

Ahmadiyya

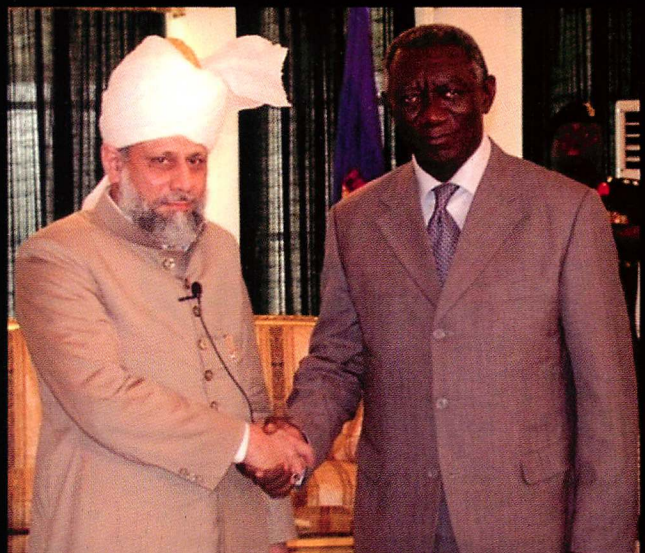
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"...and the third century from today will not have completed when all those who had been waiting for Jesus, both Muslims and Christians will despair of his coming and entertaining misgivings shall give up their belief and there will be only one Faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hands. It will now grow and blossom forth and none dare retard its growth.
(The Promised Messiah in Tazkira-tush-Shahadatain)



The Mahdi and
The Promised Messiah (as)
Hazrat Mirza Ghulam Ahmad of Qadian
(1835 - 1908)



**Hazrat Khalifatul Masih V (aba)
Visits Ghana**

Ahmadiyya Gazette USA

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Patron	Dr. Ahsanullah Zafar, Ameer Jamaat USA
Editor-in-Chief	Dr. Naseer Ahmad
Editors	Imran Hayee, Nasir A. Jamil
Editorial Advisor	Muhammad Zafrullah Hanjra
Associate Editors	Amjad M. Khan Mansurah Minhas
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From The Holy Quran

And He will raise him among others of them who have not yet joined them. He is the Mighty, the Wise. (62:4)

Commentary: The Message of the Holy Prophet was meant not only for the Arabs among whom he was raised but for all non-Arabs as well, and not only for his contemporaries but also for the generations to come till the end of time. Or, the verse may signify that the Holy Prophet will be raised among other people who have not yet joined his immediate followers. The reference in the verse and in a well-known saying of the Holy Prophet is to the Second Advent of the Holy Prophet himself in the person of the Promised Messiah in the Latter Days. Says Abu Hurairah: "One Day we were sitting with the Holy Prophet when Surah Jumu'ah was revealed. I enquired from the Holy Prophet, 'Who are the people to whom the words, 'And among others of them who have not yet joined them,' refer.' Salman, the Persian, was sitting among us. Upon my repeatedly asking him the same question, the Holy Prophet put his hand on Salman and said, 'If Faith were to go up to the Pleiades, a man from these would, surely, find it' (*Bukhari*). This saying of the Holy Prophet shows that the verse applies to a man of Persian decent. The Promised Messiah, the Founder of the Ahmadiyya Movement, was of Persian decent. Other sayings of the Holy Prophet speak of the appearance of the Messiah at a time when there would remain nothing of the Qur'an but its words and of Islam but its name, i.e., the true spirit of Islamic teaching will have been lost (*Baitaqui*). Thus the Qur'an and the Hadith both agree that the present verse refers to the Second Advent of the Holy Prophet in the person of the Promised Messiah. (*Short Commentary by Malik Ghulam Farid pages 1136-1137*)

So said the Holy Prophet ^{saw}

"Prophethood shall remain among you as long as Allah shall will. He will bring about its end and follow it with Khilafat on the precepts of prophethood for as long as He shall will and

then bring about its end. A tyrannical monarchy will then follow and will remain as long as Allah shall will and then come to an end. There will follow thereafter monarchical des-

potism to last as long as Allah shall will and come to an end upon His decree. There will then emerge Khilafat on precept of Prophethood." The Holy Prophet said no more (*Masnad Ahmad*) ❧

So said the Promised Messiah ^{as}

The Future of Ahmadiyyat

O mankind! hearken, this is the prophecy of God Who made the Heavens and the Earth. He will spread this Movement in all the countries and will give it supremacy over all through reason and arguments. Remember, no one will descend from heaven. All our opponents who are living at present will die and not one of them will see Jesus, son of Mary, descend from the sky and then their children who survive them will also pass away and none of them will see Jesus, son of Mary, coming down from the heaven. Generations of their posterity will also perish and they too will not see the son of Mary descending from heaven. Then God will create restlessness in their hearts; that the day of the glory of the Cross had passed away and the world had taken another turn but Jesus, son of Mary, had still not come down from the sky. Then all the wise people will discard this belief and the third century from today will not have completed when all those who had been waiting for Jesus, both

Muslims and Christians will despair of his coming and entertaining misgivings shall give up their belief and there will be only one Faith in the world and one preceptor. I came only to sow the seed. That seed has been sown by my hands. It will now grow and blossom forth and none dare retard its growth. (*Tazkira-tush-Shahadatain*)

Faculties for seeing God can be developed in this very world

The Holy Quran teaches us that salvation is a matter that is manifested in this very life as He has said:

"He who is blind in this world will be blind in the hereafter also. (17:73)

This means that a person takes with him from this world the faculties for seeing God and the means of eternal salvation. He has repeatedly indicated that the means of man's attaining salvation is eternal as God Himself is eternal. It is not that after a time He recalled that if men cannot attain salvation by any other

means, He should bestow salvation on them by killing Himself. A person can be described as having attained salvation when all his passions are consumed and God's will becomes his will and he becomes so devoted to God out of love that nothing remains his and everything becomes God's. All his words and deeds and movements and designs should be for God and he should perceive in his heart that all his delights are now in God and that a moment's separation from God means death for him. He should be so inebriated with the love of God that everything beside God should be naught in his estimation. If the whole world should attack him with swords and should seek to separate him from God through fear, he should remain steadfast like a firm mountain. The fire of perfect love should flare up within him and he should hate sin. As other people love their children and wives and friends so that their love pervades their hearts, and the death of any of them distresses them so much as if it was their own death, that type of love and indeed a greater love should be generated in his heart for God, so much so that he should become like an insane

(Continued on page 5)

person in the grip of that love and should be ready to endure every torment and every wound for the sake of that love so that God Almighty may be pleased with him.

When a person is overcome to this degree by his love of God, all his passions are burnt up by the fire of love and a great revolution takes place in his nature and he is bestowed a heart

that he did not possess before, and is bestowed eyes that he did not have before, and he is so much affected by certainty that he begins to see God in this very world. That burning sensation for the world with which the nature of the worldly is afflicted like hell, is totally removed from him and he is bestowed a life of comfort and pleasure and delight. This condition of his is

called salvation in as much as his soul falling upon the threshold of God with love and devotion finds unending comfort and the union of his love with the love of God transports him to a station of devotion which is beyond description.

(Article attached to *Chashma Ma'rifat*, 47-48) ❧

“At The Feet Of The Master”

(Contributed by Mr. Ismael Nayyar of New York)

The Selection from “*Zikr-e-Habib*” by Hazrat Mufti Mohammad Sadiq ^{ra} were rendered into English by Mohtrama Mahmaooda Nayyar Sahiba ^{ra} the wife of Hazrat Maulana Abdur Rahim Nayyar ^{ra} and published as a series in “The Sunrise” Qadian from August 1939—1941. We are reproducing these selections in the Ahmadiyya Gazette in two installments. (Editors)

CHAPTER I

First Vision

It was probably in the year 1889 when I was studying in the High School, Bhera, that one night, it being hot, I was sleeping on the roof of the house. Some time after midnight I had a vision, which left a deep impression on my mind. I dreamt as if a star rose from the East, and even as I looked at it, it began to rise higher. The higher it rose, the more it grew in size and glory, until at last it reached the Zenith. Then it neared the size of the moon and shone very brilliantly. Reaching there, it began to whirl in circles; at every round it moved more swiftly and the circles grew bigger in circumference, till at last the edge of the

circle touched the horizon where the earth and the sky seem to meet. Here, its whirling gathered such terrific speed and shone with such brilliance, that the majesty of it awakened me, and, instantly, I sat up.

In the morning I wrote about this dream to my honored and revered teacher, Hazrat Maulvi Noor-ud-Din ^{ra}, who was in Jammu, also to Hazrat Mirza Sahib in Qadian, and asked them both for an interpretation of the dream. Hazrat Maulvi Sahib in answer wrote to me that such a vision was shown only when a great Reformer was about to appear. Hazrat Mirza Sahib wrote to me that he had received my letter in which I had desired the interpretation of a dream, but as he was not well in those days, he could not devote his full atten-

tion to it but would reply fully on being reminded again.

I thought to myself that as Maulvi Sahib had said, the interpretation was clear enough; and, if Mirza Sahib had so wished, he could say that it alluded to himself; but he had not done so, and this strengthened my good opinion of him. At that time the Promised Messiah had already announced his claim to receive *Bai'at* (allegiance) and the system of *Bai'at* was already in operation.

My Parents

(May Allah have mercy on them)

May Allah have mercy on my mother, and may He exalt her in the heavens; she was ever desirous of serving those revered persons who were famed for their worshipful acts and devotions

and for their nearness to Allah. My own liking for righteous company I derived as a heritage from her.

Desire to meet a Prophet

I must have been ten or twelve years old, when one day I spoke to my playmates, saying, "These are strange times we have been born in; we neither have a Prophet nor a King in our country. We only read of them, but see nothing." This instinctive craving, I believe, was instilled into our young minds by the fact that during our life-time we were destined to witness the advent of a Prophet and a Spiritual King.

First Account

The town of Bhera, which is a very ancient city of the Punjab, is situated on the river Jhelum. It is at a distance of 213 miles from Qadian by railway, via Lahore, Lala Musa and Malakwal. It is the place of my birth and the home of my childhood, and it was here that my revered father (May Allah have mercy on him) passed his life. In the town of Bhera, there was a truthful man named Hakim Ahmad Din, from whom for the first time in my childhood I heard of Mirza Ghulam Ahmad ^{as} of Qadian. I must have been about thirteen, when together with a few of my play-fellows I met that Hakim. In the course of his conversation he said "There is one Mirza Sahib in Qadian who gets revelations from God." We were surprised to hear that. "He is simple and looks like a rustic" added the Hakim. "Is there anyone who

receives revelations in this age too?", I asked wonderingly.

Thus the first man from whom I heard of the Prophet Ahmad ^{as} was also named Ahmad

Society of Hazrat Nur-ud-Din ^{ra}

When my father (Mufti Ina-tullah Quraishi Usmani) left me in Jammu with Maulvi Hakim Nur-ud-Din (afterwards the First Caliph of the Promised Messiah) for the study of the Holy Quran, I remained in Jammu and Kashmir States in his blessed company for about six months. During this period in Hazrat Nur-ud-Din's society I occasionally heard of Mirza Sahib mentioned as a holy person and a brave and courageous champion of Islam. At that time Hazrat Mirza Sahib had no such system as recruiting disciples nor had he yet prepared his "Noah's Ark" to save the people from the destructive deluge of the time. He had not yet publicly proclaimed his being the Mehdi and the Messiah. At that time Mirza Sahib was not very well known among the public. However, when I became a pupil of Hazrat Nur-ud-Din ^{ra}, respect for Mirza Sahib was soon born in my heart.

When I First Met Mirza Sahib

In 1890 having passed the Matriculation Examination I went to Jammu where I got a job as a teacher in the State High School. Another teacher, my namesake (the late Maulvi Fazil Mohammad Sadiq) used to live

with me. In those days, the Promised Messiah's book named "Fateh Islam" reached Jammu they were perhaps the proof sheets sent to Hazrat Nur-ud-Din ^{ra} before publication.

In this book Hazrat Sahib made for the first time an open mention of the death of Jesus Christ and of his own claim as the Promised Messiah. Maulvi Mohammad Sadiq and I read the book together and I drafted on it some questions and sent them to the Promised Messiah ^{as}. Regarding the questions Maulvi Abdul Karim ^{ra} (who was at that time in Jammu) spoke to me, saying that a book would shortly be published which would contain the answers to all those questions. Later, during some holidays I went to Qadian. At that time I hired an "*ekka*" [an old-fashioned one-horse carriage] from Batala by myself, and paid twelve annas for the same. Hazrat Nur-ud-Din ^{ra} had given me a letter of recommendation to the Promised Messiah ^{as}. On arrival I sent the letter. Immediately the Promised Messiah ^{as} came out and said "Maulvi Sahib has praised you very much. Have you had anything to eat?" Then he sat for a little while and went in again. At prayer-time Hazrat Sahib came to the Masjid Mubarik, often called "The Little Mosque". His beard was henna-dyed and his face had a ruddy glow. On his head rested a heavy white turban and in his hand was a staff.

The First Walk

The next morning, Hazrat Sahib came out of the harem and

said " Let us go out for a walk." The late Sayed Fazl Shah, the late Hafiz Hamid Ali and myself accompanied the Promised Messiah ^{as} and we strolled together through the fields and outer paths to the east of the village. During this first walk with the Promised Messiah ^{as}, I asked him a question " How could one save himself from getting into the meshes of sin? " "To save oneself from sin," said the Promised Messiah ^{as}, " remember death. When a man forgets that he has to die one day, he begins to form a long line of expectations and his speculations leap far and wide and he considers himself capable of doing all this and that and thus he sins boldly and carelessly."

The Rising of the Sun from the West

The late Sayed Fazl Shah asked the Promised Messiah ^{as} "What does the writing, that the Messiah will appear when the sun rises from the west, mean?"

The Promised Messiah ^{as} answered "The rising of the sun* in the East and its setting in the West is in the natural order, and hence it cannot change. The meaning (of this prophetic writing), therefore, is that the Western people of this age will begin to accept the Muslim faith. Accordingly, I have heard that a few Englishmen have accepted Islam in Liverpool." Of all the talk during my first visit I remember only these two incidents. I could not say what it was that attracted me towards accepting the truth of the Promised Messiah ^{as} and induced me

to make the *Bai'at* (initiation) pledge, unless it was his blessed countenance, seeing which no thought about his being false could be entertained. (*When I started publishing a Quarterly Magazine in America for the propagation of Islam, I named it "The Moslem Sunrise" according to this very tradition. on the title page of that magazine was shown the sun rising on the continent of America,----Sadiq.)

Initiation

On the second or third day of my first stay in Qadian, I said to Hafiz Hamid Ali that I wished to be initiated into the Ahmadiyya fold. This request of mine being granted, Hazrat Sahib took me into a separate room on the grounds of which Nawab Muhammad Ali Khan's present house in the town exists, (below which the Central Library used to be, and in the upper room of which Dr. Hashmat Ullah has also stayed.) Now, (in August 1935) it is used as a guest house. In those days on this same plot was Hazrat Sahib's cattle-shed in which cows and oxen used to be tied. The way to this place led through a narrow lane. Just in front of Hazrat Sahib's inner door, was the door of the porch adjoining the cattle-shed. The porch used to be just where the large room of the library is today. To this porch then Hazrat Sahib took me and bolted the door from within.

In those days everyone used to be initiated separately. In the room was a bedstead upon which I was asked to sit. Hazrat Sahib sat upon it and I too sat

down.

Hazrat Sahib took my right hand in his own and made me recite the vows of Bai'at*--- he did not make me repeat the ten vows separately, but just said the words ' ten vows'.

(*A very dear friend of mine was the late Mirza Ayoob Beg of Kalanaur (a brother of Dr. Mirza Yaqoob Beg of Lahore) whose sister is married to the revered Nasir Shah, the manager of the Sadr-Anjuman's Building works. This Mirza Ayoob Beg has been the only fortunate person whose bones were brought from Fazilka, District Ferozepur, many years after his death which had occurred long before the establishment of the Bahishti Maqbarah. This was done by special permission of the Promised Messiah ^{as}. (May Allah grant Mirza Ayoob Beg a high place in the Heavens.) Mirza Ayoob Beg was accepted into the *Bai'at* probably in the year 1892 at Lahore. He used to say " At the time of intiation when I was in a separate room with Hazrat Sahib and Hazrat Sahib told me to promise that I will act according to ten vows, I said I did not know what those ten vows were, then Hazrat Sahib made me say all those ten vows one by one"--- -Sadiq)

My Return from Qadian

After the *Bai'at* I returned to my work in Jammu, where I was teacher of English in the Ranbir High School. On the way to Jammu I stopped for a day at Lahore and there met Maulvi Asghar Ali Rohee, etc.(friends of the late Maulvi Fazil Muham-

mad Sadiq) and Sheikh Abdullah who was then studying in the Matriculation Class and is now an advocate in Aligarh (U.P.) and a member of the Muslim University there. The Sheikh had been converted to Islam by Hazrat Maulvi Noor-ud-Din ^{ra}, who also had him educated at Lahore and Aligarh; hence I was spiritually related to the Sheikh. After this, as long as I remained employed in Jammu, I always spent a part of my summer vacations with the Promised Messiah ^{as}.

Once, when on a visit, besides those visits paid during the vacations, I was accompanied by the late Maulvi Fazil Muhammad Sadiq and Khan Bahadur Ghulam Mohammad of Gilgit and Ladakh. Both of them performed their Bai'at during this visit. This was probably in 1892, when we accompanied the Promised Messiah ^{as} from Qadian to Lahore and then went back to Jammu.

The Claim of Messiahship

Although in the Promised Messiah's book "Brahin-i-Ahmadiyya" there were clear revelations indicating that Allah had chosen him as the Mehdi and the Messiah, his explicit claim to these spiritual offices was for the first time published in the book "Fateh Islam", in 1891.

