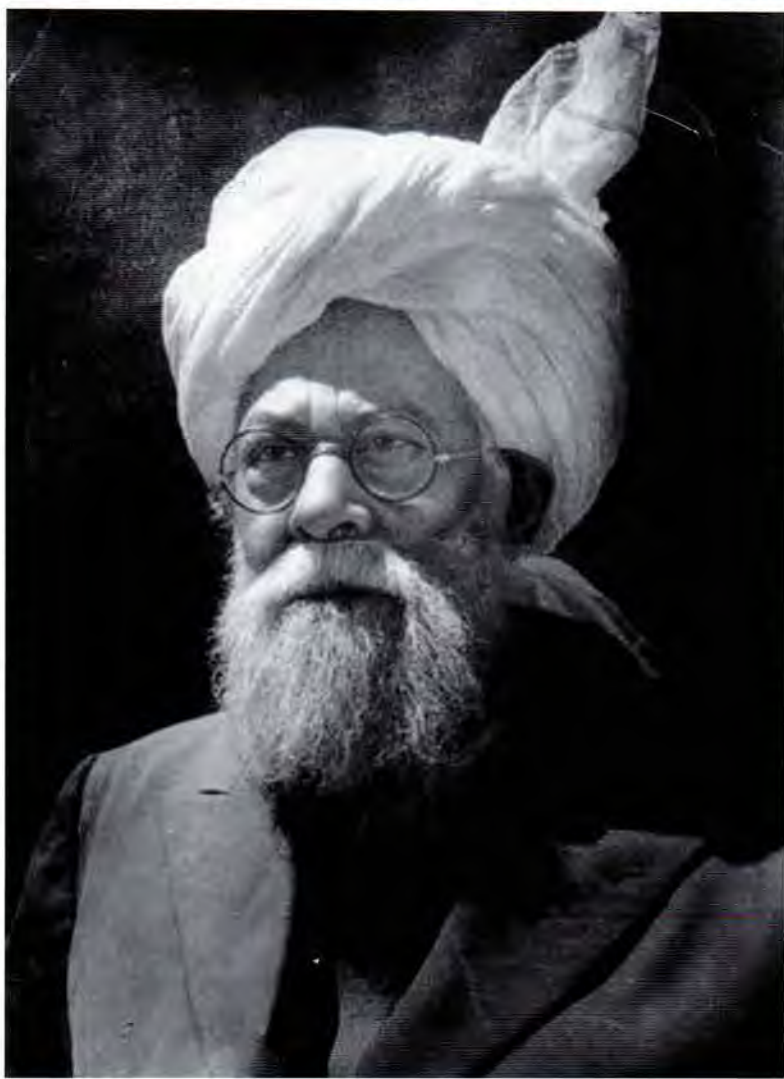


January-February 2006

The Ahmadiyya Gazette

Musleh Ma'uood Edition USA



Prophecy of Musleh Ma'uood^(ra)

I have heard thy entreaties
and have honored thy prayers
with My Acceptance through
My Mercy and have blessed
this thy journey.

A Sign of grace and beneficence
is awarded to thee and thou art
granted the key of success and
victory

Behold, a light cometh, a light
anointed by Allah with the
perfume of His pleasure

Nations of the world will receive
blessings from him

His fame will spread to the ends
of the earth and people will be
blessed through him

He will be accompanied by grace,
which shall arrive with him

Majlis Khuddamul Ahmadiyya, USA Annual National Ijtema-2005 Pouch Camp, New York



An educational and spiritual monthly publication

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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)



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Al-Qur'an

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمُوتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ٥

Allah --- there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His throne extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great. (2:256)

Al-Hadith

عَنْ مَالِكِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : إِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ بِبُطُونِ أَكْفَكُمْ وَلَا تَسْأَلُوهُ بِظُهُورِهَا -

Hadhrat Malik bin Yasar^{ra} narrates that the Holy Prophet^{saw} stated: "When you pray to God Almighty raise your hands spreading the palms of the hands towards you and do not turn palms of the hands backward. "

(Abu Da'ud Kitabul Witr)

Sayings of the Promised Messiah^{as}

Announcement for the book *Minan-ur-Rahman*

This book is a wonderful production to which we have been directed by some verses of the Holy Qur'an which are replete with wisdom. Among its other bounties the Holy Qur'an includes one whereby the true philosophy of the diversity of the languages has been set forth, and we have been apprised of the deep wisdom underlying the source of all languages. We also learn therefrom how greatly those people are mistaken who do not admit that all languages have developed under Divine directions. In this book it has been established as the result of research that the Holy Qur'an is the only revealed book which has come down in the language which is the mother of tongues, which has been revealed by God, and is the source and fountainhead of all other languages. It is patent that the whole beauty and superiority of a Divine book consists in its being in a language that has proceeded from the mouth of God Almighty and possesses higher qualities than other languages, and is perfect in its pattern. When we find such qualities in a language that are superhuman and beyond human skill, and of which all other languages are bereft, and we discover in it such properties as cannot be invented by any human intellect and proceed only from God's true and eternal knowledge, we are compelled to confess that such a language has proceeded from God Almighty. Our perfect and deep research has revealed that Arabic is that language.

Why Arabic is Superior to Other Languages?

In contrast with Arabic words, the words of other languages appear lame, maimed, blind, deaf and leprous, and entirely bereft of a natural pattern. The vocabulary of those languages is not rich in roots, which is necessary characteristic of a perfect language

If an *Arya* or other challenger of ours is convinced by our research, we wish to inform him by means of this announcement that we have set out in this book in detail, the reasons in support of the superiority, perfection and excellence of Arabic which fall under the following headings:

1. The perfect pattern of the roots of Arabic words.
2. Arabic possesses an extraordinarily high degree of intellectual connotations.
3. The system of elementary words in Arabic is most complete and perfect.
4. In Arabic idiom, a few words convey extensive meanings.
5. Arabic has the full capacity for the exposition of all human feelings and thoughts.

