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The Ahmadiyya

Jalsa Salana Edition

Gazette

USA



"Such **truths** and **knowledge** will be imparted during this **Jalsa**
as are necessary to enhance **faith, belief, and understanding.**"

Promised Messiah's pronouncement regarding Jalsa Salana
Aasmani Faislah, Pronouncement, December 30, 1891
Roohani Khaza'in, Vol. 4 pg 352



Members of USA Majlis-e-Amla with Hadhrat Khalifatul Masih V (aba) in Toronto,
during the Ahmadiyya Annual Convention, Canada, in July 2004

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Al-Qur'an

Friday is a special day for Muslims.
The Holy Qur'an says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ
مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ
اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ
كُنْتُمْ تَعْلَمُونَ ٥

O Ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off *all* business. That is better for you, if you only knew. (62:10)

Al-Hadith

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ ضَرُورَةٍ طَبَعَ اللَّهُ عَلَى قَلْبِهِ -

Hadhrat Jabir ibn 'Abdullah^{ra} narrates that the Holy Prophet^{saw} stated: 'Anyone who misses three consecutive Friday Prayers without a genuine reason, God Almighty puts a seal on that person's heart.'

(Sunun ibni Majah)

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So said the Promised Messiah (as)

Means of Achieving the Purpose of Life

Promised Messiah and Mahdi^{as} in his book, "The Philosophy of the Teachings of Islam" has mentioned the following eight means of achieving the purpose of life:

- i. The first means of achieving this goal, the purpose of life, is to recognize God Almighty correctly and to believe in the True God.
- ii. The second means is to be informed of the perfect beauty of God Almighty; for the heart is naturally drawn to beauty, the observation of which generates love in the heart.
- iii. The third means of approaching God is knowledge of His Beneficence; for beauty and beneficence are the two incentives of love.
- iv. The fourth means of achieving the true purpose of life

appointed by God Almighty is supplication.

- v. The fifth means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say we should seek God by spending our wealth in His cause and by employing all our faculties in furthering His cause, and by laying down our lives in His cause and by employing our reason in His cause.
- vi. The sixth means of achieving this purpose has been described as steadfastness, meaning that a seeker should not get tired or disheartened and should not be afraid of being tired.
- vii. The seventh means of achieving the purpose of life is to

keep company with the righteous, and to observe their perfect example.

- viii. The eighth means of achieving the purpose of life is visions and true dreams and revelation.

(The Philosophy of the Teachings of Islam, p 108-113, Published: 1996)

**Hadhrat
Mirza Bashiruddin
Mahmud Ahmad,
Khalifatul Masih II^{ra}
states about Islam**

"Islam rescues man from despair and tells him that he can, in spite of his errors and mistakes, attain the purity of mind and conduct which is the highest goal of man. It thus encourages him to make constant efforts towards virtue and purity and enables him ultimately to arrive at his goal."

(Review of Religions, Vol. LXXXV, No. 9, 1990, p 24)

FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V^{aba}

**Delivered on July 2, 2004 in Toronto,
Ontario, Canada**

*Simultaneous English translation from original in Urdu
(Telecast by Muslim Television Ahmadiyya—MTA)*

After tasha'hud, ta'awwudh and recitation of Surah Al-Fatiha, Hazoor recited:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ
أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ
اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

And those who say, 'Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous. (25:75)

O our Lord! Grant us the coolness of our eyes through our spouses and our children and make us the leaders of the righteous. Allah the Almighty has made a man stronger physically. That is why the responsibilities placed on the shoulders of the man are greater compared to the woman. It is expected of the man to fulfill the responsibilities in a similar manner. A man has been given more opportunities to fulfill those responsibilities. That is why the

man has been allocated the position of being the head of the family. That is the reason as a husband very important responsibilities are placed on him and in the capacity of a father there are responsibilities that he faces.

There are only a few responsibilities that I will mention today and these responsibilities are such that to fulfill them the admonishment is given that you be established on righteousness, on *taqwa*; and you need to present an example for your wives and children and be an example for them. In that seek Allah's help. Cry to Allah, beg Allah and pray to Allah

the Almighty that 'O my Lord! Make me tread on the path which is the path of your pleasure. May that time never come that we as the head of the family, as a father, as a husband, fail in our fulfillment of those responsibilities and earn Your wrath, O Lord. When a person prays in this way and then tries to attain that standard with his actions, then Allah never allows those houses to be destroyed, and their wives are then not a source of suffering and neither do the children bring a bad name to the family, and their houses turn into a specimen of paradise.

The Holy Prophet

Mustafa^{saw} has given us examples to attain that high standard. What are those standards? I will present some examples of them today.

Hadhrat Abdullah bin Omar^{ra} relates: "I heard the Holy Prophet^{saw} say that each one of you is a supervisor of the family and each one will be asked to answer about the family. The man is the supervisor of the family and he will be asked about it; he will be put to account. The woman is the supervisor of the household of her husband and she will be put to account for that. A servant will be asked about the household he is serving." The reporter says that, "I think that the Holy Prophet^{saw} also said that the man is also a supervisor of the property of his father and he will be asked about that." Each one of you is a supervisor in their own capacity and they will be asked with regard to the responsibilities that are with them. So, various people are mentioned here; that they are the supervisors in their own capacity.

But today I am talking about the responsibilities of the man, so I will clarify that point further. Generally it is a trend these days that the men say that we have responsibilities of business, trade, and employment that is why we cannot give any time to our home; and the sole responsibility of taking care of the children and training them is the work of the wife. Remem-

ber, that as the supervisor, as the head of the family, it is the responsibility of the man that he has to keep an eye on the environment that is being cultivated in the house. He has to fulfill the rights of the wife and the rights of the children. He has to give them time. He must spend some time with them, even if it is just the weekend. He must try and bring the family to the mosque; bring the family to the programs of the community; take part in the interests of the family, so that they can share their problems with him. Ask your wife what problems she is facing; what problems she is facing in the bringing up of the children, and try to resolve them. Only then will you earn the status of being the head of the family; because no head of an institution can be called the head if he does not know what problems the people in that establishment, in that institution are facing. Therefore, they have to be very careful in knowing what is going on. Now this is a point of worry, that those people are increasing in number who are trying to run away from their responsibilities. They are shutting their eyes to their responsibilities and they try to go on with their lives, enjoying their own pastimes. An Ahmadi, a believer must not have anything to do with such a life style. For a believer, for an Ahmadi the advice of leaving the world alone, even if you are spending a lot of time for the sake of faith; and you have made it

your routine that you don't know what is happening around you; and you are not fulfilling the rights and the duties of your family; and you do not fulfill the rights and demands of the community around you, then it is wrong. This is not fulfilling the right of *taqwa*. If you want to earn the right standard then fulfill the rights of God and fulfill the rights of the servants of God, the creation of Allah. Like Hadhrat Abdullah bin Amr bin Al-Aas reports in one Hadith. This report says that the reporter had relayed that the Holy Prophet^{saw} said "Oh, Abdullah is it correct what we have been told; that you fast during the day and you continue in your worship throughout the night?" I submitted: "Yes! O Prophet of Allah. He said, "don't indulge in this practice. Sometimes you should take a break in your fasting and you must also sleep during the night for some time; because your soul has a right on you, your wife has a right on you and your surroundings have a right on you".

The Holy Prophet^{saw} used to fulfill his responsibilities to his family. There is a report from Hadhrat Aswad^{ra}: He said, "I asked Hadhrat Aisha^{ra} what were the activities of the Holy Prophet^{saw} while he was in the house? She replied that he would participate in all the activities of the members of the family. When it was time for Prayers he would leave for the

mosque.”

Who could be a greater worshipper servant of Allah than the Holy Prophet^{saw}? Look for yourself what he did; what his conduct was. He took interest in what his family was doing and he participated in it with them. He used to say that the best amongst you is the one who is best in their treatment of their family. He said that I am the best of those who are good in their treatment of their family.

We should reflect on our lives and analyze our lives and see do we follow that pattern? There are complaints that I received, about a man who sits in the home reading the newspaper. If he is thirsty he calls out to his wife and says bring me a drink of water or juice. Although the fridge is close by, and he can get up and get the drink himself. If the poor wife because of what ever she is doing, she is busy, or she becomes a few minutes late; he starts shouting and screaming at her. On one hand you are making the claim that you love the Holy Prophet^{saw} and on the other hand, look at your conduct. You don't display even the smallest of standard. There are other complaints which when you investigate you find the person saying that the Holy Quran gives us the right to punish the woman. So, I would like to make it very clear that there is no such permission in the Holy Quran. Do not bring a bad name to the Holy Quran

because of your own personal agendas.

With regards to domestic life, it is the report of Hadhrat Aisha^{ra} that the Holy Prophet^{saw} was the most gentle of people in the house. He was most informal in the house and he was forever smiling. He would never ever raise his hand upon his wife, any women or any child or any servant. He never struck them. Nowadays you see that men raise their hands upon the women for the smallest things. When the punishments are mentioned, they are conditional. There are conditions which when they are fulfilled, only then those punishments would be allowed; and there would very seldom be a woman amongst the Ahmadies who would deserve that punishment. So, instead of making excuses men should try to fulfill their responsibilities, as it said in the Holy Qur'an:

Men are guardians over women because Allah has made some of them excel others, and because men spend on them of their wealth. So virtuous women are obedient, and guard the secrets of their husbands with Allah's protection. And as for those on whose part you fear disobedience, admonish them and keep away from them in their beds and chastise them. Then if they obey you, seek not a way against them. Surely,

Allah is High and Great.
(4:35)

In this verse of the Holy Qur'an, Allah, the Almighty says that men have been made supervisors over women because of the superiority Allah has given to some men, and also because they spend out of their earnings; not those who do not make any earning. So, the pious women who are obedient, they safeguard what Allah has admonished them to safeguard. For those women whom you fear are rebellious then reprimand them. However, this is not where it is a light thing where you think that this woman is bringing me a bad name amongst the neighbors. Here, Allah, the Almighty says first admonish them, and then leave them alone in their beds, and if it continues then you can punish them. But if they become obedient, then do not look for excuses against them. Allah is most powerful.

Allah, the Almighty says here that if the women rectifies her behavior then do not look for excuses to punish her. Remember that if you do that because you are devoid of *taqwa* yourself, you think that you are too big, and you have no respect for women, then remember that Allah is the One Who because of your action can punish you. So, you have to behave according to what the admonishment is. If the woman continues in rebellion, only then are you allowed to punish her. Not that

because of every little thing you slap her or you pick up the stick. Do not become harsh so that you start looking for excuses to try and throw a woman into that kind of a capacity. When she is a righteous person, remember that the organization established by Allah, the Almighty, that is the organization of the Jama'at, will also punish such people who behave in a bad manner and do not try to bring a bad name to Islam and Ahmadiyyat through your behavior.

Hadhrat Promised Messiah^{as} says that our perfect guide, the Holy Prophet^{saw} said:

khairukum khairukun li ahlihee

that the best amongst you is the one who is best in his treatment of his wife.

How can a person be considered good if he is not good in his treatment of his family. A person can only be considered pious and righteous if he is good with his family. Those who seem to be excellent outside, they cannot be good people if they are not treating their wives and their children correctly. The community should keep an eye on such people.

Hadhrat Promised Messiah^{as} says that the members of the community should be such that they are excellent in their behavior. Sometimes a

man is filled with rage for something small and he hits his wife and his wife dies because she was struck in some delicate spot. So, that is why Allah, the Almighty has said:

'aashiruu hunna bil ma'ruuf

that treat them in the best manner.

The Holy Prophet^{saw} has admonished both the husband and wife to try and look for the positive points in each other. If there is anything that you see in your spouse that you don't like, then there must be other things that you like in that person. Try and focus on those strong points in that person and working on that try and create an environment of happiness in your family. This is an admonishment that if both of them keep their emotions in check then there would not be an occasion for friction and fighting and quarrels which will affect the children as well. Sometimes a small little quarrel turns into such a big riot in a family that you find it so painful to see that these people who are called human beings are worse than animals.

Hadhrat Khadijah^{ra} gave her witness, after spending 15 years with The Holy Prophet^{saw} that on the occasion of the first revelation that the Holy Prophet^{saw} received, when the Holy Prophet^{saw} was overwhelmed with emotion, Hadhrat Khadijah^{ra} said, "By God, God will not allow you

to be wasted because you are so kind to people. You are providing service to the poor and the suffering. You have revived those standards of high morals which had been totally lost and you are forever working for those who are in the right. You are hospitable". The qualities that a person should have, especially the qualities that a man should have which will then give rise to a pious environment, these are all that Hadhrat Khadijah^{ra} related and mentioned about the Holy Prophet^{saw}; that he was kind and gentle, took care of other people's needs, served other people. Now here one of the words she used was ***silah rehmi*** and included here are the rights that the man has to fulfill on the part of the wife's relatives as well, just as he takes care of his own family members. So, if this is fulfilled on both side of the husband and wife then how can there ever be any friction or quarrelling in that house. Because most quarrels arise from this occurrence, that if any mother or father says anything, even if jokingly they had made a remark, then immediately the man says I am not going to talk to your mother! I am not going to talk to your father! I am not going to talk to your brother! Then they seek to make other allegations. These small little frictions then turn into huge quarrels. You have to see how the Holy Prophet^{saw} behaved; how well he behaved towards his wives, the friends of his wives, the relatives of the

wives.

I will give you some examples of this: one reporter says that the Holy Prophet^{saw} would be happy when he heard the voice of Hadhrat Hala, the friend of Hadhrat Khadijah^{ra}. He would get up and say 'O Halla has come'. It was his practice that whenever a sacrifice was made he would send some part of the meat to the friends of Hadhrat Khadijah^{ra}.

But I would also like to make some clarification here, because some matters have come to the surface, come to light for which it is important to explain this. In this society men and women have started mixing so much, that somebody might think that this is now a license for the families to mix like that with the wife's friends. You have to be very careful about making friendships with your wife's friends, their lady friends; this is not something which is Islamic. Many a time the friend of the wife takes on the state of being closer and the wife is left crying, and this is most unjust. Islam has not permitted making such friendships. In this society especially you have to be very careful and you have to know your responsibilities. You have to take care of your wife who has taken care of you, looked after you for a long time. Now when your situation has improved, now you want get rid of her; this is not fair, this is not just.

Hadhrat Aisha^{ra} relates: "Once I said to The Holy Prophet^{saw}, O Prophet of Allah! Allah has given you such good wives and you keep on talking about that old woman, Hadhrat Khadijah^{ra}". The Holy Prophet^{saw} said, "No, no Aisha, she was my companion when I was alone, she safeguarded me when I had no safeguard. She spent all her wealth on me when I was not wealthy; she was granted children; I was granted children through her by Allah, the Almighty'.

I am very sorry that I have received reports about some people and it makes me restless, that some of us have started treading on a path, they have started becoming so mean to woman. They have taken money from their wives; they have set up businesses. They have taken money from her parents and then they are threatening her with various things. Some men who have come from good families have behaved like that. Have fear of Allah and correct yourselves. Reform yourselves. Otherwise let it be clear that if such a report comes to the *Nizam* of the Jama'at, to the Organization of the Jama'at, the Jama'at will not stand by them. Many a time even the parents of such man put pressure on the man and then they get these things done. They should remember that they have daughters as well, and if their daughters are treated that way how would they feel. If they do not have daughters they

should have feelings for the parents of daughters. They might not have daughters but then they should remember God. They are going to be returning to God and they would be put to account.