Where I used to stay in Qadian

When I first came to Qadian (which was probably towards the end of December 1890) I was put up in the room called

the "Gol Kamra". The three-walled enclosure which now exists in front of it was not there then; it was the guest house where the Promised Messiah ^{as} used to see visitors. He also used to sit outside the door in the open on *charpais* (string cots). For two or three years after this, the same room remained as the guest house. Later, when the city rampart was sold, after clearing it, a series of houses were built there. First was erected the building where the First Caliph's dispensary and motor garage stand, and after that the house which is today the guest house. At first, the First Caliph, (Allah be pleased with him) used to live there. When he built a new house for himself on the other side, his first dwelling began to be used as a guest house. I have been staying in this guest house as well. After this the Promised Messiah ^{as} had a room built for Maulvi Mohammad Ali on the 3rd story of his house adjoining the Masjid Mubarik where he stayed until he was married, Hazrat Sahib made me stay there too whenever I came to Qadian. Once the Promised Messiah ^{as} made me stay in the room which is towards the North between the Masjid Mubarik and Hazrat Sahib's residence and one of whose windows opens towards the Masjid Mubarik. This is the "*Baitul-Fikr*" (Meditation Room). I was then studying for the B.A. Examination and had come to Qadian on a few days leave from my office-work to prepare for that examination.

Initiation of Maulvi Abdul Karim ^{ra}

In the year 1889, after the first Initiation in Ludhiana when Maulvi Hakim Nur-ud-Din ^{ra} was the first person to be initiated, Maulvi Abdul Karim ^{ra} possessed "Naichari" (Aligarh School of Thought) ideas; he did not consider Bai'at as of any worth, but acting upon the advice of Maulvi Nur-ud-Din ^{ra}, whose pupil he was, he went to the Promised Messiah ^{as} for Bai'at. The Promised Messiah ^{as} called Maulvi Nur-ud-Din ^{ra} to his presence, and laying Maulvi Abdul Karim's hand in his (Maulvi Nur-ud-Din's) hand, held both the hands in his own, then made Maulvi Abdul Karim ^{ra} repeat the words of the Bai'at. Hazrat Maulvi Abdul Karim ^{ra} used to relate this incident himself. On the first day of the initiation forty persons were initiated. Maulvi Abdul Karim ^{ra} was not among these, but, just during those early days, he also had performed his Bai'at.

The Promised Messiah ^{as} used to have his meals with the guests

In the beginning when the guests used to be few and when they were served either in the "Gol Kamra" or the Mosque, the Promised Messiah ^{as} also used to come out often and have his meals there, in company with the guests. He would take one *chapati* (round bread) in his hands, divide it into two pieces and lay one on the *dastarkhan* (cloth spread on the ground); then he would again divide one

of the pieces into two and again lay one of them on the cloth, and from the piece which was then in the hand he would break a piece somewhat less than an inch in length and breadth. This piece he would dip into the gravy bowl barely touching the edge of the piece with the gravy, would put it into his mouth and keep chewing it for a long time. At the same time he used to keep up his conversation with the guests. Sometimes he would pick up an eatable thing in front of him and pass it on to some guest. When there was a special delicacy like pickle or preserved fruit on the *dastarkhan*, he would take some of it and placing it on a *chapati*, would give it to a guest.

Because of the love I bore Hazrat Sahib, it had become a habit with me to try to sit as near him as possible. I noticed that he (the Promised Messiah ^{as}) used to eat very little—not more than a few mouthfuls. Once a new Muslim called Khaki Shah, who had been at first converted to Christianity from Islam and had been a preacher of the Christian religion complained after his departure from Qadian, that he had not had good food to eat. When this complaint reached Hazrat Sahib, he said “I used to give him even of what used to be before me on the *dastarkhan*.”

Expression of Sincerity

The Promised Messiah ^{as} had a discussion with Padre Abdullah Atham at Amritsar and it had been predicted that the party that opposes truth shall be cast into hell within fifteen months. Abdullah Atham, fearing within

himself had repented, and was consequently given respite only to meet his death later on for his insolence. The 15 month respite had not as yet elapsed, and it was generally thought that he would certainly die within the given period. At that time I wrote a letter to Hazrat Sahib which was to the effect that the prophecy may or may not see fulfillment to the letter, but my faith would remain unshaken because I had believed before seeing any such signs. I have accidentally come across a copy of this letter which runs as follows:

My Letter “To Hazrat-e-Aqdas (The sacred personage of) the Promised Messiah ^{as}”

31st August, 1893

It is not possible that Hazoor will have time to read the letter of a worthless sinner like me, yet, as I feel urged to write I would respectfully beg your pardon for penning these few lines. For about four years now I have been at your feet and have sincerely believed in your truthfulness ere I see a prophecy fulfilled, or a sign manifested. The time has now come, when a unique sign shall see its fulfilment. Relinquishing all desires and petitions my sole prayer to my Lord is: "O Merciful Lord, Thy people are weak and imprudent. Let this promise be fulfilled so clearly that the people on account of their ignorance may not deny Thy messenger and thus wear collars of curse about their necks". But it is clear that on such occasions certain trials present themselves. Therefore, most humbly I beg to say that my faith in your truth is firm and through Divine Grace can never experience a tremor. The desire to hear the news of the fulfillment of the proph-

ecy is merely for its being conveyed to others as a last reasoning; otherwise on my part, I believe it fulfilled from the moment Hazoor announced it. In short, whatever betides let Hazoor regard me as your humble servant and remember me in your prayers.

Muhammad Sadiq Mufti
English Teacher, Jammu College

Journey to Ludhiana

It was probably in 1891 when I was a teacher in the State High School, Jammu, and when the school had closed for the summer vacation that I left Jammu to see the Promised Messiah ^{as}. On the way I learned that the Promised Messiah ^{as} was not in Qadian but in Ludhiana, so to Ludhiana I too proceeded. The Promised Messiah ^{as} at that time had two servants with him, one being the late Hafiz Hamid Ali and the other a rustic man named Peeran Ditta. Both were Hazrat Sahib's private servants and were paid and fed by him. Just then, there was a great agitation against Hazrat Sahib in Ludhiana and the chief of the opposition was Maulvi Mohammad Hussain of Batala. The Priests too were declaring that he (the Promised Messiah ^{as}) was a blasphemer. But in spite of this opposition people came and got initiated. Pir Sirajul Haq ^{ra} was also in Ludhiana and had already taken his vow of initiation; Pir Iftikhar Ahmad and other members of his family were there too and were in Hazrat Sahib's service. Sheikh Allah Diya the book binder, who used to be interested in having discussions with the Christians, and Mir Abbas Ali (who later re-

canted), were ardently busy in serving Hazoor. A daughter of Hazrat Sahib named Ismat who was about 5 or 6 years old, was living then. Hazrat Sahib would often come and sit in the audience room outside, and would answer queries made about his own beliefs or general Islamic topics, and also used to preach.

The Peasant's Murderous Intention

This is an occurrence of those days in Ludhiana. A Maulvi Sahib was standing in the bazaar delivering inflammatory speeches to the effect that Mirza (the Promised Messiah ^{as}) was an infidel and that Muslims were suffering intensely through him; therefore, whoever killed the Mirza would be amply rewarded besides going straight to Paradise. A peasant with a staff in his hand stood listening to this speech; this peasant became greatly influenced by Maulvi Sahib's lecture and quietly leaving the bazaar, enquiring his way to Hazrat Sahib's house, arrived there. There used to be no usher at the door and anyone who desired could go in unhindered. It so happened that when the peasant arrived Hazrat Sahib was sitting among some people (some of whom were his adherents) giving them a kind of sermon and everyone was listening to Hazrat Sahib's talk. That peasant entered the room shouldering his staff and standing against a wall began to think out a suitable moment for performing the deed.

Hazrat Sahib did not pay any attention to him and went on with his talk; the peasant too be-

gan to listen. After a few minutes he seemed influenced by the talk; his staff came to the ground in his hand and he sat down to listen further. He kept listening till Hazrat Sahib ceased speaking and someone among the audience spoke, saying "Hazoor, I have understood your claim, and believe you to be truthful and wish to enter your fellowship". Upon this, the peasant came forward and said "Being influenced by the speech of a Maulvi Sahib I came here with the intention of murdering you with this staff, so that, according to Maulvi Sahib's promise, I may go straight to heaven. But the sentences of your speech pleased me and I sat down to listen to some more talk. Now, having listened to all your talk, I firmly believe that the Maulvi Sahib's speech was based on groundless enmity. You are true without doubt, and your talk is all truth.; I too wish to enter your fellowship". Hazrat Sahib accepted his Bai'at. In those days Bai'at was taken singly in a separate room.

Danger of being asked to Supply Security of Peace

I was still in Ludhiana, when some well-wisher came and informed Hazrat Sahib that Maulvi Mohammad Hussain had alarmed the resident officials about there being a great opposition in the town on account of the Mirza Sahib's presence there, and that there was great danger of peace being violated, and that security to preserve peace should be required of such a person, i.e., the Promised Messiah ^{as}. It was the beginning of the community,

and the Promised Messiah ^{as} was not in the habit of seeing officials; as yet there were no influential people in the community who could be acquainted with the officials, and thus keep them informed of the various conditions. It was, therefore, easy for the enemy to make mischief. The Promised Messiah ^{as} never intended to make his stay permanent in Ludhiana. He, therefore, thought that instead of trying to get rid of the trouble by reaching the authorities, it would be wiser and less troublesome to leave Ludhiana and return home.

One afternoon when I arrived at our place, I saw the Promised Messiah ^{as} with a few attendants (among whom I believe, was also the late Qazi Khwaja Ali Sahib) sitting on a charpai. The charpai on which the Promised Messiah ^{as} sat had no special bedspread for him—there were some other charpais also, so I sat on one of them. Hazrat Sahib, addressing me, said "Mufti Sahib, we have suddenly decided to leave for Amritsar, you too should get ready; these friends will tell you why this sudden decision has been made". This was my first journey by rail in the company of the Promised Messiah ^{as}.

First Journey by Rail

We bought Inter Class tickets, but as there was no room in the Inter Class compartment we all sat in Third Class. The women folk who were with us, also had to sit in a Third Class compartment. On the way, whenever the train halted, I got out of the compartment and enquiring after the ladies in their compartment,

then ran back to Hazrat Sahib. This pleased Hazrat Sahib very much and he said to me "You are very clever in traveling" - of course there was nothing clever about me, and as yet I had not traveled much, but in some way or other I desired to serve Hazrat Sahib. The seed of this love had been sown in my heart by Hazrat Maulvi Nur-ud-Din Sahib ^{ra}. And I believe Hazrat Sahib's calling me "clever in travel", indicated travels in my later life. After entering this community, and, especially after the death of the Promised Messiah, preaching required me to travel extensively in India, and after that I had to go to Europe and America. On returning from America, such work was entrusted to me that nine months out of a year I spent out of Qadian and had to go several times to Bombay, Calcutta, Ceylon, Kashmir and Peshawar.

Revelation in the Train

Whilst we were in the train Hazrat Sahib once said "I have just had this revelation..." I don't, however, remember the words. But we observed no more than that Hazrat Sahib's eyes were shut, and we supposed him to be in a light nap. The train arrived at Amritsar in the morning-- Sheikh Nur Ahmad Sahib was at the station; he immediately arranged for rooms which were on a street near Kanhaya Lal Theatre and on one of the lanes in the west of Hall Bazaar. The house was small; in the upper room Hazrat Sahib stayed with his family, while we three or four men, who had been with Hazoor

took our quarters in the lower part of the house. Soon there was a great tumult in the town, and people came in great numbers to see the Promised Messiah ^{as} and talk with him either favoring his views or denouncing them.

Maulvi Ahmadullah

In those days there was a Maulvi named Ahmadullah of the Ahle-Hadis sect, who was the Friday Imam of the Ghaznavis' mosque. He differed from the Ghaznavis on some points and hence there were some disputes between the Maulvi and the Ghaznavis. Now a new dispute began when the Ghaznavis wanted the Maulvi to declare the Mirza Sahib an infidel, but he avoided saying anything of the sort. On a Friday, Hazrat Sahib asked me to go and say my prayers in the Ghaznavis' Mosque and find out how it fared with them. As yet the community had not progressed very far and commands had not been issued forbidding Namaz behind the non-Ahmadi Imams. In fact the present name of the community had not been devised yet. A person of respectable standing in Amritsar once invited Hazrat Sahib and his adherents; he also invited Maulvi Ahmadullah at the same time.

Hazrat Sahib's Returning to Ludhiana

After a few days stay in Amritsar, I went away but Hazrat Sahib remained there, and later received the Deputy Commissioner's letter from Ludhiana,

saying that the Promised Messiah ^{as} could stay in Ludhiana like other subjects and that there was no accusation on him. The letter was in reply to the correspondence carried on with the Deputy Commissioner upon arriving at Amritsar, and it was discovered that the designs of Maulvi Mohammad Hussain Sahib of Batala, and other opponents had met with no success.

Another Journey with the Promised Messiah ^{as}

Probably it was December of 1891, when I went to Qadian together with my dear, late namesake friend Maulvi Mohammad Sadiq and Khan Bahadur Ghulam Mohammad Sahib who was then a student in the Jammu High School. As I wished both these friends to enter the fellowship of the Promised Messiah ^{as}, they performed their Bai'at in Qadian, and all of us then accompanied the Promised Messiah ^{as} to Lahore. This time too, we travelled Inter Class and hired ekkas at the Lahore Railway Station to our abode there. In those days ekkas were in general use in Lahore City. At first Hazrat Sahib stayed at Meeran Baksh Sahib's bungalow, but later a house was hired. On Hazrat Sahib's arrival here there was as usual a great commotion in the town, and a large company of men was always present. His family also was with Hazrat Sahib. Hazrat Sahib would come out to the gathering of people, deliver lectures and answer questions.

One who claimed to be the Mehdi

There was a man in those days, who claimed to be the Mehdi but people thought him mad. This gentleman was not a learned man and in the bazaar he suddenly came and clung to the Promised Messiah ^{as} and cried out "I am the Mehdi, why do you claim to be the Mehdi?" The late Sheikh Rahmatullah caught hold of the man and put him aside. The Promised Messiah ^{as} said to Sheikh Sahib "Leave him alone, do not be harsh to him". As Maulvi Mohammad Sadiq Sahib and I had to return to our posts, we went away after a stay of a couple of days. I remember Mian Khair-ud-Din Sahib of Sekhwan was also with Hazrat Sahib during this journey.

Only One Shop

When I came to Qadian for the first time in 1890 there was only one milk and curd shop. The man would sit with one pan (*karahi*) of milk in the morning and whatever of it remained in the evening he would set it for curd.

Carefulness

In the Ramadhan in which the prophecy about the eclipse of the sun and moon was fulfilled, I was still a teacher in the Jammu State and had come to Qadian on holiday. The Promised Messiah ^{as} wrote an article upon the subject, i.e., about the eclipses, and when printed, it came to Qadian but the Promised Messiah ^{as} stopped its issue. He said "Let the sun be first

eclipsed, then issue it. These are Allah's doings; what do we know? On account of some change in the celestial order the sun might not be eclipsed at all!"

Eclipse Service

In that year the sun was completely eclipsed and wholly covered, and the prophecy "*Tzashamso kuvirat*" was fulfilled. We said the eclipse prayer in congregation in Masjid Aqsa. The prayer was led by the late Maulvi Mohammad Ahsan of Amroha. The emotional praying of the worshippers roused echoes in the dome of the mosque.

Mirza Fazl Ahmad

I was still employed in Jammu when I received a letter from Qadian from the Promised Messiah ^{as} in which he wrote "Mirza Fazal Ahmad who is employed in the Police Department has not written home for a long time and his mother is very worried about it; enquire about him and reply by return post." Then a second time another such letter arrived and each time I enquired after him and wrote an answer. This happened perhaps in 1893-94. Mirza Fazl Ahmad was the second son of the Promised Messiah by his first wife. In outward appearance he resembled greatly Hazrat Mirza Bashir Ahmad Sahib ^{ra}. He died childless.

Kindness to Children

When Mirza Fazl Ahmad died and the news reached Qadian, those who noticed relate that the Promised Messiah ^{as}

looked sad. The children were letting off fire crackers in the house, and their mother was telling them to desist because news had arrived of their brother's death. The Promised Messiah said to his wife, "They are children, what do they know; let them play their games and do not prevent them from letting off fire crackers."

Gift of a Book

This is a memento of the days when I came to Qadian from Jammu during the summer vacation. These were the days when Hazrat Maulvi Nur-ud-Din Sahib ^{ra} the first Caliph of the Promised Messiah ^{as} had left his home town and had come and settled in Qadian. The house in which he used to practice medicine was already built, and almost all day he used to sit there. I was once sitting with Hazrat Khalifa Awwal ^{ra} in his dispensary when the Promised Messiah ^{as} suddenly entered. He had a few books in his hand; he came and sat familiarly on the mat upon which we both were sitting. Addressing Hazrat Maulvi Sahib, he said "There are a few copies of the 'Surma Chashme Arya' which were with me. I have brought them so that you might distribute them as you think fit." I requested that I wanted a copy. Hazrat Sahib at once gave me one. This is the book which is still safe in the Sadiq Library.

A Police Officer and a Miracle

An English Superintendent of

Police in uniform suddenly arrived in Qadian one morning and said he wished to see Mirza Sahib. The dispensary and the press had been built then, and where the Guest House now stands that building too had been completed but between these two buildings with the exception of a platform, nothing had been constructed. This gentleman was given a chair on this platform and another chair was placed for Hazrat Sahib. On being informed Hazrat Sahib came out and, as was his wont, he had a staff in his hand, he took his seat in the chair that was placed for him. The Englishman said "I want to ask you something", to which Hazrat Sahib replied that he could ask. Thereupon he produced a pocket-book and began to turn its pages very carefully. He turned every page singly as though looking for the question he wished to ask and which he had written down in that book. He went through the whole note-book and then again turned the pages from the end to the beginning. He returned the book to his pocket without asking a single question and stood up and said, "I cannot find the questions at present, all right, good bye, I shall come again sometime." He went away and never returned.

The Imam in Prayers

When I came to Qadian during the early days, there used to be only three or four worshippers in the Masjid Mubarik and the late Hafiz Mueenuddin used to lead prayers. When Hazrat Maulvi Nur-ud-Din Sahib ^{ra} emigrated to Qadian (probably in

1892) the Promised Messiah ^{as} appointed him the Imam of the Mosques. He acted as Imam until the late Hazrat Maulvi Abdul Karim ^{ra} also emigrated to Qadian, then Hazrat Maulvi Nur-ud-Din ^{ra} put him forward as the Imam and he led the prayers until his death. At times when the Promised Messiah ^{as} was not well, the Friday prayers were said in the Masjid Mubarik, but as this mosque was not large enough to hold all the people, the Friday prayers were as usual also held in Masjid Aqsa. In Masjid Aqsa Hazrat Maulvi Nur-ud-Din ^{ra} used to conduct the Friday prayers; while in Masjid Mubarik Hazrat Maulvi Abdul Karim Sahib ^{ra} would act as the Imam; at times, when Hazrat Maulvi Abdul Karim ^{ra} happened to be out of Qadian and Hazrat Maulvi Muhamed Ahsan ^{ra} happened to be present, he would lead the Friday prayers. When the late Hazrat Maulvi Abdul Karim Sahib ^{ra} emigrated to Qadian he always acted as the Imam.