Now everyone is at liberty after publication of our book to try, if possible, to prove these qualities in Sanskrit or any other language.

(Ziaul Haq, *Roohani Khaza'in*, Vol.9, pp 250, 320-321; *The Essence of Islam*, Vol. 2)

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V^{aba}

DELIVERED ON NOVEMBER 25, 2005

Avoid Unbecoming and Vulgar behavior on Weddings

On 25th November 2005, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Serrmon at Baitul Futuh Mosque, London. Hazoor^{aba} recited verse 158 of *Surah Al-A'raf*. The translation of this verse is as follows:

“Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel *which are* with them. He enjoins on them good and forbids them evil and makes lawful for them the good things and forbids them the bad things and removes from them their burden and the shackles that were upon them. So those who shall believe in him and honor and support him, and help him, and follow the light that has been sent down with him — these shall prosper.” (7:158)

Hazoor^{aba} said; Every country and every culture has its own customs and traditions for expressing happiness on their weddings. The Holy Prophet^{saw} permitted us to express our joy on such occasions and even permitted the use of a small tambourine. But at the same time he also laid down some restrictions. He permitted us to amuse ourselves with light and decent entertainment, but he forbade the use of unbecoming and vulgar words and behavior.

Hazoor^{aba} said: Some vulgar traditions are on the increase nowadays. Society, in trying to copy one another, is fast forgetting its religious values. Idolatrous customs, such as some Hindu rites and songs in which help is sought from idols, are spreading. Such vulgar customs can never be allowed in Ahmadi society. In some weddings, programs are arranged for the special guests after others have left, in which people indulge in singing and dancing and other vulgarities. The Jama'at and auxiliary organizations should watch out for such weddings and report these regardless of whether the people concerned are rich or poor, related or unrelated.

Hazoor^{aba} said: It is the season of weddings. People do such things in imitation of others and later make excuses that so and so had done the same thing. If this was indeed so, then they should have reported that person. You cannot escape the system of the Jama'at with such excuses. Everyone has to answer for his own deeds. It is only for Allah that you have to avoid all vulgar and sinful habits and it is for Him that you have to do good deeds. You should therefore try to reform yourselves.

Hazoor^{aba} said: We should be proud that our religion has saved us from such traditions as

bring misery to people's lives. Even non-Ahmadies appreciate the way Ahmadi weddings are held, where the Qur'an is recited and poems are read which are pure and clean and full of prayers. These are the things which guarantee blessings for us and for our future generations. The entertainment or amusement should be such as is free from *Shirk*, which does not transgress the injunctions of religion and contains no aspect of innovation. Any entertainment or amusement which corrupts the morals is unacceptable.

Hazoor^{aba} addressed Ahmadies in India and Pakistan in particular and said: 'You were the first to accept the Promised Messiah^{as}. You must never allow yourselves to again be caught up in the vulgar traditions from which you have been liberated. If you can do this, then Ahmadiyya society all over the world will become one. Hold your weddings in a simple and respectable manner. The Holy Prophet^{saw} set the highest standards of simplicity when he married off his daughter Hadhrat Fatimah^{ra}. Try to adopt simplicity and help poor girls by contributing to the *Maryam Shadi Fund*. If you are well off, try to save and spend on the marriages of the poor. The poor, on the other hand, should also be content and grateful for what they have and try to spend within their means. They must not burden themselves by blindly following useless traditions. There is a lot of waste in the matter of food. And there is also excess with regard to dowry. Such things should be avoided. We should be free from ostentation and inferiority complex.

Hazoor^{aba} also urged Ahmadi businessmen in Rabwah to improve their standards and to keep their prices low, for this is the secret of business success. Businesses, which are based on deceit, never succeed. May Allah free us from the burden of all vulgar traditions and innovations, and may He enable us to abide by His injunctions and follow the traditions of the Holy Prophet^{saw} the teachings of the Promised Messiah^{as}, and may He enable us to give preference to our faith over the world.

In *Khutba Thania* Hazoor^{aba} asked the Jama'at to pray for the success of his forthcoming journey abroad.

(Ch. Hameedullah)
Wakil A'la
Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,
Rabwah

DOOMSDAY

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said, "One of the signs of Doomsday is that the people will try to excel each other in building mosques and boasting about it.

(*Abu Da'ood kitabussalat bab fi bina' almasajid*)

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V^{aba}

DELIVERED ON DECEMBER 2, 2005

Fear Allah and be With Those Who are Truthful

On 2nd December 2005, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon in Mauritius. Hazoor^{aba} recited verse 119 of *Surah Al-Taubah*. The translation of this verse is as follows:

O ye who believe! fear Allah and be with the truthful (9:119)

Hazoor^{aba} said: By the grace of Allah, the 44th Jalsa Salana of Mauritius Jama'at begins today. I believe it is the first Jalsa to be held in Mauritius in the presence of any *Khalifah*. May Allah make this Jalsa a success and may it become a milestone in increasing the spirituality and numbers of the Jama'at.

Hazoor^{aba} said: Remember that Jalsas of the Jama'at are held with some special objectives. The greatest of these is that people's hearts should be endowed with *Taqwa* and love of Allah. We have to achieve this objective and make it a permanent part of our lives. We have to understand what the Promised Messiah^{as} expects from us. All the conditions upon which we have pledged allegiance to the Promised Messiah^{as} lead us only and only to *Taqwa*. This is what Allah says in the verse that I have recited: "Adopt *Taqwa* and be with those who are truthful." We, therefore, have to strengthen the relationship we have established with this Truthful One (the Promised Messiah^{as}) and we should become the Jama'at he wants us to be. Let us bring about a pious change in ourselves and take our virtues to a higher plane. Let us set even higher standards in abiding by Allah's injunctions. Let us fulfill our obligations to one another. Let us create an environment of love and fraternity. We must not let our virtues stagnate but should continue to develop them. This is what Allah says: "Excel one another in virtue". We shall only achieve higher standards of virtue when we adopt *Taqwa*. Let us make progress in virtue and fulfill our obligations by treading the path of *Taqwa*, supplicating before Allah and seeking His help. You are most fortunate to be part of the Promised Messiah's^{as} Jama'at. You should be proud to be Ahmadies, but your faith will only become complete when you act upon the teachings of the True Lover of the Holy Prophet^{saw} (i.e., the Promised Messiah^{as}). Let us analyze ourselves and see what change we have brought about in ourselves. Having accepted the Promised Messiah^{as}, what is the example we are presenting before the world. We must consider what the Promised Messiah^{as} has taught us and what expectations he has from us. The Promised Messiah^{as} says: "Dear people do not think little of Allah's commandments. Let not the poison of modern philosophy affect you, rather obey His commands like a

