false impression that AIDS is on it’s way out...but on the contrary we probably have not even seen the main thrust of this devastation.

As we have clearly demonstrated, the scientific advancements have only served to highlight the

signs of the later days. A far greater realization is appreciated of the Quranic prophecies and hadith and their implications with science substantiating their veracity. In conclusion, we have only demonstrated a brief composite of science of the latter days and only a brief composite of scientific advancement. The literature is over flowing, and the surface is yet to be scratched.

This much we can say with certainty, that prophecies from the Holy Quran run ahead of human progress which will always lag behind and never catch up to the hidden secrets. Hidden secrets which Allah alone knows and reveals what He wills at the appointed hour. Never has a scientific discovery of any age proven the Quran wrong. The ages have produced 1000's of scholars, philosophers, religious divines and intellects, who have generated scores of theories, speculations, myths and fantasies, but Allah declares,...*Ja'al haqqo wa za haqul batil...* Allah has allowed scientific advancement to make it obvious to the world the Truth, systematically and at the appropriate time.

The expected Messiah, Imam, Reformer, Mahdi, has come and with him are the signs of the latter days with manifest truth. As Ahmadi Muslims, we are right smack in the middle of such a wonderful age where everywhere we turn we see these obvious signs. The Promised Messiah (a.s.) writes,

“...listen to the voice of the heavens, the Messiah has come, the Messiah has come... listen to the earth, the successful Imam has appeared.

Today the signs of the heavens and the signs of the earth are staring down hard at man, so any fair-minded person can recognize them. We echo again the words of the Holy Prophet (s.a.w.)

He who dies without recognizing the Imam of the age, dies a death of ignorance.

LOVE AND OBEDIENCE FOR NIZAM-I-KHILAFAT

Speech by Al-Haj Dhul Waqar Yaqub

"Allah has promised those among you who believe and act righteously that he will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that after their state of fear He will grant them peace and security. They will worship Me and will not associate anything with me. Those who disbelieve thereafter, they will be the rebellious ones. Observe Prayer and pay Zakat and obey the Messenger that you may be shown mercy" (Al-Nur: 56-57).

"O ye who believe! Obey Allah, and obey his Messenger and those who are in authority among you" (Al-Nisa 60).

Insha Allah, I hope to place before you the subject of Love and Obedience for *Nizam-i-Khilafat*. For the benefit of our English speaking readers, the Arabic portion of the subject, *Nizam-i-Khilafat*, may cause the translation to become Love and Obedience for the Institution of *Khilafat*.

I would like to present this subject in the light of the mission of Mirza Ghulam Ahmad, the Promised Messiah and Reformer of this time. His mission has a twofold objective. (1) To establish the Oneness and Unity of Allah with persuasion on the basis of reason. (2) To replace the current western civilization with the pure Islamic philosophy of life, the Islamic Shariah or the system of spiritual law and order, Islamic civilization, Islamic economic structure, and the Islamic moral and social values.

Our love and affection for *Nizam-i-Khilafat* is first developed as a result of studying the Holy Quran and sacred religious history. Here, we learn that one of the objectives of a prophet's arrival is not limited to him coming to a people, delivering his message to them and passing away. The Divine Will has determined that every prophet brings about a change and a revolution in the world of the people to whom he was sent. In order to accomplish this task, which, in view of the necessity of material means, a sustained continuous effort and an enduring organization must become manifest.

Because man's life is limited, Allah's custom is to cause the prophet to accomplish only the

"sowing of the seed." In order for the seed to grow to full maturity and yield fruit, Allah perfects the prophet's mission by setting up, after his death, competent men one after the other, as his successors. These successors are called *Khalifas* in Islamic terminology. The word *Khalifa* means, one coming after or one succeeding another.

We may sum up the concept of the Divine Institution of *Khilafat*, which we love very much, by saying, "...*Khilafat* is ...the spiritual and ...social means of maintaining the presence of Prophethood on the earth, as well as preserving and fostering the unity of the believers in attaining the ultimate goal of Islam" (The Ahmadiyya Gazette April/May 2001 page 22).

From ancient times, every prophet has had a *Khalifa* to succeed him. As an example, Moses had Joshua as his *Khalifa*; Jesus had Peter as his *Khalifa*; and the Holy Prophet Muhammad had Hadhrat Abu Bakr as his *Khalifa*. As a matter of fact, *Nizam-i-Khilafat* after the Holy Prophet Muhammad was greater and more glorious than any other such institution set up after the death of any other prophet.

In addition to the necessity of continuing or expanding the prophet's work, the second objective underlying the Institution of *Khilafat* is to enable the newly born community to stand firm under the shock of the prophet's death. At the time of the death of a prophet, obstacles ensue and the enemies

of truth gain power and think that the mission of the prophet has been fatally wounded. They believe that the Community can now be exterminated. (*Al-Wasiyyat* pp., 6-7).

The concepts and principles of the Institution of Khilafat are embodied in the *Holy Quran* where Allah says,

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after fear; they will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy" (*Al-Nur*: 56-57).

Verse 56 of *Surah Al-Nur* embodies a promise that Muslims will be granted both spiritual and temporal leadership. The blessings of Khilafat will be bestowed on Muslims and their state of fear will give way to a condition of peace and security, and above all the Oneness and Unity of Allah will become firmly established. Verse 57 describes three essential conditions on which the fulfillment of the Divine promise depends. They are – observing the Prayer, giving the *Zakat* and obeying the Messenger of Allah in all religious and temporal matters.

A prophecy of the Holy Prophet (s.a.w.) says, "Prophethood shall remain among you as long as Allah wills. He will bring its end, follow it with Khilafat on the precepts of Prophethood for as long as He wills, and then bring its end. Kingship shall then follow, to remain as long as Allah wills and then come to an end. There shall then be tyranny, which shall remain as long as Allah wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood" (*masnad-i-ahmad*). This prophecy has been fulfilled in all its details, and we are the grateful followers of a

regenerated Khilafat.

The Promised Messiah (a.s.) has explained the function of a Khalifa in his last will and testament in these terms:

"It is the way of Allah, which He has been fulfilling ever since the creation of the world, that he helps his Prophets and Messengers. He makes the Prophets sow the seed of truth but the full fruition of the seed and perfection of their work is not fully completed by them. Instead, He causes them to die at a time when the mission has the color of failure, and gives to their opponents an occasion to mock and ridicule them. Then Allah manifests another aspect of His Power. He creates a set of circumstances that work for the full attainment of the mission and provides such means through which those aims that had been left unfulfilled to some degree, are fully achieved."