Hadhrat Aisha^{ra}: relates that the Holy Prophet^{saw} if he ever came home late at night, he would eat whatever was available himself, or he would have a drink of milk and go to bed. He would not wake anybody else up. This was the conduct of The Holy Prophet^{saw}. But there are examples nowadays that a man who comes back late from work, if his wife who was not feeling well has had her dinner before him; he is outraged, and he is angry and in a bad mood. In our Eastern culture, this is a complaint, which is rising. This should actually be on the decline, as a matter of fact it is rising. When I am saying that this is on the increase, if it is present even to a degree of one percent or two percent we should stop that. The husband is angry. And then the parents of the husband are also angry with her, and say to their daughter-in-law why don't you wait for him?

There is a report about Hadhrat Safia^{ra}, the daughter of Haiy bin Akhtab who was an enemy of the Holy Prophet^{saw}. During one journey, the Holy Prophet^{saw} removed his own coat and put it down for her to sit on the camel, and he bent his knee for her so that

she could step on it and climb onto the camel. These are the examples that you see in the life of the Holy Prophet^{saw} for us to follow them. Nowadays, some people don't treat their wives well, thinking that others will look at him as if he has become a slave of his wife. As a matter of fact, it is amazing that some boys, some men, are told by their own families don't become a slave to your wives, instead of trying to make them develop a loving relationship. They like one thing for themselves and for others they like something else.

It is reported that the example the Holy Prophet^{saw} presented from every viewpoint was exceptional. The Holy Prophet^{saw} used to take special care of the livelihood of his wives. As a matter of fact, before his demise he left a will that they be given their proper money so that they would be able to subsist properly. So, those men who are looking at the wealth of their wives, they should remember that the responsibility lies with them. The woman does not have the responsibility of providing for the family. Whatever the man has to do; even if he has to take jobs which are labor class jobs, he has to do that, and provide for the family. If he does that, praying to Allah, then Allah the Almighty blesses his earnings.

Then there is a report from Hadhrat Suleiman that "I was told by my father that

he was present at Hajjatul-Wida, the last Hajj, with The Holy Prophet^{saw}. At that sermon the Holy Prophet^{saw} said always be alert to good treatment of women because they are linked to you. They are bonded to you like slaves and you do not have the right to strike them or to punish them unless they were guilty of lewdness. It is your responsibility to provide good food and good clothing for them."

Hadhrat Promised Messiah^{as} said that the Holy Prophet^{saw} is a perfect example for all walks of life. See for yourselves how best he treated his wives.

Hadhrat Promised Messiah^{as} said, "In my estimation that man is a coward who takes on competition with women". The Holy Prophet^{saw} had great presence of person and character, but even if an old woman asked him to stop he would stand in humility and did not start moving until she gave permission. Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said to pry women gently. Woman has been created like the rib. It has the same curve in it. If you will try and straighten that curve you will break her.

In another report it is said that if you try to break the curve in the nature of the woman you will hurt her, and you will damage her, while you can draw the best benefit from her nature and the curvature in her nature. There are

other things to remember; that the heart is also contained within that curvature. If you want to draw the best benefit then do it, working around that. So, here what is said is that if you want to benefit from the strong character that the woman has then work around it. Otherwise you will break her and she will be of no use to you or anybody else. So, Allah the Almighty has given that quality to women that they can adapt themselves. If you are kind and gracious she will try and mold herself in a way that will benefit you a great deal. You cannot be harsh and hard; you have to be kind and gentle and loving to draw the best benefit from her nature.

Hadhrat Promised Messiah^{as} was told by revelation that harsh treatment is not the way to follow. "Stop the leader of the believers, Abdul Karim from treating his wife harshly. Then it said "Be gentle, be gentle because the secret of all righteousness is grace and gentility". Hadhrat Promised Messiah^{as} says that kind, gentle and graceful treatment is the best way to follow, and harsh treatment should not be given to anyone.

Hadhrat Promised Messiah^{as} received this revelation and Hadhrat Promised Messiah^{as} noted that in this revelation there is admonishment for the whole community; that your wives are not your slaves. Be gentle to them, be kind to them. The

nikah is a contract between the man and the woman. Allah the Almighty says in the Holy Quran:

'aashiruu hunna bil ma'ruuf

be good in your treatment of your wife'. And the Hadith tells us:

khairukum khairukum li ahlihee

The best among you is the one who is best to his wife. So be good to your wife, physically and spiritually and try and stay away from divorce, because that which has been put in place by Allah, the Almighty, do not break it like a bad vessel, like a bad pot'.

In the same way people have stumbled in their treatment of spouses and children and they have deviated from the right path. This is the saying of Hadhrat Promised Messiah^{as}, "Allah, the Almighty has given the admonishment, but there are two kinds of people. One is those who have let women become so liberal that they are not in control in any way; nobody asks them and they are free to go and commit whatever shamelessness they want to do. Then there are others who go to other extreme; they treat their wives like animals, worse than animals. They hit them. They hit them so badly that they do not realize that this is a living being. They treat them terribly. In Punjab it is sometimes said that a wife

is like a shoe, you remove your shoe whenever you like. This is against the teaching of Islam. The Holy Prophet^{saw} is a perfect example and look for yourselves what his conduct with regard to women was. "In my estimation", says Hadhrat Promised Messiah^{as} "that man is a coward who fights with his wife and the women in the household." Sometimes there are small quarrels in the family. Sometimes the mother-in-law says to the son "throw out this wife of yours." Then it is amazing when the father-in-law, who has been given understanding by God, listens to his wife or just by himself, he also starts abusing the members of the family. And as a matter of fact sometimes they start beating the daughter-in-law. Then they tell to their son to beat her also; "if she dies it does not matter. We will bring another one." May Allah grant them understanding. These men should remember the words of Hadhrat Promised Messiah^{as} that such men are cowards and unmanly in their conduct. Then Hadhrat Promised Messiah^{as} says that a wife and husband should have such a relationship as if they are two best friends. The women are the companions provided by Allah. If men do not have a good relationship with their wives how can they have a good relationship with their Lord? The Holy Prophet^{saw} has given the criteria that you are good when you are good to your family and the woman in your family.

Once it was mentioned in the mosque to Hadhrat Promised Messiah^{as} that a certain man used to be very harsh to his wife and he used to hit his wife. At that Hadhrat Promised Messiah^{as} said "do not be like a butcher to your wife, because you cannot rectify anybody's behavior until God wills. So, you should pray for your wife and your family."

Hadhrat Promised Messiah^{as} says the man who does not treat his wife and his wife's family graciously and kindly; he is not one of my community. Then amongst the responsibilities of the men is also the rights of the children.

Hadhrat Ibni Omar^{ra} relates that Allah the Almighty has called those people who are of a high standard, *Abrar*. Allah the Almighty has called them 'eldest' because they treat their families well and they give the rights where they are due.

Hadhrat Abu Hurairah^{ra} relates that a man came to the Holy Prophet^{saw}. He had a young child with him and he was cuddling the child. The Holy Prophet^{saw} observed that and asked, "Are you merciful to your child?" The man said, "Yes, O Prophet^{saw} of Allah. The Holy Prophet^{saw} said, "Allah will be merciful to you much more than you are merciful to your child."

Then Hadhrat Abu Ayyub relates from his father

and grandfather that the Holy Prophet^{saw} said that there is no better gift that a father can give to his son, to his children than good training. So, this is what men should remember; that they have responsibilities in their homes as well, not only outside. Because there is an environment outside which is waiting to devour the family if they are not careful?

Hadhrat Promised Messiah^{as} says that, "in my estimation punishing and beating children is like taking on the qualities of God, associating partners with God. Because when a man starts to beat the children he loses all control of himself and forgets his place. Unless a person is dignified and in control of himself; if he can control his temper only then if the situation demands it and the occasion is right, he can sometimes give some punishment; or he can even forgive or he can admonish. Whatever is the suitable thing to do, he should do it. But he must not lose all control so that he loses control of his senses and starts beating the children. A man who is in danger of such a behavior has got no right to train the children because he will lose control.

Hadhrat Promised Messiah^{as} says that the efforts that are made in punishing the children; I wish they will put in the same amount of effort in praying for the children, because the parent's prayers have a special degree of ac-

ceptance in the sight of God.

Some people not only behave in this way towards their children they even start interfering in the organizational affairs. Only yesterday something happened here in the mosque. It was a *waqf-e-nau class* of the Canadian *waqf-e-nau* children and a man who had come from America with his child; he tried to send his child into the class. He became so angry, so outraged that he started fighting with the people and he started hitting his own child. As a matter of fact in his anger he threw the child down the stairs. Thank God, the child was not badly injured. In his anger, the way he was shouting, you could hear it in the mosque from outside. Such people should remember that our Lord is One Lord, Who is the Creator of the heavens and the earth. With your rage and with your anger nothing else will be achieved except that you are displaying what kind of morals you have. So, resort to seeking forgiveness of Allah, otherwise such people should remember that if they do not rectify themselves then they will fall into a pit of destruction.

Then there is a report by Hadhrat Anas bin Malik that the Holy Prophet^{saw} said, "Be respectful and honor your children and train them well". So, to instill self-respect in your children, you have to respect them, you have to treat them well, you have to treat

them honorably so that they will honor other people as well. Though do not train them in a way, that if you treat them in such a way, they become big-headed and they think they are superior compared to other people. They start looking down on other children and they do not have any respect for their elders as well. So, you must keep a balance in the way you train your children, so that they learn good manners and good respect for themselves and for others. So, the father of this *waqf-e-nau* child must rectify himself, he must reform himself.

Hadhrat Aisha^{ra} reports: "I heard the Holy Prophet^{saw} say that a man who is tested by giving him daughters and he brings them up well they will be a source of protection for him from the Fire of Hell."

You can see what good news there is for those who have daughters. A man is a sinner. He can make hundreds of slips, but Allah the Almighty has opened so many doors of forgiveness. So, instead of being sorrowful that you have daughters, you should be grateful that Allah has granted you those daughters and you should pray for them and bring them up well and train them well. But sometimes you see those incidents where someone divorces his wife saying, "You have only given birth to daughters." You should have fear of God,

because perhaps you marry a second time and the second time it happens again.

Hadhrat Aisha^{ra} reports that the Holy Prophet^{saw} used to get up during the middle of the night and offer *tahajjud* Prayers. "Before *Fajr* he would wake me up also and say you should also offer some *nawafil*, voluntary prayers." So, this is also the responsibility of men, if they want to become pious, and if they want to become the head of a pious family, they should themselves get up in the middle of the night for *tahajjud* Prayers or at least get up for *Fajr* Prayers and wake up their wives and children. The homes which are filled with such worshipper servants of Allah, will then draw the blessings of Allah and absorb the blessing and mercy of Allah. But remember your efforts will only be truthful, if you will make those efforts with prayers. Not only that you wake them up and then just peck at *namaz*, peck at your prayers. So, you need to pray for your wives and children.

Hadhrat Promised Messiah^{as} says that in the Holy Qur'an, Allah the Almighty has taught this prayer: 'O Allah, reform my children and my wife'.

So, you need to pray for your wife and children because most calamities strike the families because of children and most of the time the

person is thrown into trials because of the wife. So, you must remain focused on this point and pray for your wife and children.

Then Hadhrat Promised Messiah^{as} has mentioned how he himself prayed. Hadhrat Promised Messiah^{as} said that "I pray every day, first of all, O Allah, take this work from me, make me able to do those actions that will accord me your pleasure."

Then Hadhrat Promised Messiah^{as} says, "I pray for my family. O Allah, make my wife and my children become pious so that they become the cool of my heart" and then Hadhrat Promised Messiah^{as} said "I pray for the community and then my friends and then all of those who belong to the community whether I know them or not."

May Allah, the Almighty make us such that we fulfill the rights and duties and responsibilities in the best manner and make us a source of blessings for our spouses, and our children. May Allah make us so that we tread on the path of piety. When our time comes to submit our soul to Allah the Almighty, we are those who leave behind good and pious progeny. May Allah help us in that.

Today the annual Jalsa of the Canada Jama'at has started with this sermon. May Allah make the programs blessed and may Allah give

you the ability to draw the best blessings of this Jalsa and may you achieve the aim with which you have come; the aim is that you strengthen your spirituality, you promote it further in these days. Especially focus on prayers and on sending *durood* on the Holy Prophet^{saw}. Display good morals and display good qualities of compassion and grace, do not get enraged on small little things. The organization is serving you and looking after you. If they make small slips then be forgiving, for the sake of God. If you have to even take some suffering for these three days, this will be a small sacrifice, and you will be rewarded by Allah, the Almighty. Display love and brotherhood; if there is any hard feeling, forgive each other and become one, become solidified.

May Allah make this Jalsa a source of bringing spiritual change and strengthen you. Ameen!!

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38th JALSA SALANA (ANNUAL CONVENTION) UK Islamabad, Surrey - July 30th – 1st August 2004

Maulana Ataul Mujeeb Rashed

(Maulana Laiq Ahmad Tahir, Nazim Jalsa Reporting 2004)

HIGHLIGHTS OF JALSA SALANA UK 2004

- Over twenty-five thousand Ahmadies from 75 countries attended the 38th Annual Convention of the Ahmadiyya Muslim Jama'at (community) U.K. held in Islamabad. Millions more watched it on MTA international.
- 304, 910 new souls from 231 nations across 101 countries joined the Ahmadiyya Community by initiating their pledge of allegiance at the hands of Hadhrat Mirza Masroor Ahmad - Khalifatul Masih V^{aba}.
- Hazoor addressed the convention for 6 hours and 21 minutes during three days of the convention.
- Hazoor launched a new scheme to take the total number of participants in *Nizam-i-Wasiyyat* to 50,000 by 2005 - the centenary year of this divine scheme; and to increase the number of *moosiyaan* to 50% of *chandah* payers by 2008.
- Hazoor also announced that a committee has been set up to make plans for the celebration of the centenary of *Khilafat* in 2008.
- Jalsa proceedings were being simultaneously translated into 12 languages.
- The marquee resounded with the chant of '*Inni Ma'aka Ya Masroor*' (I am certainly with you O' Masroor).
- Heart warming atmosphere when everyone joined in the traditional African anthem of *La Ilaha Illallah* (There is none worthy of Worship except Allah) after the concluding address.
- Faith inspiring scenes of international brotherhood which embodied the Ahmadiyya motto of *Love for All, Hatred for None* impressed all the non-Ahmadi and non-Muslim guests attending the convention.
- 'Give the spirituality to my country that I experience here' – so a guest speaker said.
- Addresses and goodwill messages from dignitaries including Tony Blair - the Prime Minister of the United Kingdom, the President of Ghana, The Prime Minister of Guyana, The President of Sri Lanka, His Majesty the King of Al-Adah, Members of Parliament in the UK, Switzerland, Norway and Sweden, Members of European Parliament, a Police Officer from Kazakhstan and leaders of various local councils were received.
- The Jalsa was given good coverage by National Print media as well as regional electronic media.
- Islamabad was blessed with excellent sunny weather throughout the Jalsa Salana.
- Lectures by the scholars of Jama'at on the subjects of *Distinctive Features of Islam*, *The Holy Prophet's Absolute Trust in Allah*, *The Bond of Love and Brotherhood Amongst the Companions of the Holy Prophet ^{saw}* and *The Promised Messiah ^{as}*, *The Promised Messiah's ^{as} Service to Islam* and *Preserving the Islamic Values in the West*.
- The Saturday morning session was presided over by Hadhrat Mirza Abdul Haq Sahib and the Sunday morning session by Maulana Abdul Basit Sahib, Ameer of Indonesia.