child. Observe your daily Prayers, for these prayers are the key to all good fortune. Just as you perform physical ablution before prayer, so should you perform a spiritual ablution and cleanse yourselves of all thoughts besides Allah. Then, having performed the two ablutions, stand up for prayer. Make it a habit to cry and supplicate in prayer so that you may be shown mercy. Adopt truthfulness. Adopt truthfulness, for Allah watches the condition of your hearts. Can man deceive Him? Get rid of selfishness, malice and envy and become one. There are only two major injunctions in the Holy Qur'an:

"The first is to proclaim the Oneness of Allah and to love and obey Him, and the second is to be kind to your brothers and to mankind in general."

Hazoor^{aba} said: This is the teaching given by the greatest Truthful One of this age- The best way to absorb Allah's blessings is through Prayer. Let your mosques remain full of worshippers. It is through Prayer that you will attain Allah's favors and blessings. Hazoor^{aba} said: Make full use of MTA and watch its programs regularly. Make a particular habit of listening to the Friday Sermon. The organization of the Jama'at and the auxiliary organizations should analyze how far people are making use of MTA.

Hazoor^{aba} said: An Ahmadi should be clearly distinguishable from a non-Ahmadi. Your silent works of piety are also a means of *Da'wat-e-ilallah*. May Allah enable everyone to adopt the path of righteousness. Ameen.

(Ch. Hameedullah)

Wakil A'la

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,

Rabwah

ISLAM

Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II^{ra}

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

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

A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V^{aba}

DELIVERED ON DECEMBER 9, 2005

On 9th December 2005, Hadhrat Khalifatul Masih V^{aba} delivered the Friday Sermon at Darus Salam Mosque, Mauritius.

Hazoor^{aba} said: By the Grace of Allah, my first tour of Mauritius is coming to its end, and I shall be leaving tomorrow. In this small island, you are a sincere and loyal Jama'at. May Allah increase you in sincerity and devotion and may He fulfill the expectations, which your forefathers and the pioneers of Ahmadiyyat in this island had about you. They were the people who planted the tree of Ahmadiyyat in most difficult circumstances and made it to flourish. They had come here to seek the world but they gave preference to their faith above the world. This is the lesson and great example set for you by your forefathers.

Hazoor^{aba} said: The Jama'at was first established here in 1912 during the first Khilafat. In 1915, at the request of local Ahmadies, Hadhrat Khalifatul Masih II^{ra} sent Sufi Ghulam Muhammad Sahib to this country and the Jama'at progressed with his efforts. He was followed by Hafiz Ubaidullah Sahib and his hard work led to even further progress. He lived here until his demise. On 29th July 1928, Hadhrat Hafiz Jamal Sahib arrived in Mauritius. He also died here. He did his utmost to spread the message of Ahmadiyyat. Hadhrat Khalifatul Masih II^{ra} had this to say regarding him; "Blessed is the land in which such a pious person was buried."

Hazoor^{aba} said: "The reason why I have mentioned these pioneer Ahmadies and early missionaries is that you may remember the sacrifices made by them and so that you may follow in their footsteps and spread the message of Ahmadiyyat as they did.

The message of Ahmadiyyat had already reached this country — which is called a corner of the world — in 1907, during the lifetime of the Promised Messiah^{as}. Allah Himself drew people's hearts towards the Promised Messiah^{as}. Hazoor^{aba} mentioned the ancestors of some old Ahmadi families of Mauritius and said: These families must remember how their forefathers adopted the teachings of the Promised Messiah^{as} and remained steadfast upon them. Let their descendants walk in their footsteps and do good deeds and let them not forget this important task. Every Ahmadi has to try and adopt his life according to the injunctions of the Holy Qur'an, the example of the Holy Prophet^{saw} and the teachings of the Promised Messiah^{as}. The Promised Messiah^{as} says: "O ye people who consider yourselves as part of my Jama'at, you will only be accounted as such in heaven when you truly tread upon the path of righteousness. Observe your five daily Prayers in such fear and with such complete attention as if you are actually beholding Allah. Do good in the best manner and discard evil with disgust."

The Promised Messiah^{as} has taught us that there are two kinds of obligations upon us: our obligation to Allah and our obligation to His creatures. Establishing a relationship of love and fraternity is of the essence in fulfilling our obligation to our fellow creatures. Let us take hold of this basic thing and forget our mutual disputes and grudges in order to strengthen the Jama'at. Let us create an atmosphere of love and brotherhood and learn to forgive one another. Every Ahmadi should give up mutual disputes and wrangling and should observe forbearance. When you forgive other people for the sake of Allah, not only will this increase your own prestige, but you shall also win the love of Allah.

Hazoor^{aba} said: It is also necessary for *Da'wat-e-ilallah* that we forget our mutual grievances and try to fulfill our obligations to one another. When you bring about a pious change in yourselves for the sake of Allah and discard your weaknesses, you shall also progress in *Da'wat-e-ilallah*. Let us understand this and adopt the highest levels of righteousness so that we can also give proper training to our future generations.