In summary, Allah manifests two types of His Power. First, He manifests His Power directly through His Prophets. Secondly, when after the death of a prophet His Community would be ruined, and the members of the community are perplexed and are discouraged, and many unfortunate ones begin to think of turning away, God manifests His Mighty Power a second time and rallies the shaken community. ... This happened when the death of the Holy Prophet (s.a.w.) was considered untimely and many of the desert dwellers turned away from Islam. The companions were overwhelmed with grief and at that critical hour Allah manifested His Power a second time by raising up Abu Bakr Siddique. Allah maintained and saved Islam from extermination, and fulfilled the promise He had given in the following words:

"He will surely establish for them their religion which He has chosen for them; and after their state of fear He will grant them peace and security" (24:56).

The same happened in the time of Moses (s.a.w.), when he died on the way to the Promised Land, without leading his people into it as had been

promised, and there was great mourning among the Children of Israel. According to the *Torah*, on the sudden death of Moses his people were overwhelmed with grief, wept and wailed for forty days.

The same thing happened, at the time of the crucifixion of Jesus, the disciples were scattered and one of them repudiated him. This, my dear brothers is the ancient divine custom. Allah would not abandon His Custom today.

The scope of Khilafat-i-Ahmadiyyat may be seen in the light of the mission of the Promised Messiah (a.s.). That is, to establish the Oneness and Unity of Allah with persuasion and on the basis of reason. And to remove western civilization and replace it with the Islamic philosophy of life, the *Islamic Shariah* or the system of spiritual law and order, Islamic civilization, Islamic economic structure, and the Islamic moral and social values.

We find that the Promised Messiah (a.s.) saw in a vision that he was saying, "We desire a new order, a new heaven and earth" (*Tazkirah* page 196). He interprets the vision in the following words: "This vision means that Allah at my hands would bring about such a revolution as would virtually stand for the creation of a new heaven and earth, and bring real human beings into the world" (*Chashma-I-Meseehi* page 35).

In order to overpower Satan in this battle, to frustrate it in its plans and to achieve final victory in favor of Islam, it is essential to have coordination in all projects to be planned. ... This coordination can only be achieved when there is a body to plan these projects strategically. This body is Khilafat in the Ahmadiyyat Community. Allah, the Exalted, supports this [Institution of] Khilafat. This Khilafat is one entity. Khilafat is a soul and it has a body – that body is the Ahmadiyya Community. The combination of the soul and body forms an institution.

It would be incorrect to assume that the Khalifa of the time and the Ahmadiyya Community are two different things. ... The Ahmadiyya Community and the [Khalifa] of the Ahmadiyya Community are two

names of one and the same thing. It is with the combination of both, that one thing is formulated which, is a symbol of coordination [organization and governance] (*The Ahmadiyya Gazette* Oct-Dec 1990 pages 14-15).

Khilafat is an extraordinary institution which, in current constitutional phraseology, cannot be described as agreeing fully with the constitutional structure of democracy; nor can it be compared with the present-day dictatorship. It is a different kind of organization, midway between these two. It is not a democracy, as the president under a democratic constitution holds office for a specific time period, but in Islam the Khalifa is elected for life. Secondly, under a democratic government, the president in many matters is bound by the advice of the people; but in Islam, though the Khalifa is obligated to consult the people, he is not bound to act upon the advice provided to him. He can, for reasons of public policy, reject such advice and act independently of it.

Khilafat is also different from a dictatorship, because, in a dictatorship there is no question of a time limit to a dictator's term of office. He may or may not be in power for a specific period of time. Another distinction is that a dictator generally is considered to be all-powerful. In case of need he can repeal an existing law and enforce a new law in its place.

Under the Institution of Khilafat the Khalifa's powers are, in all cases, limited by the laws of the *Holy Quran*, or what is termed *Islamic Shariah*, and by the directions of the prophet whom he serves. Where a dictator is not bound to consult the people, a Khalifa is enjoined to consult the faithful. As a matter of fact, consultation with the faithful is a cornerstone of Khilafat.

Khilafat is a rare piece of organization, which in spirit approaches near democracy, but outwardly is nearer to dictatorship. The fundamental difference that separates and distinguishes Khilafat from all other constitutions of the world is its spiritual character. The Khalifa is not merely an

administrative head, but being the successor to a prophet; he acts as an example to the people; his practice is an example for others to follow. This aspect of the Institution of Khilafat distinguishes it from all other constitutions.

The love of the Institution of Khilafat may be concluded by a quote by Hadhrat Mirza Bashiruddin Mahmud Ahmad, Muslih Mauood and Khalifatul Masih II. He said, "I acknowledge the fact that the love which the community bears for its Imam is unique; nevertheless I do say that this is more of a subjective nature than of practical value. There are very few whose love forces them not to rest until they have followed every word of the Khalifa" (*Report on Mushawarat* 1936).

Here, we come to the responsibility of obedience to Khilafat and the Khalifa. This responsibility flows out of the comprehension of the Institution of Khilafat and our understanding of the high concept of obedience in Islam. Our obedience to Khilafat is dictated by the degree of faith in Allah, and is a reflection of our submission to His will. Such relationship between an Ahmadi and the Khalifatul Masih is possible only because true faith is manifested daily in the doings of the community ... (*The Ahmadiyya Gazette* April/May 2001 page 22).

Allah says in the *Holy Quran*,

"O ye who believe! Obey Allah, and obey His Messenger and those who are in authority among you (4:60).

"Hear and obey" is the eternal command of Islam. The word "Hear", with the word "Obey", points to a very fine meaning and distinction between the two words. And that is: a negative type of obedience is no part of a Muslim's obligation and that they are not enjoined to be content with ourselves with a fruitless obedience to an order. In fact, an Ahmadi should be all ears to the commands of his officer, so that, as soon as he hears a command, he should implement it as soon as possible. If simple obedience were the objective of the word, "Obey" it would have been enough and

served the purpose without addition of the word "Hear". The addition of the word "Hear" is for the purpose of replacing unfruitful and formal obedience with enthusiastic and positive compliance.