**ADDRESSES BY
HADHRAT AMEER-
UL-MO'MINEEN
KHALIFATUL
MASIH ^{yaba}**

**Friday Sermon,
July 30, 2004**

Hazoor explained the purpose and benefits of attending the annual convention as elucidated by the Promised Messiah^{as}.

Hazoor said that Jalsa Salana is a training camp for Ahmadies. Just as regular training is considered essential in all professional organisations, so should the same principle be applied in matters of faith.

Jalsa is an excellent opportunity to increase one's personal knowledge through listening to lectures delivered by learned speakers. It also provides a platform for Ahmadies to meet each other and strengthen their relationships with an emphasis on self purification.

Hazoor advised attendees to listen to all the lectures attentively. He pointed out that one should not focus on the manner of delivering speeches but the essence of the message being conveyed.

Finally, he rendered advice and guidance for organisers and guests on miscellaneous matters.

**Inaugural Address,
July 30, 2004**

Hazoor spoke on the subject of righteousness. He said that our claims and beliefs will not count for much if not rooted in *Taqwa*. Just as a seemingly strong tree with weak roots becomes uprooted by light gales, one's faith will not withstand the trials of life without *Taqwa*.

Hadhrat Ameer-ul-Mo'mineen^{aba} subsequently explained in detail how lack of *taqwa* results in many social evils such as ill will, pride and breaking of promises. He stated that these ill habits create disharmony in the society. The only remedy is to raise the standards of *taqwa* in the society. He advised all Ahmadies to regularly recite the following prayer if they wish to keep themselves and their families on the right path: 'O our Lord, grant us of our spouses and children the delight of our eyes and make us a leader of the righteous'.

**Address to Ladies,
July 31, 2004**

In this address Hazoor explained how Islam provides protection for the rights of women in society. He answered some of the allegations made by the western society which try to suggest that women have a secondary status in Islamic society. He encouraged the young Ahmadi generation who have grown

up in the western countries to understand the philosophy of the teachings of Islam themselves and help the Western societies to appreciate it too.

**Progress Report,
July 31, 2004**

Hazoor said that it may be possible to count the drops in a rain but the blessings of Allah being showered on the community are indeed countless. We witness new signs every day. Today we can truly appreciate that couplet from the Promised Messiah where he stated:

Thou art the maker of true promises, where are the disbelievers? (so that I can show them thy signs)

However, none of us should ever think, nor have we ever thought, that any of our achievements are due to our own efforts. All our progress is nothing but the blessing of Allah. Hazoor subsequently mentioned some of the progress made by the Jama'at in the previous year. The following are the salient points from Hazoor's address:

- Jama'at has now been established in 178 countries of the world, *alhamdulillah*. St Kitts and Martinique are the two new countries where a full Jama'at structure has been set up. By the grace of Allah, Jama'at has expanded into 87 new countries since 1984.

- 542 new Jama'ats were established this year of which 188 were in completely new regions.
- 174 new Mosques have been added, of which 74 have been built by the Jama'at. Since 1984, 13,457 new mosques have been added of which 11,560 mosques were blessed with their *Imams* and worshippers.
- 159 new mission houses have been set up taking the total number of Ahmadiyya Mission Houses to 1,398.
- A new translation of the Holy Qur'an in Kannada language has been published which brings the total number of translations to 58 languages. In addition, a Braille version of Maulana Sher Ali Sahib's translation has been published. 24 new translations are ready and will be published soon.
- The English translation of the Promised Messiah's book '*Izala'e Auham*' has been published for the first time.
- 84 new books and pamphlets in 26 new languages have been published this year.
- Last year Hazoor had invited those people who have a good command of English and Urdu to translate writings of the Promised Messiah. There

has been a good response to that appeal and work on translating a number of books is progressing well.

- Jama'at received over 1,227 hours of television coverage in 1,431 programs. MTA has also renewed its contracts for another five years with satellite companies providing coverage for the Middle East. Jama'at is currently making an effort to set up a domestic TV station in Burkina Faso. A radio station is already broadcasting 16 1/2 hours daily programs.
- 126,000 individuals were treated from our Homeopathy dispensaries across the world.
- Financial sacrifices by the Jama'at have increased by 34.5%. America, Germany, Canada and Gambia have increased their contributions most significantly in percentage terms. Hazoor mentioned that only a few years ago the opponents of Ahmadiyyat had aimed to stifle the financial resources of the community whilst today the community is contributing billions of rupees.

The International Bai'at Ceremony, August 1, 2004

In a moving ceremony, 304,910 new souls

from 231 nations across 101 countries joined the Ahmadiyya Community by initiating at the hands of Hadhrat Khali-fatul Masih V^{aba}.

Concluding Address, August 1, 2004

Hadhrat Ameer-ul-Mo'mineen^{aba} addressed the community on how to achieve eternal pleasure, the closeness and love of Allah.

Hazoor said that an individual usually progresses through three stages in his/her life – namely childhood, adulthood and old age. Whereas one does not have full appreciation of their action during their childhood, on the other hand one may not have the strength to carry out all the good deeds in their old age. It is therefore only the adulthood, where one becomes independent and has the strength to carry out whatever they like. Hence, the standards one is capable of reaching in the middle phase of life are not achievable at any other time. This is why this period of life will be under the most scrutiny on the Day of Judgement. Anyone who is careless at this time in their life is heading towards the punishment of Hell. On the other hand, if one makes a true effort they are paving the way for a good end; even if there is a slack in their old age Allah may forgive them due to their virtues when they were younger. Thus the true right-

eousness and cleansing of spirit can only be attained during adulthood.

However, a good end is not possible with human efforts alone. It still requires the mercy of Allah. There are three essentials to achieve this objective: prudent planning, prayers and the company of the righteous.

Prudent Planning: Those who knowingly follow the wrong path will certainly perish. Therefore, one should always continue to be on one's guard against committing vice. This is also a form of a worship.

If one does not strive then Allah will also remain distant from such a person. This situation allows the inordinate soul to become dominant. However, if a sincere effort is made then you will acquire the 'reproving soul'. Therefore, one should make all the possible efforts to keep their soul in this state.

Prayers: Allah the Almighty has said that when one calls to me I listen to their supplications. Therefore, one should pray as much as possible for one's good end. Remember that prayer is indeed the best planning. You should support your actions with prayers. Some people get tired and stop praying. Every thing has its own weight. Can hunger be overcome with one grain or can thirst be quenched with one drop? Likewise prayers are not accepted unless suppli-

cated regularly. Therefore, one should never give up.

Company of the Righteous: is also essential for self purification.

In the end, Hazoor reminded everyone that 2005 will be a centenary year for the institution of *Wasiyyat*. He expressed his desire to increase the number of participants in this divine scheme to at least 50,000 by the end of next year. He also set a target to increase the *Wasiyyat* membership to 50% of *chandah* payers by 2008. He said that it is only this scheme that can deliver peace and tranquillity to the world today.

LECTURES BY SCHOLARS OF JAMA'AT

Distinctive Features of Islam

**Mr. Bilal Atkinson,
Regional Ameer
North East Region**

A feature could only be claimed as distinctive when it was shown to stand out above and beyond all other comparisons in meaning, interpretation and philosophy. He subsequently explained Islamic concept and view point on the following subjects in the light of the Holy Qur'an and sayings of the Holy Prophet of Islam^{saw}: The Unity of God, The Universality of the Prophethood and

Religion, The Holy Qur'an, The Rights of Women, The Life after Death and Khilafat.

Holy Prophet's Absolute Trust in Allah

**Maulana Ataul
Mujeeb Rashid Sahib,
The Imam of London
Mosque**

He explained that the Arabic word *Tawakkul* means putting in the care of someone and therefore, *Tawakkul Alallah* means placing oneself in the care of Allah. Thus, one should not rely on worldly means alone. Promised Messiah^{as} once said that *tawakkul* is severing a link on one side and creating a bond on the other. It does not mean that you stop being prudent; but that you plan first and then leave the outcome to Allah. The Holy Prophet^{saw} was once asked whether one should place one's trust in Allah after tying the camel or instead only place one's trust in Allah? He responded that you must tie the camel first.

This trait was reflective in every aspect of the life of The Holy Prophet^{saw}. Muslims suffered hostilities each day of their life in Makkah. However, it was the Holy Prophet's^{saw} absolute trust in Allah and the final outcome that used to reassure his companions. The strength of this attribute has also been acknowledged by Sir William

Muir in 'Life of Muhammad'. Whilst making a mention of his journey to Ta'if he writes: "There is something lofty and heroic in this journey of Muhammad to At-Ta'if; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his belief in the divine origin of his calling."

The learned speaker quoted several examples from the life of Holy Prophet ^{saw} to reveal his unshakable and absolute trust in Allah.

Bond of Love and Brotherhood Amongst the Companions of the Prophet

Maulana Mubashar Ahmad Ayaz, Naib Nazir Isha'at.

He related various incidents relating to the companions of the Holy Prophet of Islam ^{saw} and the Promised Messiah ^{as}. In connection with the examples of the companions of Holy Prophet ^{saw}, he reminded us that their conduct was diametrically opposite before accepting Islam. Therefore, the person who brought about this revolution must not be forgotten.

Once the Islamic world had forgotten these vir-

tues, it was the inhabitants of Qadian who lit this torch again. They made such heart warming sacrifices for each other that even real siblings today would find it difficult to match those sacrifices.

Promised Messiah's Services to Islam

Maulana Akhlaq Ahmad Anjum

The Promised Messiah ^{as} had a deep love for Islam and the Prophet of Islam from a very young age. He himself once said that he has been blessed with a devoted spirit and would love to consume his entire life in the service of Islam.

The Promised Messiah ^{as} was born at a time when Islam was being attacked from all directions but there was no one to defend it. However, the Promised Messiah ^{as} dedicated himself for this cause. He started with fervent prayers which stirred the mercy of Allah to restore the honour of Islam at his hands. Secondly, he gave hope to Muslims who had surrendered all hope of seeing Islam ever standing up against the adversaries. Thirdly, he wrote Braheen-e-Ahmadiyya and challenged all the opponents to prove that their religion offers at least 1/5th of the substance stated in this book with the support of the Holy Qur'an. This book proved an impregnable defence of Islam. He subse-

quently wrote more than 80 books to establish the undoubted supremacy of Islam and Qur'an over other religions and their scriptures.

He also cleared other misconceptions which had crept into the beliefs of mainstream Muslims, eg: the concept of Jihad, worshipping of graves and abrogation of the Holy Qur'an.

Preserving Islamic Values in the West

Rafiq A Hayat Sahib, Ameer, UK Jama'at

No society is totally good or totally bad. The West has certain values as a result of social evolution such as a free society. The society however is becoming agnostic.

So far our children are saved from these influences but we must not be complacent. Also, we should refrain from assuming that the Western society is completely corrupt. Far from it, there are many intrinsic Islamic Values practiced better than in Islamic countries. We should therefore attempt to combine these good qualities with those of our own culture. Ameer Sahib subsequently rendered some practical advice on how to achieve this goal when raising our young generations in developed countries. He concluded that examples of good virtues would have to be established in our own homes

first so that we can lead others in the society too.

ADDRESSES BY DIGNITARIES

A large number of dignitaries from all walks of life visited the convention this year. 20 of these distinguished guests addressed the convention. In addition, messages were sent by various Heads of State and were read out to the convention by their delegates.

Hon. Tony Colman – MP for Putney

Tony has a long association with the community. He has supported us and made constant representations on our behalf concerning the persecution of Ahmadis in Pakistan. His support at the demise of our beloved Khalifatul Masih IV cannot be forgotten.

He mentioned that in his travels abroad he visits Ahmadis wherever he goes. He is visiting India in a few weeks and intends to visit Qadian during this journey.

He said that he had recently come to know from a senior Ghanaian official that the Jama'at runs some of the best known schools in the country. 'The world is in debt to these services by your community', he said. He also mentioned that good works of Ahmadis are in the knowledge of the Prime Minister too.

He also read out a message sent by Tony Blair – The Prime Minister of the UK.

Tony also passed on greetings from Tom Cox – MP for Tooting, as he himself was unable to attend the convention this year.

Hon. Alan Keen - MP for Feltham & Heston

It's a great honour that your community has chosen London as its headquarters. The Ahmadiyya Community worldwide represents the ethical values and nobody else can show them better than your community. I have many Ahmadi colleagues. They demand nothing and contribute enormously. Thank you for the contributions you have made worldwide.

Hon. John McDonnell – MP for Hayes & Harlington

The convention has been a real eye opener for me. Thank you for the role you have played in recent history. When there has been war you have preached peace, where there has been injustice you have practiced justice, where there have been atrocities you have given love. I also commend you for the good charity work. I know I can always draw support from the community in works of charity; as a result you have won many friends and supporters.

Hon. Sue Doughty - MP for Guildford

I am delighted and honoured to address the convention. Today is a day for celebration and for inspiration. It is a purposeful meeting to enjoy. Your community is based on service and peace, not envy and violence. It was therefore disturbing to learn about the persecution of Ahmadis in Bangladesh. We must not tolerate religious intolerance. We recognize the generous contribution made by the Ahmadiyya Community to our society.

Hon. Dominic Grieve - MP for Beaconsfield

It is a great pleasure and privilege to be here and see the sheer extent of this convention and the spirituality that goes with it. I would like to thank you on behalf of my party for the way you have helped our society. Your charity work in Asia and Africa is a model of its own kind. Dominic also delivered the following message from Michael Howard – Leader of the opposition party: The convention comes at an important time after the opening of the mosque. I am sure your programme this weekend will be both productive and enjoyable.

Baroness Emma Nicholson – MEP

On the face value the

European Parliament seems very different to a religious organisation, yet it strives to achieve the same values and goals exemplified by Hazoor and the Jama'at. These are the same values which are captured in Jama'at's motto of Love for All Hatred for None. The values you promote are the same values the European Union promotes and lives by. Your work is critical in helping the human rights agenda to move forward. In the EU, difference is valued. Tolerance is considered active and not passive, and I believe that these are your values too.

**Hon. Geri Muller –
Member of National
Assembly of
Switzerland**

The picture of Islam I have understood from my Ahmadi friends should be shared with the whole world. Hazoor, I invite you to visit Switzerland. Pray give the spirituality to my country that I experience here.

**Hon. Roger Kaliff –
Vice President of Re-
gional Committee of
the EU**

Commenting on the work being carried out by Humanity First, Mr Hally said, "It is fantastic to see IT training being given to the people in Africa". He reminded the audience of the huge achievements of Dr Abdus Salam in

the field of Physics, saying that he was the first Muslim to be awarded the first Nobel Prize in physics, and it came as no surprise that he was an Ahmadi. He described the atmosphere of the Jalsa as one he would not forget for a long time.

**Hon. Sahanun
Mogtari – Minister of
Upper West Region in
Ghana**

Hon. Sahanun is an Ahmadi Parliamentarian of Ghana. He had brought the following message from **John Agyekum Kufuor**, President of the Republic of Ghana:

It is reassuring to hear that you and your community are praying for us. Your visit was a testimony of the love and affection you have for our people. I am glad to know that you found the visit fruitful. This is an election year in Ghana. Pray for peaceful elections this year. I wish the convention every success.

**Hon. Guessoa Desire'
Gnonkonte – Minister
of Culture and Reli-
gious Affairs of Ivory
Coast**

He thanked Hazoor on behalf of his government for the invitation to attend the convention and requested prayers for his country. He thanked Jama'at for their contributions in the field of Edu-

cation, Health and the fight against poverty.

**Mr Omar Ahmad
Glasgow – Assist.
Commissioner of Po-
lice Guyana**

Since becoming an Ahmadi I always pray to Allah for the Promised Messiah, Khulafa and Missionaries. May Allah grant us the power to carry this message to the corners of the world!