Hazoor^{aba} prayed that may Allah enable you to convey the message of the Promised Messiah^{as} with your practical example, and may you be able to catch up with what you have lost due to inadequate attention. May Allah keep increasing you in sincerity and devotion. *Ameen.*

(Ch. Hameedullah)

Wakil A'la

Tahrik-e-Jadid Anjuman Ahmadiyya Pakistan,

Rabwah

PRAYER

Prayers, in the prescribed manner are obligatory upon every adult Muslim of sound mind. As far as children are concerned, it is not obligatory on them until they come of age. However, it requires continuous effort and persuasion to get them to the stage where they start offering their Prayers regularly in the manner prescribed for the Prayer. Proper training and education is therefore necessary for children. It is for this reason that the Holy Prophet^{saw} has directed that when children reach the age of seven, parents should urge them to be regular in their Prayers and when they reach the age of ten, they must be admonished if they fail to offer their Prayers regularly. (*Abu Da'ood, kitabus-Salat*)

(*Salat, The Muslim Prayer Book, Islam International Publications, London, UK, pp 1-2*)

The Great Prophecy of Musleh Mau'ood

Following is the prophecy given by God Almighty to the Promised Messiah^{as} commonly known as the Prophecy of Musleh Mau'ood, regarding an illustrious son with many wonderful qualities which were fulfilled in the person of Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad^{ra}, who later became the second Khalifah of the Jama'at Ahmadiyya. (English translation by Chaudhary Muhammad Zafrullah Khan^{ra})

**In the announcement of February 20, 1886,
the Promised Messiah^{as} says:**

“God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (Glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey (of *Hoshiarpur* and *Ludhiana*). A sign of power, mercy, and nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O Victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that they may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one^{saw} may be confronted with a clear sign and

the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou will receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emanuel and Bashir. He has been invested with a Holy Spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's Mercy and Honor have equipped him with the Word of Majesty.

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart,

مَظْهَرُ الْأَوَّلِ وَالْآخِرِ مَظْهَرُ الْحَقِّ
وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

وَكَانَ أَمْرًا مَّقْضِيًّا

(19:22)

Surah Al-Lahab

Commentary by Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad,
Khalifatul Masih II^{ra}

(Translation by Asif Omer from Tafseer-e-Kabeer Vol 10)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

In the name of Allah the
Gracious, the Merciful.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ②

Perish the two hands of
Abu-Lahab and perish he!

The Holy Prophet^{saw} right from the time of his commission, declared emphatically that he would be victorious. He predicted that despite being opposed to the hilt he would prevail. He faced terrible trials; attempts were made on his life; grand schemes were staged to wipe out his community of followers. But like the cornerstone which shatters anything striking against it, he prevailed against all opposition. History stands witness that his claims were entirely vindicated. In circumstances where there could be no hope of survival for him or for his community, he continued to proclaim that he would indeed triumph and that Islam would spread both in the East and in the West; the entire mankind would assemble under his banner; the rule of Islam would spread far

and wide. He also talked of the time when followers of his faith would abandon the Qur'an and turn decadent. Their dominion would be abolished and new nations would rise to subjugate them. It would be at that time when Allah would raise the spirit of the Holy Prophet^{saw} to make Islam ascendant once again. These prophecies can be found in the Qur'an and in the books of *Hadith* where they have been further explained by the Holy Prophet^{saw}. All have been literally fulfilled. Victory foretold from a position of utter powerlessness and prediction of the fall that would follow the eminence of a mighty victory cannot be a creation of the mind. The fulfillment of these prophecies under the most extraordinary circumstances can only mean that the news of the future of Islam was divinely revealed to the Holy Prophet^{saw}, thereby making it a positive proof of his truth and demonstrating his holy origin.

Today the might of Europe stands supreme. Their culture, innovation and technology stand unchallenged. The world is in awe of them and looks up to them. They

are considered masters and source of all areas of knowledge and wisdom. Where Europe is pointing to its ascendancy and presenting it as a proof of the superiority of its ways, the Muslim nations of today, who until yesterday were the sole bearers of power and prestige, who were the teacher of the occident, whose horses galloped untrammelled on its soil, find themselves restricted and encircled. The lion, in front of which nations of Europe were like insignificant mice, today is lame and enfeebled. The mice prance around its body and take bites off its flesh, yet the lion cannot find it in its power to swat them away.

The Muslim of today is despairing and considers Islam to be in its terminal stage. When he visits Europe and sees its material progress he gives up to hopelessness and returns home carrying the message of defeat. For him, Islam is beyond the point of recovery. On the one hand Islam has been dealt defeat in the political realm, and on the other its own followers have bidden it farewell and have taken the West to be their guide; subservience to which

they consider a matter of pride and satisfaction. They have forgotten that their Book contains guidance which is complete and leaves no area of human interest untouched. It obviates the need to search elsewhere. Its light can illumine the soul and by following its teachings one may profit both spiritually and materially.

The prophecies made by the Holy Prophet^{saw} about the decline of Islam and the progress of the European West serves as a powerful test to the truth of his claim. It is mind-boggling how over 1300 years ago these matters were foretold with all the attendant details. He describes these events as if a film is running and the events of the future are playing on a screen. That these events did come to pass is an irrefutable proof that the knowledge thereof was revealed to him from the All-Knowing God. Therefore the current feeble state of Islam should not cause Muslims to despair. The same God Who revealed through His Prophet^{saw} that Islam would come to a decline also gave the tidings of its re-emergence and regaining of ascendancy over its foes. Those attempting to destroy it would themselves crumble and its banner would once again fly over this world. This would happen through the agency of God's own Will and as it happened at the time of the emergence of Islam, the Holy Prophet^{saw} will re-appear in the end-times, not in person but in spirit and would act as a magnet to attract God's help and succor

manifesting as multitudes of angels and granting once again dominion to the weak and the helpless. Muslims need not lose hope instead they should hang tight to the mantle of the Holy Prophet^{saw} and should prepare and wait with certitude for the times promised to them.

We narrate below certain prophecies from the Holy Qur'an and the books of *Ahadith* about the present times and to which *Surah Al-Lahab* is closely related. Reading it and pondering over it strengthens conviction within a believer that with the decline of Islam having come to pass and exactly as foretold, surely its promised progress will also follow in due course.

