

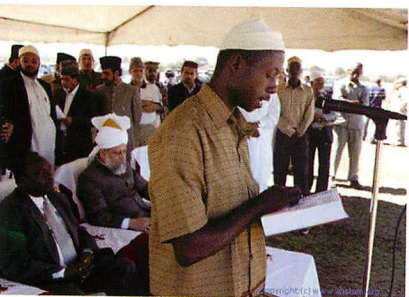
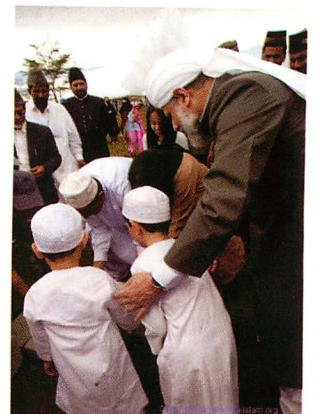
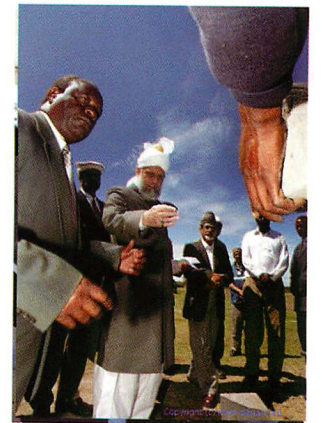
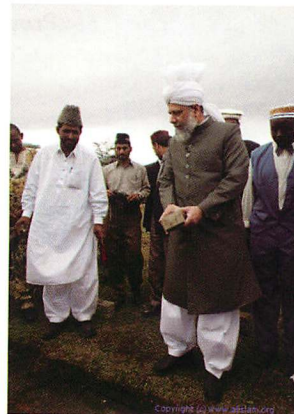
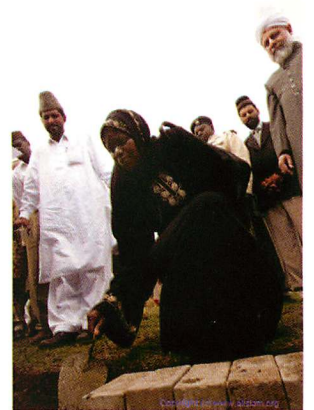
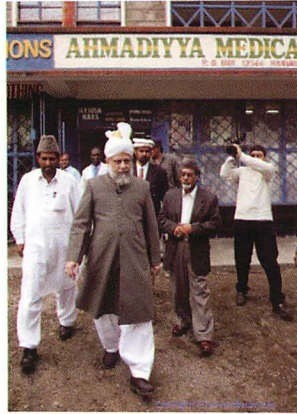
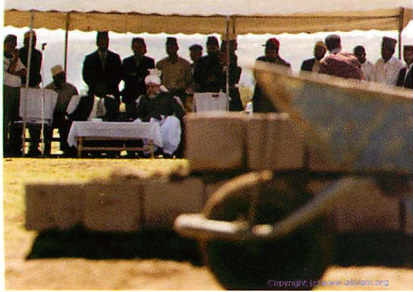
The Ahmadiyya

Gazette

USA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Hadhrat Khalifatul Masih V Visiting East Africa-2005



An educational and spiritual monthly publication

Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA
MOVEMENT IN ISLAM, USA

April 2005

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Ahmadiyya Gazette USA

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allah hu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

The Ahmadiyya Gazette USA is published by the Ahmadiyya Movement in Islam, Inc., at the local address:: 31 Sycamore Street, P.O. Box 226, Chauncey, OH 45719

Periodicals Postage Paid at Chauncey, Ohio

Postmaster: Send address changes to

The Ahmadiyya Gazette

P.O. Box 226

Chauncey, OH 45719-0226

And We have sent down to thee the Reminder that thou mayest explain to mankind that which has been sent down to them, and that they may reflect. (16:45)

Al-Qur'an

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Recite in the name of your Lord Who created, Created man from an adhesive clot, Recite and your Lord is the Noblest. Who taught by the pen. Taught man what he knew not. (96:2-6)

Al-Hadith

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: اقْرَأْ عَلَيَّ الْقُرْآنَ
قُلْتُ: يَا رَسُولَ اللَّهِ! اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ إِنِّي أَحَبُّ أَنْ
أَسْمَعَهُ مِنْ غَيْرِي - فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى جِئْتُ إِلَى
هَذِهِ الْآيَةِ ' فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى
هَؤُلَاءِ شَهِيدًا قَالَ: حَسْبُكَ الْآنَ فَالْتَفَتُ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ -

Hadhrat Ibn Mas'ud^{ra} relates: The Holy Prophet^{saw} asked me to recite the Qur'an to him. I said: Messenger^{saw} of Allah, shall I recite the Qur'an to you, whereas it is you to whom it has been revealed? He said: I like to hear it recited by another person. So I recited to him a portion from the fourth Chapter till I came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۝

And how will it fare with them when We shall bring a witness from every people, and shall bring thee as a witness against these! (4:42)

when he said: That is enough for now. I looked at him and saw that his eyes were filled with tears.

(Bukhari bab husnassaut bilqira, Muslim)

Sayings of the Promised Messiah^{as}

The Holy Qur'an

The Promised Messiah and Mahdi^{as} says about the Holy Qur'an:

"The Holy Qur'an is a miracle, the like of which never was and never will be. The age of its blessings and bounties is everlasting. It remains as manifest and radiant in any other period as it was in the period of the Holy Prophet^{saw}."

(Malfoozat, Vol. 3, p 57)

The Promised Messiah and Mahdi^{as} further writes about the Holy Qur'an:

"Of all the revealed books which we find today, it is the Holy Qur'an, whose claims to having been revealed from God, is established on the strength of irrefutable arguments. The principle it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds, are so perfect and well founded that they are entirely supported by powerful and irrefutable evidence, its injunctions are based on nothing but the truth. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect, or shortcoming, or any other aspersion to be cast against the Holy Creator. It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as it establishes its truth. It proves its objectives and purport with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation, all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquette which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart."

(Roohani Khaza'in, Vol. 1: Baraheen-e-Ahmadiyya, pp 81-82)

**A BRIEF SUMMARY OF THE FRIDAY SERMON
OF
HADHRAT KHALIFATUL MASIH V^{aba}
DELIVERED ON MARCH 11, 2005**

**The Holy Prophet^{saw} set high standards in humility, modesty
and meekness**

On 11th March 2005, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon at Bai-tul Futuh Mosque, London, in which his holiness discussed in detail the Holy Prophet's^{saw} great moral quality of humility and modesty.

After reciting verse 64 of Surah A1-Furqan, which is translated as follows:

And the true servants of the Gracious God are those who walk on the earth humbly and when the ignorant address them, *they avoid them gracefully by saying, 'Peace' (25:64)*

Hazoor said: The greatest among these servants of the Gracious One was Hadhrat Muhammad Mustafa^{saw}, the Chief of the Prophets. It was his benign spiritual influence that turned men into servants of Allah, brought the arrogant to the ways of humility, and removed from their minds all distinction of master and slave, rich and poor. But how did such a great revolution come about? Was it merely brought about by teaching and propagation? No. It happened because the Holy Prophet^{saw} himself showed the perfect example of humility and modesty. He put his teachings into practice and each and every aspect of his blessed life was filled with humility. This is why Allah awarded him with the honor:

“And thou dost, surely, possess sublime moral excellences” (68:5)

And this in turn increased him further in humility.

In his capacity as the most perfect servant of the Almighty, the Holy Prophet^{saw} repeatedly said that he was no more than a servant and Prophet of Allah, and that the status of man should never be confused with the Divine status.

Despite Allah's proclamation that obeying the Prophet^{saw} is the same as obeying Allah Himself, the Holy Prophet^{saw} stressed that this did not mean that he was anything more than a human being. The Promised Messiah^{as} says: “There is no man as perfect as the Holy Prophet^{saw}, nor shall there be till the last day. Despite this, he considered himself a mere mortal and would say:

‘I am but a man like you.’ So much so, that he made the proclamation of his servitude to Allah an integral part of the *Kalima*.”

Hazoor^{aba} said: Such was his humility towards people, that there was none whose morals were as charming as his. Whenever someone from his household or from his companions called him, he would immediately answer. ‘Here I am.’ What humility from the Master of both worlds and the most beloved one of Allah!

Hadhrat Anas^{ra} narrates that a man once addressed the Holy Prophet^{saw} and said:

“O Muhammad! O greatest of us and descendant of our chiefs!”

When he had gone so far, the Holy Prophet^{saw} cut him short and said: ‘Say what you want to say and let Satan not take refuge in you. I am Muhammad the son of Abdullah and the Prophet of Allah. I do not want to exaggerate my status more than that which Allah has granted me.’”

After relating various narratives from the Holy Prophet’s^{saw} life, which shed further light on his humility and modesty, Hazoor^{aba} said: Although the Holy Prophet^{saw} was fully aware of his great status, his expressions of humility and modesty were even greater. He^{saw} said:

“I am the Chief of mankind, but it is nothing to be proud of.”

He^{saw} showed humility and kindness to people scorned by society, to the weak and even the mentally retarded.

Hazoor^{aba} said: When we finally look at the moment of the Holy Prophet’s^{saw} triumphant and victorious entry into Mecca, the expression of his body reveals to us his inner condition. Far from exhibiting any pride or arrogance, his head was so bowed with humility and modesty that it nearly touched the saddle of the camel. He was prostrating before his Lord and praising and glorifying Him. This was the ultimate example of humility shown by the Holy Prophet^{saw} at the moment when he had become victorious. Allah rewarded his humility and the angel *Israfil* informed him that he would be the chief of all mankind on the day of judgment, that he would be the first to rise on that day and that he would be the first to exercise his intercession.

(Ch. Hameedullah)

Wakil A‘la,
Tahrik Jadid Anjuman Ahmadiyya Pakistan,
Rabwah

**A BRIEF SUMMARY OF THE FRIDAY SERMON
OF
HADHRAT KHALIFATUL MASIH V^{aba}
DELIVERED ON MARCH 18, 2005**

**The Holy Prophet^{saw} was the most charming, courageous and
generous of all men**

**The Holy Prophet^{saw} said: "I am but a distributor; Allah provides
me and I give out."**

On 18th March 2005, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon at Baitul Futuh Mosque, London, in which Hazoor quoted various episodes from the Holy Prophet's^{saw} life, shedding light on his unparalleled generosity and munificence.