The high concept of obedience in Islam is captured in the following traditions of the Holy Prophet (s.a.w.) when he said, "Whoever will obey my leader he will accept me and whoever rejects my leader will reject me." Again the Holy Prophet (s.a.w.) is reported to have said, "The position of Imam is like a shield and all the successful battles can be fought behind the Imam." And finally, he said, "It is binding on a Muslim to listen to and carry out an order issued by his officers whether he likes it or not, except when it involves the violation of a commandment of God or His Prophet or a superior officer." (*Bukhari*)

The aforementioned traditions lay down the fundamental principle and Islamic standard of obedience. Islam is a religion of great discipline and orderliness. When a person has, by his own free will and open heart, accepted Islam, it expects of him strict observance of discipline and orderliness. This is what brings one into becoming an organized people. Islam exhorts every member of the faith to be an example in obedience. Islam does not permit criticism of the order of the superiors, nor does it allow selective obedience to such orders, *i.e.*, to obey orders if one likes them and neglects them if one doesn't like them.

The gist of the Islamic code of obedience therefore is:

1. Obedience of every command of one's officer whether one likes it or not.
2. To "hear" the officer with a devoted attentiveness, lest one should miss some of his instructions.
3. Should, however, the officer command one to do something contrary to the commandment of Allah and His Prophet or a superior officer, then one should not obey him or her.

The responsibility of obedience to Khilafat carries the weight of maintaining unity in the community. This task is impossible without the guidance and supervision of the Khalifa who knows full well what is going on in the Community. In this regard, obedience to the Khalifa is the only means to maintain unity... The spiritual prosperity of the Ahmadiyyat Community and its progress in bringing about the final victory of Islam over the whole planet is the prize for maintaining unity. Solitude in despair and spiritual distress is the wages of discord, which is the gravest of sins in this era of the Righteous Khilafat (*The Ahmadiyya Gazette* April/May 2001 page 23).

There are blessings in obedience and anyone who doubts it becomes a spiritual loser. This becomes evident when we consider the sad story of the Battle of Uhud. Here the Holy Prophet gave specific orders by saying, "Guard our rear and stir not from this spot; if ye see us pursuing the enemy and gathering spoils, join us not; if we be pursued and even defeated, do not venture to our aid."

The Muslim archers, who had received the directive, disregarded the strict injunction of the Holy Prophet (s.a.w.) and hurried to the spoils. This left the Muslim's flank unprotected and as a result they lost the battle suffering heavy casualties.

It was a moment of great peril for the Holy Prophet (s.a.w.) as well as the Muslims. The consequence to be noted was the effect disobedience had on the Muslim Community. They became so bewildered they turn into a bunch of scattered individuals who attacked each other and inflicted injuries upon their own people.

When asked about what is the importance of the Muslim world's need for the Institution of Khilafat, Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV is quoted as saying, "The Muslims who should have been united and in harmony, are divided into countless sects and divisions. It is not only in the religious field but in politics too. When there is a schism, they can achieve nothing in the world, which a united and harmonious people can do. By

discord and disharmony the power of the Muslim world has not only disintegrated, but also they are using this broken strength against one another. When such are the conditions, the aggregate will be below zero" (*Ahmadiyya Gazette* May 2001 page 19).

The importance of obedience to the Institution of Khilafat can never be overstated. Our community has many struggles ahead of us before we realize the fulfillment of "a new heaven and earth." Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV has advised us of such when he said, "The next monumental stand off against the Community in the future, which I am seeing, is not the confrontation of one or two powers, but it will be the super powers who will conspire to wipe out the Community. The bigger the plot, the bigger will be their doom. My predecessor Khulafa assured and cheered the Khulafa of the future to have trust in Allah and not be scared of any opposition. I swear to God, and tell the would-be Khulafa to have courage, remain patient and be brave like me. They should not be afraid of any worldly might. The God, Who can blow up minor oppositions, will shatter powerful confrontations also. Even their traces will be wiped off the face of the earth. Jamaat Ahmadiyya will be marching from one victory to another and no worldly power can change this fateful decision" (*The Weekly Badar Qadian*, August 23, 1984).

Our education and training concerning the principles that support the Institution of Khilafat may not be fully comprehended during one or two days a year. However, through intense independent self-study and practical engagement, we may be able to pass the proper appreciation of Khilafat to our next generation.

May Allah increase our love of the Institution of Khilafat. May Allah create in us a high resolve toward obedience and perfect discipline no matter how great the personal challenge.

MODESTY IS PART OF FAITH

(Speech by: Sabina Bushra Syeda, MD Jamaat)

Modesty is the virtue that moderates our presentation to others. Modesty in behavior directs us to observe proper respect.

Modesty in appearance inclines us to avoid whatever is offensive to others and even whatever is not necessary.

Modesty is grounded in humility, which reminds us of how we can be true before God. It also helps us practice the capital virtue of chastity and also purity.

We live in an age that glorifies immodesty and immorality. On almost every commercial advertisement, or newspaper, whether it be on a billboard, television, or in a magazine, and regardless if the advertised product is not the product itself, but men and women who are dressed immodestly.

These commercials in which men and women are portrayed, are an open picture of immodesty in its society.

It is the instinctive nature of every woman that she keeps herself as beautiful as possible. Whether she is rich or poor, she wants to increase her beauty. She will buy rich cloths and jewelry for this purpose.

But my sisters, you must remember that the beauty of a woman is neither in her cloths nor in her jewelry. Rather, the true jewelry and beauty is in her modesty and chastity.

In a true believing woman there should be modesty in the way she talks, walks and also in her style of living.

She must display softness and modesty all the time. She should walk with grace the way that has been described in the Holy Quran of the young woman who approached Hazrat Musa (a.s.).

The Holy Quran describes her way of walking in the following words:

“then there came to him one of the two women walking shyly.” (28:26)

No doubt men and women are commanded repeatedly in the Holy Quran to exhibit modesty in every walk of their life, but women are given special and detailed instructions in the Holy Quran, as Almighty Allah says,

“say to the believing men that they should lower their gaze and guard their modesty...and say to the believing women that they should lower their gaze and guard their modesty, that they should not display their beauty and adornment except what appears thereof...” (24:32)

Some people think that modest actions of any individual are the cultural values of any nation, so these can be practiced or ignored, it's not true.

Modesty in Islam is a part of faith of the believers, as the Holy Prophet (s.a.w.) said:

“faith consists of more than sixty branches. And modesty is a part of faith.” (Bukhari)

Modesty should not be a temporary act of the believers but it should become a part of their lives.

In other words I must say modesty should become a second nature of the believers. In any circumstances, whatever hard or difficult situation may appear, they must exhibit modesty.

If we study the life of the Holy Prophet (s.a.w.), and his companions, we see in any ups and downs of their lives, humility and modesty always reflect from their behavior.

Piety and modesty were the hallmark of the Holy Prophet's (s.a.w.) life. He ate simple food and dressed modestly, and slept in a room which was

covered with simple mats.