He also read out the following message from **Rt. Hon. Samuel A. Hinds**, the Prime Minister of the Republic of Guyana:

"I am pleased to greet you at the annual convention. I have been informed about your services in education and agriculture in Ghana and your successful trip. Pray for the prosperity of our country".

**Mr Ivanov Vladimir –
Chief Inspector Police
of Kazakhstan**

The Jama'at was established in our country 10 years ago and the number has significantly increased since. Tolstoy had also praised the teachings of Promised Messiah when the message first reached our lands in 1904 through Mufti Mohammad Sadiq Sahib. I congratulate you on the successful Jalsa Salana.

**His Worshipful Cllr.
Victor Duckett –
Mayor of Waverly**

I have visited your conference several times as a mayor of Farnham. Your convention provides a wonderful opportunity for us to learn from each other in an atmosphere of peace and harmony. It is wonderful to see how far your community has spread over the last 100 years. I am aware that the Ahmadiyya Community has no political motives. Your great charity works around the year are much appreciated.

**His Worshipful Cllr.
Brett Young - Mayor
of London Borough of
Sutton**

As someone who worked in communications for 12 years, even I am impressed by the way this programme is being transmitted around the world. This Jalsa is a truly impressive event in terms of the size, organization and theme. I commend the organizers. I am also impressed by the size and architectural splendour of your mosque in the neighbouring borough of Merton.

**Cllr. Margaret Briely -
Mayor of London
Borough of Merton**

Commenting on Jama'at's motto of Love for All, Hatred for None, she said that

those were wonderful words and that is what we should all be aiming for.

**Cllr. Maxi Martin -
Ex Mayor of Merton**

Maxi Martin was Mayor of Merton when Baitul Futuh was being built. Affectionately she calls it 'My Mosque'. During the inauguration of Baitul Futuh, she personally invited all Mayors and Lady Mayors of London to the opening of the mosque. She said that she came to visit friends and to have her spirits uplifted. She invited every one to visit the mosque and called it the most beautiful sacred place in the world.

**Dr Prem Sherma –
Human Rights
Campaigner**

I first heard of Ahmadiyyat in 1960s when I was in Nigeria. I am convinced that the Ahmadiyya Community has the correct interpretation of Islam. You practice what you preach. Hazoor, if you take the lead for introducing peace to the world I and all of my colleagues will follow you.

**Rev. Canon Jeffery
Bell - Anglican Parish
Priest**

As Christian and Muslims we both believe in God. With you the Ahmadiyya Muslim Association we

can lead the world to mutual sharing and understanding.

**Mr Buldev Singh
Maghera – Sikh
Community of
London**

During this gathering I hope to learn and share with you. Sikhs share many links with Islam e.g. Chola Sahib. He commended the interpretation of a peaceful Islam by the Promised Messiah.

**Dr Ali Nazir –
Director of AMAR
Charity**

I am very impressed by the display of Kalimas in the marquee as well as your motto *Love for all Hatred for None* which is the message of true Islam. I would return to my country with a very good impression of Armadies and hope that we will create a link to help the people of Iraq.

**MESSAGES FROM
HEADS OF STATE**

**Rt. Hon. Tony Blair,
the Prime Minister of
the UK**

I am pleased to have this opportunity to wish all the delegates to this year's Annual Convention of the Ahmadiyya Muslim Association UK a most enjoyable gathering. I am sure that it will be a great success.

**John Agyekum
Kufuor, President of
the Republic of
Ghana.**

Hon. Sahanun had brought the following message from the President of the Republic of Ghana:

It is reassuring to hear that you and your community are praying for us. Your visit was a testimony of the love and affection you have for our people. I am glad to know that you found the visit fruitful. This is an election year in Ghana. Pray for peaceful elections this year. I wish the convention every success.

**Chandra Bandrikanaik
Kumaratunga,
The President of the
Democratic Socialist
Republic of Sri
Lanka.**

I wish you and your community a very successful convention with the hope that the convention will give yet another opportunity for the Ahmadiyya Muslim Jama'at to re-dedicate itself to the service of mankind and to teach the members the value of harmony.

**His Majesty King of
Al Adah – Head of
Council of Kings**

He was present at the

Jalsa and addressed the convention in the following words himself:

We wish to present our thanks to Hazoor and all others. We thank you for honouring our country with your visit. You teach us an Islam of peace, love and tolerance not an Islam of terrorism, therefore all the kings of Benin and Africa are with you. May Allah spread the Ahmadiyyat soonest. He also informed Hazoor that the foundation stone of the dispensary Hazoor had promised on his recent visit has already been laid down.

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Sects in Islam

The Wahhabis

The *Wahhabi* sect rose in the middle of the eighteenth century within the Arabian Peninsula. The *Wahhabi* movement was started by Muhammad bin 'Abdul Wahhab (1703 -1793 AD) who was a native of Najd, a province in north-central Arabia. He preached a strict puritanical Islam which forbade the veneration of the holy places, religious relics and holy men. Amir Muhammad ibn Sa'ud accepted *Wahhabi* beliefs and his descendants, the *House of Sa'ud*, did much to propagate and establish *Wahhabi* doctrines in Arabia and surrounding areas. During the spread of the political influence of the *House of Sa'ud*, numerous armed conflicts occurred with the Ottoman Empire of Turkey.

Technically, the *Wahhabis* consider themselves to be "Non-imitators" or not attached to tradition (*ghair muqallideen*), and therefore answerable to no School of Jurisprudence at all, observing instead what they call the practice of early Islam. However, to do so does correspond to the ideal aimed at by *Ibn Hanbal*, and thus they can be said to belong to this "school".

(Welcome to Ahmadiyyat,
The True Islam, p 206)

AIMS AND OBJECTIVES OF JALSA SALANA

In the words of the Promised Messiah^{as}

(English rendering by Mr. Lutfur Rahman Mahmood- Austin, TX)

AIMS AND OBJECTIVES

"One of the major objectives of this Jalsa is that sincere members should derive spiritual benefit directly, thus enriching their religious knowledge, and by the grace of Allah, attaining a state of God-realization.

There are other advantages too. The Jalsa would provide an opportunity to brothers to introduce themselves, consequently contributing to the strengthening of bonds of brotherhood.

In addition to the above benefits, the Jalsa would provide a forum for presenting useful proposals for the religious and spiritual welfare of Europe and America. Lately it has become evident that the unprejudiced individuals from those continents are exhibiting a genuine interest in Islam".

(*Ishtihar*, dated December 7, 1892, *Majmua Ishtiharat* Vol. 1, PP. 340-341)

"The purpose and objective of the Jalsa was that members of our Jama'at, through a process of frequent audience ('mulaqat'), should undergo a significant internal

change, enabling them to concentrate on matters pertaining to the hereafter, so that Allah's pious fear is instilled in their hearts, molding them into models of devotion, righteousness, sympathetic consideration, meekness, and brotherhood. Moreover, their humility, sobriety and uprightness should be worthy of emulation, and that they should be in a state of readiness for rendering services in the cause of faith".

(*Shahdatul Qur'an*, *Roohani Khazain*, Vol. 6 P. 394)

"It is not my wish that like contemporary 'Pirzadas' (descendants of Muslim saints), I should summon a multitude of my followers, with the view of staging a show of my sway and grandiosity, rather the real purpose of the gathering is to use it for the reformation of mankind."

(*Shahdatul Qur'an*, *Roohani Khazain*, Vol. 6 P.395)

"Let it be abundantly clear to all the adherents of my Jama'at that the real purpose of the 'Bai'at' (Pledge of Initiation) is the suppression and cessation of excessive absorption in worldly things; so the love of Allah, the Almighty, and that of the Holy Prophet Muhammad^{saw} should satu-

rate their hearts. The sublime and serene condition thus created, should facilitate a transition to eternity. This tranquil state cannot be achieved without spending time in my company and devoting a better part of life for that purpose, so that the witnessing of faith - inspiring signs should enhance faith and inculcate Divine love, by removing spiritual disability and dullness. Every member should aspire for, and fervently supplicate to attain that goal. Unless that state of mind has been vouchsafed, the members of the Jama'at should endeavor to see me periodically. Such contacts should be frequent; otherwise the 'Bai'at' would be reduced to a mere formality, practically devoid of all blessings.

Since, it is not feasible for each and every member to travel again and again, on account of physical weakness, or a long stretch of distance, or financial constraints or a heavy schedule of engagements, it appears appropriate to fix three days annually, for Jalsa so that all sincere members, in the absence of all obstacles, should endeavor to participate in the proposed gathering."

(*Aasmani Faisla*, *Roohani Khazain*, Vol. 4, P. 351)

PRAYERS FOR THE DECEASED

"Special prayers, for forgiveness and salvation, would be offered for those members of the Jama'at, who have departed this transitory world, during the course of the year."

(Aasmani Faisla, Roohani Khazain, Vol. 4, P. 352)

DISTINCTIVE STATUS OF JALSA

"Do not treat this Jalsa like other worldly gatherings. This institution is being founded on behest of God Almighty, with the view of preaching Islam. The foundation stone of this dispensation has been laid by the hand of God Himself, who has designated nations, which are destined to merge in it. This has been decreed by the Omnipotent God for Whom nothing is impossible to achieve."

(Ishtihar, December 7, 1892)

BLESSINGS AND ADVANTAGES OF JALSA

"All sincere members, as far as humanly possible, should endeavor, to reach here (Qadian), on specified dates, for listening to Godly discourses and for participating in supplications. The Jalsa would be dedicated to present

facts and verities, which would strengthen their faith and enhance certainty.

Special prayers, coupled with profound attention, would be offered, for sincere friends, so that the Gracious and Most Merciful Lord accepts them for a lasting transformation...

At the eve of Jalsa, the Jama'at adherents would be united in a spiritual fraternity. Help would be sought from Allah, the Gracious for dismantling of barriers of estrangement, aloofness and hypocrisy"

(Aasmani Faisla, Roohani Khazain, Vol. 4, P.352)

AN EMPHATIC EXHORTATION FOR PARTICIPATION IN JALSA

"It is my ardent wish that all initiates should travel (to Qadian), to spend some time in my company, with view to undergoing a spiritual change. Note that death can cut short any life at any time. Even a glimpse of mine is beneficial for members, but only those would see me in reality, who truly seek religious enlightenment with patience, and faith, in the real sense of the word, is their real goal. Note that traveling on the part of the people, gifted with pious intention, is always rewarding."

(Shahdatul Qur'an, Roohani Khazain, Vol. 6 P.395)

"Our religion demands that people should benefit from the company of the righteous again and again. Avoidance of this companionship means negation of hope and the will to achieve an advanced state of piety. I have repeatedly advised our friends to come here again and again, for religious and spiritual benefit but adequate attention has not been paid. People, while making the pledge of initiation, solemnly promise to prefer religion to worldly pursuits, but in practical life they fail to honor it. Be warned that graves are anxiously awaiting their consignments and death is approaching stealthily. With every breath, in reality, it is the life span that is being shortened but lo the people take it as a lease for leisure. A believer should never attempt to outwit his Creator. Remember, when death overtakes, one cannot defer it for a nano-second. Do not mind those who have not joined the fold of the Jama'at because they have failed to comprehend the significance of the Divine dispensation. Most unfortunate is the one who recognized the Jama'at but wronged his soul by not becoming the real part of it in practical terms. The people who do not see me frequently and miss the opportunity to hear and witness the signs, which Allah, the Almighty, is showing in support of this Jama'at, however virtuous and righteous they might be by their own dint, have failed to appreciate the significance of the Divine dispensa-

tion ... I have earlier said that theoretical advancement must be followed by practical perfection. Practical perfection cannot be achieved without theoretical advancement, which cannot be attained without frequent visits."

(Al-Hakm, September 17, 1901)

SAVING FOR PARTICIPATION IN JALSA

"It would be appropriate for members, managing with limited means, to carefully plan for participation in the Jalsa. Employing wisdom and frugality, if they embark upon saving some money on a daily or monthly basis for the needs of the Jalsa, they would be able to set aside a reasonable fund, enabling them to undertake this journey practically free of charge."

(Aasmani Faisla, Roohani Khazain, VOL. 4, P. 352)

AN ESSENTIAL IMPORTUNITY

"All should listen with deep thought and close attention because this matter deals with faith. Dullness, languor and lack of reflection in such matters, often precipitates serious repercussions. The people, who are not serious about faith, do not listen attentively to religious discourses. Such people do not appreciate the speaker's wealth of knowl-

edge, and subsequently fail to derive benefit. About such people it has been said that they have ears but listen not; and have hearts but cannot understand. You are advised to listen to all speeches attentively, because he who fails to lend an attentive ear cannot benefit from a beneficial personage, despite staying in his company for a long time."

(Al-Hakm, March 10, 1902)

FAILURE TO PARTICIPATE IN JALSA

The number of participants in the 1898 Annual Jalsa was far below expectation. Expressing his pain and distress, the Promised Messiah^{as} is reported to have said:

"It appears that the people have not taken cognition of our aims and objectives. They are not aware of what we expect from them on behest of God. The anticipated great change cannot be wrought in them, unless they come here, again and again, without an iota of reluctance.

He who thinks that his visit (to Qadian) would result in a burden on us or his stay might cause some inconvenience, is actually guilty of 'shirk'. I believe that if all the people inhabiting this planet, become my dependents, Allah's Providence would graciously empower me to take care of all of them and I will

not feel the slightest pinch of that demanding situation. The presence of our friends is always a source of great pleasure. Brothers should repel this evil suggestion. Some members have opined that why should they become a nuisance by prolonging their stay? Some people say that being idle-folks, good for nothing, why should they behave like parasites? Let them understand that such ideas are satanic suggestions. Satan would like that they should not stay here (i.e. Qadian)."

(Malfoozat, Vol. 1, P. 455)

AN INSTRUCTION CONCERNING BEDDING AND LINENS

"This Jalsa, which is a combination of many blessed considerations and advantages, should be attended by all those who can afford to participate in it. They should come here with necessary bedding and linens according to the requirements of weather. Minor losses and disturbances should not deter them from marching forward in the cause of Allah and his Beloved Prophet Muhammad^{saw}."

(Ishtihar, December 7, 1892)

GIVE PREFERENCE TO OTHERS

"I tell you truly that

one's faith is not perfected unless he prefers his brother's comfort over his own. The existing condition of my faith deserves condemnation, if my brother, despite his physical weakness and indisposition, is compelled to sleep on the bare floor and I, being fit and strong, hastily and forcibly seize a bed so that the sickly brother might not claim it for his use. In this scenario, my duty is that I should give that bed to the sick brother, with love and sympathy, and instead prefer to sleep on the floor. If a brother of mine, out of selfishness and arrogance, treats me harshly, even then I should not resort to retaliation, rather, I should try sincerely to demonstrate a high degree of self-restraint and self-denial. Nay, one-step further, I should not only exercise patience, but also should supplicate for him, in my daily Prayers, with tearful eyes, because he is still spiritually sick, (otherwise he would have not exhibited harsh and sharp edges of his personality). The unmannerly behavior of an unlettered and uncouthly clad brother should be overlooked. In that case I should never make fun of his vulgarity and embark upon fault-finding. Remember that this attitude leads to spiritual death and that no one can experience true faith without a docile and clement heart. A believer must truly consider himself the lowest of the low. He must get rid of all traces of arrogance and haughtiness. He, who serves others, is destined for elevation and gran-

deur, and one day would be held in esteem. He, who speaks gently to the poor and the downtrodden, is surely a beloved of God. He, who reacts with virtue and goodness in the face of evil and wickedness, is truly endowed with signs of auspiciousness. He, who eschews anger and bitter utterances, indeed displays a high degree of bravery. But I have noted with distress, that some members of our Jama'at lack these characteristics."