Hazoor said: Worldly people desire wealth to elevate themselves in the eyes of other worldly people, to impress people with their wealth and to provide comfort and luxury for their wives and children. Such people never concern themselves with the needs of others. Those who carry the banner of human sympathy are also no different from the worldly people. All they do is make tall claims but we never see them sacrificing their own interests for the good of humanity.

Hazoor said: The example of acquiring wealth and distributing it, which we find in the Holy Prophet's^{saw} life, cannot be found anywhere else. Some people do exhibit generosity as a passing sentiment, but it is only in the Holy Prophet's^{saw} life that we find the wonderful example of spending to gain the pleasure of Allah and in order to fulfill people's needs. After Allah Himself, amongst human beings it was the Holy Prophet^{saw} who set the highest standards of generosity as are to be found in no one else. He said: "Allah is the most Generous of all generous ones; and I am the most generous of mankind."

It never crossed the Holy Prophet's^{saw} mind to keep the wealth Allah had given him for himself. In fact he wouldn't cast a second glance at heaps of riches but would go on distributing them among the needy. He would say: "I am but a distributor; Allah provides me and I give away," The Companions of the Holy Prophet have gone to great lengths in describing the scenes of the distribution of wealth by the Holy Prophet^{saw}, but one feels that they wanted to say much more. It is related in Ahadith that the Holy Prophet^{saw} was the most charming, brave and generous of people, but in Ramadhan his generosity reached its climax and could be likened to a powerful storm. Never once did the Holy Prophet^{saw} refuse a supplicant. If he had something to give, he would do so or else he would remain silent and pray for him. Once

when the Holy Prophet^{saw} was in need of clothes, a lady from among the companions presented him with a beautiful cloak, which she had herself beautifully embroidered. The Holy Prophet^{saw} went into his house and when he appeared again he was wearing the new cloak. One of the companions spoke so admiringly of the garment that the Holy Prophet^{saw} gave it to him and put on his old cloak. The Companions were annoyed at the man's behavior and asked why he had thus asked for the cloak? He answered: I only wanted it for my shroud so that I may be buried in it.

Hazoor^{aba} said: The Holy Prophet^{saw} would go so far in his generosity that sometimes he got into debt. On the occasion of the battle of Hunain, the Holy Prophet^{saw} gave Safwan bin Umayya a hundred camels, then another hundred and then a hundred more, thus he gave him three hundred camels. Such beneficence turned Safwan's emotion of fury into love. Once so much wealth was brought from Bahrain, that a whole corner of the mosque was filled with it. The Holy Prophet^{saw} distributed every bit of it after the prayer. The Holy Prophet^{saw} would accept gifts and return them manifold. Many tribes brought him gifts after the fall of Mecca, and he reciprocated towards them with much more.

Hazoor said: Such generosity as shown by the Holy Prophet^{saw} is to be seen nowhere else on the face of the earth. Worldly riches were nothing to him. Once looking at the mountain of Uhad he said: If I had as much gold as this mountain, I would give it away in the path of Allah before the third day had passed. The Holy Prophet^{saw} said: A generous person is closer to Allah, closer to people and closer to heaven; while a niggardly person is far from all these; and an ignorant person who is generous is more liked by Allah than a worshipper who is niggardly. This was the teaching which he practiced throughout his life and in this he set the highest standards.

(Ch. Hameedullah)

Wakil A'la,

Tahrik Jadid Anjuman Ahmadiyya Pakistan,

Rabwah

RELIGION

The Promised Messiah and Mahdi^{as} states:

"The purpose of religion is that man should obtain deliverance from his passions and should develop personal love of God Almighty through certain faith in His existence and His perfect attributes. Such love of God is the paradise which will appear in diverse shapes in the Hereafter. To be unaware of the true God and to keep away from Him and not to have any love for Him is Hell, which will appear in diverse shapes in the Hereafter. Thus the true purpose is to have full faith in Him."

(Chashma Masihee, pp 20-23)

The Holy Prophet Hadhrat Muhammad Mustafa^{saw}, Khatamun Nabiyyin

Hadhrat Hasan bin 'Ali^{ra} relates that he asked his maternal uncle Hind bin Abi Hala to describe the appearance and features of the Holy Prophet^{saw}. Hind bin Abi Hala was an expert in describing the physical features of the Holy Prophet^{saw}. I desired that he would describe such things about the appearance of the Holy Prophet^{saw} which I could remember forever. Hind bin Hala said:

"The Holy Prophet^{saw} had a very commanding personality. His face was bright like the full moon. He was of medium height, that is, he was taller than a short person and slightly shorter than a tall person. He had a large head, which was covered with slightly curly thick hair. The hair reached his earlobes and there was a prominent partition in his hair. He had a beautiful white complexion, a broad forehead, long and thick eyebrows which were not joined. Rather, there was a white space between the eyebrows, which used to become prominent when he was angry. He had a beautiful fine nose which appeared bright and slightly raised to someone glancing at his face. His beard was thick; his cheeks were soft and smooth; his mouth was broad with a shiny full set of teeth with part of gums within the teeth; his eyes had fine thin corners; his neck was long and lovely, shining like silver with a slight redness. With a balanced well-built body, he had slight plumpness which looked appropriate and agreeable. His belly and chest were even. His chest was large and broad; joints, strong and full; skin, soft, tender and shining. His chest and belly were without hair but there was a fine streak of hair from his chest to the navel. There was some hair on both hands which extended to the elbows. There was hair on the shoulders. He had long wrists, wide and fully filled palms, and long and graceful fingers. The soles of his feet were relatively full of flesh. His feet were soft and slippery to the extent that water would not stay on them. When he walked, he raised his feet fully. He walked in a dignified manner, but a bit fast, as if he were walking downhill. When he turned his face to any side, he turned it fully. He always kept his eyes down towards the ground. It seemed as if he looked more towards the ground than the surroundings. He often looked with half-open eyes. He walked behind his companions and took care of them. He was always the first to say '*Salaam*' to anyone he met."

(Shama'il Tirmidi bab fi khulq rasulullah^{saw})

Hadhrat Hasan bin 'Ali^{ra} relates that he asked his uncle Hind bin Abi Hala about the speaking manners of the Holy Prophet^{saw}. He stated: "It always seemed as if the Holy Prophet^{saw} was continuously in deep thought and was somewhat perturbed due to some thought. Most of the time he was quiet and did not talk unnecessarily. Whenever he spoke, he spoke very clearly. His conversation was always brief but eloquent and full of wisdom covering various subjects comprehensively but without any unnecessary details. Furthermore, there was never any ambiguity in what he said. He never degraded or scorned anyone or made

derogatory remarks about anyone. He depicted even the smallest blessing as a great blessing. The quality of giving thanks was very singular in him. He neither spoke evil of a thing nor praised it so much that it reflected an extraordinary liking for the thing. He did not exaggerate either in praising a delicious food or in telling his dislike for an unappetizing food. Moderation was his habit. He never became angry or showed dislike concerning a worldly affair. However, when he saw rights being usurped, then no one could face his anger. Until the rights were restored, he remained perturbed. He never showed anger or took revenge for any injustice done to him. Whenever he pointed towards something, he always did it with his hand and never by just moving his finger. Whenever he was amazed about something, he showed his amazement by turning his hand upside down; when he emphasized something, he put one hand over the other and hit the palm of the right hand with the thumb of the left hand. When he disliked something, he turned his face away, and when he felt happy, he half closed his eyes. His laughter was mostly a broad smile."

(Shama'il Tirmidhi bab kaifa kana kalam rasulullah^{sa})

Hadhrat Anas bin Malik^{ra} relates that the Holy Prophet^{sa} was of medium height, neither too tall nor too short. He had an elegant white complexion, which was neither too white nor too wheatish. His hair was somewhat straight, neither too curly nor plain straight. He was forty years old when he was commissioned as a Prophet. After being commissioned, he stayed for ten years in Mecca and then ten years in Medina. When he passed away, he was sixty years old, and he did not have more than twenty white hair in his head and beard. *(Historically, it is well known that the Holy Prophet^{sa} was sixty three years old when he passed away.)*

(Almu'jamassaghir lil-tibrani babuljim min ismuhu ja'far, p 118/1, dala'ilunnabuwwatu lil-baihaqi bab sifat laun rasulullah^{sa}, p 201, vol. 1)

Hadhrat Sa'd bin Hisham bin 'Amir^{ra} relates, "I visited Hadhrat 'A'ishah^{ra} and requested her to tell him about the morals of the Holy Prophet^{sa}. She stated that the morals of the Holy Prophet^{sa} were in accordance with the Holy Qur'an. Then she asked me: 'Did you not read in the Holy Qur'an the following?'"

أَنْتَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

Thou dost surely possess high moral excellences. (68:5)

(Musnad Ahmad, p 91/6, dala'ilunnabuwwatu lil-baihaqi, p 309/1)

Hadhrat 'A'ishah^{ra} relates that the morals of the Holy Prophet^{sa} were in accordance with the Holy Qur'an.

(Mustadrak lil Hakim tafsir suratul mu'minin, vol 2, p 392, dala'ilunnabuwwatu lil-baihaqi bab dhikr akhbar ruwait fi shama'iluhu wa ikhlaquhu, p 309/1)

(Hadiqatussalihin, pp 44-50)

Translated by Karimullah Zirvi

Call Towards Allah

Ziaul Haq Kauser, Missionary USA

God Almighty says in the Holy Qur'an:

"As for those who say, 'Our Lord is Allah,' and then remain steadfast, the angels descend on them, saying: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised.

'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for —

'An entertainment from the Most Forgiving, the Merciful.'

And who is better in speech than he who invites men to Allah and does good works and says, 'I am surely of those who submit'.

(41: 31-34)

On a scorching hot summer day in the Arabian Desert a slave sat holding his dying son. A slave who had no importance in the world, and no one cared

about, except the Holy Prophet Muhammad^{sa}. When the Holy Prophet^{sa} heard the child was sick, he came to visit him and care for him. The Holy Prophet^{sa} standing at the child's bedside saw that this boy was going to die. The Holy Prophet^{sa} asked the boy why don't you accept Islam and die a believer. The boy looked at his father then at the Holy Prophet^{sa} and nodded his head and died. The Holy Prophet^{sa} was so overwhelmed with joy that the boy accepted Islam before he died, he cried out

***alhamd lillahilladhi
anqadha hu mi nan-
nari***

All praise belong to Allah who saved this child from the punishment of the fire.