He milked goats himself, mended his own shoes, and did all his own work himself.

He is the example of modesty. He was kind to all. He used to walk in the markets and sit on the earth. He was distinguished from his companions only by his shyness and silence, which are part of modesty.

There is a Hadith which says,

“Hazrat Abu Saeed Khudri (a.s.) relates that the Holy Prophet (s.a.w.) was more modest than a virgin behind her veil and that when something displeased him we could perceive it from his face.” (*Bukhari and Muslim*)

Also there is a testimony of the companions of the Holy Prophet, that the Holy Prophet (s.a.w.) neither used any immodest words nor did he like to hear them. (*Bukhari kitab-ul-adab*)

Islam also teaches that both men and women behave and dress modestly.

Now, our society has changed so much that modesty is very difficult to be seen. Styles of clothes are not specified in God’s words. We don’t have to wear tunic and turbans today, styles changed and they are different from nation to nation, age to age, and even person to person.

Each person can enjoy different styles of dress as long as they do not violate the principles of God’s words.

However, just because something is “in style” doesn’t mean that it is modest. Just because it is hot outside or because one may be involved in a certain activity doesn’t change God’s principles and standards. The standards of God never go out of style. That’s why Allah says in the Holy Quran,

“Oh prophet tell thy wives and daughters, and the believing women that they should cast their outer garments over their persons...that they should be known and not molested.” (33:60)

Puberty is a major turning point in the life of a Muslim. For those who have reached puberty, Islam prescribes certain parameters for relations between sexes.

Islam does not permit mingling of the men and women, even to shake hands with the opposite sex, not with teachers or administrators. It is not to insult someone, but as a sign of personal modesty.

Pardah is not only outside covering but its also bad thoughts that you must restrain from. It is to become pure from inside and out.

These days even if we are modestly dressed and appear to be modest, it is very easy to adapt to impure thoughts due to the various influences from our society such as music, TV, etc...for example many children these days find it very common to use bad words and be disrespectful towards others.

This is merely an adaptation of what they have been taught from the music lyrics and television.

Similarly the lyrics in certain songs expose us to immoral behavior. The women mostly in these songs are degraded to such an extent that they are disrespected and are judged merely on their appearance.

Furthermore immoral behaviors such as gambling, dating, children out of wedlock, cheating, adultery are commonly mentioned in the music and television shows as a normal thing in society.

These immoral acts not only portray and represent the degrading society we live in but they directly influence the thoughts of our youngsters and even adults. We are forced through these songs to think about impure un-Islamic thoughts.

So my dear Ahmadi sisters, get up and wear the jewels of modesty, because the Holy Prophet (s.a.w.) said modesty is all good.

Today, there is no modesty in any religion or society outside of Islam. You have to re-establish this modesty through your active behavior in the same way the Holy Prophet (s.a.w.) and his

companions did.

If you will not bring back modesty to the world, no one else will. By doing so, we will join those who are the beloved of Almighty Allah.

This is the goal of Ahmadiyyat. May Allah grant us the opportunity to do so. *Ameen.*

O my Lord! Show me the right path;

Make my life pristine pure;

Grant me self-sufficiency, generosity, modesty, loyalty.

Guidance and righteousness.

Grant me your lustrous glimpse and good pleasure.

SPIRITUAL LIGHT – A SOURCE OF BLESSINGS FOR ALL MANKIND

(Speech by Zeba Malik, San Diego, CA, Lajna Jalsa 2001)

Allah says in the Holy Quran:

Allah is Noor of the heavens and the earth.

What is *Noor*, is this light, Divine Light, Spiritual Light or all of this. The answer is yes to all of the above. Allah's being is all *Noor*. He is all spirit. Although when we think of *Noor*, we generally think of light, like that of sun or moon. But in fact *Noor* encompasses day and night, dark and light, solid or liquid, mountains or valleys. Every created thing takes part from Allah's *Noor*. But not all created things take part from Allah's Spiritual or Divine Light. This Light is conveyed to humans only.

Once the Holy Prophet (s.a.w.) was asked if he had seen Allah, he replied, "How can I see Allah, He is all *Noor*."

I looked up the meaning of the word "spiritual" in the Webster Dictionary. One of the meanings was, "showing much refinement of thought and feeling." Two important words in this are, thought and feeling. Spirit is a combination of the two. Thoughts can be reasoned out, but feelings, a lot of times cannot be reasoned out.

The question is? Are only pious people spiritual, or can any one be a spiritual person. All humans have a spirit, so of course any one can be spiritual, whether they believe in God or not. The only difference is an atheist does good deeds but his or her level of spirituality is related only to his or her

physical environment. For instance, he or she will be helpful to poor people because they think it is the right thing to do. Not because God Almighty has commanded them to do so. Whereas on the other hand, those who go a step further and do goodness to please God Almighty, they lead themselves to a possibility of unending spiritual growth. The reason being, they follow

"Guide us to the right path." (Surah Fatiha).

This leads them to a straight path of rapid spiritual advancement. For instance, two individuals are driving to the same destination. One is taking the highway driving at 75 miles an hour while the other person takes the inner city small streets, driving at 30 miles an hour. In this case, who do you think followed the straight path. Of course the one who took the highway and drove at 75 miles an hour.

We can nourish our spirit through doing good deeds. Spirituality is connected with the thoughts and feelings to a point where we can see things happening which can not be explained through basic reasoning. This is where, we say, we have a connection with God Almighty and He guides us with clear signs in which there is no doubt and when this connection reaches to a very high level then we enter into revelation or "*ILHAM*". The experience of such an elevated level of revelation, is experienced by very few chosen servants of God Almighty.

For spiritual growth to take place we must submit to the Will of God, in other words accept the things that we cannot change or have no control over and grow. Trials are a must for spiritual growth. For instance, raising good moral children is one of the biggest trials of life. In order to achieve this, we must raise them by being good role models and show by our own example what we preach. But how many times we violate this principle, by telling a lie in front of them, back biting in front of them. This, violation does not only hurt us spiritually, but it also hurts our children. Why these contradictions in our preaching and practice?

One of the main reasons is that we have not accepted ourselves, and our surroundings. We get upset when people do not behave the way we expect them to behave. We are jealous if they achieve what we wished for. These negative emotions result in us questioning every thing, and not submitting to the higher plan of God Almighty.

Each one of us is born with a unique purpose designated by God. Just as in any business, people with varied talents are needed to make the business a success. Similarly, in this world we are born with various capacities to do our spiritual part and make this world a wholesome place. In order to fulfill that purpose we must pass these major or minor trials in every day life and continue the journey of spiritual growth.