The 'Qanoot' Prayers

Hazrat Maulvi Abdul Karim Sahib ^{ra} would always recite Bismillah aloud before Surah Al-Fatiha and in the last rak'at of Fajr, Maghrib and Isha prayers he would recite certain prayers in a loud voice, e.g.

- (a) O our Lord distinguish between us and our tribe with Truth and Thou art the Best of Distinguishers. and
- (b) O our Lord grant us from our consorts...and
- (c) O God help those who

help the Faith of Mohammad and

- (d) O God, help Islam and the Muslims with a Leader, Judge and Just.

In the absence of Hazrat Maulvi Sahib (when he happened to be away on a journey or was hindered from coming to the mosque in some other way), the late Maulvi Hakim Fazal-ud-Din Sahib ^{ra} or sometimes I or some other friend would be appointed temporary Imam by the Promised Messiah ^{as}. Hazrat Sahib himself never acted as Imam. After the death of Hazrat Maulvi Abdul Karim Sahib ^{ra}, Hazrat Maulvi Nur-ud-Din ^{ra} would always be the Imam.

Muin-ud-Din

In the early times when there were not more than three or four worshippers at prayer time in Qadian, Hafiz Muin-ud-Din was the Imam in Masjid Mubarik, and Mian Jan Mohammad Sahib Kashmiri was the Imam of Masjid Aqsa. It has been related that sometimes the Promised Messiah ^{as} himself led prayers; but this was before I came.

No "Rafa Yadain" Except the First One

During the concluding years of his life, if the Promised Messiah ^{as} could not come out, he would lead combined Maghrib and Isha prayers inside among the ladies of the household. As an Imam, Hazrat Sahib did not recite "Bismillah" aloud and did not do "Rafa Yadain" (raising of hands to ears at beginning of the standing posture during prayer),

but he would fold his hands on his chest and when reciting Tashahad (in sitting posture) would lift his fore-finger. The rest of the prayer he performed in the Hanafi manner.

Following Maulvi Abdul Karim ^{ra}

The late Maulvi Abdul Karim Sahib ^{ra} always recited "Bismillah" aloud in prayer, and in the last Rakat would stand up after genuflexion and recite prayers (Qanut) in a loud voice. The Promised Messiah ^{as} and various other revered persons, for years had their prayers under the Imamship of the late Maulvi Abdul Karim Sahib ^{ra}, and that is why some friends of that period, like Sufi Ghulam Muhammad (late missionary to Mauritius), adopt even today, the same attitude in prayers.

An Enthusiastic Spirit

Hazrat Maulvi Abdul Karim Sahib ^{ra} was a man of a very enthusiastic spirit; he would often prevent people with great severity from doing evil, and would induce them always to do good.

Maulvi Abdul Karim ^{ra} in Trial

Once, while sitting in the dispensary he prevented Mian Allah Din, nicknamed the "Philosopher", from a certain act. The "Philosopher" resisted, upon which a man, who was present there, seized him and beat him. The late Maulvi Sahib ^{ra} also thrashed him. Shouting, crying and calling aloud, the "Philosopher" rushed through

the compound and into the street where Hazrat Sahib could hear him. Hearing his lamentations and howlings, Hazrat Sahib sent a man after him to enquire what the matter was. Hazrat Sahib sent him some cash and something to eat, and consoled him saying that those who had hurt him would be made to answer for their behavior. A message was also sent to Maulvi Sahib ^{ra} enquiring about the affair. When Hazrat Sahib came for the Maghrib prayers that evening, it being summer, he was pacing up and down the second roof of the Masjid Mubarik which had not yet been extended. His blessed countenance was red; he reproved Maulvi Sahib and said "Is it becoming of you to behave so audaciously when the apostle of God is amongst you?" The late Maulvi Abdul Karim Sahib ^{ra} felt sorry; he wept and asked forgiveness.

My Visiting Qadian

Towards the end of 1890 I was initiated into the fold of the Promised Messiah ^{as}, and after that, my summer vacations were spent in Qadian in Hazrat Sahib's service; sometimes I would visit Qadian even twice a year. In 1895 having passed my F.A. Examination (for which I had prepared privately), I left my Jammu post in September and became employed in the Islamia School, Lahore. After six months service in the School, I obtained the post of a clerk in the Punjab Accountant General's Office there, and until I emigrated to Qadian I remained employed in that office. From La-

hore I would come to Qadian oftener than I did from Jammu.

Lahore nearer Qadian

When I decided to leave Jammu and take up a post in Lahore, I consulted the elder members of the community. They all showed approval of the scheme, the chief advantage expressed being, that Lahore offered more opportunities for furtherance of knowledge. But when I applied for the Promised Messiah's opinion, Hazrat Sahib expressed his approval saying simply "Lahore is nearer Qadian than Jammu."

Stick to Your Appointment

Whenever I came to Qadian, whether it was for one day or three or four days, I always found opportunities to serve my faith, and during my stay experienced a peculiar enjoyment in worship and prayer. This was the reason why, gradually, worldly activities and Government service lost all interest for me, and I began to be possessed of a desire to relinquish the service and settle down in Qadian and serve some Islamic purpose. It was probably in 1898 when I was staying in Mozang, Lahore, (because it was close to the office of the Accountant General), that I first wrote to Hazrat Sahib expressing the desire that I may be allowed to resign my present post and come to Qadian for good. The Promised Messiah ^{as} wrote in reply, "A Momin should remain in the place selected by Allah for him, and appointed as a means of livelihood for him. So, stay there patiently

till occasion demands and your services are required in Qadian. But as you have decided to make hijrat, Allah will reward you in any case.”

My Emigration to Qadian

Later, towards the end of 1900, when the Middle School of Qadian had been converted into a High School, and the need for a second master presented itself, and because I had experience in the teaching profession, attention of the authorities was drawn towards me that I may be called to Qadian. Maulvi Mohammed Ali Sahib and Hazrat Maulvi Abdul Karim Sahib ^{ra} obtained Hazrat Sahib's sanction about my coming to Qadian. Hazrat Sahib said to me, “You should, for the present obtain three months’ leave and return to Qadian.” Incidentally I went to Lahore and applied for three months’ leave, adding that if it were not possible to give me leave, my resignation should be accepted. When Khwaja Kamal-ud-Din heard of this, he opposed my action and spoke to Hazrat Sahib, saying “There is great field for progress in the office in which Mufti Sahib is employed; some of the clerks there in time become E.A.C’s and some attain very respectable positions; Mufti Sahib should not be allowed to come away from there. By remaining there he will not only gain personally but the community too will gain.” Thereupon Hazrat Sahib sent command saying “Do not send resignation; if you can easily obtain leave, do so, and come here.” The late Sheikh Abdul Aziz who was sent

with the Promised Messiah’s ^{as} note for the purpose, arrived at my place in Lahore first before dawn. At the time Dr. Mir Mohammad Ismail Sahib (who was in the 1st. Year class in the Medical College) and I were staying together. By this time, however, my application had reached the Deputy Accountant General’s table; so I arrived there and crossed out the word “resignation”; but as the leave had already been recommended below, it was granted and I came over to Qadian, and, in accordance with Hazrat Sahib’s commands, assumed the duties of a second master in the High School. When the three months expired Hazrat Sahib said that I should apply for another six months’ leave. Accordingly I sent an application for another six months’ leave to Lahore and was granted three months only. When these three months too had expired, Hazrat Sahib said I should perform *Istikhara* (prayer said to seek Divine guidance in any matter). Then I performed *Istikhara* seven times, and after doing so I was perfectly convinced that I could give up my post in Lahore and take up permanent residence in Qadian. When I expressed my conviction to the Promised Messiah ^{as} he said “Send your resignation.” When the news reached Lahore, the Muslim clerks of my office sent a deputation to Hazrat Sahib, and Munshi Nizam-ud-Din, who had been deputed for the purpose, came before Hazrat Sahib and presented the petition of the Muslims, saying “Mufti Sahib should be allowed to re-

main in Lahore in the Accountant General’s office, because, besides personal advantages it would be of great service to the other Muslims.” He said this because, when I was there besides helping the Muslim clerks in their official duties and written work, I was of service in spiritual matters also. I would lead prayers, conduct Friday sermon and prayers, and would aid them in various Islamic functions. But the Promised Messiah ^{as} did not grant their petition, because he considered me more serviceable if I remained in Qadian and desired me to send my resignation. Accordingly, I sent in the resignation which was accepted.

Kidney Trouble

Once Hazrat Sahib had an intense kidney pain which lasted a good many days, and in consequence of which Hazrat Sahib suffered acutely night and morn; the followers remained gathered in an outer room.. Hazrat Sahib was under the treatment of Hazrat Maulvi Nur-ud-Din ^{ra}. I remember one of the remedies prescribed by Maulvi Sahib for this disease i.e. kidney trouble was pure honey diluted in a small quantity of water and given to the Promised Messiah ^{as} to drink.

A Russian Traveler

Very shortly after my hijrat to Qadian, an eminent Russian traveler, who was a tall and well-built man and a merchant by trade, arrived in Qadian one morning. He came and sat down in Maulvi Nur-ud-Din ^{ra} Sahib's dispensary and soon a crowd of

people gathered round him. When the Promised Messiah ^{as} was informed he too came. When I arrived, Hazrat Sahib said to me “This gentleman has come from Russia and does not understand Urdu at all so the conversation is being carried on in English”. Whatever the new-comer said was expressed to Hazrat Sahib in Urdu, and whatever Hazrat Sahib said was translated for the Russian gentleman. Hazrat Sahib preached for a long time; then the stranger requested to be allowed to photograph the Promised Messiah ^{as}. He had his own camera with him. Hazrat Sahib assented, and so the Russian photographed the Promised Messiah ^{as} in a standing position in the Masjid Aqsa. The gentleman wished to leave the same day but was pressed to stay for the night in Qadian. The next

morning when he was about to leave, the Promised Messiah ^{as} accompanying him, walked out of the village. He continued preaching to the Russian and Maulvi Mohamed Ali Sahib translated whatever the Promised Messiah ^{as} said. As we walked on the preaching proceeded; there was now quite a large number of the community accompanying, and the *ekka* (horse-carriage) in which the Russian was to journey as far as Batala, followed slowly in the rear. When we had turned the bend and reached the canal, having come four miles out of Qadian as it were, the Promised Messiah ^{as} bade farewell to the visitor who forthwith sat in the *ekka* to depart for Batala, and we returned to Qadian.

My name in “Izala-i-

Auham”

When the book “Izala-i-Auham” was published Hazrat Maulvi Nur-ud-Din Sahib was employed in the Jammu State and I was employed there also. In the book “Izala-i-Auham” the Promised Messiah ^{as} had written his followers’ names and mine stood at number 66. Hazrat Maulvi Sahib, who in every way wished to spur us on to higher things, addressing me said, “Mufti Sahib, your name stands at 66—can anyone obtain a pass with this number?” Then my dear friend the late Maulvi Fazil Mohammad Sadiq ^{ra} said, “The names of those who fail are never published, only names of those who pass are published.” Whereupon Hazrat Maulvi Sahib ^{ra} smiled and kept silent. ❧

(To be continued)

Sister Aisha Sharif Passes Away

With deep grief and sorrow we regret to announce that our dear Sister Aisha Nurunnisa Sharif passed away on March 6, 2004. *Inna Lillabe wa inna ilaihe raje'oon.*

Maulana Shamshad Ahmad Nasir Sahib lead her funeral prayer on Monday, March 8, 2004. Burial took place in Maqbratus Salaam, Maryland on the same day. Hundreds of men and women attended her Janaza prayer and paid her the last respect.

Sister Aisha was an exemplary devout Ahmadi Muslim and a very active member of the USA Jamaat and Lajna Imaillah. She had love of Jamaat and Khilafat-e-Ahmadiyya in her heart. As such she earned the respect of not only the ordinary members of Jamaat but the Khalifatul Masih as well.

Over the years, Sister Aisha served the Jamaat in numerous capacities including National Publication Secretary, National Education Secretary and local President of Lajna Imaillah. Most importantly she served as the chairwoman of the all-female committee that prepared an index for the Five-Volume Commentary of the Holy Quran.

The editors of the Ahmadiyya Gazette & Alnoor extend our sympathies to the grieved family. Her absence from the Jamaat scene will be felt immensely. May Allah grant her a high abode in Paradise and help the grieved bear this loss with patience. Ameen.

Zikr-e-Habeeb

(By Mirza M. Ahmad)

Zikr-e-Habeeb is the topic of today's speech. In the lexicon of Jamaat Ahmadiyya, *Zikr-e-Habeeb* denotes the remembrance and the commemoration of the life of Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah.

The word "zikr" means to remember, mention, or speak of. "Habeeb" is Arabic for beloved, friend and dear one. It is the tradition of the Jamaat that during the annual Jalsa, a speech is delivered about the life of the Promised Messiah^{as}. Though I am given the task to stand here and speak about *Zikr-e-Habeeb* for a few minutes, the truth is that everyone who is attending this convention is involved in *Zikr-e-Habeeb*.

Every man, woman, and child who is attending this Jalsa is here for only one reason and one purpose which is that we are all heeding to the call of our Habeeb, our beloved—the Promised Messiah^{as}. It was 113 years ago in 1891 when the Promised Messiah^{as} stood up in front of 75 people during the first Jalsa Salana of the Jamaat and said,

"It appears appropriate that three days in a year are set aside for such a Jalsa and all the true members of the Jamaat who are in good health and able to travel should come here during the designated dates, God willing. All our friends should make an effort to attend this Jalsa for the sake of Allah and to hear the

religious and spiritual discourse and participate in the prayers."

Before we make an attempt to read a few pages from his biography, let us hear his own words describing one of the purposes of his coming as the Promised Messiah. He writes in his book *Taryaq-ul-Qulloom*:

"God has sent me into the world so that through gentleness, kindness, and meekness I should draw towards God and His Holy Guidance such people as are involved in terror, and should make them tread along the path of righteousness to the light, which has been bestowed upon me."

The Promised Messiah^{as} further elaborated on in what manner the Jamaat could adopt in treading along this path of righteousness, stating that, "Your hearts should be purified of deceit, your hands should be innocent of wrong, your eyes should be free of impurity, and there should be nothing inside you except truth and sympathy for mankind." (*Tabligh e Risalat*).

The Promised Messiah^{as} received the following revelation:

"Be kind to people and show mercy for them" and there is no doubt that he became the embodiment of this Commandment.

The Promised Messiah^{as} once expressed his love for mankind in these words, "My heart is brimming with the feeling of

sympathy and good wishes for them so much so that neither my tongue has command to express it nor my pen has the power to write it".

Indeed, the Promised Messiah^{as} used all of the knowledge and facilities in his power to help those who were in need. The Promised Messiah^{as}'s father was an accomplished physician and the Promised Messiah^{as} learned quite a lot from him according to the custom of that time and utilized this knowledge to help the poor and the needy.

Hazrat Maulvi Abdul Karim^{ra}, one of the closest and most prominent Companions of the Promised Messiah^{as}, writes regarding the Promised Messiah^{as}'s compassion and sympathy for the people,

"So many times poor women from Qadian and the surrounding villages would come to the Promised Messiah^{as}'s house at odd hours for their medical needs. They would just knock at the door and coarsely shout 'Mirza Sahib, open the door'. The Promised Messiah^{as} would rise and oblige cheerfully, listen to them, attend to their medical problems, and prescribe medicines. One time after receiving the medicine, a woman started talking of her domestic problems and carried on for one hour while the Promised Messiah^{as} listened attentively and patiently without interrupting her or asking her to leave and not waste his time until the woman, herself, realized she was taking up so much time and left. At another occasion a few country women brought their children to

be checked for different ailments. As the Promised Messiah ^{as} was attending them, Hazrat Maulvi Abdul Karim ^{ra} walked in and watched the Promised Messiah ^{as}, standing in front of a few medicine boxes, attending these folks and giving away medicines, as if that was his primary vocation. The Promised Messiah ^{as} continued to attend and care for these people for three hours while Hazrat Maulvi Sahib anxiously waited, acutely aware of the fact that the Promised Messiah ^{as} had to write an important essay that day and much of the time was being wasted in Hazrat Maulvi Sahib's opinion. When everybody left, Hazrat Maulvi Abdul Karim ^{ra} stepped forward and said,

"Hazoor this is too much inconvenience and trouble for you and much of your precious time has been wasted." The Promised Messiah ^{as} listened to his remarks and turned to him with delight in his voice, saying, "This is also a religious duty. These are indigent people and there is no hospital in this area. I have stocked up different allopathy and indigenous medicines and they are available whenever I need them. He then went on to say, "This is indeed a very virtuous deed and a true believer should not become negligent and careless to carry out these duties".

Let us pause for a moment and reflect upon what we have just heard about the Promised Messiah ^{as}. This one incident reveals many morals, of which a few we observe are compassion and deep seated love for God's

creation. These people were not his family or friends and they did not belong to his Jamaat. The Promised Messiah ^{as} stood there alone, caring and providing comfort to the most impoverished among them and did not consider it a favor, but rather a reward for himself. He, himself, was doing exactly what he was preaching to his followers in "*Tazkiratush Shahdatain*", "So become meek of heart and have sympathy with mankind".

In addition, we also see an extraordinary show of patience. For hours on end, the Promised Messiah ^{as} would stand there answering questions and counseling people so graciously, without a hint of displeasure and annoyance. We witness here the generosity of the Promised Messiah ^{as} as he would spend thousands of rupees of his own money to buy and prepare a variety of medicines, some of them very expensive and would give them away to whomever needed it.

This incident reflects the complete humility and meekness of the Promised Messiah ^{as}. He is the Imam of the time on whom God had directly bestowed a special intellect, yet this man of God was perfectly at ease talking to a completely illiterate class of humankind. He is told by God, "Kings will seek blessings from thy garments," but he is accessible to the most downtrodden people on earth. Indeed, there are many lessons we can learn from this one conduct in the life of the Promised Messiah ^{as}.