Then the Holy Prophet asked his companions to join in the funeral prayer of one of their brothers. This was the joy and happiness that the Holy Prophet^{sa}, for whom the entire world was made and who was sent to guide all of the mankind,

felt by saving just one soul from the fire, the soul of a slave child who died. It might not seem important to save just one soul, but this shows us just how important it really is.

Hadhrat Sahl bin Sa'd^{ra} relates that the Holy Prophet^{sa} said to Hadhrat Ali^{ra} that if one person finds guidance through you, it is better than finding the most expensive and best type of red camel. The Holy Prophet^{sa} said, the feeling you get when just one person finds guidance through you is much better than the feeling you get if you find a lot of wealth.

The Promised Messiah^{as} states: if it was possible for me, I would go door to door like a beggar spreading the true religion of Allah, and save the world from these destructive tendencies to associate partners with God, and struggle in this cause until I die.

We are all greatly blessed. If we consider for a moment why are we so blessed, we would all agree

it is all because of the blessings of Ahmadiyyat. Had our forefathers not made the sacrifices none of us would be here, this is all because of the blessings of the Promised Messiah^{as}. We owe everything we have to those great souls who spread the message of Ahmadiyyat, and led our forefathers to accept it, and made us follow it as well. We must show our appreciation to our forefathers, and how can we truly show appreciation? We can do it by continuing their work, continuing their efforts to spread the true message of peace and guide people to true salvation. We must go out and spread this message, so that later generations of those to whom we bring the message will appreciate their forefathers and us as well for bringing to them the true message of Islam, and they will pray for us and our actions will become a *Sadqa jariyah* for us, which will last for all time.

In the verses of the Holy Qur'an, which I have mentioned in the beginning of the article (41:31-34), God teaches us how to become those who call others towards God. God tells us that first we should be purely inviting others to God and no other personal

or financial intentions should be involved. The second thing mentioned in this verse is that our actions should be in accordance to our words. If one is preaching about Islam and inviting someone to a bar, that doesn't work because in Islam drinking is not allowed. So ones actions should enhance his calling by being righteous and pious. Others should notice a clear difference between them and us and see how our lifestyle is better and should make them want to join us so they can also enjoy our type of lifestyle. The beauty of propagation is lost when ones actions are unfitting or inappropriate. It doesn't matter how beautiful someone's message is, if his ways of presenting it are unpleasant his preaching becomes useless.

The third requirement is

“qala innanee minnal muslimeen”

i.e. one who calls towards God should claim to be a Muslim.

Because if he is one who calls towards God and outwardly does good deeds but doesn't invite towards Islam and himself doesn't claim to be a Muslim, almost as if he is hiding his

identity and true message the true purpose of the *Tabligh* is lost. God states in the holy Qur'an in Chapter 3 verse 20

innaddeena indal-lahi islamu

Surely the true religion in the sight of Allah is Islam.

So we must wholeheartedly first believe that Islam is the true religion and the way to salvation and then wholeheartedly feel for whom we are preaching that we really want to save his life, his soul, his being by bringing him towards Ahmadiyyat the true Islam.

So for anyone who desires to be a good propagator of Islam in the eyes of Allah and desires that the blessings of Allah should be upon him and his work, the Qur'an outlines these basic requirements. The first being that he should wholeheartedly call only towards God and no other intentions should be in mind. For example Jama'at Ahmadiyya calls people towards God. If anywhere the intentions of this calling become that our numbers should increase or we become rich or powerful, then this calling will not be a calling towards God. That

is why our calling is only for Allah and every Ahmadi should remember that his purpose is only to bring people closer to God and no other desires should corrupt his noble intentions. And his noble actions should testify that he is only calling towards God.

Our beloved Hadhrat Khalifatul Masih IVth states:

“Da’wat-e-ilallah should be for this purpose and desire that the number of believers of Allah should increase. Those who are God’s people should spread all over. Even if they don’t accept your Jama’at, give them a taste of Allah’s message, and that your guidance should reach everyone. This is the true purpose of calling towards God, if we keep this spirit alive, our Jama’at will automatically increase even if that is not our main purpose.”

So we are asked to bring people closer to God through our actions, we must first understand what are noble actions, in this context God states in Surah Al-Taubah:

“Surely, Allah has purchased of the believers their persons and their property

in return for the Garden they shall have; ...And who is more faithful to his promise than Allah? Rejoice then, in your bargain which you have made with Him; and that it is which is the supreme triumph.”

(9:111)

This verse simply means that God has made a deal with the righteous, that he will give them heaven in the hereafter in exchange for their lives and wealth of this world.

God states that those who become Mine are those who call others towards Me. Those who have wholeheartedly bargained with Me that I will buy from them their lives and their wealth I will surely give them heaven in return.

This verse shows the importance of the fact that the bargain is with both life and wealth; one without the other is not sufficient. So those who claim to be righteous but lack in sacrifice of either of the two, their righteousness will be flawed and so will their claim to being of those who call others towards God.

The sacrifice of life is mentioned before wealth meaning it is more impor-

tant.

At the time of the Promised Messiah^{as} everyone was like a *Mubaligh*, that is why there were so many new converts.

There are more than 300,000 Christian missionaries in the world today, and we have only around 700, so how do we compete? Qur’an tells us if we all become good Muslims meaning first become those who call others towards God, then do good works, and spend in the way of Allah then we can overcome anything. Then we will have more than 20 million missionaries.

It is the duty of every Muslim to call others towards the right path, the path of God. The truth of the matter is that it is of the utmost importance that every Ahmadi steps forward to the challenge, and our greatest tool is Prayer. When someone calls towards God he also beseeches God for help, he prays 5 times a day and in every rak’at he say s:

“iyyaka na’budu wa iyyaka nasta’een”

Thee alone do we worship and thee alone do we beseech for help.

So the best tool in being successful in calling towards God is God's help, which is attained only through Prayer.

Hadhrat Khalifatul Masih IVth states:

The real thing is Du'a, I have seen and the reality is that the most learned people are not successful in *Tabligh* unless they are regular in Prayers and worship. And many uneducated people who know nothing of religion, but in their word and actions one clearly sees righteousness and the fear of God, they pray regularly and they prove to be very successful Missionaries or preachers. That is why the real tool needed for *Tabligh*, meaning Du'a, is already available to every Ahmadi, so why would they wait for anything else.

Islam is a religion the followers of which are under obligation to constantly invite non-Muslims to its acceptance. The manner of such invitation is also set out clearly in the Holy Qur'an:

"Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in the way

that is best. Surely, thy Lord knows best who has strayed from his way; and He knows those who are rightly guided."

(16:126)

Indeed guidance is bestowed by God and the business of a believer is only to present Islam to non-Muslims wisely and with kindly reasoning. It is for God almighty to bring about a change of heart. For instance, the Qur'an states:

"Whomsoever Allah wishes to guide, He opens his mind to the acceptance of Islam."

(6:126)

And then it states:

"Surely, thou canst not guide whomsoever thou pleases; but Allah guides whomsoever he pleases, and he knows well those who would be guided."

(28:57)

So the message is clear, it is our duty to present the message the proper way, the rest God will do. Many people ask how do we present the message of truth, I will present a brief introduction of how to preach.

Most members want to preach but are unaware of how they should do it.

Our aim is to save the entire world; our immediate aim is our nation and especially our local area. Last year in Pakistan there were 7000 baits, which sounds like a lot, but if we compare it to the population growth of 10 million, it was nothing, in actuality percentage wise we fell behind. The same is true in America and Europe; our numbers are very low, so how do we ever expect to catch up?

Hadhrat Kalifatul Masih IVth told us the only way we can ever catch up with the growing population of the world is if we grow geometrically, meaning from 2 to 4 to 8 or doubling every year, while the world grows arithmetically.

It is said when the person who invented chess presented it to his King, and the King was so pleased that he said ask and you shall be granted. The inventor said, "I don't want much, but only that you place a piece of rice on the first square and double it on the next and double it on the next till you get to the end. Meaning 1 to 2 to 4 to 8 that sounds like nothing but, when you get to the

32nd square half way it adds up to 2,150,000,000 and when you get to the 64th square it adds up to 2×10 to the 19th power or 2 with 19 zeros after it. Most calculators cannot even calculate that. The King was not so good in math and was about to say yes when his assistant stopped him and said, O King, that would add up to so much rice that all the rice in the world wouldn't be enough. The moral of the story is that if we grow geometrically every year, in less than 64 years we will have converted the whole world for sure.

The first and the most important step in *Tabligh* is to preach wholeheartedly. First become friends with the person, and then show them the beauty of your religion and win their hearts. In the Holy Qur'an, Hadhrat Abraham^{as} asks God how does He bring back the dead? God said, I will show you. First train some birds then you will see how they will always fly back to you. This is the secret to *Tabligh*, first one must win their hearts, must become their real friends and must wish the best for them. Then and only then will your *Tabligh* be fruitful and will they always come back to you. When becom-

ing friends, one must always keep in mind the advice of the Promised Messiah^{as}. He states, always look for good-natured people who are around you, who are righteous in their own way. This means not trying to convert those on whom your message will have no effect, even in the Qur'an God tells the Holy Prophet^{sa} if you preach to them or not it has no effect on them, meaning don't worry about such people, but you just keep on preaching the word of God,

*fa zakkir inna
fa'atizzikra*

"Keep on advising, surely your advice will have some effect."

If we want to spread this message wholeheartedly, we must first ourselves believe in it wholeheartedly, and truly believe this is the way to salvation. Once we have this faith engraved in our hearts, then preaching this message doesn't seem a burden but becomes a pleasure, because then one becomes desirous of saving those he loves. You will want to go out of your way to save each and every soul you can, because deep in your heart you will know that this is the only way to sal-

vation. Those who we love are not only our family members, but also those who we work with, and our school friends. We all have friends we would truly like to see become Ahmadies, just to know that we saved their souls. If you consider *Tabligh* as such, it becomes much easier to preach. We loose the fear of loosing our friends if we preach to them, and it becomes as if we are not true friends if we know the way to salvation and we don't share it with our friends, whom we truly love.