(*Shahdatul Qur'an Roohani Khazain*, Vol. 6, PP 395,396)

PRAYERS FOR THE JALSA PARTICIPANTS

"May Allah, the Exalted, be with those who embark upon the journey for this spiritual gathering. May He reward them abundantly and shower His mercy on them and relieve them of their difficulties and anxieties, and remove from them every trace of pain and distress. May Allah grant them their wishes and raise them, on the Day of Resurrection, with those, who are entitled to His mercy and grace. May He be their Protector and Guardian up to the end of their to and from journey.

O Allah, O Ye the Possessor of Dignity and Graciousness, O Merciful and the Remover of all difficulties! Accept all these supplications and grant us prevalence over

our opponents with manifest signs. Indeed Thou hast all Power and Strength. Ameen! Ameen!"

(*Ishtihar*, Dated December 7, 1892)

"All the participants of this Jalsa, who have undertaken this journey, solely for Allah's pleasure, are in my thoughts and prayers. May Allah bless them generously and reward them on every step. Ameen!"

(*Aasmani Faisla*, *Roohani Khazain*, Vol. 4, P.351)

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Old Issues of the Muslim Sunrise

From time to time, researchers on Islam and Ahmadiyyat desire to consult old issues of the Muslim Sunrise. We do have copies of many of the previous issues but not all of them. If you have any issues before 1998, please send us a list of those issues by mail to:

**Syed Sajid Ahmad,
305 University Village,
Fargo, ND 58102
or
by e-mail to**

**Muslimsunrise
@yahoo.com**

Jazakumullah

Participate Fervently in the Promotion and Propagation of Islam

**Speech by Hadhrat Khalifatul Masih II^{ra}
at the Jalsa Salana on December 28, 1960**

(Published in The Daily Al-Fazl, January 6, 1961)

Every child, youth, woman and man of our Jama'at must understand that the responsibility entrusted to us by God Almighty to establish His kingdom in this world is greater than every other responsibility in the world. Some people lose their lives protecting their homes, safeguarding their flocks of sheep and goats, securing treasures of a government; and some who join an army lose their lives protecting their country. However, the worldly kingdoms have no worth compared to what Almighty Allah has entrusted to us. Nay! Not even as much as a pebble compared to a diamond. Therefore, realizing your responsibilities, you must fervently participate in the promotion and propagation of Islam and Ahmadiyyat. To fulfill this mission, the youth must dedicate their lives for the cause of Islam in great numbers so that generations after generations should carry on the

heavy burden of their responsibilities and raise the banner of Islam higher than all other worldly banners till the dooms day. To realize this magnificent purpose I have established the department of Tehrik-e-Jadid to serve foreign lands, and Sadr Anjuman and Waqf-e-Jadid to serve the homeland. Friends should fully cooperate with these institutions and also persuade youths to come forward and offer their services to the Jama'at. In this world even hermits and beggars manage to find helpers. How then is it possible that you invite people for this great cause and they do not listen to you?

The vessel of Islam in the present age is in a whirlpool. It is our responsibility to steer it safely ashore. If we understand the importance of this task and try to make other people realize it as well, thousands of youths can be gathered

for this task. At present we are in need of all sorts of devotees of life. We need graduates as well as less educated people, so that the message of Islam can be conveyed to all classes of people. You shall surely, be able to usher the ship of Islam safely once you have understood your responsibilities correctly. Almighty Allah will then, bestow upon you an everlasting life in lieu of this.

After you are gone, many great philosophers, great scholars, great mystics and great monarchs will follow you. But remember very well that the dignity and honor which Allah, the Exalted, has bestowed upon us would not be available to them. Many great rulers have passed in the Islamic world but they could not attain the status availed by even the small companions of the Holy Prophet^{saw}. Undoubtedly, those kings and youths did gain a great deal

of worldly wealth but the crux of the matter went to the lot of the companions of the Holy Prophet^{saw}; others only got the shell.

The analogy of such an allotment took place in an incident that happened after the battle of Hunain when the Holy Prophet^{saw} distributed the war booty among the Meccans. One foolish Ansari youth uttered the following words in resentment to this distribution: "The blood of the war drips from our (Ansar's) swords but the booty of it goes to the Meccans." When the Holy Prophet^{saw} heard of this he summoned all the Ansars and said: "O Ansar! I have come to know that a youth among you has said that the blood of the war dripped from your swords but Muhammad^{saw} has given the booty to the Meccans"

The Ansars were very sincere and devout believers. On hearing this from the Holy Prophet^{saw} they sobbed bitterly and apologized saying: "O Holy Prophet! We do not say so. A certain silly youth among us has mistakenly uttered these words." The Holy Prophet^{saw} said, "O Ansar! You could have said that God Almighty through His mere benevolence bestowed

victory upon his Messenger and brought him back honorably to his home town. But when the battle was over and Mecca was conquered, the Meccans brought flocks of sheep and goats to their homes and the Ansar brought back home the messenger of Allah with them."

Although the people who came after the companions of the Holy Prophet^{saw} acquired great wealth, and conquered many countries; they never achieved the great spiritual heights achieved by the Companions of the Holy Prophet^{saw}.

Therefore do not lose the great opportunity to serve the faith that has come to you after centuries and fill your homes with the blessings of Allah. Only a handful of youths were left to work with me when I started the work in the early days of my Khilafat. Those who had considered themselves able and capable left for Lahore. They looked upon us as undereducated and inexperienced. But look at the power of Allah. Almighty. Allah enabled those people who were considered inexperienced to perform such deeds that astonished the viewers. I was 26 years of age then. Mirza Bashir Ahmad was about

21 or 21 and a half. All my colleagues were between the ages of 20 and 30. Nevertheless, we tried and strived hard; and by Allah's Grace we managed the affairs of the Jama'at. Likewise, our youths should make up their minds to serve the Jama'at. Alongside their secular education they should try to acquire religious understanding. Anyone who earns a B.A or M.A degree, but is devoid of religious knowledge is of no use to us. After the departure of those who refused to be initiated at my hand, the few youths left with me attended colleges as well as spared time to learn religion. Chaudhry Fateh Muhammad Sial and Sufi Ghulam Muhammad Sahib used to study religion in their spare time. This resulted in their earning M.A and B.A degrees as well as completing their religious education. Even now I am fully confident that if we pay full attention towards this, we can start getting such devout youths who can be trained in a few years time frame to manage the affairs of Anjuman and Tehrik-e-Jadid.

So try to understand the needs of the Jama'at and your own obligations. Keep up your courage. It is a big mistake to lose your

heart before starting a job thinking you might fail. Undoubtedly a person is not strong enough to shake the world; still he can resolve to do so. If you keep your resolves high, and shun all laziness and lethargy then in a short period of time many youths would come forward to replace those before you. I appointed some youths to work in Tehrik-e-Jadid and found them performing their jobs very well. In the beginning I thought about a few of them that they might not prove to be competent for their tasks. But they worked very hard and successfully performed their duties. They are now carrying on their work satisfactorily. They were successful because they had full resolve and decided to try their utmost to serve Jama'at.

Going forward, the youths of our Jama'at should pay special attention towards dedicating their lives for this purpose, since we are in constant need of many more persons to meet the requirements of the Jama'at. This is an ever increasing need.

At present we need youths to work in England, America and other European countries. Likewise, we are in need of hundreds

of men to work in Africa. Similarly in future we would need youths to replace these youths. This way the Jama'at will keep on progressing. Therefore the youths should come forward to serve Islam, at the same time, they should persuade their friends and companions to come forward to strengthen this scheme.

Our tasks are bound to increase, and to cope with these demands, more and more of our youths should offer themselves to serve.

I now conclude my speech with this advice, and pray to Allah Almighty that He may bless our efforts through his Bounty. And may He Himself carry the heavy load which our frail shoulders cannot carry. May He enable us to serve Islam and Ahmadiyyat till the day of our death. We are weak and helpless, but our Lord is Almighty. Changes start to take place in the Heaven and the Earth at His utterance of the word '*KUN*', i.e be it so. So let us pray only to Allah that He May bless us. May He enable us to tread the paths of His pleasure and love. May He enable our men, women and children to offer utmost sacrifices in the service of Islam and may

He enable them to appraise their own actions.

May Allah save them from hypocrisy, strengthen their faith, and enhance His true love in their hearts. May He enable them to serve Islam selflessly like the companions of the Holy Prophet^{saw}.

May Allah create among their offspring such people who become true servants and brave soldiers of Islam and enable them to always give precedence to their faith over all worldly affairs, Ameen.

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ANNUAL CONVENTION, USA

(JALSA SALANA)

**Will be held
at
Baitur Rehman
Mosque**

from

September 3-5, 2004

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An Insightful Conversation With the Lajna Imaillah By

Respected Aapa Jaan, Syeda Amatul Subooh,

**Begum Sahiba of Hadhrat Khalifatul Masih V^{aba}
at Baitul Islam Mosque, Toronto, Canada**

Husna Maqbool Ahmad Austin, TX

Alhamdulillah, I was fortunate to attend a meeting of respected Begum Sahiba Hadhrat Khalifatul Masih V^{aba}, Syeda Amatul Subooh (Aapa Jaan) with Lajna Imaillah Canada which was held about one week before the Jalsa Salana Canada, on Sunday June 27th, 2004 at Baitul Islam Mosque, Toronto, Canada. In the beginning, Aapa Jaan mentioned that she did not want to make a formal speech but she intended to address some moral training issues. During this session she posed many questions to Lajna while offering them a chance to ask questions. That useful discussion continued in a very productive and friendly surroundings.

Respected Aapa Jaan started this discussion by briefly referring to the conditions prevailing in Arabia before the advent of Islam. She highlighted that our Holy Prophet^{saw} besides instilling other noble qualities in Arabs, raised the status of woman in

the society. They became godly under the shadow of the Holy Prophet^{saw}. They started recognizing the rights and dignity of womanhood as a mother, sister, daughter and wife etc. But with the passage of time, people started to drift away from these teachings and moral decay ensued. As we think of today, haven't all those vices crept back into our lives and are attacking us in the disguise of new trends of the so-called developed culture? She asked if anyone has tried to figure out the reasons of that erosion? Aapa Jaan later explained those reasons with simple examples from our daily life. The summary of that discussion with the permission of Aapa Jaan is presented below:

The first point she discussed was about *purdah* in our young generation. She said that our new generation thinks that *purdah* is like a prison. But we should understand that in *hijab* we have our

freedom. We can do whatever we want. The woman was almost exposed and was unguarded from the elements of a bad society in the time of ignorance. The institution of *purdah* has encased her like an oyster shell guards the pearl inside it.

Aapa Jaan emphasized that the marriages among cousins are not only lawful but are very much appreciated. It is not right to assume that male cousins are just like brothers. Parents are partly to be blamed here. They should give their children the clear message about how to treat cousins. Aapa Jaan said that in the household of the Promised Messiah^{as} girls used to observe *purdah* in the presence of their cousins. A form of *purdah* and all etiquettes of *hijab* are still being observed in this family. Cousins are "*namahram*" that is to whom one can marry. Therefore, girls are not allowed to shake hands with them or hug them.

But some Ahmadi families are not cautious about that. The cousins are being treated like real brothers.

Later she talked about the concept of "*Qawwam*" (men are guardians over women). Many daily life problems arise when a man does not fulfill his responsibilities of a *Qawwam* towards his family. Boys should be taught about the real meanings of "*Qawwam*" by their mothers. They should have a clear understanding of how to respect the rights of their mothers, sisters, wives, daughters, and other relationships as prescribed by the teachings of Islam. She light heartedly explained the indications of a man who is not *Qawwam* in his dealings, like, if a husband says to his wife that why can't she cook like his mother does or why can't she dress-up or look as pretty as his sister does, this means he is a spoiled son and a spoiled brother but definitely not a *Qawwam*.

She also advised us to ignore the mistakes of our daughter-in-laws as we ignore the mistakes of our own daughters and sisters. In this regard, she gave a few examples that are very close to our daily life. For example, if a daughter-in-law sleeps late, she is considered lazy. And if a daughter is doing the same, her mother thinks that she deserves it for being too tired.

Another wise suggestion that Aapa Jaan gave to in-

laws was that depending upon their health and financial conditions, they should provide their sons and daughter-in-laws separate homes and let them enjoy life.

A Lajna member asked a question on behalf of one of her friends who wanted to know whether she was bound by Islam to serve her husband's parents or was the son solely responsible to serve them? What does Islam say in that respect?

She answered in a very convincing way that there are many ahadith which teach us about the responsibilities of a good wife. A good wife is the caretaker of her husband's house especially when her husband is not home. And a husband's house includes all the goods and everyone who is living in it. So, we are supposed to respect all kinds of relationships from the husband's side too. In his writings, the Promised Messiah^{as} has strongly advised us to treat in-laws with special care.

She seemed very sad while explaining that we have forgotten to behave in a modest way. She said that some of our Ahmadi girls do not feel comfortable to dress up in an Islamic way. They have adopted the ways and styles of the Western culture. Islam is capable of producing reformative changes. Up to recent past, many women in rural parts of Africa, were not mindful of covering their up-

per body; but as a result of Islamic teachings, they too, appreciate the essence of Islamic modesty. Ironically, some of our own Ahmadi girls have forgotten it. In a blind race to look like their counterparts in the Western culture, they like to be in tight pairs of jeans and short blouses and unfortunately expose what Islam demands to be properly covered. It practically negates our lofty claim that we love Allah and the Holy Prophet^{saw}. Not only is dressing up in a decent way while going out important but it should also be known by an Armada Muslim woman that the face is included in *pariah*. If you are wearing makeup, you should not go to a public place with an uncovered face. Hair and lips should also be covered as they add to the beauty of a woman and this kind of beauty should not be exposed to the people belonging to the category of *namah-ram*.

Why do some girls have to spend most of their time out of their homes? While answering this question she stated that parents should not allow daughters to go out to do some job, at a very early age of maturity unless it is absolutely necessary. In many cases Hazoor^{aba} has disapproved of girls working at places that do not allow them to cover their heads and body properly. She added, that parents should, if possible, give them a reasonable amount of pocket money to meet their needs. After completing their

education and reaching a certain level of maturity, they should be permitted to go out and work in safe places. As far as boys of this age are concerned, they should work and keep themselves busy in something productive. In both cases it is parents' duty to choose carefully the atmosphere of their children's work place.

With reference to the issue of *Halal* and *Haram* food, she advised us to choose a *halal* restaurant in the first place. If no other option is available, one should confirm that animals are properly slaughtered and all the blood is completely drained before meat is cooked. In such cases it is alright to eat such food after reciting the name of Allah.

A member asked a question related to covering ourselves during prayer. Aapa Jaan clarified that some women cover only half of the head; that is not right. We should try to cover our heads completely, with the feeling of deep respect for Allah Ta'alah. But on the other hand, we should not be very obsessive about covering our hair. If some of our hair is not covered or the hair is too long to be covered easily, we can't assume that saying *namaz* in that state will not be accepted. She also said that we should obey all the directives given by the *Imam-i-Waqt*. We should not argue about or criticize any directives given

by the *Khalifa-i-Waqt*.

This delightful and a very informative sitting with Aapa Jan was ended by the Adhan of *Zuhr namaz*. Through the graceful opportunity of question-answer session with Lajna I think, she has opened an avenue for all of us to receive guidance in women's related matters and other daily life issues.