In the Latter Days, among the trials that Islam was to face, two adversaries find particular mention. Their special mention is on account of the profound harm they would inflict to the cause of Islam. One has been given the name of *Dajjal*, and the other is known as the Appearance of *Yajooj-Majooj* (*Gog-Magog*). In *Sahih Muslim* it is narrated:

"Hudhaifa bin Usaid Ghifarit^{ra} reported: Allah's Messenger^{saw} came to us all of a sudden as we were busy in a discussion. He asked: What do you discuss? We said: We are talking about the Last Hour. Thereupon he said: It will not come until you see ten signs and he made a mention of the

Smoke; the *Dajjal*; the rising of the sun from the West; the descent of Jesus son of Mary; the *Gog* and *Magog* and land-sliding in three places, one in the East, one in the West and one in Arabia at the end of which fire would burn forth from Yemen, and would drive people to the place of their assembly."

With some reflection one may deduce that *Dajjal* and *Gog-Magog* are different aspects of the same turmoil. This is why only one, *Gog-Magog*, finds mention in the Holy Qur'an without any direct reference to the other; whereas we find tremendous importance attached to the *Dajjal* in the traditions of the Holy Prophet^{saw}. In one *Hadith* it is stated:

"While speaking of the *Dajjal*, he^{saw} said: There has been no prophet who has not warned his people of the (*Dajjal*). Noah^{as} warned his people about him and likewise I do too."

A portent of this magnitude could not have been ignored by the Holy Qur'an. *Dajjal* and *Gog-Magog* are different names of the same reality; rather they are names given to aspects of what ultimately is a single threat that Islam would face. This is also supported by the common period of their expected appearance. Both would dominate the world, which further points to the commonality of these two entities.

The literal translation of *Dajjal* is: the deceiver; the pretender. The great turmoil of the Latter Days about which the prophets have forewarned their peoples has two defining properties: perversion of the religious beliefs and ideals, and corruption of politics and the breakdown of world peace. The aspect relating to the perversion of religious beliefs has been called the *Dajjal*: one who falsifies and deceives. And its aspect to do with disturbance in the realm of politics and the shattering of world peace has been personified as *Gog* and *Magog*.

Gog and *Magog*, in Arabic *Yajooj-Majooj*, are derived from the word *ajja*, which means fanning the flames. The title *Yajooj-Majooj* would be applied to such as would have power over fire. They would use fiery weaponry to gain dominance over the world.

With this preliminary explanation let us turn to the narration in the Holy Qur'an relating to *Gog* and *Magog*:

It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height and from the top of every wave. (21:97)

For a while *Gog* and *Magog* will be kept restricted to the edges of the earth until a time when the barrier confining them would be broken. The breaking down of the bar-

rier means that Islam would lose its political power and the spiritual state of its followers would be greatly diminished. Muslims will have forgotten their faith. With reference to these times in *Chapter Al-Sajdah*, Allah the Almighty says:

"He will plan *His* Ordinance from the heaven unto the earth, then will it go up to Him in a day the duration of which is a thousand years according as you reckon." (32:6)

This means that in the time of the Holy Prophet^{saw}, peace be upon him, Islam would see great progress. This period of progress, as described in various traditions, would last three hundred years, after which it would begin to decline and would continue to do so for a thousand years. Therefore the period in question in the above mentioned verse extends to thirteen hundred years from the time of the Holy Prophet^{saw}, peace be upon him. From 21:97 it can be gathered that the nations which have been referred to as *Gog-Magog* are distant people living beyond the mountains and separated by the sea. The word used there is *hadab*, which means elevated land as well as the crest of a wave. When the events foretold here come to pass, these foreign nations would ride the crests of waves across the ocean, as well as they will descend across elevated lands, onto the lands of Asia. We mention Asia here

since it was the birthplace of the Holy Prophet^{saw} of Islam, peace be upon him, and would be the natural point of reference in this verse.

Similarly in *Surah Al-Kahf*, Allah the Almighty says:

"When he reached between the two barriers, he found on either side a people who could scarcely understand what he said. They said to him *Dhul Qarnain*, verily, *Gog* and *Magog* are creating disorder in the land. Shall we appoint a tribute to be paid to thee on condition that thou set up a barrier between them and us? He said to them: The resources which my Lord has made available to me for such purposes are far better than those of my enemies, but you may help me according to your means and I will set up a rampart between them and you. So bring me lumps of iron. When he had filled up the space between the two natural barriers, the mountain and the sea, he said to them: Now blow on the fire with your bellows. When he had made it as fire, he said: Now bring me molten copper that I may pour it thereon. When all was finished *Gog* and *Magog* were not able to scale it, nor were they able to bore through it. *Dhul Qarnain* said: All this has been accomplished through the mercy of my Lord. When my Lord's warning of universal catastrophe is to be fulfilled, He will knock it down into a flat mound.

My Lord's warning is bound to be fulfilled. When that day comes We shall let some of them surge against others like the waves of the ocean, and the trumpet will be blown, and We shall gather them all together. On that day We shall present Hell, face to face, to the disbelievers whose eyes were veiled against my Reminder (the Qur'an) so that they heeded it not, and who could not even afford to listen. Do the disbelievers think that they can take my servants as helpers instead of Me? We have prepared Hell as entertainment for the disbelievers. Ask them: Shall We tell you of the those who are the greatest losers in the respect of their works? It is those whose effort is devoted wholly to the life of this world, and they imagine that they are engaged in producing excellent works." (18: 94-105)

It can be deduced from these verses that the two nations of *Gog* and *Magog* will dominate the entire world in the Latter Days, leading to intense rivalry and friction between them. Eventually they will turn against each other and in fiery battles cause mutual destruction. Furthermore, it says that these would be highly industrialized nations steeped in technology and innovation, but forgetful of their duties towards God. Their grand material works and knowledge will not protect them from ruin.

This prophecy clearly applies to the present times.