The Promised Messiah^{as} states:

"Keeping silent about the truth, and whatever God has clearly manifested to you and showed you, not sharing that with mankind, is the greatest sin of all."

Then this verse comes in to play again.

*wa man ahsanu
qaulan him man da'a
ilallahi*

Who is better in speaking than him who calls others towards God.

Meaning the best thing, the best words, which can come out of your mouth, are words, which call others

towards God. Now think are we calling others towards God? None, not even one word, if that is so, we are not paying attention to what God desires to hear from our mouths. We are talking all the time, if not to others directly, on our cell phones to those miles away.

And if we are not even using one percent of our speaking ability to preach the message of God, we are wasting our life. If we start to consider this verse, and begin using even one percent of our words to preach the word of Islam, I guarantee you will see a great change, in which we will all become true *Da'ee-i-lallah*, and all we will be concerned with, will be bringing people to salvation. How many hours a day do we talk to our co workers, our friends, how much of the time do we talk to them about Islam or God. Now this is what we must consider, and God tells us fear not, if you take to them the message of God, angels will help you, God will help you, because you will be doing what God has desired of you. And you will be given a new strength, you will have to be brave enough to take the first step and take the message of Ahmadiyyat to them. It is all up to you to start. God

will do the rest. He will soften their hearts, and he will open their minds, and at the same time give you strength and knowledge, to properly convey the true message of God.

1. If we look at the life of our beloved Holy Prophet Muhammad^{saw} we see that God almighty commanded him first to preach only to his family and friends, and then later on to the rest of the world. We must follow this. First spread this message to those whom we have contact with everyday. The Holy Prophet Muhammad^{sa} didn't win the hearts of Hadhrat Abu Bakar^{ra}, Hadhrat Khadija^{ra}, Hadhrat Bilal^{ra} and Hadhrat Ali^{ra} with speeches. No he won their hearts with his *Uswah Hasnah*, his exemplary life style, his truth, his humbleness, his true love and dedication to God. The rest was God's work, to show them the right path. Similarly, the best way we can preach to others is by our way of life, by showing them that what we have is better, our lives are more fulfilling, more purposeful, than just work. Once they realize

that there is more to life than just work and bills, and when you live for God, God looks out for you, they will naturally want to learn your secret to a more fulfilling life, and true salvation.

2. The next most important thing to remember is as mentioned in the Qur'an:

da'a ila sabeeli rab-bika bil hikmati

"When you call towards Allah call with wisdom."

This is a clear message that there is no compulsion, no imposing, no pressure in *Tabligh*. The best way to avoid this is by looking at what their interests are, science/philosophy, and find out what they like and use it to explain your religion to them. Start with science and explain your religions stand on it, but be subtle. Present teachings of the Qur'an and its true meanings. Take it slow. We have to win their hearts, it is said if you win the debate you lose the man, so avoid useless discussions. Show the beauty of Islam, have a heart to heart talk, little at a time, no over enthusiasm.

3. Some people are afraid they don't know much, but let me tell you that you will be surprised how much you already know. Give it a try. Convey the message and when you get to subjects which maybe you cannot answer, then call your *Murabbi Sahib*, that is what he is here for, but until you get that far explain it to them to the best of your knowledge, you will be surprised how much you know and will make you aware of what you don't know. We must all become active preachers. Every Ahmadi must make at least one new member every year, so every year our Jama'at should double.

Hadhrat Kahalifatul Masih IVth stated in his Friday sermon on Jan 28, 1983:

“This is why I announce to every Ahmadi in the world today that if they were not acting as *Mubalighs* before, meaning those who preach the word of God, after today they will have to become like *Mubalighs* and propagate the word of Islam and Ahmadiyyat.”

May Allah enable us all

to become active Mubalighs and spread the message of Islam, the message of peace and the way to true salvation. Ameen.

The Islamic Concept of God Almighty

Islam holds God to be the Creator of the universe and presents His Unity in simple terms. Islam calls God a Perfect Being, the Fountainhead of all excellencies and free of all blemishes. He is a Living God who manifests Himself everywhere and Who loves His creation and listens to their supplications. None of His attributes have been suspended; He, therefore, communicates with mankind as before, and has not barred the avenues to reach Him without intercession.

Islam's doctrine of Unity is absolute and unsplitable; it has no room for adding to the Godhead in any form. He has neither a father nor a mother, nor has He a spouse. For Him to give birth to sons and daughters is inconceivable.

The Qur'an is insistent upon the Unity of God and emphatically condemns any doctrine, idea, or concept which might directly or indirectly tend to associate any other thing or being with God as a partner or equal.

NATIONAL AWARD WINNER

United States Achievement Academy has announced recently that Miss Zujaja Tauqeer of Brooklyn, New York has been named a United States National Award Winner in Honor Roll and in Science. This award is a prestigious honor. The Academy recognizes fewer than 10% of all American High School students. Miss Tauqeer will appear in the United States Achievement Academy Official Yearbook, which is published nationally. Miss Tauqeer is a 10th grade student at the Brooklyn Tech. / Specialized High School. She is daughter of Drs. Tauqeer Ahmad and Aisha Tauqeer.

ACHIEVEMENT

Mr. Abdul Aziz Ladd, the son of Brother Abu Bakr Ladd and Sister Aliyyah Aziz has been selected as the St. Louis Post Dispatch Scholar Athlete for 2005 by his High School, Soldan International. Only one student is chosen from each school and all Scholar athletes will be honored at Bush Stadium in May 2005.

Salat, Therapy for Mind and Body

Belal Khalid

Recently I heard someone saying that Salat was probably prescribed for the people of the past who had leisure time. In the current fast-paced world no one has time for five prayers. These views are quite common among people of our times.

To my amazement, I found out that most therapeutic exercises suggested by the great physiologists of the modern age were already prescribed by Allah Almighty in the form of Salat. Allah Subhanahu Wa Ta'ala, by prescribing five daily prayers gave us the simplest and most effective way to deal with stress and depression, which contribute, to a large number of ailments today. When I started closely analyzing the physiological aspects of Salat, my heart was overjoyed with gratitude to Allah Almighty, Who by His utter Grace and Mercy provided us with this great gift of Salat. We could draw from this treasure all the time and by proper practicing keep many of the modern day's ailments away.

The physiological bene-

fits of Salat are increased many folds if we perform it slowly with concentration, devotion and contemplation. In this article, I will describe some common techniques often prescribed by physiologists to treat various ailments, and show that Salat already includes most of them and actually in a far more effective way.

Focusing

In the past thirty to forty years researchers have established a hard link between the mind and body, and have proven beyond a doubt that mental focusing techniques are good for the body. Physiologists recommend setting up quiet places in homes to meditate and focus. Salat, as prescribed by Allah Almighty, makes us focus our attention and faculties on the being of Allah Almighty, and gives us a badly needed break in our stressful lives. By better appreciating the healing abilities hidden in Salat we could benefit even more from this incredible treasure given by Allah Almighty.

Robert Keith Wallace and Dr. Herbert Benson, two well-known physiologists studied closely practices of a group that practiced Transcendental Meditation. The results proved that their practices brought about striking physiologic changes – a drop in heart rate, metabolic rate, and breathing rate- that they labeled as relaxation response afterwards. They concluded that the regular elicitation of such practices over a long period of time lowers the blood pressure. Salat combines meditation with some simple physical movements and when routinely practiced provides us with the above benefits along with food for the soul.

Stress Management

God has gifted us with natural powers and faculties to deal with various states and conditions of stress. When faced with stressful situations, our bodies react with changes that result in an increased heart rate, breathing rate, blood pressure, metabolic rate and blood flow to the muscles. These changes obviously

help us combat the stressful situation, but frequent occurrences of such conditions could prove harmful in the long run. Salat gives us a break from these routine situations. Physiologists usually prescribe 10 to 20 minutes of relaxation routines twice a day; Allah prescribed Salat five times a day to help us to deal with all such scenarios. When our minds become focused and stop racing, there could also be a dramatic decrease in heart rate, blood pressure and breathing rate.

Four Keys to Relaxation

Physiologists generally recommend four essential things to trigger relaxation of the mind and body:

- A) *A quiet environment*
- B) *Repetition of a phrase*
- C) *A passive attitude*
- D) *A comfortable position.*

We are required to perform ablution before the Salat to prepare our mind and body to offer salutations to the Gracious One. Ablution brings physical purity to our hands, arms, face, and feet, preparing us to appear in the Court of the Almighty. We are required

to focus on the prayers in the Salat. With regular practice, we learn to turn off our minds from worldly thoughts and focus on prayers. Physiologists recommend that we continue trying to focus our attention away from our daily routine. Salat provides us a means to achieve the same. Physiologists ask us to relax our bodies while focusing our minds. The simple body movements prescribed in Salat help us to relax our muscles and bodies. When one is fully focused on prayers, the light movements of the body provide us unparalleled relaxation. The deeper our concentration and focus in Salat, the more relaxing the experience becomes. Even, if we are unable to focus our attention away from daily chores, we should keep trying. The tradition says that at least once in every Salat we should reach that point where our heart in sublime humbleness prostrates before God Almighty with the earnest devotion that moistens our eyes with the love of God Almighty.

As far as a quiet environment goes, our places of worship are supposed to be quiet, clean, and simple. We are not supposed to have paintings, or other decorative things in the

mosque. At homes we generally tend to choose a quiet corner for prayers. The mosques at the time of the Holy Prophet^{saw} exhibited the simplest looks and architecture. Once a child asked Hadhrat Khalifatul Masih IVth, "what if the phone rings during the prayers, should we attend to it?" Hazoor's beautiful answer was that if the phone ring was distracting you from concentration in the Salat then you should attend to it.

Interestingly, Dr. Herbert Benson, a Harvard Cardiologist recommended repetition of the phrase "*Insha Allah*" for the Muslims to focus attention. Allah, Almighty has given us far more powerful phrases to be repeated in various postures of the Salat. Repetition of *Subhaana Rabbiyal 'Azeem* (Glory to my Lord, the Greatest) in Rakoo, and *Subhaana Rabbiyal a'laa* (Glory to my Lord, the Highest) with full attention and devotion humbles our souls, presents us in the court of Allah the High, and brings peace and calmness to our souls and body. The more we contemplate upon the meanings of these great words, the more calm and peaceful our mind and body becomes, and the more spiritual and physical

benefits we draw from Salat. It has been common practice to repeat *Subhan-Allah* (Holy is Allah) 33 times, *Alhamdu-Lillah* (All praise belongs to Allah) 33 times, and *Allahu Akbar* (Allah is the Greatest) 34 times after the Salat. The secrets discovered in the 21st century by physiologists were incorporated 1400 years ago in the daily routines of Muslims prescribed by Allah Almighty. How Holy is our Lord.