Another incident showing the compassion and kindness of the

Promised Messiah ^{as} is illustrated in the following account. Mehr Hamid Ali was a small farmer, living outside the city of Qadian and accepted Ahmadiyyat in the early days of the Promised Messiah ^{as}. He became very sick and eventually passed away after a prolonged illness. During his illness the Promised Messiah ^{as} visited him many times at his home. His house was located in an area where the whole village would dump their garbage and trash. Mehr Hamid Ali, being a small farmer, had his livestock within the premises of his residence with all their excretion scattered on the ground. It was not only filthy in and around the house, but the air was filled with the stench. Some of the companions of the Promised Messiah ^{as} who would accompany him to Mehr Hamid Ali's house, described the odor in the air so bad at times that breathing became unbearable. Yet the Promised Messiah ^{as}, who was an inherently clean and refined person never signaled his aversion or dislike to the surroundings. These inconveniences did not stop the Promised Messiah ^{as} from visiting him many times till Mehr Hamid Ali passed away. He also arranged that Mehr Hamid Ali receive appropriate medicines. Whenever the Promised Messiah ^{as} visited him, he would spend a few minutes talking to the patient and the family, comforting and advising them to pray and turn towards God. Hazrat Yaqoob Ali, a prominent companion of the Promised Messiah ^{as}, writes, "That sometimes when I escorted the Pro-

mised Messiah ^{as} to Mehr Hamid Ali's house, I noticed that Hamid Ali would get overwhelmed with the presence of the Promised Messiah ^{as} at his house and his eyes would swell up with tears of joy." When Mehr Hamid Ali passed away, the Promised Messiah ^{as} led his Janaza prayers. The Promised Messiah ^{as}'s benevolence was across the board for it extended to the poor and rich alike. He did not have to visit Mehr Hamid Ali so many times, but he did so because he cared for his followers. He could have sent many of his companions to check on him on his behalf, but he did not because he felt for his brother. When the Promised Messiah ^{as} was walking over that dusty road in the outskirts of Qadian escorted by his companions towards Mehr Hamid Ali's house, he was not concerned about his status and position. Rather, he was worried for a sick human being and how to help him. The Promised Messiah ^{as} expressed his desire that everyone of us should be able to express sympathy towards our brethren. He said about those who took covenant of Bait,

"They should have such sympathy with the people that they should become the refuge of the poor, they should be like fathers of the orphans...and that the pure fountain of love for the Divine and of Sympathy for his servants should issue forth from every heart and should be seen as flowing in the form of a river".

Let us now turn another page. The year was 1901 and a young

boy named Mohammed Din had just graduated from high school somewhere in India. He narrates his experience as the companion of the Promised Messiah ^{as},

"I got very sick in 1901 and for one year I had all sorts of treatments by different doctors and Hakeems, but to no avail. I had an Ahmadi acquaintance and he advised me to go to Qadian. I reached Qadian and for the first time, I saw the Promised Messiah ^{as} leading the Juma prayers. Instantly I decided that this man cannot be a liar. Later I went to see Hazrat Maulvi Noorudin ^{ra} to have myself treated. After examining me, he was surprised at how advanced the disease had become. He said it needs prayer rather than medicine. He told me, 'I will introduce you to the Promised Messiah ^{as} and request for the prayer' and then asked me to sit at a particular spot in Masjid Mubarik. As the Promised Messiah ^{as} entered into the mosque, Hazrat Maulvi Sahib held me and nudged me in front of the Promised Messiah ^{as} and just said, 'He has a very dangerous illness'. When I looked up, I noticed the expression of deep sympathy on the face of the Promised Messiah ^{as} and he then asked, 'How long have you been sick?' I had been suffering for thirteen months and could not sleep and would stay awake whole nights because of the illness. I would cry for hours because of pain. I could feel love and affection in the Promised Messiah's voice. I had come from a lower socio-economic class, wearing old and dirty, torn

clothes. When the man of his stature addressed me with such respect as one would to his peer, I could not speak, but instead started crying. The Promised Messiah ^{as} did not repeat his question but said, 'Do not worry, I will pray for you and you will get better *InshaAllah*'. I immediately felt relief that I would be relieved of my suffering. Then Hazrat Maulvi Noorudin ^{ra} gave me medicine and within a month I was completely well. I decided to stay in Qadian and accepted Ahmadiyyat. Later, I contracted the plague which was an epidemic in those days. The Promised Messiah ^{as} expressed great concern for my welfare during these days and at times, he would himself prepare medicines for me and would send somebody two or three times a day to check on me and to hear the progress of my health".

This young boy was Hazrat Maulvi Mohammad Din ^{ra} who dedicated his life for the Jamaat and served as a missionary to the U.S. He then writes of the extreme affection and kindness by the Promised Messiah ^{as} for a person who was unknown and had no religious or worldly education or standing. He states, "Indeed, I was his lowly and humble servant. I had not found this love and affection in my own home. I am forever beholden to his kindness and my only prayer is that I may not be separated from my beloved and benefactor in the hereafter."

The Promised Messiah ^{as} states, "It is our principle to have sympathy for the whole of mankind. If a person sees that a fire

has broken out in the house of a Hindu neighbor and he does not get up to help in putting it out, I tell you truly he is not of me. If one of my followers sees a Christian being killed and he does not go to his assistance to rescue him then I tell you quite truly that he is not of us.”

The Promised Messiah ^{as}'s sympathy and kindness for human misfortunes was not confined to or selective towards any particular group. He reached out for anyone and everyone who was in need. Lala Sharampat Roy, a resident of Qadian and follower of the Hindu religion, had known the Promised Messiah ^{as} long before he announced to be Mehdi and Masih. Lala Sharampat Roy was a witness to many of the prophecies and revelations of the Promised Messiah. Once he became seriously sick with a boil on his stomach. When the Promised Messiah ^{as} received the news of his illness, he immediately visited him at his house. Lala Sharampat Roy was very nervous and was sure that he would die of this illness. The Promised Messiah ^{as} comforted him and told him that he would ask Dr. Abdullah, an Ahmadi and the only doctor in Qadian, to treat him. The next day, the Promised Messiah ^{as} took Dr. Abdullah, himself, to Lala Sharampat Roy's house and Lala Sahib was treated without any charge. The Promised Messiah ^{as} would visit him daily and he would always walk in the house with a smiling face and reassure Lala Sahib. He told Lala Sahib that he would pray for him until he became well again, and Al-

hamdollillah, Lala Sahib soon recovered from his illness.

There was another Hindu in Qadian, Lala Malawa Mal. This gentleman had also known the Promised Messiah ^{as} for a long time and was also a witness to many of the Promised Messiah ^{as}'s revelations which were fulfilled. At one time, he also fell sick and the Promised Messiah ^{as} visited him daily and treated him, by himself.

A few years later, Arya Samaj, a Hindu sect which was viciously opposed to the Promised Messiah ^{as}, started a newspaper in Qadian devoted against Islam and the Promised Messiah ^{as}. The newspaper published a statement from Lala Sharampat Roy and Malawa Mal, stating that they had never witnessed a heavenly sign by Mirza Sahib.

When the Promised Messiah ^{as} read this statement, he was naturally hurt by this blatant falsehood, especially from those individuals who had known him for years and benefited from his benevolence.

The Promised Messiah ^{as} presented them with a written challenge to swear in writing that if they had lied in these statements and never witnessed any fulfillment of his revelation, then they and their children deserve to die within one year. However, these gentlemen did not accept the challenge and kept silent because they had indeed witnessed many clear signs. They knew full well that if they accepted the challenge, humiliation and destruction would descend upon them.

There was another Hindu in Qadian by the name of Nahal

Chand. He always looked for an excuse to confront and cause mischief for the family and companions of the Promised Messiah ^{as}. He would always be in cahoots with the opponents of the Jamaat. At a later age, he did not have any means to support himself and at times was not able to meet his daily needs. One day, he came to the Promised Messiah ^{as}'s house and requested an audience with him. The Promised Messiah ^{as} came out to meet him, when Nahal Chand immediately started to complain of his financial woes. The Promised Messiah ^{as} expressed his sympathy for his hardship and gave him 25 rupees and said, “It may suffice for the time being. If you need more, let me know”.

We need to take a moment to put this into perspective. At that time, 25 rupees was a decent sum of money and was equal to many people's monthly paycheck. Nahal Chand made it a routine to visit the Promised Messiah ^{as} every one to two months and he received a decent amount of money for his needs. The same fellow once borrowed some cash from Hazrat Maulvi Nooruddin ^{ra} (Khalifatul Masih I) with a promise to return the money. When he failed to keep his word, Hazrat Maulvi Noorudin ^{ra} sent one of his friends to ask him to pay back the loan. Nahal Chand stated, “Maulvi Sahib kept asking for the repayment of the loan while Mirza Sahib always donated the money which has sustained me”. When Hazrat Maulvi Nooruddin heard his answer, he never asked

him again for the return of the loan.

There was another resident in Qadian, Nahal Singh, who was the main instigator in filing a lawsuit against the Promised Messiah ^{as} and the Jamaat after some of the non-Muslims in Qadian attempted to physically hurt the Ahmadies and damage their property. While this case was still in the court, Mr. Nahal Singh was in need of some musk. Musk is a compound found in a special species of deer in Kashmir. It is very fragrant and was used in many medicines in the subcontinent, making it very expensive. When Mr. Nahal Singh could not find musk anywhere else, he knocked at the Promised Messiah ^{as}'s door and when the Promised Messiah ^{as} came out, he said, "Mirza Sahib, I needed some musk and I could not find it anywhere else so if you could give me some musk?"

The Promised Messiah ^{as} had known that this man was the ring leader of this discord and agitation against Ahmadies, but the Promised Messiah ^{as} responded to his request by answering, "Wait a minute," and went inside and brought him the musk. The Promised Messiah ^{as} did not remind Nahal Singh of his mischievousness and he acted completely oblivious of Mr. Singh's role in the lawsuit. An enemy of his community, the Promised Messiah ^{as} looked at Nahal Singh as an individual in need, asking for his help and he

obliged.

Allah says in Quranic verse 135 of *Al-Imran*,

"Those who suppress anger and pardon men". In the life of the Promised Messiah ^{as} there were many occasions where this moral shined through in his manners. I present here one such incident. One day, a maid at the Promised Messiah ^{as}'s household stole 30 lbs. of rice and was caught leaving the house. She was being rebuked and scolded when the Promised Messiah ^{as} walked into the house. Seeing the commotion, he inquired and when told about the incident, he only said, "She is needy. Give her some and do not disgrace her, adopt God's attribute of covering one's faults". He did not get angry at her for stealing from his house. Rather, he pardoned the theft and then obliged her by giving her part of the stolen commodity. He admonished the self righteous to refrain from disgracing the maid even though she was caught stealing red-handed. In this there is a message for all of us as we should all follow God's attribute of covering others' faults and weaknesses.

The Promised Messiah ^{as} stated, "The members of my community wherever they might be should listen with attention to this admonition. The purpose of their joining the movement and establishing the relationship of spiritual preceptor and disciple

with me is that they should achieve a high degree of good conduct, good behavior and righteousness. No wrongdoing or mischief or misconduct should even approach them."

The message of the Promised Messiah ^{as} is very clear. There has to be a direct relationship and bond between every Ahmadi and the Promised Messiah ^{as}. When almost a hundred years have passed since his demise, how can we develop that bond with him? A speech about his life during the Jalsa or celebration of Masih Mau'ood Day are mere igniters of the flame of love for the Promised Messiah ^{as}. How intense and bright that flame burns depends not on the ignitor, but rests on the capacity of one's heart to hold that love for the Promised Messiah ^{as}.

To have a direct relationship with our preceptor, the Promised Messiah ^{as}, we have to read his writings and we have to read about him; we must know him and we must listen to his words. He is the Imam of the time and we cannot love him in abstract. We must recognize him ourselves, so we may strive to follow in his footsteps. We all should make an attempt to read his biography for this is the best way to get close to him. This is the least we can do and we owe it to our Habeeb, the Promised Messiah and Mehdi ^{as}. ❧

The Importance Of Purdah In The Progress Of Islamic Society

Summary of Khutba Jummah delivered January 27, 2004

by Hazrat Khalifatul Masih V^{aba}

Hazoor^{aba} began by reciting verses 31 and 32 of Surah *Al-Nur* (18:31,32). These verses contain instructions regarding the Islamic Purdah. Verse 32 also contains a list of relations where Purdah is not necessary.

Hazoor^{aba} stated that he had dealt with this subject in a few of his earlier sermons. However, he felt that it needed to be emphasized again because a few people say that Purdah is an antiquated restriction that should be removed in this day and age and that the progress of Islam and Ahmadiyyat is not dependant on strict observance of Purdah. Hazoor^{aba} said that his answer to these people is that Allah has given clear instructions in the Holy Quran regarding Purdah. Also, it is evident from the practice of the Holy Prophet ^{saw} that Purdah was strictly observed at that time. Whether these people like it or not, Islam's and Ahmadiyyat's progress is linked to Purdah. The teachings of the Holy Quran will never be outdated and if anyone thinks this way then they should beg Allah's forgiveness.

Hazoor^{aba} further explained that in these verses, men are instructed in the first instance to restrain their looks. The Promised Messiah^{as} has also instructed that while in public places we should walk with our eyes par-

tially closed, not so closed that we will be stumbling over other things. Hazoor^{aba} quoted Allama Tibri who has written that the meaning of restraining your looks is that you prevent yourself from looking at every such thing that has been forbidden by Allah. Hazoor^{aba} stated that this instruction is for men in the first instance and if acted upon, a lot of the evils will vanish automatically.

Then there is the instruction for the women to restrain their looks. Hazoor^{aba} said that it is necessary for all women to obey this instruction in order to prevent their good name and their family honor being dragged in mud. Hazoor^{aba} said that if it is absolutely essential for a woman to talk to a strange man then she should adopt a harsh tone in her voice so that he may not be encouraged by the softness of her voice. Hazoor^{aba} commented on the practice of employing male servers during the weddings to serve food saying that they are young. However, they are of such an age where they come under the instruction of Purdah. Parents should take great care that they should not provide such opportunities for strangers to come in contact with their daughters and other young girls. The arrangements should be such that male servers should

serve in the men's area and female servers should serve in the ladies area.

Hazoor^{aba} stated that when women go out, because Islam does not imprison women, they should observe Purdah as described in the Holy Quran. Purdah of the face is evident from the Holy Quran. Only those things which are visible by themselves are allowed to be visible and the only things that are self evident are the height and the movement of the body during normal walk. Hazoor^{aba} quoted from Ahadith to prove that the Purdah of the face was practiced during the time of the Holy Prophet ^{saw}.

Hazoor^{aba} stated that those women who are too weak due to age and are not capable of marriage if they discard the full Purdah then there is no blame on them. Although, they should not go about wearing makeup. In Pakistan, Purdah is being misused in that the young girls are discarding it and the older women are virtually imprisoned.

Hazoor^{aba} stated that someone enquired that at her job she is required to wear certain type of clothes. Is she allowed to work at such a place. Hazoor^{aba} said that if she can wear a long coat over her dress and a scarf to cover her head then she may work there otherwise she is not

allowed. Hazoor^{aba} had earlier stated about certain places where women have to work in the fields and have to keep their face and eyes uncovered. Hazoor^{aba} stated that in those cases their Purdah is considered to be complete even with their face uncovered.

Hazoor^{aba} mentioned about being careful of maid servants who come into homes with the purpose of misguiding young girls. Hazoor^{aba} stated that nowadays the internet is being used for the same purpose where cer-

tain groups entice young people and lead them astray. Hazoor^{aba} reminded parents that it is their responsibility to keep an eye on their children that they do not fall prey to such vices of the internet.

Hazoor^{aba} said that according to Hazrat Musleh Maud^{ra}, dancing is forbidden by the Holy Quran because it causes the spread of shamelessness. Some people say that if women dance among other women then what is the harm in that. Hazoor^{aba} said that when the Holy Quran

says that it leads to the spread of shamelessness then it is so and every Ahmadi should pay heed to this instruction. If the Jama'at authorities receive a report of dancing at any Ahmadi wedding then this should be investigated and action should be taken against the culprits. As far as singing is concerned, singing of poems and sober songs is permitted.

Hazoor^{aba} said that the secret of our success is in following the instructions of the Holy Quran. May Allah enable us to act upon

The Islamic Concept Of A Modest Woman

(Hifza Hayee, Maryland Jamaat)

When you look for a definition of Modesty in a dictionary this is what you come across:

Having or showing respect for conventional ideas of decency and purity. It also says in parenthesis (esp. of women or their appearance, or behavior), it further says; a modest dress, blouse, neckline, etc. is one that is not sexually provocative.

I found the above definition in the Oxford Advanced Learner's Dictionary.

Islam, a beautiful religion, embodies in itself a complete code of man's social, economic, spiritual and political life. It not only provides guidance for individuals but also lay down rules for the good of all society. Modesty is the key to guard the moral condition of the society. Muslim women share an equal responsi-

bility with men of upholding the moral standard of society.

The Holy Quran states an excellent method for a modest way of life for both men and women. It says in Chapter 24, verses 31&32:

"Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do.

"Say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or their embellishment except that which is apparent thereof and that they draw their head coverings over their bosoms....."

From these verses it is made clear that both men and women

are to conduct themselves with modesty and propriety at all times. And especially when in each other's presence. Islam today is wrongfully blamed for restricting its women within the four walls of the house, with no freedom of speech and expression. The Islamic concept of Veil/ hijab/Purdah is ridiculed by the so called modern and civilized world. The west today blames the religion of Islam for keeping their women backward. On the contrary, Islam recognizes that 'prevention is the better part of the cure.' Hence segregation of the sexes is prescribed. Situations which cannot be controlled afterwards are not allowed to develop in the first place. In this way erosion of moral values can be prevented, and society is safeguarded from problems such as adultery, teenage pregnancies and sexually transmitted diseases.

Islam requires that Muslim women dress modestly, cover their heads and wear an outer garment to conceal their beauty

from strangers. Wasn't the definition of modesty stated in the beginning some what similar? Then why is the practice of hijab/ veil so confusing and difficult to understand? This is because of the widespread and erroneous notion that the veil/ hijab is a heavy restriction imposed on Muslim women. Even in our own Muslim society we find women taking it as a restriction and burden, just because of the influence of the materialistic and secular world, which is pushing them away from something that is solely for their benefit and towards something which is full of harm and destruction.

Look deeply into the beautiful teachings of the religion of Islam and you will realize that all that it preaches is for your own good. Hijab which is actually modesty being practiced physically is a means of protection and prevention from the social ills and not a restriction or hindrance in your freedom.