The decline of Islamic political power started in the seventeenth century, which was followed by a struggle for supremacy among the western nations and was accompanied with tremendous progress in knowledge and sciences. Religion was challenged by philosophy and materialism, rendering it an anachronism. New economic and social models were proposed which were anchored in logic and rationality. The world beheld these developments in awe and wonderment. One such model is Communism. If one disregards God and His teachings and uses logic and reason alone, in my opinion, there can be no satisfactory socio-economic model short of either Communism or Fascism. Without God entering the picture, there are only two available choices for guiding man's economic direction: Either one accepts that all men are equal so all material wealth should be equally divided among them, by force if necessary; or one believes in the principle of 'might is right'; power alone would dictate who gets to enjoy the bounties of this world. Logic and reason has nothing more to offer in this regard. It is only religion which brings God and higher moral principles into the picture and prescribes a balanced approach.

The Biblical prophecy about *Gog* and *Magog* also speaks of the rivalry that will develop between the two powers leading them into war

where they will employ weaponry of fire. In Ezekiel, Chapter 38 verse 18 to 22 we have:

"And it shall come to pass at the same time when *Gog* shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, said the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone."

It further says in Ezekiel, Chapter 39 verse 4 to 7:

"Thou shall fall upon the mountains of Israel, thou, and all thy bands, and the people that are with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be

devoured. Thou shall fall upon the open field: for I have spoken it, said the Lord God. And I will send a fire on *Magog*, and among them that dwell carelessly in the isles: and they shall know that I am the Lord. So will I make My Holy Name known in the midst of my people Israel; and I will not let them pollute My Holy Name any more: and the heathen shall know that I am the Lord, the Holy One in Israel."

From the texts quoted above, taken from the Holy Qur'an and the Bible, we can see that both sources agree on *Gog* and *Magog* confronting each other in the battlefield. Qur'an mentions in addition that the political systems and ideologies represented by these powers would perish with this war and that neither would be able to sustain itself much longer beyond that.

The *Ahadith* tell us that at the time of the emergence of *Dajjal* and *Gog-Magog*, Islam will be weak and defenseless. In its protection Allah will send the Messiah who will make his appearance in the East. After his appearance *Dajjal* would be killed. At that time Muslims will be dispossessed of material power, yet the Messiah and his followers will strive in their mission through propagation and power of the prayer. God Himself would bring about the defeat of *Gog* and *Magog*. Islam will once again flourish and will regain its lost ascendancy. God's favor will return

to this world such that a little shall suffice and greed and avarice will go away and people will turn away from materialism and towards spirituality.

Chapter *Al-Lahab*, contains the prophecy of these Latter Day turmoils and their final disposition. Allah says: *tabbat yada-abi lahab-in wa tab*, meaning that God will frustrate and destroy those nations and their confederates that will wage a fiery war upon Islam. *Tabba* means to be destroyed; to be killed; to fail in ones objective. It has also been translated as being devoid of all goodness. *Yadun* means hands as well as prestige, power and sovereignty. *Yad* also means a confederacy or alliance. Hence *tabbat yada-abi lahab* would mean the following:

1. Both hands of *Abu-Lahab* were destroyed.
2. The two alliances of *Abu-Lahab* were destroyed and they failed to meet their objectives.
3. The power, prestige and dominion of *Abu-Lahab* were destroyed.
4. The two groups in alliance with *Abu-Lahab* were rendered devoid of any goodness or advantage.

Abu-Lahab literally translates to Father of the Flame, but idiomatically it would mean creator of such

things as produce fire and flame. Commentators have also taken it to mean a fair and ruddy countenance.

We have indicated above that *Abu-Lahab* here does not stand for an individual, but it is a nation that would dominate the world in the Latter Days and will create a grave threat against the mission of the Holy Prophet^{saw} of Islam and his faith. It will gain mastery over fire, and will invent instruments of fire. It will form mighty alliances with other nations that will act as its hands. We see today that there are only two such alliances in the world, one comprising of the western powers and the other of the eastern. *Abu-Lahab* is a collective name given to these groupings, which is a most appropriate title given that the peoples of these alliances are by and large of fair complexion, and are also the creators of conflagration causing weapons such as the atomic and hydrogen bombs. Therefore the title of *Abu-Lahab* aptly describes them in literal and metaphorical sense. Their destiny would lead them into the fire of their own wars. More-over, they have monstrously calumnised the Holy Prophet^{saw} of Islam in their literature and have thereby created a fire in the world, thus deserving the title of *Abu-Lahab* from that angle as well.

In *tabbat yada-abi lahab*, the word *tabba* has been used in the past tense. In Arabic when an event is certain to

occur, it is expressed in the past tense to convey the sense of finality about it. Here *tabba* means: Take it for granted, *Abu-Lahab* and his allies will perish and will be frustrated in their objective of destroying Islam.

In this verse the destruction of *Abu-Lahab's* hands is mentioned before his own destruction, meaning that those nations to which the name *Abu-Lahab* applies, that is the western and eastern powers, will try to make other countries join them and will succeed in forging these alliances. These satellite countries will act as the hands of their masters and will be a source of pride for them and contributing to their hegemony. But Allah will first create circumstances that will result in the destruction of the satellites and which will culminate in the destruction of their focal point, the entity described as *Abu-Lahab*.

In the *Ahadith* wherever we find the discussion of the future threats against Islam, there we also find that Allah will cause the Messiah to descend who will fight these threats through his prayers. It is clear from the *Ahadith* that no one has been granted the power to fight these foes: *la yada-ni la-ahadin liqitalihim*.

(*Mishkat Kitab-ul-Fitan*)

Muslims would be in a state of weakness, yet Allah will hear the prayers of the

Promised Messiah^{as} and will create circumstance which will cause the enemies of Islam to crumble and dissolve like salt in the water through wars they will fight amongst themselves. The Holy Qur'an uses the term *yada*, which means hands, to describe the allies of *Abu-Lahab*, while the *Hadith* uses the same term to describe the Latter Day turmoils, which shows that the Holy Prophet^{saw}, was given detailed knowledge of these events and was shown that it would not be possible to vanquish them in the battlefield through any material means. In conclusion: *tabbat yada-abi lahab-in wa tab* contains the prophecy that the world powers and their satellites which will wage war on the Muslims will face destruction and will be unable to wipe out Islam.