Sujudus-Sahv

(Prostrations of Condonement)

If a person commits a mistake during Prayer, which affects the validity of the Prayer, e.g., if he is in doubt whether he has offered the prescribed number of *Rak'at*, the Prostrations of condonement are necessary.

The Prostrations are offered after the recitation of *Attashshahud*, and *Durud*, and other prescribed prayers in the final *Qa'dah* of the Prayer. Thus after saying *Allahu akbar*, two prostrations are performed, in which *subhana rabbi yal a'la* is recited, then the *Imam* reverts back to *Qa'dah* position and says *Assalamu 'alaikum wa rahmatullah* turning his face towards the right and then towards the left, to mark end of the Prayer.

May Allah enable us to benefit us from her noble ideas of peace, happiness and obedience, and by becoming better member of Jama'at-i-Ahmadiyya and to prove ourselves the "*Qurrata A'ayonin*" for our beloved Hazoor^{aba}.

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If the *Imam* commits such a mistake which can be condoned by the Prostrations, then the whole congregation have to perform those Prostrations of condonement. However, if one of the followers commits a mistake while following the *Imam*, he is not required to perform the Prostrations of condonement.

If there is a doubt as to how many *Rak'at* have been performed, then one should observe the rule of certainty, i.e., if the doubt is whether one has offered three or four *Rak'at*, for instance, one should offer the fourth *Rak'at* to be on the safe side though one might have offered it before.

(*Salat: The Muslim Prayer Book*, Islam International Publications, London, UK, pp 62-63)

SOME DIRECTIVES FOR GUESTS AND WORKERS OF JALSA SALANA

In the Words of Hadhrat Khalifatul Masih V^{aba}

Some of the directives given by Hadhrat Khalifatul Masih V^{aba} to the participants of Jalsa Salana, UK, which are applicable to Jalsa Salana, USA, are briefly given here:

PURPOSE OF JALSA SALANA

- This is not a festival but a Jama'at convention. Do not think that you are participating in a festival and do not waste your time in personal meetings or in buying or selling or showing off the latest designs.
- Greet each other with smiles. If you have any bad feelings end them with smiles in these three days. Secondly, spread the good deeds and urge others to perform good deeds and tell them to desist from bad practices. After all, that is the prime purpose of Jalsa Salana. Those who come to at-

tend Jalsa, must participate in it fully. Instead of roaming about aimlessly, they should derive the maximum benefit from it.

- Care should be taken that the ladies and the children sit and listen to the Jalsa proceedings quietly and try to derive the maximum benefit from it.

BLESSINGS OF JALSA

- This is your Jalsa Salana. Do not be absent without any valid objection. Some people only come for one day, instead of all three days and then their objective is to meet friends rather than gain the blessings of the occasion. If the blessings of Jalsa are kept in mind, then attendance on all three days is essential. Listen to the speeches and other programs in silence, paying full attention. Do not waste this precious time.

ADVICE FOR HOSTS

- To honor and serve our guests should be our aim, and we should serve them with love and sincerity and in a spirit of sacrifice.

ADVICE FOR GUESTS

- Guests should remember that all these arrangements are temporary. The volunteers work very hard to serve the guests, but occasionally if there is any shortfall, it should be overlooked.
- If any guest finds a shortfall, they should gently draw attention to it to the workers. There is no need to get angry. The arrangements are large scale and there are bound to be some deficiencies. They should be tolerated and ignored.

ADVICE FOR WORKERS

- Treat your fellow workers with respect and honor; and perform all your duties together in an atmosphere of love and friendship.
- The hosts must perform their duties of hospitality with pleasant manners and continue to do so as long as the hospitality period continues... Perform your duties diligently and honestly.
- Similarly, if the workers find a guest angry, they should apologize politely and try to remove and solve his difficulty. Remember, you should never speak to your guests harshly or discourteously.

ETIQUETTES OF THE MOSQUE

- Remember the etiquette and sanctity of the place in and around the mosque.

ETIQUETTES OF THE PRAYER

- Jalsa days should be spent in the remem-

brance of Allah, reciting 'Durood' (invoking the blessings of Allah upon His Holy Prophet) and regular performance of Salat (Prayer). The guests have come from far and wide. If they do not perform Salat regularly and at their appointed times, they will lose the real purpose of their coming to Jalsa. Similarly, in such places as the kitchen area, where it is difficult for the workers to leave, arrangements should be made so that they can perform their Salat in their place of duty. This is the responsibility of those who are in-charge of those areas.

- Sometimes, children start crying during the Salat, this naturally diverts the attention of others and spoils their Prayers. The parents, whether father or mother, should take the child away for the sake of others.
- Fathers and mothers with very young children should not try to occupy the front rows during Salat. They should sit in the back row so that if need be, they can leave.

CELL PHONES

- Please switch off your cell phones during the Prayer. Some people have the habit of bringing in their phones and leaving them switched on. When the phones begin ringing, it causes a great deal of disturbance to the worshippers.

ETIQUETTES OF CONVERSATION

- Refrain from meaningless talk. Conversation should be carried out in a low voice and with due respect. Acrimonious talk should be avoided.
- Some people talk loudly and in querulous tones as a matter of habit, or sit in groups and indulge in loud laughter. Try to avoid these practices as much as you can during these three days. In fact avoid these altogether. This is not considered a good habit anyway.

DISCIPLINE

- Be mindful of all the discipline and arrangements and cooperate and abide fully with the instructions given by

workers on duty.

CLEANLINESS

- During Jalsa, some children and adults throw litter on the grounds and pathways. Irrespective of whose duty it is, whosoever notices any litter should pick it up and deposit it in the litterbin or boxes provided for this purpose. Both guests and hosts should keep the site free of litter.
- These are simple etiquettes of cleanliness. Remember to keep the toilets clean, after all cleanliness is part of our faith.
- We must always keep in mind the cleanliness of the premises. Do not provide any opportunity of complaint to those on duty. Put it in the forefront of your mind that come what may we have to maintain cleanliness.

ADVICE FOR WOMEN

- Ladies are advised that they should take care not to roam around aimlessly. However, those ladies who are not Ahmadies and do not

observe *Purdah*, they should only be requested to do so. There is no need to force or coerce. If there is some Ahmadi woman who has a difficulty to cover her face, she should wear minimum and simple make-up. Spread the habit of keeping your head covered. It should be remembered that we are spending our time in a spiritual environment during these days. We should not try to find excuses not to observe *Purdah*. It is a different matter if there is a genuine reason. Even then the minimum norms of *Purdah* should be observed.

- Do not be oblivious to what was said in the speeches and what Tarbiyyat programs were discussed.

ETIQUETTES OF FOOD

- It has been that a lot of food is wasted during these days. It is generally a good practice to take only so much in the plate as you can finish and thus waste nothing. Teach the same to your children. We should not be guilty of bad manners that may affect oth-

ers. It is also observed that food is wasted by the consumers and not by those serving. Please avoid this practice.

- Demand only as much as you can consume. However, those on duty are instructed that they should never refuse anyone who wants food. If they see someone wasting food he should be gently reminded about this fact, but no worker is expected to use hard words or rude language with guests. Explain gently that once you finish, you can have a second helping.
- Some guests leave their dirty plates on the table and do not deposit them in the waste-bins that are provided.. It requires only a small effort on the part of each guest. Dirty plates lying around look untidy, are unhygienic and add to unnecessary work for volunteers already under pressure when they can gainfully be employed elsewhere.

ADVICE REGARDING BAZAAR

- Another important mat-

ter to note is that the Bazaar remains closed during the Jalsa proceedings. The guests should be aware of this and should not force the shop owners to open their shops for them or sit there.

TRAFFIC

- When parking your cars, make sure you do not park in front of entrances to other people's houses and do not park in places where parking is forbidden.
- Observe the traffic rules and cooperate fully with the parking teams.
- Never commence your journey if you are tired or if you are not feeling well. Always have rest and start your journey relaxed and refreshed.

SECURITY

- It is important that for the sake of security, you remain watchful all the time. Be vigilant and if you notice a stranger, inform the relevant department immediately. It is not advisable to interfere yourself personally.
- The best way to be

watchful is to keep a sharp look out around yourselves on those who are not familiar to you. This is the best security for Jama'at Ahmadiyya.

- When entering (Jalsa Gah), present yourselves voluntarily to the relevant staff for checking.
- Always keep your identity card prominently visible. If you notice someone without the card, remind him politely to display his card.
- Take special care of your valuables and cash. This is your own responsibility. The organizers cannot be held responsible for any loss.

PRAYER

- Most important are supplications and prayers to Allah. Remember to put great emphasis on your prayers, when starting your journey, coming to Jalsa and during travels.

*(Friday Sermon: 18th July, 2003.
Published in Al-Fazl International 12th September, 2003)*

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Du'a (prayer)

Regarding acceptance of *Du'a* (prayer) the Promised Messiah and Mahdi^{as} writes:

"When the blessings of Allah are near at hand, He provides the prerequisites for the acceptance of prayer. The heart is stirred, warms up and begins to glow. When, however, the moment is not opportune for the acceptance of prayer, the heart lacks that tranquillity which results in turning towards God. However much one exerts one's self, the heart does not respond by exhibiting willingness. It is so because at times God exerts His decree so that His Will be done, and at other times He concedes to the prayer of His servant.

That is why as long as I do not perceive the signs of God's willingness, I do not entertain much hope for the acceptance of prayer. At such times, I submit to the Will of my Lord with greater pleasure than that which I derive from the acceptance of prayer. Indeed, I know that the blessings and fruits of his submission to the Will of God are greater by far."

(Malfuzat Vol. 1: p 460)

Nizam-i-Wasiyyat (The Will System) and Chanda Wasiyyat

Nizam-i-Wasiyyat

The Promised Messiah and Mahdi^{as} wrote on December 20, 1905 about the *Nizam-i-Wasiyyat*:

"God has told me about the time of my demise. Speaking to me in regard to my life span, He said that very few days were left. Also, He said that after all occurrences and wonders had been shown, shall come the time of my death. The implication is that the coming of certain tribulations for this world had to be before the time of my death, and some wonderful things should come to pass, so that the world should grow into a frame of mind fit for accepting a revolution, and that my death should follow these things. And a place has been shown to me that this would be my grave. I saw an angel measuring a plot of land, and reaching a point he said to me that was the spot for my grave. Then at one place, I was shown a grave more shining than silver, and all its earth was

of silver. Then it was said to me that this was my grave. And I was shown a spot which was named, *Bahishti Maqbara* (Heavenly Graveyard). ...

.... In regard to this graveyard, glad tidings of great immensity have been conveyed to me; not only has He said that this indeed shall be a graveyard in Heaven itself, but He also said:

unzila feeha kullu rahmatin

That is, blessings of all kinds have been sent down on it, and there is no blessing of which those buried therein will not partake. Therefore, with a subtle and delicate revelation, God has turned my mind in the direction that conditions should be imposed on burial here as would ensure that only those shall gain admission, who from the sincerity and truthful purity of their hearts really fulfill all the conditions requisite for the purpose. These conditions are three, all equally

binding:

1. The present plot of land for this Cemetery, I have donated as a contribution from myself; but to complete the plan in this behalf some more land shall be purchased of which the price shall be about 1,000 Rupees; and trees and shrubs shall be planted to beautify it, and there shall be a well for irrigation.

.... So the first condition is that whosoever desires to find burial in it, according to his means he shall contribute towards the fund for meeting these expenses. And contributions for this purpose is being invited from them alone who desire to be buried in this Cemetery, not from others. For the present, these contributions should come to our respected brother, Hakim Maulvi Nuruddin. But, God Willing, this Cemetery and its affairs shall last after we have all passed

away. In that case there should be an *Anjuman* (Association) to administer the funds received in this behalf and to expend them properly on proclaiming to the world the message of Islam, and in propagating belief in the Unity of God.

2. The second condition is that, out of all the Ahmadiyya Community, only he shall be eligible for burial in it who leaves a 'Will' and testament in his life that following his death one tenth of all property left by him shall go into this fund, to be spent for the two purposes mentioned above. And everyone endowed with strength and fullness of faith shall be free to donate more should he desire to do so. But, the willed portion shall in no case be less than one tenth. Funds so collected shall be entrusted to an *Anjuman* consisting of honest people of learning, who by mutual consultation will spend these funds on the propagation of Islam, on spreading knowledge of the Holy Qur'an and other religious scriptures, and on preachers appointed

to administer to the spiritual needs of the Movement and Mankind in general. And Allah has promised that He shall make this movement thrive fully. There is therefore confident hope that the requisite funds shall be forthcoming in any case. In addition, everything necessary in the interests of the propagation of Islam, of which a detailed account at this stage would be premature, all those affairs shall be conducted with these funds. And when one party that shouldered this responsibility shall have passed away, the same shall be the duty of those who would succeed them, namely, that they transact all this business in accordance with the instructions of the *Ahmadiyya Jama'at*.

In these funds there shall also be a share for the orphans, the needy, and the new converts who may not have adequate means of livelihood while they are members of the Movement. And it shall be permissible that the funds should be strengthened by investing them in some

profitable enterprise.

Do not think that this is only an idle talk about things still in the remote future. This is the resolute purpose and Will of the All-Powerful Allah Who is Master of the earth and the Heavens. I have no idea how and where from these funds shall come and how a community of people shall come, who in their zeal for their Faith shall accomplish all these heroic things. To speak the truth, my anxiety rather lies on the score that after us the people may not stumble who shall come to be entrusted with the care of this wealth, and lest they should take to the love of this world. So I offer a prayer that the Movement may remain always blessed with honest people who shall labor only for the sake of their love of God. Of course such of them as might happen not to have means of sustenance of their own, it would be lawful for them to receive something by way of aid in expenses.

3. The third condition is that he who aspires

burial in this Cemetery shall be one who went through life with care, who kept away from what is forbidden, did not commit *Shirk* (Setting up of equals with Allah), nor any harmful innovation, and he shall be a simple and straightforward Muslim.

A righteous person who possesses no property, so that he cannot render any financial help to the Movement, if it can be shown that he lived a life devoted to the cause of Islam, and was a good man, he shall be eligible for burial in this Cemetery."

(*The Will* pp 34-44)

Chanda Wasiyyat

Chanda Wasiyyat is the contribution made by the one who makes a 'Will' (*Wasiyyat*) and becomes a *Moosi* (Testator), in the terms of the Promised Messiah and Mahdi's^{as} book *Al-Wasiyyat*, at the rate ranging between 1/10th to 1/3rd of the total income from salary/remuneration/business, etc. However, only *Chanda 'Aam* will be payable by a *Musi* on his income from bequeathed immovable property. The

rate of *Chanda Wasiyyat* can in no case be reduced to less than 1/10th of the *Musi's* total income. *Wasiyyat* is the making of a Will, in the favor of the Community, pledging 1/10th to 1/3rd of one's total assets (movable or immovable) to the *Jama'at* at the time of one's death. A person who has pledged *Wasiyyat* is known as *Moosi*. He or she must donate 1/10th to 1/3rd of his earnings yearly instead of *Chanda 'Aam*. This scheme was set up by the Promised Messiah and Mahdi^{as} under Divine revelation. This is a voluntary pledge and carries other conditions with it. Legacies of the deceased *Moosi* according to his or her *Wasiyyat* (Will) will go to the *Wasiyyat* Fund. Like *Chanda 'Aam*, the *Chanda Wasiyyat* year also starts on July 1st and ends on June 30th of the next year.