We can see, if we are in harmony with our environment, continue to look after our daily responsibilities and while living this daily life, if a financial calamity, or an emotional hardship strikes us, we lose a job, our child gets sick, or God forbid a loved one passes away. During such circumstances, if we show restraint, and continue to deal with the daily life like every other day. This will strengthen us and raise us to a higher spiritual level.

This action of self-composure keeps our environment at peace and leads to our spiritual development. This clearly illustrates how Spiritual growth makes the world a better place for us, and our loved ones. All those who surround us share the peace and harmony as well. In reality our spiritual

life becomes a source of blessings for all mankind. Because, all those who come in contact with us feels blessed.

A must condition for spiritual growth is submission to the will of Allah, or acceptance of our destiny, or as I mentioned earlier, the purpose of our creation. This is not to suggest we should not strive for ambition or higher goals in life. It only means, whatever we do in life should reflect us at peace with ourselves and our surroundings and deal with the trials of life gracefully.

The question is how to receive this spiritual light that gives direction and purpose to human life? The answer is, it is received by the prophets and then conveyed to mankind for their spiritual advancement. According to the Promised Messiah (a.s.) prophets have been endowed with greater capacity of spiritual light than other human beings. When this internal capacity of *Noor* through constant communion with Allah reaches its point of maturation, Allah the Almighty reveals himself through His angels to His messengers with Divine Light, and commands them to spread His message to mankind so that they may be enlightened as well.

As I mentioned earlier, one kind of *Noor* is present in everything that has been created, and the other kind of *Noor* is received through spiritual growth. From amongst all the Prophets, our beloved Prophet Muhammad (s.a.w.) was endowed with the greatest capacity of *Noor*. When he developed these internal capacities to the point of maturation, Allah the Exalted chose to make the Holy Prophet (s.a.w.) "*Light upon Light*" (24:35). Prophet Muhammad (s.a.w.) is also referred to in the Holy Quran as; "*the Bright Sun*". (33. 47). The sun is the central point in our physical universe, it is the greatest source of light. Its heat and radiation provides the earth with a natural cleansing system in the absence of which the earth would become an extremely unhealthy place to live.

Likewise, in this world, our beloved Prophet Muhammad (s.a.w.) is like the Sun around which all the stars and the moon revolve *i.e.*, all other Prophets revolve around and receive light from the

Holy Prophet (s.a.w.). No Prophet can come even close to the like of Prophet Muhammad (s.a.w.). His light enlightens all four parts of the world, east and west, north and south. His message has no boundaries. His divine message provides for the cleansing of our hearts, minds and souls, and gives new birth to the spiritually dead.

Now the question is how can ordinary people like us benefit from this Spiritual or Divine Light? The answer is simple yet difficult. We have to receive this light through the Light of the Holy Quran and the life of our Master Prophet Muhammad (s.a.w.). Just as the Prophets reach the full development of inner capacities to receive divine light, other humans have to develop their inner capacities to benefit from the Divine Light that descended upon the messengers. According to the Promised Messiah (a.s.), in order to develop these capacities one needs to have a sound heart and sound mind. The presence of both of these qualities is essential. If we lack in any of these two, then we are at a loss, because one cannot be complete without the other. The heart is the center of our intentions. If our intentions are not pure, then our practice, which requires the use of mental capacities, will also be flawed. And if our intentions are pure and our hearts are clean but we do not

have the wisdom to carry out our intention skillfully, then in this case also we will not be able to benefit fully from the spiritual or divine light.

Thus, we need to have a sound heart that is clean and pure, one that carries no grudges or bad feelings about others, and have a sound mind that is not prejudiced but raises above these human weaknesses and then utilize these God given capacities wisely to develop a living relationship with God Almighty through diligent prayer and faith. And this is the proper way to convey the message of Islam to mankind around us.

If we are self-enlightened, then we do not need to get into extensive arguments with other people, because a soul that is searching for truth will see the truth and enlightenment within us. Hazrat Khalifatul Massih IV (a.t.b.a.) has said:

"Noor is the Noor of character, it grants light to the onlookers. It transforms darkness into light and night into day. Therefore, at first, develop in you that glow, and enlighten your demeanor with which you have to conquer the world." (Friday Sermon, Dec. 22, 1995).

May Allah enable us to do so, *Ameen*

LETTER FROM FATHER TO DAUGHTER ON HER WEDDING DAY

(Reprinted from *Al-Fazl* December 10, 1961. English Translation rendered by Qanata Zafar)

My Dear daughter Tayyaba, May Allah always help and protect you.

*Assalamo Allaikum wa rahmatullahe
wa Brakatuho.*

Today you will be separated from us. Within me, two strong emotions are battling. On the one hand your wedding is a source of happiness; your in-laws belong to a very noble family. On the other hand I grieve for your departure. I recall your life from childhood to adulthood. You are my first child and the blossom of my hopes. There was a time when you were just a bundle of pink and white

flesh. I loved you so dearly that the world seemed insignificant after your birth. After you, I was blessed with other children. But even then my love for you was constant and I treated you like a son. With God's grace I tried my utmost to train and educate you. Invariably, I put your best interest before mine. I did not do this because you were my children.. Rather, I did it because I felt that each one of you was a gift from Allah to me. My most cherished wish in marrying your mother was to become both Hazrat Masih Maud's spiritual and physical son. When I fathered all of you I brought this desire to fruition. You were the first fruit of

that wish. The same love I felt for you then is alive now. Now perhaps you realize how difficult is for me to give you away to somebody else. However, Natural Law, Allah and the tradition of His Prophet (s.a.w.) requires me to do this. I am entrusting you to a noble man. I hope he will treat you as his grandfather treated his wife. The best ties are that of nobility and ancestry. May Allah enable your husband to live up to these optimistic expectations I have envisioned. It is my desire that he gather both of you to live a life of sanctity and love, to be the delight of our eyes and to achieve success in both *Din* and *Duniya*. May God protect you both from all evil. May God bless you both with pleasant lives. I pray that you remain wrapped in Allah's help, mercy and blessings forever. May you earn and uphold Hazrat Masih Maud's unlimited prayers. I wish that Hazrat Sahib's teachings and traditions become the guide of your life. May your marriage bring you children as precious to you as you are to me. Who makes Islam progress? Who takes the world out of darkness and into enlightenment? I pray that Allah accepts my words. He has made the impossible possible for me. He has transformed simple dust into a brilliant star without effort. His bounty is endless and His might is powerful.