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۖ

His wealth and what he has earned shall avail him naught.

The word *ma* in *ma-aghna* can act both as a negative or an interrogative. As negative it would mean that the wealth of *Abu-Lahab* will not avail him, and as interrogative it would mean: of what use would be his wealth when it fails to protect him from destruction?

This verse purports to say that these nations would generate great wealth through industrialization and innovation. Furthermore they would invest their capital in other

countries and on the pretext of engaging in trade would occupy them and appropriate their wealth. The expression used to describe wealth is *ma-lohu*, which signifies an abundance of wealth, meaning that even the enormity of their wealth will not save them. *Ma-lohu* is followed by *ma-kasaba* which is wealth that is acquired. Hence their wealth would be divided into two parts: that generated through their own industry and the other acquired from other countries. This aptly describes the western nations of today which on the one hand have amassed enormous fortunes through industrialization, and on the other have invested heavily in other countries and through it have usurped their wealth and despoiled them of their resources or even occupied them in many cases.

This verse also disproves the notion that *Surah Al-Lahab* is about *Abd al'Uzza*, the Holy Prophet's^{saw} uncle and his inveterate enemy and persecutor. As discussed *Ma-lohu wa ma-kasaba* implies enormous wealth, which *Abd al'Uzza* did not possess. He was not considered among the wealthy of his times. Owning a few camels does not make one rich. These terms most appropriately describe the western nations of today whose claim to wealth is universally accepted. Some commentators have taken *ma-kasaba* to mean works, effort and offspring. In that sense these nations

would boast of their innovation, industry and alliances, none of which will avail them at the time of disaster, instead would be its very cause.

سَيَصْلَى نَارًا ذَاتَ لَهَبٍ

Soon shall he burn in a flaming fire;

In Arabic the word *naar*, literally meaning fire, can also be used for war. For example, in 5:65 *naar* has been used together with war: Whenever the enemies of the Holy Prophet^{sa} kindle a fire for war, Allah extinguishes it. Hence this verse would mean that the nations described as *Abu-Lahab* would get embroiled in a catastrophic war in which fire would be the primary agent of devastation and will be on a scale not seen before in history. This indicates the usage of nuclear weapons, which release enormous heat and have the ability to scorch large areas.

The Arabic letter *seen* on a verb indicates its proximity in time, whereas *saufa* indicates its remoteness. Here the *seen* in the verb *sayasla*, signifying nearness in time, tells us that once the machinations of the enemies of Islam reach their high point it would not be long before they are thrust into the fire of war. We see that the western machinations against the Islamic world reached their zenith in 1914, which was quickly followed by war that lasted until 1918. The next war, which was related to the first, started in

1938 and extended until 1945. 1945 saw the use of the first atomic bomb, followed by the testing of the Hydrogen bomb bringing the world to the threshold of disaster.

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

And his wife the carrier of the firewood.

Imratun literally means a wife, but it can also be used for someone subordinate or submissive. In 2:36 Allah addresses Adam and says: Dwell thou and thy wife in the garden. There wife means not just his consort, but also his followers who were submissive to his wishes. Hence this verse tells us that the nations befitting the title of *Abu-Lahab* will have satellite countries acting as its hands and in addition they will have agents in other states which will coax and egg on their leaders to work against Muslims and break its power. They will help in propaganda and will incite them to war, in other words they will provide fuel for the fire.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Round her neck will be a halter of twisted palm-fibre.

Though apparently free, these nations will be enslaved to their respective political ideologies and systems that they will not be able to break away from them. Until God sets them free their state of bondage will continue.

Hadhrat Musleh Mau'ood^{ra}

Hadhrat Musleh Mau'ood^{ra} was a genius and possessed a dynamic personality. He was the image of his great father. His period of *Khilafat* lasted 52 years. This became the glorious period in the history of the *Jama'at*. Membership increased vastly, numerous missions and mosques were established in various foreign countries with his efforts and administrative ability. When storms of persecution arose as a result of bigotry and fanaticism, his forbearance and prayers steered the community out of dangers.

He fulfilled every aspect of the great prophecy by the Promised Messiah and Mahdi^{as}. How could one have predicted about such a son without knowledge from God? Even when a son was born how could one have known that he will reach adulthood in a land of epidemics and fanatics and that he will possess so many great qualities and achieve so much success. Fulfillment of this prophecy is an irrefutable proof of the truth of the Promised Messiah and Mahdi^{as}.

AHMADIYYAT BOUND TO TRIUMPH

Jama'at's Humble Beginnings only in Keeping with Divine Law

High Aspirations, and Conduct in Conformity with Promised Messiah's Prophecies will Lead to Desired End

The following is a summarized English version of a Khutba given January 29, 1937 by Hadhrat Musleh Mau'ood^{ra} at Qadian. This summary is reprinted from the February 13, 1937 issue of The Sunrise, Lahore.

If a nation is destined to advance God grants it high ambitions and lofty ideas, but if it is destined to decline its aspirations are lowered. A study of the rise and fall of nations reveals the fact that a nation's decline begins with the decline in its ideas, and its advancement with the advancement of its ideals. Small and low-thinking nations remain content with petty things but advancing nations are inspired by high aspirations. A Persian couplet says: "one's thoughts are coextensive with one's capacities."

A Tiny Cloud

Almighty God has ordained greatness and glory for the Ahmadiyya Jama'at.

Greatness it must and shall attain, whenever it may attain it. The beginning would be small –and according to divine custom it must be so –but that small beginning is the forerunner of future greatness just as a seed sown is the means of producing so many grains.