The Holy Quran says, :

“Aye! It is in the remembrance of Allah that hearts can find comfort”.
(13:29)

Researchers’ Dilemma

Physiologists have recently been astounded by the link between meditation, prayers and satisfaction. For the first time in history physiologists have done studies on people accustomed to meditation and prayers. We as Ahmadies, believe that Allah accepts everyone’s prayers. There is no monopoly of Muslims, Christians, Hindus, or Jews on closeness to God. Physiologists often recommend that while in meditation we should imagine and visualize ourselves healed of our ailments and wish for our desires. This would string

our thoughts together and eventually lead us to the fulfillment of our dreams and wishes.

Dr Larry Dossey, Co-Chairman of the Panel on Mind/Body Interventions, Office of Alternative Medicine, The National Institute of Health writes in his famous book, *Healing Words*,

“Even so, the experimental data on prayer that I turned up caught me off guard. I really wanted nothing to do with it. Meditation was acceptable, but the thought of “talking to God” in prayer was reminiscent of the fundamental Protestantism I felt I had laid to rest. Yet the results of the prayer experiments kept forcing themselves into my psyche”.

Physiologists and researchers are facing a strange dilemma, on one hand they clearly see that people with strong beliefs in God lead more satisfied lives and are healed of many ailments by meditation and prayers. However as there is no law of science that could be used to explain the physiological changes brought about by prayers they do not acknowledge the existence of God. Physiologists now have data showing that prayers affect blood pres-

sure, heart rate, anxiety and other physiological conditions of the body.

We are fortunate to be followers of the Holy Prophet Muhammad^{saw} and the Promised Messiah^{as}, who guided us to the path of acceptance of prayers. Salat is a hidden treasure and the greatest therapy for the mind and body, especially for the man of the 21st Century. Salat may lower our blood pressure, change our stressed personalities, help fight depression, and cure insomnia. It should work for everyone healthy, or not so healthy. We should be punctual in our prayers and perform them with earnest devotion to draw maximum benefit from it. May Allah enable us to do so. Ameen.

{Editor’s note: No scientific clinical studies are cited in this article dealing specifically with Salat but it is only logical to presume that similar health benefits may be seen from performing Salat as are seen in Transcendental Meditation}

**SUPPORT
HUMANITY
FIRST**

Divine Decree (*Taqdeer*)

Muslims believe that Divine decree controls the eventual outcome of all actions in this universe. Within the boundaries of Divine decree, man is given free will to choose the course. We will be judged on the basis of our intentions and deeds on the Day of Judgment. If we follow Allah's commandments, we will be rewarded and if not, we will be punished. Thus, belief in the Divine decree (*Taqdeer*) means to believe in both the laws of nature and the laws of religion (*Shari'ah*) which have been devised by Allah and He alone holds Supreme power over these laws which are operating in the universe.

In the Holy Qur'an, God Almighty says:

wa kana amrullahi qadammaqdura

And the command of Allah is a decree ordained. (33:39)

The Islamic Concept of Predestination and Free Will

The Promised Messiah

and Mahdi^{as} writes:

"Divine decrees are of two types:

One may be described as suspended, and the other as absolute. The operation of a suspended decree may be averted by the grace of God Almighty through prayer and almsgiving. The operation of an absolute decree cannot be averted through prayer and almsgiving, though God Almighty bestows some other benefit in return for them. In some cases, God Almighty causes a delay in the operation of a decree. The knowledge of these two types of Divine decrees can be gathered from the Holy Qur'an."

(Malfoozat; Vol. 1, p 150)

Hadhrat Khalifatul Masih IVth writes:

"We can divide those who believe in destiny into two major categories. Those with the commonly held blind belief in destiny portray it as predestination by God of everything big and small. This view is popular with some cryptic sects of *Sufis*,

who live a life apart from the common people. They claim that man has no control over anything. Everything is predetermined. As such, all that happens is the unfolding of the grand plan of destiny, known only to God. The other view is that of free choice, with destiny playing practically no role in whatever man decides and executes...

... Destiny has many categories, each playing a distinct role in their respective sphere of operation, working simultaneously. The laws of nature reign supreme, and none is above the influence of them. This is the general plan of things which can be referred to as the widest concept of destiny. Whoever follows the laws of nature with profound understanding of them, will gain some advantage over others who do not. Such people are always destined to benefit and to shape a better life for themselves. But none of them is predestined to belong to any specific grouping in relation to their being on the right or wrong side of the laws of nature ...

... The only law which is predetermined in relation to this destiny, is the unchangeable command that whoever studies nature without prejudices, and permits himself to be led to wherever the laws of nature would lead him, he would tread the path of eternal progress. This is the general and all-pervasive category of destiny which transcends everything, except the laws of destiny relating to religion. ...

... There is no evidence to indicate that each man's life is pre-ordained, and that he has no choice or option in choosing between good and bad, right and wrong. The Holy Qur'an categorically rejects the concept of compulsion, and clearly states that every human being is free to choose between good and evil:

la ikraha fiddin

There should be no compulsion in religion (2:257)

la yukallifullahu nafsan illa wus'aha laha ma kasabat wa 'alaiha maktasabat

Allah burdens not any soul beyond its capacity. It shall have the reward it

earns, and it shall get the punishment it incurs. (2:287)

wa allaisa lil insani illa ma sa'a

And there is nothing for man but the fruits of his endeavors (53:40)

However, in relation to religion, there are some spheres of destiny which are predetermined and unchangeable. They are referred to in the Holy Qur'an as the *Sunnah* of God. One such *Sunnah* is the destiny that God's Messengers will always be victorious, whether they are accepted or not. If they are rejected, it is the opponent whose designs are frustrated. The Prophets, their messages and missions must always prevail, regardless of how powerful their enemies may be - a few examples, in the living history of man, are the confrontations between Moses^{as} and Pharaoh, between Jesus^{as} and his opponents, and between the Holy Prophet Muhammad^{saw} and his adversaries.

... According to Islam, if God decides to favor a special servant of His with a special manifestation of some hidden laws, such manifestations are regarded

by the onlookers as miracles and supernatural events. But these things happen in accordance with the laws of nature, which are subtly controlled to bring about an amazing effect. Here, destiny plays a specific role in the life of a special servant of God.

Similarly, destiny can also be understood in relation to the generic, social, economic or educational background of the individual, who seems to be a helpless product of circumstances. This helplessness of the individual makes his destiny, over which he has no control. Thus it is said that a rich man's child is born with a silver spoon in his mouth.

The circumstances in which a person is born, the society in which he is grown, the day-to-day game of chance which plays a role in everybody's life, the strikes of so-called luck in favor or against one, the accidents which one may escape or fall pray to, are all such areas where the individual has very little choice. Yet it may not be assumed that he was particularly targeted for such events or accidents, which play an important role in the making or unmaking of his life.

In a larger economic plan, there are bound to be more fortunate and less fortunate people with relative advantages and disadvantages. It is wrong to say that they were individually stamped by a maker of destiny, even before their births, to be born under certain specific circumstances. Yet there are other questions to be answered. How would they be treated in relation to the crimes committed by them, as against those who are born in comparatively healthier circumstances, and who have very few, if any, background factors to egg them onto crime? If the crime is the same, shall they be treated alike? The Holy Qur'an answers this intricate question in the following verse:

La yukallifullahu nafsan illa wus'aha

Allah burdens not any soul beyond its capacity. (2:287)

The issue of destiny is highly complicated, but as the ultimate decision lies in the hands of the All-Knowing, All-Beneficent, All-Powerful and All-Wise God, in the final analysis, the dictates of justice will indeed prevail.

There are certain areas

in which man is free to exercise his will, where he can choose between good or bad, right or wrong, and for which he will be held responsible. On the other hand, there are areas in which man has little choice of his own, and appears to be a pawn in the hand of the mover. The general plan of things in nature, which covers and controls the destinies of nations and peoples, is one such area. The circumstances of a wider application make an individual of society completely helpless; he has no choice but to move along like a straw being carried by the waves of a river in spate."

(An Elementary Study of Islam, pp 53-60)

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GOD ALMIGHTY

Hadhrat Promised Messiah and Mahdi^{as} writes about the Oneness of God:

"The mere lip-service of the Oneness of God does not attract the blessings that are linked with the true profession of Oneness of God, along with other essentials, i.e. the appropriate deeds.

It is quite true that the belief in the Oneness of God is a strong pillar to which a true Muslim and every other person who really and truly fears God should hold fast, but there is another aspect of this belief also and that is the love of God. One should love God.

The main aim of the teachings of the Holy Qur'an is that just as God is One, without any partner, He should also be One without partner in the matter of our love. All the Prophets have been teaching the same thing; that has been the main subject of their propagation:

La ilaha illallah teaches us to believe God to be One, and at the same time it also implies that one should be perfect in the love of this One God."

QURA'NIC EXHORTATIONS

Shamim Akhtar

The Holy Qur'an is the Holy Word of Allah conveyed to the Holy Prophet Muhammad^{saw} by Divine revelation, over the period of 22 years, 5 months and 14 days (610-632 AD). It contains a complete code of teaching and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind.