Now you are at the beginning of a new chapter in your life. May Allah make it more blessed than what has come before. On entering a new phase in life, you are bound to face difficulty and hardship. Often, even a small mistake made at the start becomes a lifelong sore. Be extra careful of this. Now you will meet many new and unfamiliar people. This is the time to sacrifice your emotions and feelings. You may have to show love and regard against your will towards elders or others in order to fit into your new environment. Truly, this is a big test. Thus far, you have been surrounded by people who preferred your comfort over their own. From now on it is you who are responsible for taking care of others.

I don't need to say any more on this subject. You are sensible and come from noble lineage.

Still, it is useful to be reminded. For your benefit I am writing down a few points. First, always submit to Allah. Seek steadfastness from Him to be successful in your new life and he will surely help you in the most difficult times of your life. His support and help will guard you. Second, to the best of your abilities, adopt a life style that enables people to love you. Always treat people with sympathy and love. Do not imitate others. Share your pain and sorrow with your relatives, so that they will share their pain and sorrow with you. A genuine spirit has the power to change even the heart of an enemy. In your case, you will still be amongst your relatives. However, the caveat is not to lower yourself to the point that they do not feel your existence. Therefore, mind your self esteem. Those who do not respect themselves will not be respected by others. Obedience and submission should not over ride self respect. Also be aware that idle people cannot earn respect.

Make your goal to work and provide service to others. This habit of working is important. Life is always evolving and with it comes deprivation and hardship. Be patient in the face of difficulty. Supplicate to Allah for help with patience and gratitude, at the same time act as an angel of peace and comfort to your husband. Hard times should not make you a demanding wife, wait until Allah blesses you and changes your situation. I do not interpret idleness as contentment. When you submit yourself to Allah's will, remember the worth of work and diligence. Your mother is an example of this attitude. You must have observed how your mother went through difficult times with love and loyalty. She willingly submitted herself to the situation but never ceased in coaxing me to go out and work. Eventually, Allah accepted the supplications of this patient and grateful woman. It was she who inculcated the determination to work within me. It was her prayers that opened wide the doors of Allah's mercy and grace for me. May God enable you to follow in your mother's footsteps. She and I went through different kinds of hardships and privations, but '*Es Allah ki bundy*' never complained to her parents. She carried her burdens

on her own until they passed away.

My dear daughter I will be extremely pleased if when you are similarly challenged, you handle the situation as gracefully. Your mother is the best example for you. May Allah save you from every hardship. When you are prosperous, I hope you never overlook the poor. Rather, their needs should take precedence over your own needs. You are joining a family that strives to serve humanity and the poor. If you adopt this attitude you will serve them sincerely. In fact, true respect belongs to those who serve Allah's servants. God has blessed you with a distinguished father-in-law. It is entirely feasible for you to earn success, both in this world and the next. Always submit to Allah willingly. If misfortune occurs, even after you have prayed, accept it with patience and gratitude. Often newlyweds forget Allah when establishing their lives, but you must remember to love Him above all others. Your foremost responsibility is to perform

what Allah has asked you to do. You must live for Allah, and as a result He will be yours. When He is yours, you will see that you do not need any one else. Instead, other people will belong to you. Now I must end this letter, written with love. I leave you in Allah's hand and trust that He will take care of you.

P.S. I did not mention before that Hazrat Amman Jan is a gift from God. Try your best to be in her prayers and to earn her blessings. However, do not worry if in her preoccupation she fails to pay attention to you. On the contrary you should work harder to draw out her love through your service to Islam. 'Insh-Allah' her service will bring you good luck. She is ill but remain close to her and tend to her needs passionately. May God help you to be virtuous in every action, Amen.

Humbly yours,

Mohammed Abdullah Khan

THE PROMISED MESSIAH'S (a.s.) CHALLENGES FOR REWARDS

(From *Al-Fazl International*, March 17, 2000; Translated by Khaled Ahmad Ata, MD Jamaat)

On his advent, Mirza Ghulam Ahmad Qadiani the Promised Messiah (a.s.), was opposed by most of the *contemporary* literary and religious circles who turned down his *spiritual* treasures. Nevertheless the Promised Messiah (a.s.) proved the supremacy of his eloquence by extending 'reward-winning' challenges to his opponents on matters of discord, publicized mainly through his books. However, none dared to accept, and his challenges are still in effect despite a lapse of almost one centenary.

In his book entitled '*Braaheen-e-Ahmadiyya*', Vol. 1, the Promised Messiah (a.s.) invited disbelievers in the prophethood of *Hazrat* Mohammad (peace be upon him) to bring forth at least one fifth of counter arguments from their heavenly scriptures, as against his own in favor, to win a reward of ten thousand rupees. "Alternately they should at least refute my arguments", he

challenged further.

In '*Surma Chashm Aarya*' the Promised Messiah (a.s.) announced a reward of five hundred rupees for the refutation of his arguments contained in the aforesaid book. To one who could prove from the Vedas subjects including "*Communion With God*" and "*Spiritual Delights*" he promised to give a reward of one hundred rupees. Huzoor (a.s.) also publicized a reward of five hundred rupees for one who could refute either through the Vedas or personal scholarship his arguments contained in the '*Purani Tehreerayn*' regarding the issue of 'transmigration' (*Tanasakh*).

The Promised Messiah (a.s.) announced a reward of one thousand rupees through '*Azaala-e-Auhaam*' for one who would literally prove '*Tuwaffa*' to mean 'taking away bodily'. Moreover, he promised to pay a sum of one thousand rupees to one who could literally prove '*Tuwaffa*' to mean

'revival after death'. Besides, Huzoor (a.s.) also announced a reward of one thousand rupees for Maulvi Mohammad Hussain Batalvi and the like-minded scholars for proving that the word '*Dajjaal*' (anti-Christ) as mentioned in the *Bokhari* and the *Muslim* (books of Hadith) has also been used for a *Dajjaal* other than the foretold.

In '*Karaamaat-us-Saaleheen*' the Promised Messiah (a.s.) announced a reward of one thousand rupees for Maulvi Mohammad Hussain Batalvi and other scholars for excelling him in writing Arabic eulogies and commentaries. Further, when compared with the *Arabic language* works of his adversaries, Huzoor (a.s.) promised to pay them a sum of five rupees for every extra error found in his own *Arabic* eulogies and commentaries.