However, the veil is just one aspect of modesty. Modesty goes much further than that. The true observance of modesty extends to one's mind and heart. If your mind and heart entertain pure thoughts and feelings, your actions will reflect this purity. In fact, this behavior leads to one's own moral uplift.

According to the most reliable book of Hadith, *al-Bukhari*, the Holy Prophet^{saw} told one of his companions: "In the body there is a piece of flesh, when it is healthy, the whole body is healthy, and when it becomes unhealthy, the whole body gets unhealthy, and lo that piece is

the heart." This succinct quotation illustrates that a human heart is the fountain-head of all our emotions. If one's heart entertains pure thoughts then all of one's deeds will be upon the road to virtue, but if one's heart is full of vicious thoughts and ideas, then one is bound to follow the path of vice.

A Muslim woman is required to carry herself with dignity and honor. She should be modest not only in her dress, but in her manner of walking and talking. Her language and gestures should portray her purity of mind and heart. In Islam, woman is not regarded as a 'sex object', nor is she exploited or harassed in this demeaning manner. Islam undoubtedly gives women dignity and honor through hijab, Purdah or in other words modesty. Her Purdah or the outer garment gives her protection so that she can pursue her activities more freely. It also provides her peace of mind. Her veil saves her from the foul intentions of dirty minds. It is her talent and ability that takes her to the height of success and not her looks or un-Islamic luring gestures, which are being freely used today, in this modern society to gain success and reach the desired goals.

In chapter 33, verse 60 of the Holy Quran it is stated;

"O Prophet! Tell thy wives and thy daughters, and women of the believers, that they should pull down upon them of their outer cloaks from their heads over their faces. That is more likely that they may thus be recognized and not molested."

A Muslim woman must conduct herself with great propriety and decorum. She should avoid idle chitchat. Righteousness should be the path that she follows. Her mannerism should compel her fellow beings to treat her with respect and honor. The same respect and honor that the religion of Islam gave her for the first time as a mother, a daughter, a wife and a fellow human being; which she is worthy of. It is an obligation of a Muslim woman to lead a modest life, to save herself and the entire society from the clutches of sin and evil, and to acquire nearness to Allah. As stated in the Holy Quran:

You are the best people created for the good of mankind. (3:111) ❧

(Continued from page 29)

vice versa, but nothing else.

We can only create a climate conducive to reciprocity and tranquility in our homes through understanding and following of the Holy Quran and the Sunnah, and above all through prayers.

The Promised Messiah says, "If you want to live in security and desire that peace should prevail in your home, it is necessary to suffuse your homes with prayers". [*Mulfoozat*, vol. 3, p. 232] ❧

An American Impostor - A Sign For The West

(By Hazrat Al-Hajj Mirza Bashir-ud-Din Mahmood Ahmad ^{ra}, Khalifatul Masih II, Second Successor to the Promised Messiah ^{as}, in his book "Dawat-ul-Amir", English translation: "Invitation to Ahmadiyyat" pg. 251-257)

This relates to the end of Dowie, the American impostor. It is a Sign for the Christians in general and for the people of America in particular.

I now proceed to narrate the prophecy which proved a Sign for Christians in general. In addition to being a Sign for Christians, it also proved a Sign for people in the West. Alexander Dowie was well-known in America. Australian by birth, he had acquired American citizenship. In 1892 he started preaching. He claimed powers of healing and, people gathered around him. In 1901, he claimed to be forerunner of the second coming of Christ, just as Elijah was a forerunner of his first coming. The second coming of Christ was then a much discussed subject. The signs laid down for it in the scripture had appeared and people interested in religion were eagerly waiting. The publication of his claim brought to Dowie a further increase of followers. He bought some land and founded a town called Zion. He declared that Christ would descend in that town. Many rich people, out of eagerness to have the first view of Christ on his second coming paid large sums of money for land to build houses in that town. Dowie began to rule in

that town as an uncrowned king. Soon his followers numbered more than 100,000. He sent preachers to different Christian countries. Full of hatred of Islam, he employed foul abuse against it. In 1902, he published a prophecy that unless Muslims of the world became Christians, they would meet with death and destruction. Hazrat Mirza Sahib, the Promised Messiah, heard of this and wrote a leaflet in reply. In this, Hazrat Mirza Sahib enumerated beauties of Islam and said it was quite unnecessary for Dowie to predict and proclaim the destruction of Muslims in the world. He (Hazrat Mirza Sahib) had been sent by God as the Promised Messiah. So, Dowie could enter into a prayer contest with him. The result of this contest would enable all people of the world to determine the Truth. This leaflet by Hazrat Mirza Sahib was published in September 1902, the publication having been arranged on a very large scale in both Europe and America. From December 1902 to the end of 1903, newspapers in Europe and America kept commenting on this leaflet. About forty of them sent to Qadian, copies of issues containing their comments. Judging from the extent of publicity it

could be said that quite two to two and a half million people came to know about the proposed prayer contest.

Dowie did not write in reply to this leaflet; but went on praying for the defeat and destruction of Islam. He also renewed his attacks. On February 14, 1903, he wrote in his paper: "I pray to God that Islam should soon disappear from the world. O God, accept this prayer of mine. O God, destroy Islam."

Again, on August 5, 1903, he wrote in his paper: "The black-spot on the mantle of man (Islam) will meet its end at the hands of Zion."

Hazrat Mirza Sahib saw that Dowie was in no mood to retreat from his hostility; so he issued another leaflet some time in 1903. This leaflet was called "Prophecies about Dowie and Piggot". Piggot was a pretender of England. Hazrat Mirza Sahib wrote in this leaflet that he had been sent by God to re-establish belief in the Oneness of God, to put an end to all attempts to associate others with this One God; that he had a Sign to show to America. The Sign was that if Dowie should enter into a prayer contest with him and that if he should decide, directly or indirectly, to accept his challenge, then in Mirza Sahib's life-time Dowie would leave the world in great pain and misery. Hazrat Mirza Sahib went on to say that Dowie had been invited to enter this prayer contest before, but had made no reply. He was now allowed seven months more. During this time he could publish his reply. The leaflet ended

by saying: **"Be sure, calamity is due to befall Dowie's Zion."**

Then in the end, without waiting for Dowie's reply, he prayed: **"God, ordain that the falsehood of Piggot and Dowie may soon become potent to people."**

This leaflet also was published in the West on a very large scale. Newspapers in Europe and America commented upon it. *Glasgow Herald* of Britain and *New York Commercial Advertiser* of America published summaries of it. Millions of persons came to know of it.

When this leaflet was published, Dowie's star was at its zenith. The number of his followers was increasing. So rich were they that every new year Dowie received presents worth a thousand dollars from them. Dowie owned many industrial establishments. His bank balance amounted to about twenty million dollars. His staff of servants was larger than that of the richest in the land. He was in excellent health. Health, he said, was his special miracle. He claimed the miraculous power of healing by the touch of his hand. Dowie had money, health, followers, influence, everything in abundance.

On the publication of the second leaflet by Hazrat Mirza Sahib, people asked Dowie why he did not reply to the Indian Messiah? Dowie said contemptuously:

"There is a Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir, and people ask me why I do not

answer him. Do you imagine that I shall reply to such gnats and flies? If I were to put down my foot on them I would crush out their lives. I give them a chance to fly away and live."

Foolishly enough Dowie, who had so far kept out of any contest with Hazrat Mirza Sahib, now entered the contest, though he had continued to say, he had not. He forgot that Hazrat Mirza Sahib had written clearly that even if Dowie entered the contest indirectly, he would have to leave the world in great pain and misery, while Hazrat Mirza Sahib was still alive. Dowie described Hazrat as a worm and said he could kill him with his foot. Dowie, thus, had entered the contest and invited the punishment of God.

Dowie's vanity and ostentation increased. Some days later, he again described Hazrat Mirza Sahib as the '*foolish Muhammadan Messiah*'; also wrote, '*If I am not a messenger of God on this earth, then no one is.*' In December 1903, he openly entered the contest. He declared that an angel had told him that he would be victorious over his enemies. The declaration was a counter-prophecy, a prophecy of the death of Hazrat Mirza Sahib. The spiritual contest which was developing gradually, now became patent and open. After this last declaration, the Promised Messiah ^{as} wrote nothing and in accordance with the Quranic injunction, '*And wait as they also wait,*' he waited for the Judgment of God. God is slow but firm in His grip.

The grip of God got hold of the feet under which Dowie

wanted to trample down the Messiah of God. Dowie's feet became impaired. Far from being able to trample over the Messiah with them, he could not even rest them on the ground. He had an attack of paralysis. From this, however, he recovered after a few days. But two months later, on December 19, he had a second attack which prostrated him. Disabled completely, he left his work to his secretary, and himself went in search of health to an island supposed to possess a curative climate for paralytics. But the Anger of God followed him. Dowie had described the true Messiah as a worm. Now Dowie himself was to be reduced to the status of a worm. The miraculous powers of which he used to boast began to desert him. After he had left home, his followers began to wonder why he who had the power to heal others could not heal himself? And he needed not even to pray but only a touch of his hand. Why did he fall ill at all? They began a search of his rooms which had been inaccessible until now. They found bottles of wine. His wife and his son declared that Dowie drank heavily in secret though he had prohibited his own followers from drinking or using any intoxicants. He had prohibited even tobacco. His wife declared that she had been loyal and faithful to him even during the days of his poverty, but she had been sorely disappointed to know that to marry a rich old woman, Dowie had started saying it was lawful to take more than one wife. In promulgating this law he

was finding an excuse for bigamy. Dowie's wife produced letters which this woman had written in reply to Dowie's. His followers became infuriated. They decided to check the accounts of the moneys of Dowie's organizations. It was found that Dowie had misappropriated about five million rupees (a million and a half dollars). It also appeared that he had given presents worth more than rupees 100,000 to young girls in the town.

Upon these disclosures the leading follower of Dowie decided to depose Dowie. They sent him a telegram which said: **"Unanimously the organization seriously objects to your expensive habits, hypocrisy, misstatements, exaggerations, and ill-temper. Therefore, you are hereby deposed from your office."** Dowie could not refute these charges. At last all his follower turned against him. As a last effort he wanted to address them and convert them again to his side. But when he alighted from the train, only a few persons had come to receive him. Hardly anyone paid any attention. He turned to the law courts but, the law courts gave no help in maintenance. On the other hand, his paralysis had reduced him to a complete helplessness. His servants had to carry him from room to room. He lived in un-mingled misery and pain. A few friends of his continued to visit him during these last days. They advised him to have proper treatment, but Dowie did not agree. He knew he had been advising others against treatment. How could he have any treat-

ment himself?

At last out of about 100,000 followers, only about 200 remained with him. He had failed in the law courts. His paralysis had advanced. He could not endure his mounting troubles. He lost balance of mind and became practically insane. In this condition he appeared before some of his followers who saw the once robust, pompous fore-runner of Christ, swathed all over. ***Dowie said his name was Jerry! He had been battling with Satan the night before! In the battle his general had been killed! He himself had received injuries!*** Those who heard this scattered speech knew what had happened. Dowie had gone mad. The last followers left Dowie.

The words of Hazrat Mirza Sahib were fulfilled. Mirza Sahib had said that before his eyes Dowie would leave this mortal world **"in great pain and misery"**. On March 8, 1907, Dowie died, abandoned and disgraced. When he died, he had only four men with him and his assets amounted to about thirty rupees.

A worse picture of pain and misery cannot be imagined. Dowie's death was an object-lesson, a Sign for the people of the West. Many newspapers declared that the prophecy of Hazrat Mirza Sahib had been fulfilled. They could not but do so. I quote some of the newspapers of those days:

"Ahmad and his adherents may be pardoned for taking some credit for the accuracy with which the prophecy was fulfilled a few months ago." (*Dunville Gazette*, June 7,

1907)

"The Qadian man predicted that if Dowie accepted the challenge, 'he shall leave the world before my eyes with great sorrow and torment.' If Dowie declined, the Mirza said, 'the end would only be deferred; death awaited him just the same, and calamity will soon overtake Zion.' That was the grand prophecy: Zion should fall and Dowie die before Ahmad. It appeared to be a risky step for the Promised Messiah to defy the restored Elijah to an endurance test, for the challenger was by 15 years the older man of the two and probabilities in a land of plagues and famines were against him as a survivor, but he won out." (*Truth Seeker*, June 15, 1907)

It is quite true that Hazrat Mirza Sahib was much older than Dowie. So there were more chances for Dowie to survive Hazrat Mirza Sahib.

"Dowie died with his friends fallen away from him and his fortune dwindled. He suffered from paralysis and insanity. He died a miserable death, with Zion city torn and frayed by internal dissension. Mirza comes forward frankly and states that he has won his challenge."

(*Herald of Boston*, June 23, 1907)

These quotations from the American newspapers show that the prophecy made an impression not only on Christians but also on freethinking editors of the American newspapers. They had been so impressed by the grandeur of the prophecy that they felt constrained to write

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The Key To A Successful Marriage – Piety and Reciprocity

(By Imam Irshad Malhi)

Marriage is a holy union between a man and a woman. That it is a sacrament, a sacred commitment. It is said that marriage is bliss. That it is a blessing. Marriage can be all these things, when it is successful. But when it is not, it can be quite the opposite.

The topic of my speech today is “The Key to a Successful Marriage – Piety and Reciprocity”. I believe that piety and reciprocity together forms the key; that is, both are necessary for a successful marriage.

In the Islamic view, an accomplishment or action is successful, if it leads to salvation. As the Holy Quran says:

And think of the day when you will see the believing men and believing women, their light running before them and on their right hands, and angels will say to them ‘Glad tidings for you this day of gardens through which streams flow, wherein you will abide. That is the supreme triumph’. [57:13]

Marriage is the pivotal institution around which a civilized society is built. Conjugal life is greatly emphasized in Islam. Conjugal life is the only life style prescribed for believing women and men. The whole subject of conjugal relationships is treated in Islam at an elevated level of moral and spiritual consciousness without neglecting the physical. The Holy Quran says:

And one of His signs is that He has created wives for you

from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely, are Signs for a people who reflect. [30:22]

This Quranic verse outlines the ideal conjugal relationship between husband and wife. This relationship is considered the fountainhead all human relationships.

The Promised Messiah ^{as} said: “Husband and wife are together, and share so much with each other, that they become part of each other. With the blessings of marital relationship, worldly worries and trials are forgotten. God has constantly reminded us about this mutual love and loyalty in marriage. It is the fountainhead of all human relationships.”

The primary objective of marriage – like that of prayers and charity – is the winning of the pleasure of Allah. The secondary aspects of a successful marriage are, of course, emotional and physical fulfillment, chastity, love, contentment, companionship, and children. The advice of the Holy Prophet ^{saw} is that the best quality to look for in a spouse is piety. Therefore, the institution of marriage in Islam is extremely connected with piety and righteousness.

The Holy Quran teaches us the prayer:

Our Lord, grant us of our wives and children the delight of our eyes, and make us a model

for the righteous. [25:75]

In this verse, the Quran again puts a happy married life side-by-side with piety. We believe piety is *both* the means and ends to a successful marriage.

The Holy Prophet ^{saw} said: “The perfect believers are those whose morals are most excellent. And the best of you in morals are those who show exemplary conduct towards their spouses.” [Tirmidhi]

The Promised Messiah ^{as} has said: “It is the woman who is the primary witness of the excellence of a man’s character, his relationship with God. How can a man make peace with God, if his relationship with his wife is strained?” [Al-Badr, May 22, 1902].

Let me say – that marriage is a difficult and delicate business. To make a marriage work, one requires humility, kindness, compromise, faithfulness, candor, integrity, and honesty. These are the qualities of a *momin*, of a righteous person. Perhaps it bears repetition that piety is *both* the means and ends to a successful marriage.

A successful marriage is a joint venture. It is based on mutual love and reciprocity. Reciprocity means an act of giving or receiving in return. In the present context, reciprocity implies a healthy and dynamic relationship between two partners, where an act of virtue, of kindness, or of courtesy by one partner is returned in full measure by

the other. To some, reciprocity might connote parity; but reciprocity can exist even without parity or equality.

Of all relationships, the most unequal and asymmetric is the relationship between the Creator and His creation, between God and mankind. Nevertheless, even in this most unequal relationship, the principle of reciprocity remains operative. As God Almighty, addressing mankind, says in the Holy Quran:

Therefore, remember Me, and I will remember you. [2:153].

“Remember me, so that I may remember you.” How extraordinarily profound and reassuring! When the Creator and the Master of the universe can say these loving words to His creation, I see no reason why a husband and a wife, whose relationship is based on equality, cannot say to each other: “As you remember me, I will remember you. As you love me, I will love you. As you take care of me, I will take care of you. As you respect me, I will respect you.”

This reciprocity of words and of action is the foundation of a successful Islamic marriage. The Holy Quran says:

Wives have rights corresponding to those which husbands have, in equitable reciprocity, though men have a degree of advantage over them. And Allah is Mighty and Wise. [2: 229]

The emotional and physiological differences between men and women are well understood. We all know women can bear children and men cannot, and

therefore the primary responsibility of rearing and raising children is women's.

The Islamic view is that as far as personal rights are concerned, the husband and wife stand on the same level, but men have supervisory function as the heads of the household, because they have been given the financial responsibility of providing for the family.

In answering the question “What is the right of a woman over her husband?” The Prophet said: “You should discharge your obligations keeping the needs and desires of a woman in view, and be mindful of fulfilling them”. He also said: “The best woman is one who pleases her husband when he looks at her, who obeys him, and who is careful not to do any thing concerning his person or belongings that would be displeasing to him”.

There is reciprocity here, although different modalities have been specified with regards to husbands and wives.

The Promised Messiah ^{as} said: “Women should not think that they have been discriminated in any way, since they have been granted many rights over men. In fact, they have been put on a pedestal, and men have been commanded to take care of them.” [*Malfoozat*, vol.8, p.442]

Actually, husband and wife as life partners have great responsibilities and obligations. If it is critically examined undoubtedly they become part of one body. So both of them must have a great concern and feeling for each other. Their sentiments and emotions must reflect love and

sympathy for each other. The Holy Quran has given an excellent example of husband and wife. It says,

They are as a garment for you. And you are as a garment for them [2:188].

Every one knows that garments are used for two main purposes.