I. The Qur'an is an Exhortation, Guidance and Mercy to the Believers

1. This is a perfect book; there is no doubt in it; *it is* a guidance for the righteous. (2:3)
2. O mankind! There has indeed come to you an exhortation from your Lord and a cure for whatever *disease* there is in the hearts, and a guidance and a mercy to the believers. (10:58)
3. It is nothing but a Reminder for *all* peoples. (38:88)

II. The Creation of Man

1. He has created man from a drop of fluid, but lo! He is an open disputer. (16:5)
2. And Allah created you from dust, then from a sperm-drop, then He made you pairs. And no female conceives, nor does she bring forth *a child* without His knowledge. (35:12)
3. Does not man see that We have created him from a *mere* sperm drop? Yet lo! He is an open quarreller! (36:78)
4. And that He creates the pairs, male and female. From a sperm drop when it is poured forth. (53:46, 47)
5. So let man consider from what he is created. He is created from a gushing fluid, Which issues forth from between the lions and the breast-bones. (86:6-8)

III. The World is Only a Pastime

1. Wealth and children are an adornment of the life of this world. But enduring good works are better in the sight of thy Lord in respect of *immediate* reward, and better in respect of *future* hope. (18:47)
2. Know that the life of this world is only a sport and a pastime, and an adornment, and *a source of* boasting among yourselves, and of rivalry in multiplying riches and children. (57:21)
3. But you prefer the life of this world, Whereas the Hereafter is better and more lasting. (87:17-18)

IV. The Creation of Death and Life is for Trial

1. Who has created death and life that He might try you - which of you is best in deeds; and He is the Mighty, the Most Forgiving. (67:3)

V. The Ways to Do Good and to Avoid Evil

1. And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil, And it is they who shall prosper. (3:105)
2. Verily Allah - He is my Lord and your Lord. So worship Him. This is the right path. (43:65)
3. And We have showed him two ascending paths of nobility. (90:11)
4. And He revealed to it what is wrong for it and what is right for it. (91:9)

VI. The Association of Partners with Allah

1. Do they associate *with Him* as partners those who create nothing, and are themselves created? (7:192)
2. And *remember* the day when He will say, 'Call those whom you deemed to be My partners.' Then they will call on them, but they will not answer them; and We shall place a barrier between them. (18:53)
3. And on that day He will call to them, and say, 'Where are My 'partners' that you so imagined? (28:63)
4. And it will be said, 'Call upon your partners.' And they will call upon them, but they will not answer them. And they will see the punishment. Would that they had followed the guidance! (28:65)

VII. Allah Grants Respite

1. And I give them the rein; surely, My plan is Mighty. (7:184)
2. And if Allah were to punish people for what they do, He would not leave a living creature on the surface of *the earth*; but He grants them respite until an appointed term; and when their appointed time comes, *beware that* Allah is fully aware of His servants - *mankind* (35:46)

VIII. Man is Hasty

1. And man begs for evil as though he were begging for good; and man is hasty. (17:12)

IX. Faces are Blackened Who Lie Against Allah

1. And who is more unjust than he who forges a lie against Allah or gives the lie to His Signs? Surely, the unjust shall not prosper. (6:22)
2. And on the Day of Resurrection, Thou wilt see those who lied against Allah with their faces blackened. Is there not in Hell an abode for the proud? (39:61)

X. Allah Gave Man Ears, Eyes and Hearts

1. And Allah brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts, that you might be grateful. (16:79)

2. Say, 'He it is Who brought you into being, and made for you ears and eyes and hearts; *but* little thanks do you give.' (67:24)

XI. Accountability of Various Parts of the Body

1. And follow not that of which Thou hast no knowledge. Verily, the ear and the eye and the heart - all these shall be called to account. (17:37)

XII. The Book of the Deeds

1. And every man's record of deeds have We fastened to his neck; and on the Day of Resurrection We shall bring out for him a book which he will find wide open. (17:14)
2. And the book will be placed *before them*, and thou wilt see the guilty fearful of that which is therein; and they will say, 'O woe to us! What kind of a Book is this! It leaves out nothing small or great but has recorded it.' And they will find all that they did confronting *them*, and thy Lord does not wrong anyone. (18:50)

XIII. The Record of Deeds by Angels

1. When the two recording *angels* record *the deeds of men*, *one* sitting on the right and *the other* on the left, He utters not a word but there is by him a guardian *angel* ready to *record it*. (50:18, 19)
2. But there are guardians over you. Honored recorders, who know *all* that you do. (82: 11-13)

XIV. God is Near to Man

1. And assuredly, We have created man and We are aware of what his ego whispers to him, and We are nearer to him than *even his* jugular vein. (50:17)

XV. God has Power to Bring Back to Life

1. Say, 'He who created them the first time, will quicken them; and He knows every *kind of* creation full well. (36:80)
2. Of what does He create him? Of a sperm-drop! He creates him and proportions him; Then He makes the way easy for him, Then He causes him to die and assigns a grave to him; Then, when He pleases, He will raise him up again. (80:19-23)
3. Surely, He has the power to bring him back *to life*. (86:9)

XVI. Day of Judgment

1. "This is the Day of *final* decision which you used to deny. (37:22)
2. And the trumpet will be blown, and *all* who are in the heavens and *all* who are in the earth will *fall down* in a swoon, except those whom Allah will please *to exempt*. Then will it be blown a second time, and lo! they will be standing, awaiting. (39:69)

3. And the Judgment will surely come to pass. (51:7)
4. The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allah's. (82:20)

XVII. Presentation Before God

1. And they will be presented to thy Lord, *standing* in rows: 'Now have you come to Us as We created you at first. But you thought that We would fix no time for the fulfillment of *Our* promise to you. (18:49)
2. On that day you will be presented *before God*; and none of your secrets will remain hidden. (69:19)

XVIII. Weighing of Deeds

1. And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper. And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust to Our signs. (7:9-10)

XIX. Reward and Punishment

1. Then those whose scales are heavy in *deeds*, it is these who will be prosperous. But those whose good works are light - these are they who ruin their souls; in Hell they will abide. (23:103, 104)
2. And every soul will be fully rewarded for what it did. And He knows full well what they do. (39:71)
3. But as for him who is given his record in his left hand, he will say, 'O would that I had not been given my record!. (69:26)
4. Then as for him who is given his book *of record* in his right hand, He will soon have an easy reckoning. (84:8,9)
5. But as for him who will have his book *of record* given to him behind his back. He will soon call for destruction. (84:11,12)
6. Then whoso does an atom's weight of good will see it, And whoso does an atom's weight of evil will *also* see it. (99:8,9)

XX. Division of Peoples Into Three Groups

1. And you shall be *divided into* three groups. And the people of the right and what of the people of the right! And the people of the left and what of those who are of the left! *Third*, the foremost; they are the foremost. (56:8-11)

XXI. Rewards of the Righteous

1. And whoso obeys Allah and this Messenger *of His* shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these. (4:70)

2. 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 is the greatest of all. That is the supreme triumph. (9:72)
3. As for those who say, 'Our Lord is Allah; and then remain steadfast, the angels descend on them, saying; Fear ye not, nor grieve, and rejoice in the Garden that you were promised. We are your friends in this life and the Hereafter. Therein you will have all that your souls will desire and therein you will have all that you will ask for. (41:31,32)
4. O My servants, there is no fear for you this day, nor shall you grieve. (43:69)
5. And this is the Garden to which you have been made heirs because of what you have been doing. (43:73)
6. The righteous will be in the midst of shades and springs. And fruits used as they will desire. Eat and drink pleasantly as a reward for what you did. (77:42-44)

XXII. Punishment

1. And, surely, Hell is the promised place for them all. It has seven gates, and each gate has a portion of them allotted to it. (15:44, 45)
2. Seize him and fetter him, Then cast him into Hell. Then put him into a chain the length of which is seventy cubits. (69:31-33)
3. It spares not and it leaves naught. It scorches the face. Over it are nineteen angels. (74:29-31)
4. Verily, We have prepared for the disbelievers chains and iron-collars and a blazing Fire. (76:5)

XXIII. Allah's Law

1. But their faith could not profit them at the time when they saw Our punishment, This is Allah's Law that has ever been in operation in respect of His servants. And thus have perished those who disbelieved. (40:86)

XXIV. Ambush of Satan

1. He said, 'Now since thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path. "Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou will not find most of them to be grateful. (7:17,18)

XXV. Ill-mannered

1. And yield not to any mean swearer, Backbiter, one who goes about slandering, Forbidder of good, transgressor, sinful, Ill-mannered and, in addition to that, of doubtful birth. This is because he possesses riches and children. (68:11-15)

XXVI. The Decisive Book

1. It is surely a decisive word. And it is not a useless task. (86:14,15)

XXVII. Call of the Lord

1. And those who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what We have provided for them. (42:39)
2. So Allah will save them from the evil of that day, and will grant them cheerfulness and happiness. (76:12)

XXVIII. My Prayer

1. My Lord, bestow wisdom on me and join me with the righteous. And give me a true refutation among posterity; And make me one of the inheritors of the Garden of Bliss. (26:84-86)

EDUCATION ADVISORY COMMITTEE

Hadhrat Khalifatul Masih V^{aba} has stated that an Educational Advisory Committee should be formed. This committee will guide the students towards the careers most suited for them taking into consideration the requirements of the Jam'at for trained people in various professions. Respected Amir Sahib has the following as members of the Advisory Committee:

1. **Agha Shahid Khan, MD. (CHAIRMAN)**
2. **Nasir Islam Bhatti, M.D.**
3. **Professor Muhammad Abdul Khaliq, Ph.D.**
4. **Amjad Mahmood Khan, JD**
5. **Ahmad Nawaz Chaudhry, MD, DDS**
6. **Shahnaz Butt, Ph.D.**
7. **Sabooha Zafar, M.D.**

Students are urged to contact the Advisory Committee member to discuss their future educational plans.

Karimullah Zirvi
National Educational Secretary

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ
كُلِّ ذَنْبٍ وَ أَتُوبُ إِلَيْهِ

astaghfirullah rabbi min kulli dhambin wa atubo ilaih

“I beg pardon from Allah, my Lord, from all my sins and turn to Him.”

Furqan Mehmud

**I wish I could start on a clean slate.
For I have burdened all this weight.**

**asthaghfirullah rabbi,
asthaghfirullah rabbi**

**This world will determine my fate.
Forgive me my weaknesses are great.**

**asthaghfirullah rabbi
asthaghfirullah rabbi**

astaghfirullah rabbi min kulli dhambin wa athubo ilaih

“I beg pardon from Allah, my Lord, from all my sins and turn to Him.”

**Heaven I wish to make my place.
Forgive me if hell is what I have to face.**

**asthaghfirullah rabbi
asthaghfirullah rabbi**

**I read Surah-Fatihah’s seven with grace.
Forgive me if I could not keep up the pace.**

**asthaghfirullah ha rabbi
asthaghfirullah ha rabbi**

astaghfirullah rabbi min kulli dhambin wa athubo ilaih

“I beg pardon from Allah, my Lord, from all my sins and turn to Him.”