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PROHIBITION OF EATING PORK

The Promised Messiah and Mahdi^{as} writes:

"One matter to be kept in mind in this context is that in the very name of the animal, God has indicated the reason for the prohibition of its flesh. The Arabic word for swine is *Khinzir* which is compound of *Khanz* and *Ara*, which means: I see it very foul. Thus the very name that God Almighty gave to this animal at the beginning points to its uncleanness. It is a curious coincidence that in Hindi this animal is called *Su-ar*, which is a compound of *Su* and *Ara*. This also means: I see it very foul. ... Everyone knows that it eats filth and is utterly shameless. Thus, the reason for the prohibition of its flesh is obvious, as by the law of nature its flesh would have a foul effect on the body, and the soul of one who eats it. Even in pre-Islamic times, Greek physicians had opined that the flesh of this animal particularly damages the faculty of modesty and fosters shamelessness."

(Philosophy of Teachings of Islam)

tahirfoundation.org

Send your suggestions to further improve
the site to:

karimzirvi@yahoo.com

WAQFE ARZI SCHEME

Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hazrat Khalifatul Masih IIIrd States:

“There is a great need for a Waqfe Arzi (*Short term or temporary devotion*). The fact is that a section of the Jama’at has forgotten that the members of the Jama’at are also the Murabbis or Missionaries, themselves, and the little increase in the number of Missionaries is not sufficient. The Jama’at conceives that the responsibility for guidance and advice rests with the missionaries. In fact, every Ahmadi must discharge the duty of guidance and correction diligently. I have introduced the scheme of Waqfe Arzi for the purpose of drawing the attention of the Jama’at towards this duty, and to develop a desire for Islah-o-Irshad. In this are both spiritual as well as physical benefits.”

(Report of Majlise Mushawarat, Al-Fazl: November 3, 1966)

Every Ahmadi Should Join the Waqfe Arzi Scheme

“The Missionaries, the office-bearers, in fact every Ahmadi should join the Waqfe Arzi Scheme and should encourage his brother to do so, as well. Undoubtedly, this is a path of sacrifice. In fact it is a very narrow path. Also, it is also a fact that we cannot seek the pleasure of Allah without walking on the path of sacrifice.”

(Al-Fazl: August 27, 1969)

A Source of Self-Correction

“The second major benefit of the Waqfe Arzi Scheme is that those who wish to join this scheme will have to examine their own souls in certain aspects. Before they embark on this scheme, their attention is directed towards their own weaknesses. Thus, they are immediately inclined towards prayers. This implies that one of the important preparations for those joining this scheme is their devotion for prayers. They should start increasing their religious knowledge. And they should take some books along when they start off for the scheme. They should think and ponder over their weaknesses. They should have a desire that when they go to a new place they should set a good example and should not be source of defect. That is why the Waqfe Arzi groups have benefited from the blessings of prayers.

(Al-Fazl: February 12, 1977)

All those, who are interested in serving the cause of Islam and Ahmadiyyat under the banner of the blessed scheme of Waqfe Arzi, should contact **Dr. Zaheer Ahmad Bajwa**:

**2141 Leroy Place, N.W.
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Pulmonary Embolism: The third most common cause of death in the USA

Kaukab Zirvi, MD

After a long car trip, 22-year-old Miranda Fowler – a competitor in the Miss North Carolina pageant - could not stand due to an excruciating leg cramp. She had a deep vein thrombosis (DVT) – the third most common cause of death in the U.S. after heart disease and cancer. She was lucky. Timely diagnosis and treatment saved her life. David Bloom, a 39-year-old NBC News reporter, was not so lucky. He had complained of cramps behind his knee three days before he died. He consulted military doctors and described his symptoms over the phone to overseas physicians. They suspected DVT and told him to seek proper medical attention. He ignored their advice and kept on working. Probably the long hours sitting in cramped conditions while he was reporting from Iraq led to the formation of a blood clot in the leg which then traveled to his lung causing a pulmonary embolus (PE).

This condition hit closer to home because of a beloved Ahmadi sister, Naila Malik, of Yorktown, Virginia. For about two weeks, she had been suffering from a cough, fever, and shortness of breath when she visited an urgent care center. She was initially diagnosed with pneumonia but even after taking two courses of antibiotics, her symptoms improved only mildly. Less than one month after the onset of her illness, she passed away unexpectedly in the fall of 2002. She died of a pulmonary embolus, which began from a clot in her leg. She was 41. She did not complain of leg cramps, perhaps, because of the pain-killers doctors had prescribed for her chest pain.

While most people know the warning signs of a heart attack or a stroke, there is much less public awareness about pulmonary embolism. The purpose of this article is two-fold: to educate about the prevention of clots and to provide information about the warning signs and risk factors so that a clot is identified and treated before it becomes life-threatening.

Deep vein thrombosis (DVT) is a clot that forms deep in the veins of the leg muscles (though it can occur anywhere). Illness, injury or prolonged inactivity can cause the blood to temporarily pool where clots can then form. About 2 million Americans suffer from DVT each year. In as many as 600,000, the clot travels to the lungs—this is called a pulmonary embolism (PE).

PE is a potentially lethal condition that is the third most common cause of death in the U.S. It is a diagnosis that is often unsuspected or missed until after the person's death in about 80% of cases. While PE is often fatal, prompt diagnosis and treatment can reduce the mortality rate dramatically. Of those patients who are correctly diagnosed and treated, less than 10 percent die from PE or its complications. Most clots occur in patients hospitalized

for surgery, trauma, or some other reason.

Risk Factors for blood clots (Risk increases with multiple risk factors)

- **Hospitalization for a serious illness or surgery**
- **Prolonged period of immobility or long-distance travel by plane, train, or car**
- **Obesity**
- **Excess estrogen during pregnancy or from birth control pills or hormone therapy**
- **Smoking**
- **An inherited tendency for the blood to develop clots**
- **Being over the age of 40**
- **Chronic disease such as high blood pressure, heart disease, cancer**

The symptoms of DVT are most commonly leg pain or leg swelling, especially after an injury to the veins or a long period of immobility. However, many people have no symptoms at all. The symptoms of PE may include sudden difficulty in breathing, chest pain, painful respirations, coughing, passing out, and fever. However, symptoms are not limited to those mentioned and some people may have complaints that are very vague and nonspecific.

What to do

- **Know your risk factors and find out if you have a family history of blood clots**
- **Ask a doctor about preventive care before any surgery or during a hospitalization, or during pregnancy**
- **Move around when traveling. If you are at high risk, ask a doctor about wearing compression stockings or possibly getting an injection of blood-thinner to prevent clots before travel**
- **Seek immediate medical care if you have any symptoms that may be due to a clot as described above.**

If you have symptoms that may be due to a clot, do not hesitate to seek medical care. There are several imaging tests that can reliably diagnose DVT and PE: ultrasound of leg veins, lung ventilation/perfusion scan, special CAT scan, and lung angiography (contrast dye is used to show the blood vessels in the lung). Treatment is usually blood thinners that are given intravenously, through injections followed by oral blood thinner. Our increased awareness will *Insha Allah* help protect us from this serious condition.

References: 3/6/03 Associated press, 12/13/02 eMedicine

Interfaith Prayer Services

At Baitur Rahman Mosque, Silver Spring, Maryland

Hon. Lt. Governor of Maryland in Attendance

March 12, 2004

Report by
Kalim bin Habib

An Interfaith Prayer meeting was held on Friday, March 12, 2004 at the Baitur Rahman Mosque, Maryland. Various local churches and Montgomery County executives coordinated the occasion. Maulana Shamshad Ahmad Nasir Sahib and Pastor Guy C. Carey served as Co-Chairs of the Organizing Committee. As hosts, Khuddam and Ansar of the Maryland Jamaat helped facilitate the seating and breakfast arrangements. A Guest Registration desk and a desk for free literature on Islam were tended by Church volunteers and Khuddams respectively.

The Program Committee consisted of representatives from seven churches, with Chaplain John Waidande as a Program Chair. Its purpose was to express respect for each other's faith, pray together, support the role of faith in the community, and encourage mutual commitment to peace and a moral government.

Despite a working day and chilly weather, guests

started pouring in at the appointed time. Imam Shamshad Sahib, Dr. Laeeq Ahmad Sahib, Dr. Khaled Ata Sahib, Pervez Aslam Sahib, Dr. Amjad Chaudhry Sahib, Syed Aftab Ali Sahib, and Mushtaq Chaudhry Sahib received them with open arms. Breakfast was served in the basement at 8:00 a.m. By 9:00 a.m. some 150 guests were seated in the Mosque.

The session commenced after the chief guest, Hon. Michael Steele; Lt. Governor of Maryland arrived on stage. Dr. Ahsanullah Zafar Sahib, Ameer Jama'at Ahmadiyya, USA welcomed the guests and remarked that, "the Ahmadiyya Community was pleased to host this event. In keeping with the teachings of the Holy Quran, which emphasizes that all faiths should come together and worship One God. The founder of the Ahmadiyya Movement, Hadhrat Mirza Ghulam Ahmad^{as}, had greatly stressed the need for holding such meetings. We do hold such meetings periodically. We welcome and invite groups of other faiths to share their

views. So, rest assured that this is not a superficial welcome but we are really happy to see you all here today."

The program chair and moderator, Chaplain John Waidande, also welcomed the guests and said that, "he could see the love and affection, joy and happiness in the air on entering the Mosque, for this is an occasion where people from different faiths, origin, color and backgrounds are here to join hands. We have to communicate with each other; after all we all belong to one human race. God does not live in Temples, Mosques and Synagogues, but in our hearts. So, we must strengthen our love for each other. He mentioned that some 35 years ago he had attended such a meeting in Mumbai (India) arranged by the Ahmadiyya Muslim Community."

The Rev. Mam Poong Kim (*Global Mission Korean Church*) then prayed:

"Lord! Give us strength and wisdom to love each other..."

Imam Shamshad Ahmad Nasir Sahib, Missionary, National Head Quarters, recited a few verses of the Holy Qur'an with translation:

"... In the name of God, the Gracious, the Merciful ... Our Lord grant us good in the world as well as in the hereafter and save us from the torment of fire... O Lord you are Peace and the Peace Giver, grant Peace to all of us."

Prayers from Dhamma Pada were recited by Bante K. Uparatana (*International Buddhist Center*)

"...Mind precedes all mental states. Mind is a chief. All things are mind wrought. If a man speaks or acts with an impure mind, suffering will follow like a wheel follows the foot of an ox.... If a man speaks or acts with a pure mind happiness will follow like a never departing shadow ..."

Pastor Priscilla Hsia (*Tree of Life Church*) read out prayers from the New Testament (John, 14:6-14):

"...I am the way, the truth, and the life ..."

Rabbi Susan Grossman (*Beth Shalom Congregation*) read prayers from Torah (Leviticus, Ch: 19):

"... You shall not render unfair decisions ... Judge your neighbors fairly ... you

shall not take avenges ... Love thy neighbor as thyself..."

Bakhshish Singh (*Guru Nanak Foundation of America*) read out from the Guru Granth Sahib:

"...The world is going up in flames, shower it with your Mercy and save it. Save it and deliver it by whatever method it takes. The true Guru has shown the way to peace... Nanak knows no other lord than the Lord of forgiving... May the name of God prevail for ever ..."

Pastor Guy C. Carey (*Immanuel's Church*) extended his thanks for organizing the occasion and recognized various County and State officials. "We are here to celebrate faith and community. This Muslim community seeks to bring peace, and desires to bring other religions together. There are other faith communities in our region. To know them and understand them is to be with them. Bless those who serve in our government. All authority comes from God, and government drives its authority from God who is the Sovereign. Good government comes from good people. Human dignity is not taught by State but by God. We have gathered here today to express love for our neighbors and our desire to seek the well-being of each other. The efforts of Imam Shamshad of the Ahmadiyya Muslim Community in this direction are encouraging.

Pastor Ebenezer Samuel (*Hyattsville SDA Church*) introduced the guest of honor Lt. Governor Michael Steel and spoke very highly of him and his achievements in academic and political areas as well as his involvement in Church activities.

The Hon. Lt Governor thanked Dr. Ahsanullah Zafar Sahib and all others for praying together and said that sometimes we overlook and under value the power of prayers.

He further said, "We cannot divorce religious belief from politics, as Jimmie Carter said. There is no conflict in religion and politics. God is always with us. Today people are in pain and crying out for peace and love. We need leaders to guide them, and people of faith can touch their hearts, minds and souls." He then read out verses from Psalm 27 for the congregation.

Respected Ameer Sahib presented a copy of the Holy Quran with short English commentary to the guest of honor, who accepted it with thanks and assurances that he would read it.

Pastor Marcelo Signe (*Philipino Capitol SDA Church*) led the Prayer of Dedication and said, "Today is the real image of unity that we are together. Religion and government are the two sides of a coin. We are all one in the presence of God. We all

pray together for the welfare of the society irrespective of our ethnic backgrounds.'

At the closing of the meeting, Dr. Laeeq Ahmad Sahib (President, of the Maryland Chapter) thanked every one for his presence in the prayer meeting.

He said, "It is pleasing to see people of different faiths and beliefs joining hands for worshipping One God and serving humanity. It is sincerely believed that if this becomes our way of life or way of thinking as a second nature and not just an event we will have world peace. Usually people follow the faith of their rulers. The word 'Deen' is very inclusive. It does not only relate to faith, it relates to style, mannerism, way of thinking and a way of life."

He thanked the Hon. Lt. Governor for presenting a thoughtful discourse and pointed out that if this type of leaders come to the forefront, with the help of God, the public will soon follow. We will then have unity as we have seen today, which would spread out all over the universe and we will have world peace."

The Interfaith Prayer meeting concluded with silent prayers led by Dr. Ahsanullah Zafar Sahib, Ameer Jama'at Ahmadiyya, USA.

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Farewell to Maulana Daud Hanif and Welcome to Maulana Inam ul Haq Kauser

Dr. Karim Sharif

A reception was held in honor of Maulana Daud Hanif as he was leaving to assume his responsibilities as Naib Amir and Missionary-in-Charge USA and to welcome the incoming Maulana Inaam ul Haq Kauser on Friday the 16th at 7:30 PM in Baitul Zafar. A dinner, prepared by the *Ziafat* team, was served to all present. Then Maulana Kauser Sahib led the *Maghrib* and *Isha* prayers. After that the program started with the recitation of the Holy Qur'an and its translation by Karim Sharif. A poem was then recited in a melodious voice by Br. Riaz Rehman and its translation was given in English.

Then the New York President Nazir Ayaz Sahib invited all the Presidents of various Jamaats to address the audience. Hafiz Dr. Samiullah, (President North Jersey) in his address said "We have mixed feelings. Maulana Hanif is not leaving us, but is moving on to be our higher Imam to lead us from the National Office... We pray for his success and hope that he will remember us in his prayers

too. We also hope that he will entrust us for any services in the cause of Islam. We will *Insha Allah* offer him our full cooperation... We also say to Maulana Kauser Sahib, "Welcome home". You will enjoy the same love and cooperation as you had enjoyed here before".

Mr. Saleem Nasir Malik represented the President of Central Jersey. He said "The transfer of Missionaries is routine in our Jamaat. But we have mixed feelings today. We have a factor of sadness that Maulana Daud Hanif is leaving us who had become a beloved of the whole region. He was the one whom all of us could approach to consult with, whether it was a matter in religion, our personal problem or a medical need... But we are happy about his promotion and will remain to be his beneficiaries. Maulana, we pray may Allah be with you and keep you happier than before... Kauser Sahib is from us, we have gained back the one who we had lost many years ago... He is loved by all. I have visited LA and

witnessed it myself how much he is loved there and he will miss his LA Jama'at. But Kauser Sahib we will make every effort to please you here".