1. To cover oneself.
2. To look nice and beautiful.

As the garments cover every fault of the body, in the same way the life partner must cover up the fault, or weakness of the spouse. It is only possible through forbearance and patience; and these qualities must be shown from both sides. It is not possible that if one partner shows patience and the other show criticism.

Secondly, as every one likes to have a pretty dress, to beautify him/herself, in the same way the life partners should act like good garments for making the spouse cheerful and happy. That is, husband and wife provide a means of mutual security, dignity, ornament, protection, and comfort to each other.

The Holy Quran makes absolutely no statements about the inherent superiority of men over women, and vice versa – neither spiritual superiority nor intellectual superiority. On the contrary, the Holy Quran gives only one criterion of superiority or honor. It says that the most honored in the sight of God are those who are most righteous.

In other words, it is only piety that can make a wife more honored than her husband, and
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Understanding Sufism

(Naureen Choudhry, Central Jersey Jamaat)

The mission of the Holy Prophet of Islam, Muhammad ^{saw}, was that of a Messenger (*rasūl*) and Prophet (*nabī*). This presupposes that his message was universal and complete, which contained perfect wisdom and sanctity for all mankind. Hence his message contains both the exoteric and the esoteric components of the whole message. The exoteric element is fulfilled by the *Shariah*, the Islamic system of jurisprudence, which traces its foundations to the Holy Qur'an and the *Ahadith* (Traditions of the Holy Prophet ^{saw}). This *Shariah* or the law, as the embodiment of the will of Allah, touches the domain of daily action in matters both ritual and social and is the field of interest for the scholars or the *ulema'* and the jurists or the *fuqaha*. Thus, this can be described as the exoteric or the outward dimension of the faith. Complementary to this is an esoteric or inner dimension, the spiritual path of contemplation, a path (*tariqah*) or branch leading off the main highway (*Shariah*). This path is often referred to as *Tasawwuf* or Sufism. The interesting point to note however is that the esoteric component also suggests its origins in the Qur'anic and traditional teachings of the Prophet ^{saw}. The entire picture can be likened to an image of a fruit, where the peel or the outer shell is the *Shariah* and the meaty part of the fruit or

the internal core represents Sufism, but both remain part of the one, single unit. In other words, the *Shariah* describes the principles, whereas Sufism deals with the essence of the matter.

A Sufi was the one who had reached the end of the Path of sanctification and was a sage, a saintly man. The word 'Sufi' means, by general acceptance, a wearer of wool (*suf*), in reference to the coarse garment worn by the early ascetics. The Sufis' distinctive dress was a patched woolen garment known as *khirqah*, originally blue in color (the color of mourning). They held themselves aloof from the rich, spoiled and decadent high societies of the cities of the Muslim world, whose sumptuous garments betrayed the loss of the primitive simplicity of early Islam over a century before.

Sufis define themselves in the form of maxims: "Sufism is to possess nothing, and to be possessed by nothing," or "Sufism means being at ease with Allah," and yet again, "Sufism is not composed of practices and sciences, but it is morals." Historically, once the term Sufi was coined to identify the follower of the Path, Sufism and *tariqah* became synonymous thereafter. In that critical period of Islam, a number of causes converged to allow for the identification of Sufism and *tariqah*:

In the first place, while the Path had existed from the time

of the Prophet ^{saw} up to its assimilation with Sufism, its gnostic core was not easily discernible among the innumerable ascetics and devotees of the time who belonged to the different sects. Most of them were not interested in gnosis (*ma'rifah*) as such, but they were interested in their asceticism and devotional life. Indeed, they made asceticism and the devotional life the very nature of the spiritual life. Consequently, the initiatic Path, with its gnostic goal, was hidden in the midst of these ascetics. By embracing the unpretentious garb, the ascetics were maintaining the example of the Prophet ^{saw} (*Sunnah*). At some point after the middle of the eighth century, the followers of the integral Path of gnosis came to be associated with the woolen garments and from then on, Sufism and its related terms came to be applied exclusively to the seekers of *ma'rifah*. Since they insisted that this was indeed the integral Path bequeathed by the Prophet ^{saw} to his community in contrast to the way of the ascetics that was devoid of gnostic goals, Sufism and the Path coincided. (For further clarification between the Path and Sufism, please read further).

Secondly, Sufism arose to denote the esoteric Path precisely at the time that the different schools of the exoteric Law (*Fiqh*) [Hanbalī, Mālikī, Hanafī, Shāfi] arose. Attached to these jurisprudential schools were the early dogmatic formulations of the theologians on the Essence and Attributes of God, predestination and free will, or the nature of the Qur'an. The exoteric

aspect of Islam soon grew into a body of teachings, practices and moral legislation, all under the watchful control of the *ulema'* and the *fuqaha*. The rise of Islamic exoterism in an institutionalized fashion provoked the rise of Sufi esoterism, with its own Shaykhs, its own practices and eventually its own institutions/orders. From that very period of time, two levels of authority are found to be operating throughout the Muslim world, the Sufi Shaykhs and the *ulema'*.

Finally, Sufism had to arise if only to permit the masters of the Path to affirm their independence of the doctors of the Law. Had they not done so, then the *ulema'* would have succeeded in imposing themselves as the unique arbiters of things Islamic. In that case, the Islamic religion would have duplicated some of the monopolistic tendencies found in the hierarchy of early Christianity. In the Muslim world, no such effective monopoly over the contents of revelation was permitted to the *ulema'* and the *fuqaha* by the Sufis. In fact, often, the Sufis speak of the exoteric authorities as having a limited view of the Scripture because they tend to reject the symbolic content of revelation, or the spiritual realities imbedded in the words of the text. The limitation of exoterism is thus in the mind of the exoterist. The Sufis are saying something like this: Only the *tariqah* confers a universal spiritual perception of Scripture; through the vision of the Spirit, the sage can penetrate into the inner realities of the Qur'an and the *Sunnah* of the Prophet^{saw}. This is tantamount

to saying that the limitation intrinsic to the guardians of the Law cannot but influence their view of things. Whatever might be their piety, their virtuous disposition, their religious erudition, and their noble aspirations, the religious authorities of Islam have a constricted vision of the Islamic message.

It is essential here to explain the distinction between an ascetic and a Sufi. An ascetic was essentially "inner-worldly", rejecting neither family nor community but rather maintaining strict control over the pattern of his life and behavior in society. Rigorous prayer and fasting beyond what was required by the faith were important tools of the pious life. The ascetic's opposition to the world was psychologically felt, not physically dramatized by withdrawal from it. Scriptural sources did not condone the hermit's isolation or simple celibacy and they could not, therefore, become the norm in Islamic asceticism. Modesty, temperance, contentment with what the divine will offers and the denial of luxuries were ascetic characteristics. Further, it was necessary not just to avoid what Allah had forbidden (*harām*), but even to abstain from what He had declared lawful (*halāl*). Abstinence from sin held no great merit, whereas abandoning the enjoyment of things permitted was conducive to attainment of the proper spiritual state.

Preparation for the active life of the ascetic began with repentance. The Qur'an alluded to certain stages of development. First, it entailed a struggle against

the lower soul (*al-nafs al-ammarah*) and its disordered impulses. The soul here was understood in a physical sense to mean "the flesh" together with its allies, the world and the devil. Through remorse at his disobedience and fear of divine chastisement, the penitent had to abandon the sins of which he was conscious with the resolve never to repeat them. As all temptations were gradually overcome, the reproachful soul (*al-nafs al-lawammah* (75:2)) remained alert to continuing imperfections until the soul at peace (*al-nafs al-mutma'innah*) was finally reached and a state of dispassion achieved. The soul, having thus ceased to lust, was not free to love.

Imperceptibly over the first two centuries of Islamic history, individualist piety matured into expressions of mysticism. This transformation was first spawned in the major cultural centers of Iraq and Iran and from there spread eastward and westward. While the simple ascetic life continued to hold its appeal for many, others were attracted by an emerging interest in religious psychology to a different goal, that associated with the Sufis. The direction in which this transformation moved is reflected in the words of the Sufi Abu Bakr bin Jahdar al-Shibli, who defined asceticism anew in Sufi terms as the "turning away of the heart from the things to the Lord of the things." That is, while the ascetics' path was directed toward securing by means of self-denial and pious works a state of blessedness after death, the Sufis' goal was gaining direct access to knowledge of the eter-

nal by means of contemplation.

As mentioned earlier, the goal and method of the Sufi path are each derived from the Scripture and the *Sunnah*. The famous Light Verse is a scriptural parable of the Sufi's quest:

Allah is the Light of the heavens and the earth. The similitude of His light is as a lustrous niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree — an olive — neither of east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allah guides to His light whomsoever He will. And Allah sets forth parables to men, and Allah knows all things full well. (24:36)

The Prophet ^{saw} is reported to have said: "To know oneself is to know your Lord."

A modern Sufi scholar has described man's spiritual aspiration as a dual one: to achieve a relative nearness to the divine presence and an absolute nearness or identity with him. This dual aspect is based upon the Qur'anic verse:

Allah has promised to believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling places in Gardens of Eternity. And the pleasure of Allah (ridwān) is the greatest of all. That is the supreme triumph. (9:72)

Paradise in the ordinary sense is the goal of all believers. For Sufis, Eden is the experiential proximity to Allah without their separate existence being extinguished; *ridwān*, Allah's acceptance of the seeker's soul to Himself is the ultimate nearness where duality is extinguished as

though Allah has *come in between a man and his heart* (8:25).

As to the method by which Sufis pursued their goal, the Qur'an also provided significance guidance:

Stand up in prayer at night except a small portion thereof — half of it, or make it a little less than that or make it a little more than that — and recite the Qur'an slowly and thoughtfully. [...] So remember the name of thy Lord, and devote thyself to Him with full devotion. He is the Lord of the East and the West; there is no God but He; so take Him as thy Guardian. (73: 3-5, 9-10)

These words, addressed to the Prophet ^{saw}, enjoined a form of worship well beyond what ordinary believers could be expected to follow. A night-time vigil of prayer and scripture reading in addition to the five-times daily ritual prayer was an intense spiritual exercise which came to be practiced by the "seekers" or those who "longed" for the nearness of Allah in imitation of the prophetic example. The invocation or remembrance of the name of Allah (*dhikr*) is also mentioned in the above verse and in other Qur'anic verses (29:45, 62:10). The practice of *dhikr* itself is commended in *Ahadith*, one of which states that "There is a way of polishing everything and removing rust and that which polishes the heart is invocation of Allah." A divine saying (*hadith qudsi*) states simply, "I am with my servant when he thinks of Me." Another *hadith qudsi* held in special reverence by Sufis records Allah's own description of the possibility of achieving the desired inward

state: "My servant does not cease drawing near Me with devotions of his free will until I love him; and I love him, I am the hearing with which he hears, the sight with which he sees, the hand with which he grasps and the foot with which he walks."

Thus from the Sufi vantage point, each of the obligatory rituals of the faith is valid owing to its inward purpose and meaning. 'Ali bin 'Uthman Al-Hujwiri, a native of Ghazna in Afghanistan, comments, for example, that pilgrimage (*Hajj*) is an act of self-mortification whose true object is not to visit the Ka'bah in Makkah but to contemplate Allah. A seeker whose poverty is voluntary does not give alms (*Zakat*) but must receive them, not for his own wants, but because he must relieve a fellow Muslim of his obligation. Fasting (*Sawm*) during Ramadan or at any time weakens the lower soul and strengthens the reason until every vain desire is effaced in the manifestation of the Truth; the fruit of hunger too is contemplation of Allah. Prayer (*Salat*) also is not a mere outward form. A tale describes a young boy who saw a female ascetic in prayer. While at prayer, she was stung forty times by a scorpion without making the slightest effort to prevent it. When he asked her she had behaved in this way, she replied: "Silly boy! Do you think it right that while I am engaged in Allah's business I should attend to my own?"

The Path where a Sufi wayfarer's journey begins is at the hands of a spiritual guide who strictly directs the disciple's prac-

tices and meditations. The path is marked by various spiritual stations (*maqām*) and stations (*bā*). The number and sequence of these stations can vary from one authority to the next, but here are some stations generally agreed upon:

Repentance: to ask for forgiveness of all past aggressions and sins that a person may have committed towards any other creation of Allah or towards Allah.

Trust in Allah: to abandon every refuge except Allah.

Patience: to be steadfast in the face of any adversities that may arise in one's life.

Gratitude: to be grateful to Allah no matter what state we find ourselves in.

Acceptance: to recognize one's own helplessness and to admit that Allah is the Master of all Creation and He is the ultimate Power.

Love: to be saturated with the love of Allah such that the world seems immaterial.

Gnosis (interior knowledge): to be open to receive communication from Allah about the mysteries of the world.

The goal of annihilation (*fana'*) may be received after having gone through the above stations, each station representing the achievement of a state where the seeker underwent spiritual transformation. *Fana'* means the annihilation of one's own attributes leading to the total extinction of the personality in Allah. The experience of spiritual intoxication transformed seekers who returned to the world of phenomena. They could now

continue their journey in Allah, that is, subsisting (*baqa'*) in Him rather than striving for Him, as before.

From about 800CE up to about 1450CE may be considered the golden years of Sufism. It was during these years that great men such as Ibn 'Arabi, Rumi, Attar, Shah Ni'matullah Wali, and women such as Rabi'ah Al-Adawiyyah were born. By about the end of this era, two concepts were well-established. The first, the principle regarding the outlook of the Sufis on the world, is known as the Unity of Being (*wahdat ul-wujūd*). Ibn 'Arabi was the first master to teach this concept to his disciples. The second was the idea of the chain or order of Sufi masters (*silsila*). According to the concept of Unity of Being, existence, including the universe, is a manifestation of Allah's attributes and, as such, is not separate from Him. Orders or chains of masters provide help and guidance for seekers desirous of reaching God. Many of the orders of Sufism came into existence at this time, primarily branches of a main chain that goes back to Hasan Basri (who was initiated and taught by Hazrat Ali^{ra}). The different orders were not established to compete with one another. Many times, a disciple would receive the right to initiate and guide others and then be instructed to move on to a different city and establish a center there.

Like most other spiritual paths, Sufism is experiential. In a nutshell, it is a path to God through the gateway of the heart,

traveled by means of the vehicle of Love. To understand Sufism, then, the language of the heart is needed, or so claim the Sufis.

Look for a biography of a famous Sufi in the next issue of Ahmadiyya Gazette!

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about it. They were not able to deny its truth or its importance. Whenever the Sign of the death of Dowie is narrated before the Western audience, they will have before them the testimony of scores of newspapers, edited by fellow-countrymen and fellow-believers. Western audiences on hearing about Signs of this kind, will be compelled to admit that Islam is the true religion. Salvation is not to be found outside of Islam. On being convinced, they will give up their prejudices and old beliefs. They will enter Islam and declare their faith in the Holy Prophet (on whom be peace) and in his servant the Promised Messiah (on whom also be peace). Coming events cast their shadows before. In America, several hundred persons have already joined the Ahmadiyya Jama'at. ❧

Humility, Cheerfulness, Forbearance And Meekness

By Hamid Ahmad Khan

Hazrat Mirza Ghulam Ahmad^{as}, the Promised Messiah and the Mahdi, prescribed ten conditions of Bai'at for initiation into the fold of the Ahmadiyya sect of Islam. Ahmadiyya Community was founded by him to revive Islam in its pristine pure form and to establish a unity of faith and personal relationship in One God among all people.

For today's discourse, I have chosen the seventh out of the ten conditions of *Bai'at*. *Bai'at* when translated in English means "Initiation" or a taking of covenant by those who enter into the fold of a spiritual order, which presently is Ahmadiyyat.

Since the beginning of time, it has been Allah's Sunnah or practice to seek commitment through His Messengers, from those who accept the divinely guided faiths. We read in verse 82 of Surah *Al Imran* Chapter 3 of Qur'an:

"And remember the time when Allah took a covenant from the people through the Prophets, saying 'Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him. And He said, 'Do you agree, and do you accept the responsibility which I lay upon you in this matter?' They said, 'We agree'. He said, 'Then bear witness and I am with you among the wit-

nesses.' "

On a similar subject in Surah Al-A'raf verse 36, Allah commands the entire mankind to submit to future Messengers, who will appear among them from time to time, for in that lies their welfare, happiness and security from fearful anxieties (*malah*) and grievous depressions (*huzan*). Allah says:

"O children of Adam, if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve."

In accordance with the above injunctions, the Holy Prophet of Islam Hazrat Rasool-e-Akram, peace and blessings of Allah be upon him, took initiation from his companions.

At the end of his earthly sojourn, the Holy Prophet^{saw} promised his companions that God would not abandon them: He said: "God will send to this community at the head of every hundred years, one who will renew for it its religion." On another occasion, those of his companions who were with him heard him say about another people in future, addressing them as: "O my brethren!" They said to him: "O Messenger of God, are we not thy brethren?" and he answered: "You are my companions. But my brethren

are among those who have not yet come" – in other versions he is reported to have said: "who will come in the last days". He was referring to the companions of the Promised Messiah^{as} and to those who will be his true followers among his Jama'at.

It was, therefore, predetermined that the Promised Messiah^{as} will also, in the footsteps of his Master, the Holy Prophet, take Bai'at or initiation from his followers.

God, in His mercy, has raised among us His Mahdi and Messiah and has thus bestowed upon us an opportunity to enter into a covenant as did those who came before us. Hazrat Mirza Ghulam Ahmad^{as}, in accordance with the above Sunnah and in accordance with Allah's command and prophecies of old, took Bai'at from those who accepted him and believed in him. In 1889, he laid the foundation of Ahmadiyya Jama'at within the fold of Islam and took the first Bai'at from those present.

One should know the benefit of becoming initiated through the act of Bai'at, that is taking an Oath of Allegiance at the hand of the Promised Messiah^{as}, and why it is necessary. Bai'at in reality is the highest form of repentance or "*tauba*" which means 'returning' from the state of sin to the abode of righteousness and good behavior. The ten con-

ditions laid down in Bai'at are in fact a path to peace and security. In truth each one of them is a comprehensive guidance, which leads a man to spiritual eminence and ensures Paradise in this life as well as in the Hereafter.

For the purpose of today's subject, I read to you the wording of the seventh condition of Bai'at, which is as follows,

The initiate shall solemnly promise:

"That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness."

Let me explain the subject of cheerfulness first. It is reported that the Holy Prophet ^{saw} was shown the dwellers of Paradise. Hazrat Mohammad, Peace and blessings of Allah be upon him, said that he was surprised to observe that most of the inmates of Heaven were those who, in their earthly life, were of cheerful disposition and dealt with others with a smile and courtesy (*Mishkat*).