**With you is my one to one connection.
Forgive me if I ever lost my attention.**

**asthaghfirullah rabbi
asthaghfirullah rabbi**

**Over me is You for protection.
Forgive me for my intended direction.**

**asthaghfirullah rabbi
asthaghfirullah rabbi**

astaghfirullah rabbi min kulli dhambin wa athubo ilaih

“I beg pardon from Allah, my Lord, from all my sins and turn to Him.”

**Your silence cannot be broken by the drop of a pin.
Forgive me for I have fallen like the wall of Berlin.**

**asthaghfirullah rabbi
asthaghfirullah rabbi**

**In this world I have committed sin.
Forgive me and save me from Satan.**

**asthaghfirullah rabbi
asthaghfirullah rabbi**

astaghfirullah rabbi min kulli dhambin wa athubo ilaih

“I beg pardon from Allah, my Lord, from all my sins and turn to Him.”

MIRROR, MIRROR, ON THE WALL

Falahud Din Shams

Driving down route 57 in the boondocks of Illinois State, I decided to stop at the next exit. Well, it was not the kind of facility I was looking for. Most people who have driven the American highways can relate to this. You try to look in the mirror to see how you look but the mirror doesn't cooperate. This was a mirror that had been through rough times; peeled backing and smears everywhere. I tried to find a spot on the mirror where I could find a clear image of my face but I gave up.

I came back to the car and tried to satisfy my curiosity by looking in the rear-view mirror. However, you can only look at parts of your face at a time in the rear-view mirror. After a few poses in the mirror, I was comfortable that my face was in decent enough shape that any truck driver on Hwy 57 would not object to my driving there. However, I could not wait to get to look in a mirror where there was good light and I could see myself clearly. How my hair was parted, details of the shades of color on the skin and the spots I had missed in my shaving exercise that morning. Please note that I have not mentioned anything about what women go through in this course of natural action. I frankly don't have the courage.

The question has been posed: Mirror, mirror on the wall, who is the fairest of them all? I wonder if we should look for the fairest mirror before we address this question to ourselves.

While driving, my mind started wandering. By the way, while driving in the boondocks on Hwy 57, this is a requirement. I started to think about the famous Hadith of the Holy Prophet Muhammad^{saw}: A Muslim is a mirror for another Muslim. These are only three words in Arabic but full of great wisdom.

When we look in the mirror, it quietly tells us what we need to fix, what looks bad and what looks good. The mirror does not go around the neighborhood afterwards and tell everyone, "Guess what I saw today?" You can really trust a mirror to keep a secret.

Then, I thought, a lot depends on the quality of the mirror too. There are Muslims who are like the mirror at that exit on Hwy 57. You wouldn't be able to get any benefit from them. As a matter of fact, you may have a big spot on your face and they wouldn't tell you so others can laugh at it. Some are like the rear view mirrors. They can help you partly but you never get the whole picture. However, there are higher quality Muslims and those are the mirrors we have to look for.

In my youth, I remembered many mirrors of the highest quality. They had light around them and there was a special glow that emitted from them. It was light and had a reflection that couldn't help but affect you. I remembered walking to the mosque in Rabwah with Hadhrat Mirza Bashir Ahmad sahib. How he talked, walked, smiled and looked at us is a cherished memory. How he gave you advice and guidelines to live by. This was a mirror where

you saw beauty, trust and your heart started to desire to keep on looking at this mirror so you could capture everything. I had mirrors like that in my father, grandfather and other companions of the Promised Messiah^{as} whom I came in contact with. They all told us what we needed to fix and how to cleanse ourselves. The interesting thing is that it never bothered us. We knew that they were giving us advice because they cared for us. We knew that they were not going to be publicizing our shortcomings. We could trust them. Those are the mirrors that you want to be around.

You can tell what kind of mirror it is that you are looking into. The Holy Prophet's^{saw} example is wonderful. Look for the Muslim of a high quality and use him as a mirror. This relates to the kind of company we keep. Our associates have an affect on our thinking, psychology, behavior and conduct. A good person, who is our friend, will guide us to the good things in life. A bad one could care less what we do or what we look like. So it is up to us to examine and select the company we keep.

In my wandering around, I came up with another side of the wisdom in the Holy Prophet's^{saw} saying. It implied that I am a mirror for other Muslims as well. Now that was a shock. If others are going to look at me as their mirror, what kind of mirror am I? To make sure that I can be a decent mirror, I would have to work hard and not disappoint others. This brought me down to the term Jihad-e-Akbar (the greatest struggle).

Looking at other beautiful mirrors was easy, but preparing myself to become something close to them, that's a work of a lifetime. No wonder it is called the Greatest Struggle by the Holy Prophet^{saw}. Instead of pointing fingers at what others are doing, I need to be thinking what good qualities should I be working for. Am I the person that others look at as a good mirror? Can they trust me and can they expect to get some light and reflection that they can benefit from?

While on the last stretch of my drive, I started to ponder over who could be the best mirror. Of course, the best Muslim must be the best mirror. That brought me to the Holy Prophet Muhammad^{saw}. No matter how you look at his life, whatever angle, whatever light, whatever corner, reflection of light, beauty, trust and love shows up. I started to think how he treated his family, friends, children, countrymen, foreigners, men, women and even enemies. This was a mirror, which was light upon light. That is a mirror, which one can use for a lifetime.

There was no question in my mind who was the fairest of them all.

By the way, if you want to avoid that exit on Hwy 57, I can't help you because I don't remember it, but I am sure it is still there. That is something everyone must be on the guard for themselves. The same is true about looking for the excellent mirrors in your life and not letting them get away from you. That could help your struggle to take their places for the next generation. No one said it was easy.

I guess that is why it is called the Jihad-e-Akbar.

Maulana Muhammad Ahmad Jalil Sahib Passes Away

We are saddened to convey to the Jama'at the news of the sad demise of Maulana Muhammad Ahmad Jalil. He died in Birmingham, UK, on April 27th, 2005, after a protracted illness. *Inna lillahi wa inna ilaihi raji'oon*. He was 95. Maulana Muhammad Ahmad Jalil was a distinguished scholar who served the Jama'at for many years in different capacities. Maulana Sahib was born on July 2nd, 1910, at Halalpur, a village in Sargodha district. His father Hadhrat Maulana Muhammad Ismail Halalपुरي was a companion of the Promised Messiah^{as}. After the Bai'at in April 1908 he settled in Qadian. The Maulana, after completing his elementary school, successfully finished the courses of Madrasa Ahmadiyya and gained admission in Jami'a Ahmadiyya (Missionary Training College) in 1932 and qualified with flying colors. He passed H.A. (Honors in Arabic) examination from the Punjab University and earned the second position in the province. In response to Hazoor's (Hadhrat Khalifatul Masih II^{ra}) appeal to youth for dedication of lives, the Maulana devoted his life for Islam in 1935. He was assigned to impart religious knowledge to 59 new devotees whose special class was organized in Mubarak Mosque, Qadian. Thereafter, on Hazoor's directive Maulana Sahib proceeded to Delhi, Deoband, and Lahore for specialization in the field of Hadith.

Soon after the partition of India, the Maulana was told to proceed to Pakistan in a convoy, which left Qadian August 25th, 1947. He was able to serve in the Furqan Force for 2 months. Then he was placed on the Jami'a Ahmadiyya's staff to teach Arabic literature, Hadith and *Tafseer* (commentary) of the Holy Qur'an. During that time, he also served for some time on the panel for the English translation of the Holy Qur'an, headed by Hadhrat Malik Ghulam Farid Sahib. He also served as *Nazim Darul Qaza* (Administrator of the Jama'at's Department of Justice), and *Mufti Silsila* (Chief Jurist of Ahmadiyya Muslim Jama'at).

He was married to Mohtarma Fatima Begum Sahiba (daughter of Ghulam Muhammad Sahib, Assitant Tahsildar), and was blessed with the following children:

- The late Munawar Ahmad
- Dr. Mubashir Ahmed Salim, Birmingham, UK.
- Prof. Amatul Majid Begum, Retd. Principal Jami'a Nusrat, Rabwah w/o Dr. Pervez Perwazi, Canada
- Amatus-Sami Sahiba w/o Wing Cmdr. Hamid Ahmad Bhatti, Karachi
- Amatul Shakoor Sahiba w/o Eng. Sulaiman Ahmad, USA
- Amatul Nazir Sahiba w/o Mr. Muhammad Ahmad, USA

Maulana Ata-ul-Mujib Rashid, Imam London Mosque, led his funeral Prayer on April 28th, 2005. Thereafter, his body was transferred to Rabwah. Sahibzada Mirza Khurshid Ahmed, *Nazir-e-A'la*, and *Ameer-e-Maqami*, led the funeral Prayer in Aqsa Mosque after Friday Prayer. Hadhrat Khalifatul Masih V^{aba} led his funeral Prayer in Nairobi, Kenya, after Friday Prayer. Earlier in the sermon, Hazoor praised the Maulana for rendering solid services to the Jama'at. May his soul rest in peace, Ameen.

Sad Demise of Sahibzada Mirza Idrees Ahmad Sahib

With a heavy heart, we report the passing away of Sahibzada Mirza Idrees Ahmad Sahib, who was the elder brother of Hadhrat Khalifatul Masih V^{aba}. *Inna lillahi wa inna ilaihi raji'oon*. He was son of Hadhrat Sahibzada Mirza Mansoor Ahmad Sahib and Hadhrat Syeda Nasira Begum Sahiba. He died at 8 A.M. on April 27th, 2005, at Ash-shifa International, Islamabad, Pakistan. He was 68.

After graduation, he taught for some time in Ta'limul Islam High School in Rabwah. Thereafter he worked for many years in Pakistan Chipboard Factory, Jehlum. The detail of siblings is given below:

- Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba} (youngest brother)
- Dr. Mirza Maghfoor Ahmad, USA
- Sahibzadi Amatur-Rauf Begum Sahiba w/o The late Mir Masood Ahmad Sahib, former missionary in Scandinavian countries
- Sahibzadi Amatul Quddoos Begum Sahiba, President Lajna Imaillah, Pakistan, w/o Sahibzada Mirza Ghulam Ahmad Sahib, Nazir Diwan and President Majlis Ansarullah, Pakistan.

Among the other bereaved are, his wife, Sahibzadi Farzana Atiqa, daughter of the late Mirza Aziz Ahmad Sahib, former Nazir-e-A'la; two sons, Mirza Anser Ahmad, Lahore, Mirza Fateh Ahmad, USA; and daughter, Samin Ahmad Sahiba w/o Mirza Fazal Ahmad Sahib, Wakilul Mal II. May Allah grant them and other dear ones, goodly patience, Ameen.