In '*Noorul-Haq*' Vol. 2, the Promised Messiah (a.s.) announced a reward of five thousand rupees for priest Imaadudin and Sheikh Mohammad Hussain Batalvi for authoring a matching response to his aforementioned book. Contained in the same book is also Huzoor's announcement of one thousand rupees' award to anyone who may prove '*Qamar*' as the moon of the first three nights of a lunar month. Further, he announced a reward of one thousand rupees for one who could prove fulfillment of the signs of '*Kusoof*' and '*Khushoof*' (solar and lunar eclipses, respectively) in favor of a claimant other than him *i.e.* Mirza Ghulam Ahmad Qadiani (a.s.).

The Promised Messiah (a.s.) announced to pay a ransom of ten thousand rupees through his book '*Anjaam-e-Aatham*' for failing to seek a divine decree in his favor vis-a-vis the Christians. On the title page of '*Siraaj-e-Muneer*', Huzoor (a.s.) announced a reward of one thousand rupees for one who could prove signs of prophet Jesus Christ (a.s.) greater in strength, veracity and multitude than his *i.e.* Mirza Ghulam Ahmad Qadiani's (a.s.). To one who could demonstrate characteristics of Godhead from the Torah and the Bible vis-a-vis the *Surah Al-Faateha* of the Holy Quran, the Promised Messiah (a.s.) announced a reward of five hundred rupees through his book entitled '*Sirajuddin Eisaai*

Kay Chaar Sawaalon Ka Jawaab'. "In case this amount is deemed little, we shall increase it upon their request while remaining within our means", he challenged further.

The Promised Messiah (a.s.), announced a reward of one thousand rupees through '*Kitaabul-Bariyya*' for one who, compared with the revelations received by him for being subservient to Prophet Mohammad (s.a.w.), could prove divinity of Jesus Christ (a.s.) in the words of the latter. In the same book Huzoor (a.s.) also announced a reward of twenty thousand rupees for one who could prove physical ascent of Jesus (a.s.), duly attested by a Hadith, into the heaven.

In '*Al-Balaagh Faryad-e-Dard*' the Promised Messiah (a.s.) pledged to pay a sum of one thousand rupees on proof that he took the lead in slander as opposed to his adversaries. Through '*Roohaani Khazaan*' Vol. 15, Huzoor (a.s.) offered a reward of five hundred rupees to one who could establish '*Tuwaffa*' to mean anything other than death in the words of Prophet Mohammad (s.a.w.).

Among recipients of the Promised Messiah's (a.s.) challenges in scholarship were Maulvi Abdul Haq Ghaznavi and Pir Sahib of Golra for whom Huzoor (a.s.) announced a reward of one thousand rupees through '*Tuhfa Ghaznavia*' and of fifty rupees through an advertisement, respectively. Through '*Nuzool-ul-Masih*' the Promised Messiah (a.s.) invited Pir Mehr Ali Shah, after first authoring a rejoinder to his commentary in the Arabic language, to receive an award of five rupees for picking up every single error in his works. Huzoor (a.s.) also promised to give a prize of one hundred rupees to Pir Mehr Ali Shah and Ali Haaery Sahib each for excelling him in essay, poem and prose writing.

In '*Ijaz-e-Ahmadi*', the Promised Messiah (a.s.) announced a reward of ten thousand rupees for Maulvi Sana Ullah and his aides for publishing a rejoinder to '*El-Qasida*' (an Arabic poem written by the Promised Messiah (a.s.) in praise of the Holy Prophet Mohammad (s.a.w.)) as well as writing a

matching script in the Urdu language. Through '*Zameema Nuzool-ul-Masih*' the Promised Messiah (a.s.) invited Maulvi Sana'ullah Sahib to visit Qadian to scrutinize his prophecies; and for every prophecy proved untrue Huzoor (a.s.) committed to pay the Maulvi Sahib an amount of one hundred rupees.

A reward of one thousand rupees was announced by the Promised Messiah (a.s.) through '*Naseem-e-Da'wat*' for one who could demonstrate a mere five percent of such Pundits in British India as had known all the four Vedas in the Sanskrit language. Similarly the Promised Messiah (a.s.) also announced a reward of one thousand rupees for followers of the Aariya faith for proving from the Holy Quran that the Divine Throne is both a 'physical entity' and a 'creation'. Further, he proclaimed, "Followers of the Ariya Samaaj are free to demand any amount of ransom from us for disproving even a single article of the Holy Quran".

In the book '*Tadhkiratushahaadatain*' the Promised Messiah (a.s.) announced a reward of one thousand rupees for one who could prove prophecies of a *contemporary* person, reckoned divine, to be greater in clarity, certainty and manifestation than his (the Promised Messiah (a.s.)) own. Further, in light of arguments contained in the '*Zameema Braaheen-e-Ahmadiyya*', Huzoor (a.s.) publicized a reward of two hundred rupees for one who could prove '*Tuwaffa*' to mean anything other than death.

Followers of the Aarya faith were invited by the Promised Messiah (a.s.) to receive a reward of one thousand rupees for proving Permashar (Almighty God) as the everlasting savior through the Vedas. Further, Huzoor (a.s.) also announced a reward of ten thousand rupees for Aarya devotees if they could prove the existence of Permashar in light of the Vedas.

Through '*Chashma-e-Ma'arifat*' the Promised Messiah (a.s.) challenged the Aaryas, against a prize money of one thousand rupees, to bring forth arguments for the existence and unity of God from the Vedas vis-a-vis the Holy Quran.

The Promised Messiah (a.s.) announced to pay a sum of twenty-seven rupees to Sheikh Mohammad Hussain Batalvi and the like-minded scholars if they could write a riposte to his journal entitled '*Sirrul-Khalafa*'. Further, through an advertisement he promised to reward the aforementioned scholars for writing rejoinders to his books including '*Noorul-Haq*', '*Karasmaatussadiqeen*', and '*Sirrul-Khalafa*' in the following words. "As compared to your journal *published* in the Arabic language, a sum of one rupee shall be paid to you for each additional error found in mine".

The Promised Messiah (a.s.) pledged to pay a sum of one thousand rupees to priest Abdullah Aatham for a declaration that the latter was not awed by the majesty of Islam. The reward money was later increased to two thousand rupees on the condition that Aatham would make the aforementioned declaration, thrice under oath, in a public meeting. Still later, the reward money was increased to three, and finally to four thousand rupees. Nevertheless Aatham never took the courage to make a public statement under oath.

In his book entitled '*Ziaul-Haq*' the Promised Messiah (a.s.) challenged his opponents especially followers of the Aarya faith to prove the excellences of Sanskrit over Arabic language against a reward of five thousand rupees.