We fail to recognize, in our daily life, the importance of "Khanda Paishaani", the cheerfulness, which results in so much goodwill and also safeguards against unnecessary contentions, discords and quarrels. The world could be a heavenly abode if every one would inculcate a habit of meeting people with a smile and be pleasant in mutual dealings. There could not be an easier way to earn Paradise in both worlds.

Now, I relate to you a Hadith-e-Qudsi. A Qudsi Hadith is one in which Hazrat Rasool-e-

Akram ^{saw} said that this was told to him by God. Hence Hadith-e-Qudsi is considered the Word of God but is not part of the Holy Qur'an.

Iyaz ibn Himar relates that the Holy Prophet ^{saw} said: "Allah has revealed to me that you should be courteous so that no one should hold himself above another nor transgress against another." (*Muslim*)

In obedience to this commandment the Holy Prophet ^{saw} would not even show discourtesy to a playful child. It is reported by Hazrat Anas ^{ra} that a girl of Medina would take hold of the Holy Prophet ^{saw}'s hand and take him where she wished (*Bukhari*). Visualize for a moment. A little girl feels so confident and at home with his simple, loving nature that she would spontaneously hold the Prophet's hand to take him to whatever thing that held her interest. Only an extremely humble person could inspire such confidence in a child.

Hazrat Ayesha ^{ra} relates that she heard the Holy Prophet ^{saw} say: "A believer can attain the rank of one who fasts during the day and spends the night in Prayer, through his good behavior." (*Abu Daud*)

Hence, it is of vital importance that we keep a constant vigil on our conduct, our affairs and our social intercourse. We are required by our pledge to engage in our daily life with a cheerful attitude and treat others with the best of the courtesy. I chose to elaborate the pledge of "cheerfulness" before others because I assumed that it was the

easiest to follow and easiest to ensure our salvation.

The second most important pledge in the seventh condition of Bai'at is to give up pride and vanity and to lead a life of humility.

In one of his poems, Hazrat Masih-e-Mau'ood ^{as} says that any one, who humbles his or her own self to the dust, will be granted the loving friendship of God. He exhorts that if all else has failed to attain nearness to Allah, then one should try the prescription of humility, which seldom fails.

Arrogance and vanity is the worst vice that a human can fall victim to. The Holy Qur'an repeatedly warns against arrogant and haughty behavior. In Chapter 17 verse 38 we read:

"Do not tread haughtily upon earth"

Then in Chapter 31, verse 19 Allah says in the Holy Qur'an:

"Do not puff up thy cheeks with pride before people, nor tread haughtily upon the earth. Surely, Allah loves not any arrogant boaster".

There are also numerous Hadith pointing out the evil consequences of arrogant behavior.

Hazrat Anas ^{ra} relates that the Holy Prophet ^{saw} had a she-camel called Adhba' which would not let itself be outstripped. A desert Arab came riding his young camel, which outstripped it. This grieved the Muslims. The Holy Prophet ^{saw} perceiving it said: It is Allah's way that He puts down whatever raises itself in the world (*Bukhari*).

Then in another Hadith Haz-

rat Abdullah ibn Mas'ud relates that the Holy Prophet ^{saw} said: "He who has a particle of arrogance in his heart will not enter Paradise." Someone said: "A person likes handsome clothes and shoes." The Holy Prophet ^{saw} said: "Arrogance means rejecting the truth out of self-esteem and looking down on people."

(Muslim)

With humility comes forbearance, which is also a part of the seventh article of Bai'at. Forgiveness is a higher moral quality. One who forgives and forbears the faults of people can expect from Allah the forgiveness of his or her sins on the Day of Judgment. Forbearance also inculcates goodwill between people. Those who are enemies now can be won over as friends through forgiveness and good behavior.

Ibn Mas'ud again relates: I can recall seeing the Holy Prophet ^{saw} while he recounted that a Prophet of Allah who was beaten and wounded by his people kept wiping the blood away from his face and supplicated: Allah do forgive my people for they know not. (*Bukhari and Muslim*)

The examples of the Prophets are given and quotes from the Qur'an and Hadith are narrated before us on a regular basis so that we strive to bring about, in ourselves, the desired change for the better. If we listen and do not improve in our conduct, we only deprive our own selves of the bounties, which are promised as a natural consequence of following the guidance.

Hazrat Masih Mau'ood ^{as} has, repeatedly addressed the issue of

arrogance, and has condemned the vice of vanity in almost every book that he authored, of which I quote a few before I conclude my speech.

Hazoor ^{as} writes in his book *Nazool ul Masih*: "I tell you truly that on the Day of Judgment, next to association of anything with God, no vice shall rank as bad as arrogance. This is a vice that humiliates a person in both worlds."

Again in '*Ayeena Kamalat-e-Islam*', Hazrat Aqdas ^{as} says: "Divine mercy rescues every believer of Divine Unity, except an arrogant one. Satan also claimed that he believed in the Unity of God, but because he was afflicted with arrogance and looked contemptuously upon Adam, whom God loved, and found fault with him, he was ruined and accursed. Thus the first sin whereby one was ruined for ever was arrogance."

I now end this discourse with a powerful quotation from the writings of the Promised Messiah ^{as}.

Hazoor asks his followers: "Dear ones! keep all these admonitions in mind lest you should be accounted **arrogant** in the estimation of God Almighty unknowingly. He who, **out of pride**, corrects the pronunciation of a word by his brother partakes of arrogance. He who does not listen courteously to his brother and turns away from him partakes of arrogance." Hazoor goes on to advise: "He who does not pay full attention to the directions of the Messenger of God and does not render full obedience to a commis-

sioned one and does not study his writings with care also partakes of arrogance. Lean towards God and love Him to the utmost degree possible and fear Him as much as anyone can be feared in this life. Be pure hearted and pure of intention and meek and humble and free of all mischief so that you may receive mercy." (*Nazul ul Masih*)

"God has repeatedly affirmed that there is no salvation without a pure heart, so become pure hearted and cast aside rancor and anger. Man's ego has many expressions, but the greatest of all is arrogance."

May we all fulfill our pledge, which we have made with the Imam of this age, with Allah as our witness. May that Mighty Benefactor prepare you for the journey from here to the hereafter just as the Companions of the Holy Prophet ^{saw} were prepared because you are his brethren according to the Hadith which I narrated to you earlier. May Allah be your friend and protector. Amen." ❧

(Continued from page 39)

he held forth the expectation of receiving at least one hundred rupees – and some from among them had already made such a contribution. In this list, the first was Hazrat Maulvi Noor-ud-Din ^{ra}, and the second was Nawab Muhammad Ali Khan ^{ra}, Raees Maleer Kotla. ❧

Commentary on Verse 4 of Sura Al-Baqara by Hazrat Khalifatul Masih I (ra)

Taken from the Book: *Haqaiqul Furqan*, Vol I, pp. 37 - 39

[translation by Mohammad Arshad Farooq and Waseem Ahmad Sayed]

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٤﴾

[2:4] Who believe in the unseen and observe prayer and spend out of what We have provided for them.

Al-lazee-na yo'may noona bil ghaibay: which people are mut-taqi, those who believe in the *ghaib* (the Unseen)? Hidden beyond hidden, of course is the Being of Allah Himself. Then in this category falls also all that is to do with the Hereafter and the Angels, and the Messengers and His Books. The Messengers, being human beings, their very essence or true nature is also a part of what is included in the '*ghaib*' or the hidden.

[*Zameema Akhbar Badar*, Qadian, February 4, 1909]

Yominoona, 'they believe'. 'To believe' is to say 'to accept'. To accept in such a way as to accept with one's heart that which ought to be accepted by the heart. So also should be accepted by the hands that which the hands need to accept. Suffice it to say that in this same manner should be accepted by the tongue, the eye, the ears, and every other part of the human body all that the Divine commandments require to be accepted.

To say that such and such a part of the body accepts some-

thing means that in practice that part of the body should demonstrate such actions.

Al-ghaib: by this is meant also God Himself, because He is a Being, hidden beyond hidden, Who cannot be seen by these physical eyes or felt by these physical hands and Who cannot be heard by these physical ears. This is another one of His attributes along with all His other attributes.

When one is alone, this is another meaning, as is said: *yakbshawna rab-bahum bilghaibay*; that is to say, one who believes, even when he is alone, when no one is near him, none of his relatives, or anyone from his tribe or people, nor is he in the sight of any government officials etc., then at that time when he desists from doing or committing those sins that he could commit unseen by anyone who knows him, and he does not commit them because of his belief in the Being of God and because he knows that although no one else is watching yet the Holy Personage of God is ever watching and seeing all. To remain safe from falling into the temptation of committing sin in such a state is in fact a true proof or evidence of real and true faith. One gets an excellent idea of this also in the month of fasting [*Ramadhan*]. When a person is sitting concealed from the world in his little abode. Avail-

able to him is cool water to drink, plenty to eat, and a wife to satisfy his every desire, there is no one watching him and the heart also is tempted, but still he desists because of the fear of God. Most people become very determined and heedless and commit all kinds of sins when they leave their surroundings and go to other places and countries. The reason for this is that at home they are afraid of their relatives or their own people, when, however, that threat is not present they do whatever they desire openly, having no fear. If they had had faith in the All-Powerful Being of God they would have avoided the temptation to commit sin wherever they were. This is a subtle truth which we find from the verse: *yo'maynoona bil ghaibay*.

Taqwa, which is the root of all success and happiness: why is it that it begins with *yo'maynoona bil ghaibay*? The reason for this is that every success, whether it be worldly or whether it should pertain to the faith, its true and underlying rule is *eeman bil ghaib*, or, belief in the unseen, and it is only through this that in the end very important and hugely significant and very fine secrets are discovered. For example, look, if a child, at the time of beginning the learning of the first book, refuses to accept 'A' to be 'A' and says to the teacher: Why do you refer to it as 'A', you should call it by some other name, then can such a student make any progress? Certainly not! He will, in any case, have to accept that whatever the teacher is saying is correct, only then will

he be able to make progress.

Then, when we look at all the fields of knowledge, mathematics, Euclidean geometry, algebra or geography or physics, in these, until and unless we, in the beginning, do not accept as true, a certain number of purely hypothetical things, we cannot move ahead at all. In the beginning when one accepts some things and then begins the journey forward, the doors of very profound and hugely important fields of knowledge and natural science open up to man.

When the police department tries to solve the mystery of some case, then at times, they even accept as true the statements of some very mischievous people. And then, on the basis of these assumptions they are led to the truth of the case. Suffice it to say that it is seen repeatedly that man is able to make great discoveries when he moves forward making some assumptions. In the same way if those inclined towards atheism were to accept, even though only as an hypothe-

sis, the teachings of His Holiness Muhammad ^{saw} and start to act on those teachings, they would see what results would be achieved. Similarly those who are not blessed with the direct experience of speaking with God, for them Allah, the Exalted, is still in the *ghaib* (hidden), if they too just start to assume that God exists and start praying to Him, then they will certainly attain blessed results.

The true nature of *eeman bil ghaib* [belief in the Unseen] has been explained by Hazrat Ahmad, the Messenger of God and the Promised Messiah (as) in his book: *Ayena Kamalat-e-Islam* at p. 330 and also in his other holy books. There it has been explained how necessary *eeman bil ghaib* is for the attainment of salvation. If this were not there then there is no other action in the world through which man could become deserving of receiving God's blessings and gifts. This is so because when a man, seeing smoke in the distance, assumes that there must be a fire

over there. This belief of his, at that stage, is purely of a hypothetical nature. Until he makes the journey in the direction of the smoke, and places his hand into the fire, his knowledge would not acquire the character of a detailed knowing. In reality, it is this stage of knowing which is referred to as *eemaan*. Similarly, a man develops a hypothetical sense of knowing that God exists on the basis of a collection of indications. These cause to grow in him a desire to develop or acquire a certainty of knowledge about this Being and this leads to his advancing in this direction.

And since making progress from a hypothetical state of knowing to one of certainty involves at least some effort, and some worry and preoccupation of the heart, so the *mut-taqi* is said to have this other characteristic of *yugeemoonas-salaata*, that is to say, they establish or cause to get established, the Salaat.

[*Al-Badar*, Jan. 23-30, 1903]



Contributions for Minaratul Masih

An Excerpt from a book on Hazrat Nawab Muhammad Ali Khan Sahib (ra)

by Malik Salah-ud-Din, M.A

The true significance of the prophecy concerning the descent of the Messiah near a White Minaret is somewhat different, but it was the practice of Hazrat Masih-e-Mau'ood ^{as} that to whatever extent possible and permitted, he would try to fulfill all prophecies in a manifestly literal form too.

In an Announcement dated May 28, 1900, the Promised

Messiah ^{as} put forth the suggestion concerning the building of the Minaret, and explained its need as follows:

"This Announcement has been written in support of the building of the Minaret. It should, however, be remembered that construction of some portions of the Mosque are still unfinished. It has, therefore, been decided that whatever

money shall remain from the expenditures on the Minaratul Masih shall be spent on the remaining construction needs of the Mosque. This work is of the utmost urgency. Open up your hearts, and please God. This money shall again return to you together with many blessings."

Then, in an Announcement dated July 1, 1900, the Promised Messiah ^{as} exhorted the people concerning sacrifices for the construction of the Minaratul Masih in the following terms:

"An Announcement has pre-

viously been circulated concerning the Minaratul Masih, but based on the weak and disinterested rate at which the contributions are coming in, we cannot at all hope for this work to be accomplished. So, today, I specifically want to draw the attention to this task of those sincere friends of mine about whom I entertain the belief that if they turn their efforts truly to this work, as they do for the attainment of their personal desires or, as they do, with great enthusiasm, for the arrangement of the needed funds for the marriages of their own sons, then it is likely that this work shall get done. If a person is blessed with the wealth of faith then no matter how difficult the financial problems he faces such a one nevertheless attains to the ability of executing the good work he wishes to accomplish.”

Then, after mentioning the two attempts at building a Minaret in the environs of the Jamia Amvee Mosque in Damascus in order to fulfill the requirements of this prophecy, and that both times the Minaret was destroyed by fire, the Promised Messiah ^{as} wrote:

“So both times the Muslims failed in this effort and the reason for this was indeed this that the plan of God Almighty was that this Minaret should be built in Qadian because this is the place of the descent of the Promised Messiah (as). This, now, is the third attempt, and God Almighty has given you the opportunity to benefit from the doing of this good work. The person who participates in the doing of this good work shall be counted as being one of our An-

sar (Helpers). I see that although hundreds of thousands of people shall enter this Jama’at and are entering, but those who are accepted in the sight of God belong only to two groups from among them.

The first group are those who, after recognizing me that I am one who is from God, and taking a great deal of loss, have left their homes, and homelands, they have made Qadian their home, and accepted the pains associated with leaving one’s home, and the people of one’s homeland. This is the group of Muhajireen (Emigrants), and I know that in the sight of God, the Exalted, they occupy an elevated rank. It is no small thing for one to abandon one’s country for the sake of God, and to utterly uproot one’s functioning businesses, and bid farewell to the beloved earth of one’s homeland. *Fatoobee lilghurabaa-al-muhajireen.*

The second group is composed of the Ansar. Although they are still living in their own lands, but their hearts are with us in their every movement and stillness. They give of their wealth purely for the sake of pleasing God and I have the wish – if it be the wish also of God, the Exalted - that on some appropriate portion of this Minaret, should be written the names of these Muhajireen. They are those, who, purely for the sake of God, undertook to bear the burden of this pain involved in leaving their own homes and make Qadian their new home in order to be in close physical proximity with one sent by God. Similarly the names of those Ansar who took their spirit of sacri-

fice to an extreme extent should also be so inscribed. The Light of my heart directs me even this instant that I should urge this sincere Jama’at to involve itself in the pain of this financial help for the carrying out of this blessed work which involves the fulfillment of a prophecy of His Holiness Sal-lallah alaihay wa-sallam and makes the Garden of paradise available to such Momins (Believers).

So it is for this purpose that I write hereunder the names of a few Sincere ones, and entertain the hope that each one of them shall present a minimum of one hundred rupees for this most exalted and blessed work...

So O ye Sincere Ones! May God, the Exalted, grant your hearts the strength. God, the Exalted, has provided you this opportunity to attain this benefit and to come out True from this test and examination. Do not fall in love with wealth because the time is coming that if you do not let go of wealth, it will let go of you...

So those people who shall avail themselves of this great honor, it is difficult that the names of all of them should be written on this Minaret. This much has been passed that in any case as against the names of a few Muhajireen, the names of all those who shall at least donate one hundred rupees shall be written. These names should remain inscribed on a plaque for a long time so as to afford the generations that come an opportunity to pray.”

The Promised Messiah ^{as} then wrote the names of 102 sincere members from whose sincerity

(Continued on page 36)

West Coast Jalsa Salana 2003

Reported by: Mubashir Chaudhry

We have been blessed with the divine institution of Jalsa Salana. It revolves around and amplifies the doctrine of congregation at national and international levels for our spiritual enrichment. Also, it furthers the process of social interaction, promotes brotherhood, and enhances mutual caring and sharing spirit. Even our regional Jalsas testify their dominant international flavor, because the devotees from the regional chapters always assemble to rejoice the God given opportunity.

The Promised Messiah ^{as}, while elaborating the dynamics of this annual convention of the believers says: "The real intent and purpose of this Jalsa is that the members of our community should generate an inner change within themselves and that their hearts are ever inclined towards the hereafter and the fear of Allah is embossed in their hearts; and they become models for others in piety, virtue, sympathy, tenderness, mutual love and brotherhood. That they may reflect humility, hospitality and righteousness, and vigorously propel their intrinsic spiritual endeavors." (*Shahadat-ul-Quran*)

Once Hazrat Masih Mau'ood ^{as} mentioned an incident of a king who received the news that minarets of a mosque in the city had collapsed. Upon hearing this he immediately prostrated in gratitude to Allah. The courtiers were surprised by this

'prostration of thanksgiving' and asked the king for the reason. He said this tragic incident has provided me with a rare chance to rebuild the minarets, thus I will partake of divine blessings." Unfortunately, fire gutted a part of our mosque in Chino, Los Angeles (East), and because fire was "our slave" so we were saved from a major disaster, but for us in Northern California, a rare opportunity knocked at our doors. It was indeed a pleasant surprise when respected Ameer Sahib asked our President Sahib to hold the 18th West Coast Jalsa Salana, in the Silicon Valley.