On the news of Sahibzada Sahib's demise, Mohtaram Mirza Khurshid Ahmad Sahib traveled to Islamabad, and led his funeral Prayer in Bait-ul-Fazl after *Zuhr* Prayer. Thereafter the body was taken to Rabwah for burial and Sahibzada Mirza Khurshid Ahmad Sahib led the funeral Prayer in Mubarak Mosque after *Zuhr* Prayer on April 28th, 2005.

Sahibzada Mirza Idrees Ahmad had joined the *Wasiyyat* Scheme in 1963 at the age of 26. He was buried in the *Bahishti Maqbara*, Rabwah. Sahibzada Mirza Khurshid Ahmad Sahib offered the final prayer after the interment. Large number of people from Rabwah and many other places participated in the last rites. Hadhrat Khalifatul Masih V^{aba} led the funeral Prayer in Nairobi, Kenya, on the following day after Friday Prayer. May Allah elevate Mian Sahib's ranks in Paradise and grant the bereaved goodly patience, Ameen.

Mohtarma Nazir Begum Sahiba Passes Away

We are distressed to convey to the Jama'at the news of the sad demise of Mohtrama Nazir Begum Sahiba on April 19th, 2005, at West Amwell. *Inna lillahi wa inna ilaihi raji'oon*. She was the mother of Dr. Ahsanullah Zafar Sahib, the Ameer of USA Jama'at.

Mohtrama Nazir Begum Sahiba was sick for some time with blood pressure and arthritis. She died from a heart failure at the ripe old age of 83. On April 23rd, 2005, Maulana Daud Ahmad Hanif Sahib, Missionary In-charge and Na'ib Ameer, USA Jama'at, led her funeral Prayer in Al-Nasr Mosque, Willingboro, after *Zuhr* and *Asr* Prayers. She was laid to rest in Harbourton Cemetery, Lambertville.

Mohtarma Nazir Begum Sahiba was born in 1923 in Gujarat, Pakistan. She spent her childhood in the spiritual environment of Qadian and attended school over there. Her father, Chaudary Fakir Muhammad Sahib, was a *Ravian* and was in the same class as Hadhrat Sahibzada Mirza Bashir Ahmad Sahib. As a result of his preaching, Chaudary Sahib joined the fold of Ahmadiyyat at the blessed hands of Hadhrat Khailatul Masih II^{aba}. He joined the Police Department and rose to the rank of Superintendent Police. He was able to render great services to the Jama'at in the difficult days of the partition of India in 1947. She was the only sister of five brothers and is survived by only one. May Allah prolong his life, Ameen. She married Chaudary Zafaurllah Khan Sahib, Central Labor Commissioner, Pakistan (who was the son of Chaudary Sadiq Ali Sahib Tahsildar), and was blessed with 3 sons:

- Dr. Ahsanullah Zafar, who graduated from King Edward Medical College, Lahore, and is serving as the Ameer of USA Jama'at.
- Mr. Ikramullah Zafar, who attended the same college with Dr. Noori, but in 1967 died in an accident during an educational tour at the young age of 20.
- Mr. Samiullah Zafar, Retd. Prof. of Punjab University who practices law in Lahore, Pakistan.

Mohtarma Nazir Begum Sahiba lived in Rabwah for about 6 years for the education and religious upbringing of her children. During her stay in Rawalpindi, she served as the finance secretary of Lajna Imaillah, Messi Gate Circuit, for quite some time, and in that capacity induced all the members to honor their financial obligations both by verbal advice and by personal example. She joined the *Wasiyyat* Scheme in 1944 while in Qadian. She firmly believed in the acceptance of supplications and greatly benefited by spiritually associating with the female members of the family of the Promised Messiah^{as}. She also had the honor of frequently meeting with Hadhrat Amma Jaan^{ra}, the wife of the Promised Messiah^{as}. The late Nazir Begum Sahiba was a lady of sterling character, enterprising and a paragon of courage, virtue and devotion. Her elder son, Dr. Ahsanullah Zafar, has been blessed by God to derive benefit from the company of that noble lady and her fervent prayers and also by acting upon numerous teachings of the Holy Qur'an and Hadith regarding kind treatment of parents. We pray to Allah the Almighty to elevate her rank in Paradise and enable the members of the bereaved family to bear this loss with goodly patience. May Allah empower her progeny to follow in her footsteps, Ameen.

WAQFE ARZI SCHEME

Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hazrat Khalifatul Masih IIIth States:

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

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

Every Ahmadi Should Join the Waqfe Arzi Scheme

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

(Al-Fazl: August 27, 1969)

A Source of Self-Correction

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

(Al-Fazl: February 12, 1977)

All those, who are interested in serving the cause of Islam and Ahmadiyyat under the banner of the blessed scheme of Waqfe Arzi, should contact:

Dr. Zaheer Ahmad Bajwa, Na’ib Ameer, USA:

**2141 Leroy Place, N.W.
Washington, DC 20008
202-232-3737**

AHMADIYYA MOVEMENT IN ISLAM - USA
NATIONAL TARBIYYAT DEPARTMENT

Tel: 248-348-7678

e-mail: ntsusa@yahoo.com

Fax: 509-696-3011

NATIONAL ANNUAL TARBIYYAT (Train-the-Trainer) CLASS - 2005

Purpose: Train the participants to learn and live Ahmadiyyat, the true Islam.

Date/Loc: Noon, July 9 – Noon, July 23, in the Baitur Rahman Mosque, Silver Spring, MD.

General:

- Participants shall be over 14 years old, unless accompanied by an adult.
- Participants (Jama'ats) will be responsible for transportation to the class.
- Limited 'Need Based Scholarships' will be available on a first come basis.
- Participants will be expected to stay at the class site for the full class duration.
- Participants will be expected to bring their own sleeping bags, pillows, toiletries, etc.
- Participants will share the daily cooking, serving, and cleaning responsibilities.

Curriculum:

- About 100 hours of class time (tentative schedule attached).
- Depending on the age and prior training, the participants may be divided into different sections/levels for some class topics.

Text Books:

- Most of the lecture material will be provided in the binder form.
- Prescribed textbooks will be made available (for purchase).

ENROLMENT INFORMATION

Please return this information, by 06/10/05, to Mr. Junayd Latif at gaid_zion@yahoo or 2101 33rd Street, Zion, IL 60099

NAME: _____ AGE: _____ JAMA' AT: _____

ADDRESS: _____

_____ e-mail: _____ TEL: _____ - _____ - _____

EDUCATION: _____

OCCUPATION: _____

JAMA' AT/AUXILIARY OFFICE HELD: _____

TRAVELING TO THE CLASS BY (please circle one): CAR AIR BUS TRAIN

SPECIAL NEEDS: _____

SIGNATURE: _____ DATE: _____

NATIONAL ANNUAL TARBIIYYAT (Train-the-Trainer) CLASS - 2005

	05:00 AM	08:00 AM	09:00 AM	10:00 AM	11:00 AM	12:00 PM	2:00 PM	3:00-PM	4:00 PM	05:00 PM	07:30 PM	09:00 PM	10:00 PM
Sat 7/09					Welcome	Lunch/ Zuhr	Opening Session	Introductions	Orientation	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Sun 7/10	Fajr/ Dars	B/Fast	Holy Qur'an	Hadith	Salaat	Lunch/ Zuhr	Existence of God	Seeratun Nabi	Humility	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Mon 7/11	Fajr/ Dars	B/Fast	Holy Qur'an	Hadith	Salaat	Lunch/ Zuhr	Existence of God	Seeratun Nabi	Truthfulness	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Tue 7/12	Fajr/ Dars	B/Fast	Holy Qur'an	Hadith	Salaat	Lunch/ Zuhr	Unity of God	Seeratun Nabi	Trustworthiness	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Wed 7/13	Fajr/ Dars	B/Fast	Holy Qur'an	Hadith	Fasting	Lunch/ Zuhr	Unity of God	Seeratun Nabi	Honesty	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Thu 7/14	Fajr/ Dars	B/Fast	Holy Qur'an	Hadith	Hajj	Lunch/ Zuhr	Attributes of Allah	Ashabe Rasool ^{sa}	Patience (Sabr)	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Fri 7/15	Fajr/ Dars	B/Fast	Holy Qur'an	Hadith	Zakaat	Lunch / MTA Khutba / Juma		Ashabe Rasool ^{sa}	Modesty (Haya)	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Sat 7/16	Fajr/ Dars	B/Fast	Holy Qur'an	Hadith	Conditions of Bai'at	Lunch/ Zuhr	Attributes of Allah	Zikre Habib	Respect (Adab)	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Sun 7/17	Fajr/ Dars	B/Fast	Holy Qur'an	Hadith	Conditions of Bai'at	Lunch/ Zuhr	Zikre Ilaahi	Zikre Habib	Obedience	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Mon 7/18	Fajr/ Dars	B/Fast	Holy Qur'an	Roohani Khazain	Nizame Khilafat	Lunch/ Zuhr	Tazkiyyae Nafs	Zikre Habib	Kindness	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Tue 7/19	Fajr/ Dars	B/Fast	Holy Qur'an	Roohani Khazain	Nizame Wasiyyat	Lunch/ Zuhr	Taqwa	Ashabe Ahmad ^{as}	Steadfastness	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Wed 7/20	Fajr/ Dars	B/Fast	Holy Qur'an	Roohani Khazain	Nizame Jama'at	Lunch/ Zuhr	Dua	Ashabe Ahmad ^{as}	Discipline	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Thu 7/21	Fajr/ Dars	B/Fast	Holy Qur'an	Roohani Khazain	Nizame Waqf (Volunteerism)	Lunch/ Zuhr	Dua	Peer Pressure	Cleanliness	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Fri 7/22	Fajr/ Dars	B/Fast	Holy Qur'an	Roohani Khazain	Financial Sacrifices	Lunch / MTA Khutba / Juma		Rishta Naatah	Cheerfulness	Asr/ Sports	Dinner/ Maghrib	History Q&A	Isha'a
Sat 7/23	Fajr/ Dars	B/Fast	Holy Qur'an	Roohani Khazain	Putting it all together	Lunch/ Zuhr	Concluding Session	Farewell					