The Christians were invited by Huzoor (a.s.) through '*Anjaam-e-Aatham*' to receive a prize of two thousand rupees for accepting the Mubaahila challenge. The Promised Messiah's (a.s.) offer to Christians to receive a reward of five hundred rupees for displaying equivalent truths and revelations as are contained in the *Surah Al-Faateha* of the Holy Quran remains unanswered to date. This, despite the fact that Hazrat Khalifatul-Massih III (r.a.), while reiterating the Promised Messiah's (a.s.) challenge in 1966 AD, announced a hundred fold increase in the reward money.

The Promised Messiah (a.s.) also announced a reward of one thousand rupees for anyone who could prove '*Tuwaffa*' to mean anything other than

'death and detention of soul' duly evidenced by the Holy Quran, Hadith, poetry, eulogies and Arabic prose, old or modern.

In his concluding address at the Annual Jalsa, Qadian, India, 1994 AD, Hazrat Khalifatul-Masih IV (a.t.b.), while reiterating the Promised Messiah's (a.s.) above mentioned challenge, increased the reward money to ten million rupees with the following remarks. "I promise that if all of

you collectively *may* cause the Messiah (*Jesus Christ (a.s.)*) to descend from the heavens before the end of the century, I shall present each one of you with ten million rupees. Treasures of the Ahmadiyya Jamaat will not run out, and we shall continue to award pouches of ten million rupees to each one of you. Nonetheless Heavens have no favors for you in store, not even worth a penny".

Hazrat Khalifatul Masih IV has very kindly approved the elections of the following National Office bearers for 2001-2004

	POSITION	NAME
1	Amir Jamaat	Mr. M.M. Ahmad
2	General Secretary	Masoud A. Malik
3	Secretary Mal	Mubarik A. Malik
4	Secretary Tabligh	Brother Ali Murtaza
5	Secretary Talim	Karim U. Zirvi
6	Secretary Tarbiyyat	Nasir M. Malik
7	Secretary Umooor e A'ama	Munawar Saeed
8	Secretary Ziafat	Amjad Choudhry
9	Secretary Tahrik-e-Jadid	Anwer M. Khan
10	Secretary Sami Basri	Nasim Rehmatullah
11	Secretary Ishaat	Brother Hasan Hakeem
12	Secretary Jaidad	Mir Daud Ahmad
13	Secretary Waqf-e-Nau	Hafiz Sami Ullah
14	Secretary Wasaya	Mirza Kaleem Ahmad
15	Secretary Waqf-e-Jadid	Waseem Syed
16	Secretary Umooor e Kharijiyya	Zinda Mahmood Bajwa
17	Auditor (Internal)	Syed Shoaib Ahmad

May Allah enable all the office-bearers to fulfil their duties efficiently and with honor and to the best of their ability.

RESOLUTION

Hazrat Maulana Sheikh Mubarak Ahmad Sahib

The International Ahmadiyya Movement sustained a sad and heavy loss in the demise of Hazrat Maulana Sheikh Mubarak Ahmad Sahib – a devoted servant of Allah in the cause of Islam and Ahmadiyyat. At the age of 90 years and 7 months, Hazrat Sheikh Sahib passed away on May 9, 2001 in Virginia, USA.

Innal lillahe wa inna alaihe rajay'oon.

The Ahmadiyya Jamaat USA feels the loss very deeply as Hazrat Sheikh Sahib served the USA Jamaat most devotedly for eighteen long years. In 1983, Hazrat Khalifatul Masih IV (a.b.a.) had appointed him the Amir and Missionary-in-Charge of the USA Jamaat. He officially retired in 1991, but continued to serve the USA Jamaat till his last breath as a Member of the US National Amila in the capacity of National Secretary Mosque and Africa/India Fund.

In the USA, he established, with the Grace of Allah several new mission-houses and mosques in various cities. He worked most diligently to collect contributions for the National Mosque Fund that included more than 4 million dollars for the New National Headquarters – the Baitur Rahman Mosque at Silver Spring, Maryland. Hazrat Khalifatu Masih IV (a.b.a.) expressed his satisfaction and appreciation on the hard work of Hazrat Maulana Sheikh Mubarak Ahmad Sahib in a special message on October 14, 1994 at the occasion of the inauguration of the Headquarters building and Baitur Rahman Mosque.

The Ahmadiyya Jamaat USA appreciates Hazrat Sheikh Sahib's great and memorable services. He served the Movement in various important positions for almost seven decades. He was born on October 19, 1910 in Shuja Abad in District Multan in pre-partitioned India, and devoted his life in his early youth to serve the Jamaat. After completing his religious studies and missionary training from Jamia-e-Ahmadiyya Qadian, in 1933, he was appointed as Missionary-in-Charge in East Africa, where he performed outstanding services from 1934 to 1962. For the next 17 years, he served in various administrative capacities at the Ahmadiyya International Markaz at Rabwah, Pakistan. In 1979, he arrived in London as the Amir and Missionary-in-Charge of the UK Jamaat where he was instrumental to establish eleven new Mission Houses. In addition to his administrative abilities. Hazrat Sheikh Sahib was also an eminent scholar, orator and writer. He translated the Holy Quran and "*Riadh-us-Saleheen*" (the famous collection of Ahadeeth) in Swahilli language.

The members and the National Amila of the USA Ahmadiyya Jamaat express their heartfelt condolences to Sheikh Sahib's bereaved family. We all pray to Allah to grant him an exalted station in *Jaanatul Firdaus*. Ameen.

IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL

AHMADIYYA MOVEMENT IN ISLAM
TA'LIM DEPARTMENT

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

*The best among you is the one
who learns the Qur'an and teaches it.*

(The Holy Prophet, peace and blessings of Allah be upon him - Bukhari)

**THE THIRD TA'LIMUL QUR'AN CLASS
WILL BE HELD
IN THE WEST COAST REGION**

ON SATURDAY, OCTOBER 20, 2001

AT

BAITUL BASEER, MILPITAS, CA

AND

ON SUNDAY, OCTOBER 21, 2001

AT

BAITUL HAMID, LOS ANGELES, CA

The Program will start at 9:00 AM and will end at 8:00 PM

**Lajna, Ansar and Khuddam in the Region are
Requested to Attend the Talimul Qur'an Class**

OBJECTIVES OF THE CLASS

1. *To learn to recite the Holy Qur'an correctly*
2. *To learn split-word translation of the Holy Qur'an*
3. *To get guidelines for the study of commentary of the Holy Qur'an*
4. *To develop love of the study of the Holy Qur'an*

*Karimullah Zirvi
National Secretary Ta'lim*