Here on the West Coast, we have some very unique and special circumstances that make a national event more significant for us. Silicon Valley, for over two centuries, has been a hotbed for Christian missionaries who have carved out a well-planned chain of missions along the American west coast. It is our responsibility, which has been enshrined in our pledges that we will have to win these souls back under the banner of Hazrat Muhammad ^{saw}. We are a group of emboldened faithful, because Hazrat Khalifatul Masih IV ^{rah} had a blessed vision about the divine help for the propagation of Islam in this area. With this perspective and mind frame we were not only honored, but in actuality were thrilled to host this blessed event.

Our president, respected

Wasim Malik Sahib, arranged a series of meetings for the formation of nizamaat and set definitive goals and objectives of each and every department. The fact that ours being a small Jamaat and novice as we were and as we are, the direct directions from respected Ameer Sahib were of an immense help and morale booster. May Allah Taalah bless him (Ameen).

Our Baitul Baseer Mosque neatly nestled in the foothills, is bounded by scenic hills from three sides while the fourth provides a panoramic view of the bay. It is, however, not big and spacious enough to hold an event of the magnitude of West Coast Jalsa Salana. We had many options for Jalsa Gah. And finally we selected a high school in Evergreen Valley, San Jose. The state-of-the-art auditorium was the Jalsa Gah, and funny enough our Audio-Video team showed the school operators how to make the best use of the equipment they have in the school. The ladies were provided with spacious gymnasiums. The cafeteria was used as dining hall for men and women.

It was the second time that we were holding a big event. The first one was the inauguration of the Mosque by Hazrat Khalifatul Masih IV ^{rah} where we were expecting about three hundred guests and we found ourselves catering to nine hundred. This time we based our projection on the average participation of guests in Southern California where the average number is between 600 and 700. With Allah's grace, the participation at our

Jalsa was overwhelming, and the guests of the Messiah attended from different parts of the world: Indonesia, United Kingdom, Canada, Fiji, Pakistan besides West Coast Jamaats, and pleasantly enough outnumbered our estimations. We had about 869 guests *Alhamdo Lillah*. This is a big number by the west coast standards.

The most important segment of Jalsa was the program. The Sub-Committee for the program decided to have a different approach. Of course, Khilafat-e-Ahmadiyya was the focal point. After this we had burning topics which were more close to the issues of major concern for our youth. For example we had topics like "Social Ills and Religious Prescriptions," "Role of Ahmadies in post 9/11 America," "Islam - A Message Beyond Culture and Ethnicity," "Growing up as Ahmadi-Muslims in America."

Alhamdolillah, this strategy worked very well and over ninety percent of the guests listened attentively to speeches, and remained glued to their seats during the sessions. Salaat was offered on time, and food was served with "smiles."

Another important event was the guest recognition. Although our Jalsa was amid the Christmas celebrations, our much respected guests were at the Jalsa Gah on time. The guests included City Council members, members of churches, a judge of the Superior Court, and a special message from Congresswoman Zoe Lofgren and other dignitaries. All the honorable guests were pleased to have availed themselves of this unique opportunity.

Respected Ameer Sahib inaugurated the Jalsa with his opening address which set the tone for this spiritually energizing and enriching gathering. His remarks about the spiritual aspect of the Jalsa Salana were very enlightening.

It is an agonizing fact that cardinal values of life have been eclipsed in American society, and Islam is the only religion which rekindles the hope for a glorious future for humanity. All the speeches addressed these concerns and issues of our spiritual well-being. There were practical examples depicting how our youth can steer clear of the playful traps and the declining social order. Tabligh was another area

which needs our attention and how we should convey the divine message to our fellow Americans.

Before the concluding address and Dua by respected Ameer Sahib, respected Wasim Malik Sahib, President Silicon Valley Chapter, addressed the jam-packed theater. While appreciating the event, President Sahib thanked all the members and guests who traveled all the way to share this spiritual Maida. Then living up to the traditions of the Promised Messiah ^{as}, the audience were particularly reminded to retain the bondage of brotherhood of 'Muakhat' which they formed during their stay. He mentioned the names of the deceased members for prayers that Allah Ta'la may grant them elevated stations in paradise and be the Helper of their descendants. President Sahib also appealed for prayers for the volunteers who were blessed, and did a splendid job through sheer hard work and devotion.

The Jalsa ended with a farewell speech by Ameer Sahib and collective silent prayers. It was a memorable experience for each one of us. ❧

The 56th Annual Jalsa Salana USA

The 56th Annual Jalsa Salana will be held at Expo Center, Chantilly, VA on June 25, 26 and 27, 2004, InshaAllah. The following information will be available at www.ahmadiyya.us:

(1) Registration Form (2) Hotel Information (3) Information Package (4) Children's Registration
All Members flying to Washington area are requested to book their flights to Washington Dulles (IAD) airport. This airport is about 5 miles from the Expo Center.

For more information the following officers can be contacted:

Abdul Shukoor Ahmed	Afsar Jalsa Salana	301 219 0923
Shahid Malik	Afsar Jalsa Gah	301 943 8706
Mirza Zahir Ahmad	Afsar Khidmat-e-Khalq	301 299 6397
Mrs. Shanaz Butt	Sadr Lajna	610 789 8652

Bismillah-hir-Raman-nir-Raheem

Ahmadiyya Muslim Jamaat, USA, College Scholarship

(Including Talent-based scholarship, need-based scholarship, educational loan)

A limited number of scholarships/loans are available for Ahmadi students of US Jama'ats to support college education. The goals of this scholarship are as follows:

1. Recognize educational talent amongst Ahmadi students.
2. Encourage and promote pursuit of education among Ahmadi youth, especially amongst whom pursuit of education may be perceived as prohibitively expensive.
3. Make a valid attempt to ensure that an Ahmadi is not kept from achieving his/her laudable educational and career goals due to financial hardship.
4. To encourage more challenging educational endeavors amongst Ahmadi youth that they would normally not consider due to financial constraints.

Kindly send the completed application, through the local President or Regional Missionary, along with the required documents to:

Secretary Scholarship Committee, Bait-ur-Rahman, 15000 Good Hope Road, Silver Springs, MD 20905.
Email: scholarship_committee@yahoo.com (all inquiries are also to be directed to this address).

Dates and Deadlines

Deadline for **receipt** of the application is May 31, 2004 (no exceptions please). Please allow adequate time for mail. It will be appreciated and is strongly recommended to send the application earlier.

The application will be acknowledged within two weeks of its receipt by email or regular mail. If the applicant has not received any acknowledgment kindly contact us by mail or email.

Kindly follow all instructions and consult the checklist to ensure that all required documents are included. Incomplete information may result in your application not being considered for the current year.

Candidates will be notified between July 15 and August 1 of the decision.

Scholarship amount and period.

Scholarships will be awarded for one year for a maximum amount of \$5000 (\$2500 per semester). This will be paid in two installments of \$2500 for each semester. If the applicant is attending only one semester this year then the maximum amount of scholarship will be \$2500. The maximum amount of scholarship will not exceed the expenses itemized in the application or \$5000 whichever is lower.

Scholarship Review Process

Applications will be scored anonymously on merit, financial need and the personal statement. Talent based scholarships will be solely awarded on merit. 50% of the remaining will be distributed as educational grants and the rest as interest free educational loan (*qarz-e-hasana*), payable upon successful employment. Candidate must contact scholarship committee at the start of employment to set up a schedule for repayment. This is important since this amount is subsequently recycled in the form of scholarships or loans.

Scholarship award process

The amount for fall semester will be sent after August 1, and that for spring semester will be mailed after January 1. To receive the amount for the spring semester, following need to be received by Dec. 1:

1. Itemized statement of (with copies of receipts) as to where the previous semester's amount was spent.
2. Accumulative grade point average (GPA) for the fall semester or a letter from the academic advisor/supervisor attesting to the student's good standing.
3. Confirmation of acceptance in the spring semester.

If the scholarship is for a summer semester, one can only apply a year in advance and please communicate with us clearly that you are requesting the amount for summer semester.

*Bismillah-hir-Raman-nir-Raheem***APPLICATION FOR AHMADIYYA SCHOLARSHIP***Assalamo Alaikum.*

The Scholarship Committee is pleased to be of service to you. Kindly complete each section. **Please Print clearly.** Carefully follow all instructions included with each section. Incomplete or illegible application will result in delay that could lead to rejection of your application. Kindly help us by providing complete information by May 31, 2004. You are encouraged to send the application early.

Applicants applying only for Talent based scholarships, need not answer the questions on income and dependents in Section C. However, by filling this section, their application will automatically be considered for need-based scholarships or loans also.

Please check here if you are applying for Talent based scholarships only ☐

Section A: Your details

1. Your name
2. Your membership code 3. Your Social Security No.
4. Your Father's/Parent's name
5. Your Address:
City..... State Zip Code
- 6 Your email address 7. Your Phone No.
8. Name and address of Educational Institution.
City State Zip Code
9. Name of Degree/diploma..... 10. Duration of degree

Instructions for Section A.

- Line 1. Please print, first, middle and last name.
- Line 2. Please write your US Jama'at member code. If not available, please apply for one immediately and obtain before May 31. However, do not wait to get the code before sending application.
- Line 3. Please write your social security number. If not available please write N.A.
- Line 4. Please write the name of the parent who is head of your household. If you live on your own, simply write the name of your father.
- Line 5. Please write your address where the check is to be mailed. Please notify us of any changes.
- Line 6. Please write your email address where we can communicate with you.
- Line 7. Please write your telephone no. where we can reach you. Please notify us of any changes.
- Line 8. Please write the name of the college you are planning to attend. If this is pending, then write PENDING. However, this information will be needed before the scholarship can be paid to you.
- Line 9. Please write the name of the degree/diploma you are admitted to. If this is pending then write PENDING. However, this information will be needed before the scholarship can be paid to you.
- Line 10. Please write the expected duration of the degree/diploma in months starting from the current year.

Section B: Your (candidate's) Attestation and Signature

I attest I am an Ahmadi Muslim. All information in this application is true to the best of my knowledge

Signature

Date

Section C: President or Regional Missionary's Recommendation

Please have this section completed by your local Jamaat President. If you do not live in a chapter, please have the Regional Missionary fill this section out.

1. Is the applicant an Ahmadi with a member Code YES..... NO Code pending
2. Applicant is in good standing with Jamaat, YES NO
3. Member has reasonable participation in Jamaat activities YES NO
4. Applicant is reasonably needy YES NO
5. Recommended YES NO
6. Comments

.....

President/Regional Missionary's Signature

President/Regional Missionary's Name

Name of Chapter/Region Date

Instructions for Section C (For President/Regional Missionary).

- Line 1. Please check yes or no in the appropriate column. If the member code is not available then please immediately apply for one and check pending. Membership code will be needed before May 31 for the application to be considered, however the application should be sent to the committee anyway.
- Line 2. Please check yes or no in the appropriate column.
- Line 3. Presidents/Missionaries are strongly urged to seek input of local Qaid/Lajna President and, if applicable, the chanda paying status of the applicant. However, lack of any one of these alone should not result in the disapproval of the application.
- Line 4. Please check yes or no per your reasonable overview of the applicants financial status. This is only applicable if the application is for need-based scholarship/loan. Checking 'No' does not disqualify the applicant from Talent based scholarship.
- Line 5. Please check whether you are recommending or not recommending the application.
- Line 6. Please write comments explaining any item you have answered as 'NO'.

Presidents/Missionaries are requested to send the application directly to the scholarship committee after completing their section

Section D: Financial Need

1. Amount of scholarship applied for (Max. \$5000/yr./\$2500 per semester) \$.....
2. Itemized estimated need:
 - a) Tuition/fees \$
 - b) Books and supplies \$
 - c) Lodging and transportation \$
 - d) Health Insurance \$ TOTAL \$
3. Amount expected from alternate sources (please do not include loans)
 - a) Personal funds \$
 - b) Other scholarships \$
 - c) Other grants \$ TOTAL \$
4. Are you dependent on your parents? YES NO Partially
5. Are you currently working? YES NO
6. What is your/your household income bracket for the last tax year?

<input type="checkbox"/> Less than \$25000	<input type="checkbox"/> \$25001 to \$36000	<input type="checkbox"/> \$36001 to \$48000	<input type="checkbox"/> \$48001 to \$61000
<input type="checkbox"/> (\$61000 to \$74000)	<input type="checkbox"/> \$74001 to \$86000	<input type="checkbox"/> \$86001 to \$99000	<input type="checkbox"/> \$99001 to \$111000
<input type="checkbox"/> More than \$111000.			
- 7 Total number of persons dependent on this income
8. Total number of persons in this household, who are supported by this income who will be college students for this year.

Instructions for Section D

- Line 1. Please write the amount of scholarship/loan you are applying for (max. as noted before).
- Line 2. Please delineate to the best of your knowledge an estimate of these expenses. These are the valid categories of educational expenses for which you can use the scholarship amount.
- Line 3. Please list other sources you have explored and are available to you. Please do not list any loans. Please do not answer questions on line 4 through 8 if you are applying for a talent-based scholarship only. If you fill in this information you will automatically be considered for a need-based scholarship/loan.
- Line 4. Please check yes/no whether you are financially dependent on your parents. If you do not live with your parents but receive some financial assistance from them, then check 'partially' (living away simply to attend college is excluded and counted as living with parents).
- Line 5. Please check if you are currently working to support yourself.
- Line 6. Please check the appropriate box for income. This figure should be the same as filed in the household's Federal Tax Form 1040 as the total gross income. You are not required to attach the tax form. Include your income if you are still financially dependent on your parents and working. Do not include your parents' income if you are only partially dependent on them, but only include the estimated financial assistance you receive from them plus your personal income.
- Line 7. Please write the total number of dependents for the income listed in line 6.
- Line 8. Please put in the number of people whose college education is wholly or partially supported by the income in 6. If a dependent's college education is totally supported by other scholarships or grants, please do not include them here.

Section E: Personal Statement

Please write a personal statement of up to 150 words addressing the following items (you may write it on a separate piece of paper).

1. Your educational and career goals?
2. The reasons for your choice of your educational and career goals?
3. The way the current course will help you achieve your educational and career goal?
4. The alternate sources of funding (other than loans) you explored and the result of your efforts?

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Section F: Your Educational Achievements

Please attach supporting documents for each item. Please send original sealed transcripts for GPA scores. Xerox copies are acceptable for other items. Items 1 and 2 apply to all applicants. Item 3 is only for Talent based scholarships.

1. What was your GPA for the last semester?
2. What was your SAT score?
3. On a separate page please list all outstanding achievements, prizes, merit scholarships. Attach all supporting documents. (Only if you wish to be considered for talent based scholarship).

Section G: Checklist

- ☐ All sections have been filled appropriately and completely
- ☐ Section B has been signed and dated.
- ☐ Recommendation has been obtained in Section C.
- ☐ Letter/proof of acceptance to an educational institution has been attached.
- ☐ Previous GPA has been sent.
- ☐ SAT score has been sent.
- ☐ You have made a copy of the completed application for your own records.
- ☐ You have written to Huzoor (Ata) requesting prayers.

Congratulations! You have successfully completed the application. You can now give it to your President/Missionary to be mailed to the following address. *Jazakumullah*. May Allah bless you with success in your educational and career goals!

Secretary, Scholarship Committee
Ahmadiyya Muslim Community
Bait-ur-Rahman Mosque
15000 Good Hope Road
Silver Springs, MD 20905

*Bismillah***Ahmadiyya Movement in Islam, Inc., USA**

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15000 GOOD HOPE ROAD, SILVER SPRING, MD 20905

INTERNATIONAL HEADQUARTERS RAHWAH, PAKISTAN

PHONE: 301-879-0110

FAX: 301-879-0115

May 4, 2004

TO MEMBERS OF JAMAT AHMADIYYA USA

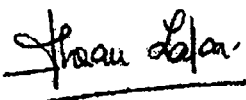
ASSALAMO ALAIKUM WA RAHMATULLAH

Hazrat Khalifatul Masieh V Ayyad'Allah is visiting the Canada Jamat during and the week prior to July 4th Holidays. This will be the time of Jamat Ahmadiyya Canada's Jalsa.

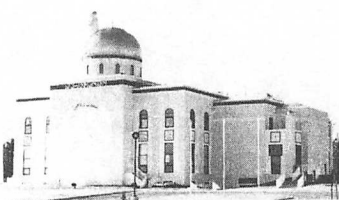
There is such an overwhelming desire on the part of the Ahmadies in USA to be in Canada at those times that I have obtained permission from Hazur Anwar to postpone the USA Jalsa which was to be held the last weekend of June (while Hazur is in Canada). If Allah wills it he will visit the USA Jamat next time around, and I have conveyed the desire on behalf of each one of you.

I regret all inconvenience and possibly some expenditure that might have been incurred by some of the Jamat members relative to the postponed event. Insha'Allah we will hold the USA Annual Jalsa at Baitur-Rahman Mosque on the Labor Day weekend September 3 to 5th. May Allah reward our good desires and our humble sacrifices, Ameen.

Wassalam,



Ahsanullah Zafar

**AHMADIYYA MOVEMENT IN ISLAM, INC., USA****NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE**15000 GOOD HOPE ROAD, SILVER SPRING, MD 20905
Ph: (301) 879-0110 □ Fax: (301) 879-0115INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN

May 5, 2004

Dear Brothers & Sisters,

Assalamo Alaikum; Warahmatullah; Wabrakatuho:

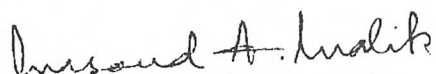
You may have read from respected Amir Sahib's letter that our Jalsa Salana 2004 has been postponed from June 25- 27 to September 3-5, 2004.

Jama'at Ahmadiyya Canada has kindly invited USA Jama'at members to attend their Jalsa, which is being graced by the presence of Hazrat Ameerul Momineen Khaifatul Masih V (ab). Canada Jalsa Salana is going to be held on July 2-4, 2004 at the International Center, 6900 Airport Road, Mississauga, Ontario.

You can get yourself registered on line and get the information package by going to their website www.Ahmadiyya.ca. I hope that members desirous of attending the Jalsa Canada will get them registered early and facilitate the Jama'at Ahmadiyya Canada for the proper arrangements for Jalsa participants.

Please pray for the success of Jalsa Salana Canada and for a very successful trip of Hazrat Khaifatul Masih V (ab) to Canada.

Humbly,


Masoud A. Malik