Dr. Shahid Ahmed, (President Brooklyn) said "We always have mixed feelings when a Missionary is transferred as he moves to assume a higher responsibility. Maulana Hanif is a person of great capabilities. He conducted our National *Amila* elections at the *Shura* in a very eloquent and honorable manner. He was always punctual, he delivered excellent speeches, and his Sermons were a great source of guidance as he addressed matters that were of immediate concern to us... We are very grateful for his services to the Brooklyn Jamaat and pray for his health and success... To Kauser Sahib I say, as the President of Ghana said to our beloved Imam, "Welcome home". It is no strange place for him. He has seen many changes and now will see more changes to come in this region".

Then Ayaz Sahib recognized the presence of National Office holders, including Br. Ali Murtaza (Tabligh), Dr. Karimullah Zirvi (Talim), and Mr. Zinda Bajwah (Naib Amir). He then invited Naeem Ah-

med Sahib who represented the President of Long Island. In his address he said the Holy Prophet^{saw} said that his companions are like stars, whoever you follow you will get the guidance... I believe that our Murabbi's are also like stars. Maulana Hanif helped me in so many ways especially in correctly memorizing portions of the Holy Qur'an... He has a great sense of humor that I will always miss... I hope that Kauser Sahib will continue in the same manner in leading us to serve the cause of Islam".

In his address, Mr. Nazir Ayaz (President New York) said "Maulana Hanif's affection, love, appreciative nature and sincere efforts brought all of us together. Punctuality and adherence to the tradition of Islam were his great qualities". He reflected upon the days 40 years ago when our Missionary Khalil Nasir Sahib was burning coal to keep his daughter warm in winter in his small house in Chicago. He said "Our Missionaries are continuing with many sacrifices even today to discharge their duties". He mentioned other Missionaries who had the opportunity to serve as Missionary of New York in the past. He then said "Imam Sahib. We enjoyed every

moment you spent here and now we will miss your presence here". He then acknowledged the great services of Mrs. Hanif saying "She bears great qualities and we are very thankful for her hospitality. She had accompanied our young Lajna in various trips and participated with them in different activities... While we will miss them both, we are fortunate to have their daughter Faiza, who is doing a wonderful job in the distribution of the Review of Religion and their son, Muhammad Ahmad, who is well known for his services in Khudam and in Ziafat". He then said to Maulana Kauser "Now that you return to this Jamaat, you will find many changes but we hope that you will quickly take the charge with your energetic nature. We pray for both may Allah shower His blessings on them".

Then he called Br. Mohsin Mehmood (Naib Sadar New York) to address and present a gift to Maulana Hanif on behalf of New York Jamaat. Br. Mehmood said that he chooses to call him 'Brother Hanif'. He said "Today we had great food in his honor and we hope that we will have more food (spiritual) that will fill our hearts. Many of you know Kauser Sahib and those

who don't, they should come forward and get to know him". He said "I was very impressed by Maulana Hanif who always encouraged us to pray, pray and pray". Then he presented him the gift.

After that, Br. Fareed was called who presented a dress, common to the whole of West Africa, to Imam Hanif on behalf of the African community. He said "Imam Sahib was more than a Missionary to us. He was an adviser, a psychologist, and an elder. Despite the fact that he was very busy, he was never too busy to not come for help whenever we needed him... He possesses great knowledge and a dynamic personality but above all he is a great human". He then said to Kauser Sahib. "We will make you very comfortable here".

Then Maulana Daud Hanif Sahib addressed the audience. He said "I thank Allah Who enabled me to serve the cause of Islam, and the Holy Prophet^{saw} whose *uswah* (example) we follow, and Hadhrat Masih Mau'ood^{ra}, who gave us the teachings of Qur'an and Sunnah, and his Khulafa's who continue to guide us". He said "the nice remarks made about me today made me somewhat nervous and I

pray and request all of you to pray that Allah makes me worthy of those". He thanked all for the wonderful cooperation he received during his stay in this region and requested to continue in extending your cooperation. He said "We are all Ahmadi, regardless of any nationality or color; we are all one. I had always this aim in my mind to unite the community and for this I had prayed fervently to the Almighty Allah that He may unite us. No responsibility can be discharged without the help of Allah, so continue to pray". He said with tears in his eyes "I will be physically away from here, but this Jama'at will be in my heart and in my prayers as is the case with the Jama'at of Gambia". He said "Queens is a great Jama'at and members work hard to support their families. I would like to give one advice to you --- give time to your children. Attach them to the Mosque otherwise their future is at stake. I also urge you to devote your children to the cause of Islam and send them to Jami'a Ahmadiyya. I advise all to live together, forgive others, discard anger and love each other. May Allah be with you."

Then Maulana

Kauser Sahib addressed the audience. He said "Today I have mixed feelings". He paid great tribute to the services of Imam Daud Hanif. He said "when I was a student in Jami'a I heard a lot about Maulana, and I was always eager to meet him. Then he went to Gambia, and I always heard people talking great of him. He has a very humble nature. We pray that Allah enables him to do great services in the cause of Islam". He then said "New York is a great Jama'at, which shows great cooperation. This is an aspect that Hadhrat Khalifatul Masih IVth also mentioned right here during the Shura of 1986. I hope that I will receive the same cooperation and then as Hadhrat Khalifatul Masih IIIth said, "If you give them the cooperation then all Missionaries are the same". Maulana Kauser then said, "I am a *khadim* of every one. If you see a mistake in me, come to me and mention it to me in private, and if I see any thing in you I will tell it to you."

At the end Maulana Daud Hanif Sahib lead the silent prayer. Over 400 hundred people from various Jama'ats were present at this occasion. A tea was served at the conclusion of the program.



AHMADIYYA MUSLIM FOREIGN MISSIONS OFFICE

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Mr. Ahsanullah Zafar
Amir
Ahmadiyya Muslim Jama'at
USA

T-12161
14.06.04

Dear Amir Sahib,

Assalamo Alaikum wa rahmatullah wa barakatuh!

Hazrat Khalifatul Masih V has very kindly approved the elections of the following National Office bearers for 2004-2007.

	POSITION	NAME
1	Amir Jamaat	Ahsanullah Zafar
2	General Secretary	Masoud A. Malik
3	Secretary Mal	Mubarik A. Malik
4	Addnl Secretary Mal	Haji Dhul Waqar Yaqub
5	Secretary Tabligh	Ali Murtaza
6	Secretary Talim	Karimullah Zirvi
7	Secretary Tarbiyyat	Nasir M. Malik
8	Secretary Umoo e A'ama	Munawar Saeed
9	Secretary Ziafat	Amjad Chaudhry
10	Secretary Tahrik-e-Jadid	Anwer Mahmood Khan
11	Secretary Sami Basri	Nasim Rehmatullah
12	Secretary Isha'at	Hasan Hakeem
13	Secretary Jaidad	Sardar Hifazat Ahmad
14	Secretary Waqf-e-Nau	Haftz Samiullah Chaudhry
15	Secretary Wasaya	Mirza Kaleem Ahmad
16	Secretary Waqf-e-Jadid	Waseem Ahmad Syed
17	Addnl Secretary Waqf-e-Jadid (Nau-Mubaveen)	Billal Abdus Salam
18	Secretary Umur e Kharjiyya	Zinda Mahmud Bajwa
19	Auditor (Internal)	Falahuddin Shams
20	Secretary San'at-o-Tijarat	Khurram Fuaad Ahmad
21	Muhasib	Mirza Ahsan Naseer Ahmad
22	Amin	Shafaat Faisal Khan

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

Wassalam, Yours sincerely,

Amjad tahi

14.06.04 Masoud Sahib

Farewell & Welcome

A Farewell to Maulana Shamshad Ahmad Nasir & A Welcome to Maulana Daud Ahmad Hanif

By Kalim bin Habib

A special luncheon was arranged at Baitur Rahman Mosque on Sunday, July 18, 2004 under the instructions of Ameer Sahib to bid farewell to Maulana Shamshad Ahmad Nasir Sahib, who was transferred to Los Angeles, California after serving over 8 years as Missionary, National Head Quarters and to welcome the incoming Maulana Daud Ahmad Hanif Sahib from New York, who will be Na'ib-Ameer and Missionary In-Charge.

Members of all four Jamaats of this region were invited, and special invitations were extended to the neighboring Church leaders, their congregations and friends of Baitur Rahman. A large number of State and County Government officials who were very well acquainted with Shamshad Sahib attended to express their well wishes. It is estimated that more than 650 (men and women) were present.

After a delicious lunch, the program started with the recitation of the Holy

Quran by Ahmad Khan, and English translation by Pir Ahmad.

The President of Maryland Jamaat, Dr. Laeeq Ahmad welcomed the members and guests and then invited them in turns to express their feelings.

Dr. Theodore Durr (Ex. Rev. Presbyterian Church) spoke very highly about Shamshad Sahib and pointed out that he got in touch with him after 9/11. At their very first encounter in the Mosque he was so impressed that he wanted to visit time and again as he could relate Messianic qualities to him. "Though Imam Shamshad never met my ailing wife, yet he always inquired about her health by phone which impressed her very much. It is a great loss for us to see him go, but it would be a gain for LA", he said.

Rev. Richard Kulkowski, (the Rector of Colesville Presbyterian Church) mentioned that amongst the Muslims around the area

Imam Shamshad was the first one to contact all the Churches in the vicinity and invite them for a friendly dialogue. He will be missed a lot.

Mr. Guy C. Carey (Pastor Immanuel's Church) could not come in person but his representative spoke on his behalf saying that Imam Shamshad has left no stone unturned to cultivate love, affection and unity in the community. His efforts are commendable.

Rev. Steven Anderson (Pilgrim United Church) who is our neighbor and a good friend, who accommodated many of our Jalsa guests in his home, said frankly, that we will be deprived of a uniting force in his person. We wish him the best.

Then the newly appointed Pastor, Mr. Michael O'Brien (Colesville Presbyterian Church) mentioned that his predecessor has spoken very highly of Imam Shamshad and he wants to keep the same good relations as before, with the new Imam Hanif.

Ms. Rebecca Wagner (Executive Director Community Ministry of Montgomery County) stressed that the efforts Imam Shamshad has put in bringing the communities together cannot be forgotten easily.

The President of Buddhist Community, Dr. SoVan Tun extended his well wishes from his whole community.

Ms. Becky Smith (Community Resource Coordinator) could not resist expressing that the Ahmadiyya community is in the forefront of reaching out to the poor and helping out the needy. She thanked Imam Shamshad for always extending his unflinching help.

Mr. Sheku Mesali, first Secretary, Embassy of Sierra Leone conveyed Assalamo Alaikum and well wishes of the Ambassador to Imam Sahib.

Chief Thomas Manager (Chief of Police, Montgomery County) expressed his thanks to Imam Shamshad for his diligent, selfless and untiring efforts in bringing the Churches and communities together for the sake of peace in the area. Then an award and a certificate were presented to Imam Sahib.

The Hon. Governor of Maryland was represented by Mr. Elisha Pulivarti (Executive Director, Maryland Governors Office on Asian

Pacific American Affairs) who read out the services rendered by Shamshad Sahib and then honored him by awarding a citation.

Montgomery County Executive, Hon. Douglas Duncan was represented by Mr. Shu-Ping Chan (Executive Director, Montgomery County Asian Pacific American Affairs) also read out a Proclamation for the valuable services of Imam Shamshad whereby June 15 was announced as Imam Shamshad Nasir Day in Montgomery County.

Imam, Al-Haj B.A. Fofana represented the greater Sierra Leone Community of the area. He thanked Shamshad Sahib for caring, sharing and contacting his community members consistently. He presented a gift in token of appreciation and love.

The President of Montgomery County Council, Hon. Steve Silverman thanked Imam Shamshad for opening up the doors of Baitur Rahman for all faiths. His zeal to interact with others in a cordial and peaceful manner earned him respect and distinction in the area. He thanked and dedicated June 15, as Shamshad Nasir Day. This announcement was made in a County Council Member's meeting wherein many other community members were also present and was televised live on county TV.

Afterward, our Jamaat officials: Lajna Imaillah, Zaim Ansarullah, Qa'id Khuddamul Ahmadiyya (local and regional) thanked Shamshad Sahib and wished him success, and assured Imam Daud Hanif Sahib of their full support and cooperation. A poem was read by Kalimullah Khan written for this occasion, which expressed the qualities possessed by Shamshad Sahib and extended a warm welcome to Imam Daud Hanif Sahib. Dr. Laeeq Ahmad Sahib also extended his thanks and wished him success at L.A.

Then Maulana Shamshad Sahib first thanked Allah, the Almighty and then the Jama'at members for their cooperation. "The task we entertain is a joint effort and is blessed by Allah", he said. The strategy has not changed only the commander has been replaced. The battle against Satan will continue until a wholesome society is established. The incoming Missionary In-Charge, Maulana Daud Hanif Sahib thanked the members for receiving him with open arms and asked their full support.

Ameer Sahib pointed out that these types of transfers are not uncommon. Missionaries put forward their best efforts wherever they are posted. May Allah enable them to do their best. He concluded the function with silent prayers.

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ANNOUNCEMENT REGARDING AHMADIYYA GAZETTE, USA

It is desired by Respected Ameer Sahib and the Editors of the Ahmadiyya Gazette that the standard of the Gazette be raised to the extent that the readers anxiously wait for the arrival of each issue of the Gazette. To this end we need the cooperation of the readers of the Gazette in the following:

1. *Please send us your original articles both dealing with religious and other topics, which may be of interest to Ahmadies in general and to Ahmadies in the USA, in particular.*
2. *Send us announcements dealing with births in the family, marriages, and achievements in various areas, particularly achievements of your children in studies, etc.*

We will acknowledge receiving the articles for publication. Competent reviewers before publication will review the articles. The senders will be informed whether their article(s) is/are accepted for publication.

May God Almighty help us to raise the standard of the Ahmadiyya Gazette.

PURPOSE OF LIFE

The true purpose of a human being's life is the worship of God, the attainment of His understanding and complete devotion to Him. He should follow him perfectly as a slave follows his master. Allah has created human beings with the faculties that are appropriate for this aim, and revealed the Holy Qur'an so that he may seek Allah through it. Thus, a Muslim's first duty is to serve His Creator; to worship Him

and to follow His commands. This is known as "Haququllah". His second duty is to serve humanity, "Haququl 'Ibad", for this is a part of worship. A Muslim can show his love for His Creator by expressing love and compassion for all His creation.

(Pathways to Paradise, A Publication of the Lajna Ima'illah, USA, p. 2)

SIN-INFECTED CONDITIONS

Hadhrat Khalifatul Masih II^{ra} states:

To combat sin it is necessary to be able to identify sin-infected conditions. I would, therefore, give an account of such conditions so that their identification should become easy. Among them are the following:

1. A person looks upon sin with horror but now and then finds himself inclined towards it.
2. He still hates sin but is unable always to resist the temptation and falls for sin.
3. He does not hate sin but no more does he relish a life of sin. The result is that he commits a sinful action occasionally, without really liking or disliking sin.
4. He relishes sin but not without shame. If he sins, he sins in secret. If he refrains from sin, he does so because of past habit or because of social custom.
5. At this stage, he sinks much lower. Past habits and social customs cease to be adequate restraints.
6. At this stage, he is not only sinful and evil, but also encourages others to be evil and sinful like him.
7. At this last lowest stage, he becomes a profile of Satan. Propagation of evil becomes his daily concern.

(Way of the Seekers, pp 37-38)