Some of the great powers today have armies numbering eight, nine or even ten million men. Compared to them, what a handful of men (313 in all) it was who faced the hosts of unbelievers at the Battle of Badr! After straining all their resources the Muslims had been able to bring only this number of men to the battlefield. The Battle of Badr is regarded by us as the greatest battle that was ever fought; all the same, the number of men taking part in it was less even than that taking part today in skirmishes on our frontier. A modern general would have regarded the Battle of Badr as mere child's play. But the discerning know that the battle fought by

those three hundred and odd men was a battle in which was to be decided the future destiny of the world. Those three hundred men added more to their number and became one hundred thousand, the latter growing up to be millions and spreading all over the world. Their enemies were like the clouds overspreading the skies from horizon to horizon but having not a drop to send down to earth, but that small band of Muslim fighters was like the tiny cloud appearing at dawn, after a drought and a spell of severe hot weather. To outward appearance such a cloudlet is only a speck in the skies but in a few minutes it spreads itself in the heavens and sends down water in torrents flooding the whole countryside. The first one, a cloud spanning the vault of heaven but waterless, is blown about by winds; the other, a speck of a cloud, arising from a corner of the horizon covers the whole earth and turns it into a huge sea.

Believers' Sacrifice Does Not Go to Waste

Such is our own case. Fools may laugh at us, deriding at the smallness of our resources, and saying: "What a people, these Ahmadies!" Some foolish people of the community too wonder and say, "What have we to do with worldly glory," whereas, if there was a grain of faith left in us, we should have known that greatness is meant for us alone to whom the same has been promised. If we have nothing to do with worldly glory, who else has? How strong must our effort and how high must our aspirations be when we have been told by God: "When there comes the help of Allah and the victory, and thou seest men entering the religion of Allah in large numbers;" when we have the Divine promise: → "Kings shall seek blessings from thy garments;" and when we have the assurance that we shall spread over the world, and, compared with us, the other nations would be of little or no importance? How great must be our sacrifices in that case; how great our self-denial? The sacrifice of the soldiers of other nations may go to waste and they know that it goes to waste, but the sacrifice of a man belonging to a nation

for whom triumph has been destined by God never goes to waste. The sacrifice of the victors is like the brick which forms part of the building; but that of the losers is like the brick which is thrown into the sea where it crumbles, and is not used in building up the world's structure. The other brick forms part of the wall and raises it still higher.

Not Defeat But Victory

The sacrifice of a believer, therefore, is never wasted; the undiscerning may regard it as a defeat, but those who probe deeper regard it as a great victory, for God rears a new tree as the result of every fresh sacrifice of a believer; just as the sower of seeds appears to a child to be throwing away the grain, whereas in reality everyone knows that it is not being thrown away, that it would grow and produce many more grains like itself.

Make Your Conduct Consistent With Future Greatness

I should like to advise the Jama'at, therefore, to make their conduct conform to the prophecies contained in the Promised Messiah's revelations (peace be on him). I have been pointing

out for the last two or three years that friends should keep studying these revelations, so that they might know how glorious is their future. Many a man is slothful and indolent just because they do not know how bright is their future. Study these revelations so that you might get a glimpse of your great future and then bring your conduct up to the mark to which God wishes you to bring it up. Is there a man more unlucky than him who stands under the light and still finds himself enshrouded in darkness, who has spread before him delicacies of all kinds but who has not the power to eat them? This, indeed, is the state of that unlucky man who has before his eyes the prophecies and revelations of the Promised Messiah^{as} proclaimed fifty years ago when there was no sign of the Jama'at; who has seen many of them fulfilled with his own eyes, but who stops at them and ignores the others which are more glorious. He forgets them and contents himself, like the frog in the well, with the little he has seen, saying, that all that he *could* have he has had. He is unlucky indeed! Would that he had not been born so that he had not denied the Word of God!

ABRAHAM'S^{as} GREAT SACRIFICE

Significance of the 'Id-ul-Adha

Unparalleled Example of Self-Surrender that shall Live Forever

Let Our Lives also be True Stories of History

The following is an abbreviated English version of the Khutba delivered on 'Id-ul-Adha, on February 22, 1937 by Hadhrat Musleh Mau'ood^{ra}. It was originally published in The Sunrise Lahore on March 13, 1937.

The 'Id-ul-Adha reminds us of the sacrifice of the most tender sentiments of man. The principle of sacrifice is universal, but the sacrifice of one's offspring is the hardest of all. There may be men for whom it would be easier to sacrifice their offspring than forego their pleasures, but such persons are an exception, and are unfit, on account of their perverted nature, to be counted among human beings. The essence of human nature may be discovered from humanity as a whole. Ninety-nine percent of people, rather more, will be found to be sacrificing themselves for the good of their children. The sentiment consti-

tuting man's solicitude for his offspring has prevailed in the human race regardless of time and place, of caste, color, creed and language, of one's learning or ignorance. It is an astounding fact of life, enduring through the ages, and has no other sentiment to equal it. Only an insane person or an human outcaste may be devoid of it; otherwise, everyone is possessed of it and acts in accordance with it, either because of the instinctive urge merely, or because of the desire to win the pleasure of God.

Strongest Sentiment

The 'Id, therefore, points towards the sacrifice of a sentiment which is the strongest and the most universal of sentiments of man. Thousands of years ago, today, Abraham^{as} was commanded by God to sacrifice for Him that which is held to be the dearest thing by all mankind, and for whom,

fathers and mothers of the world live their lives. Abraham^{as} got ready at once, stopping not to enquire whether as it appeared it was an unnatural command, being against human sentiment vouchsafed by God Himself to man, and whether it would not injure, beyond retrieve, the motherly feelings of one whose hopes and love centered in that one child. Abraham^{as} was unmindful of his own feelings and those of Hagar; he forgot the cherished hopes of his ancestors who through him had yearned for the perpetuation of their progeny. He^{as} got ready to sacrifice in his old age his only son, when, humanly speaking no more issue could have been expected—he asked no questions, begged for no explanations, had not the slightest hesitation, and did not worry for the why and wherefore of it; as if there was nothing extraordinary in the incident, or as if it was an ordinary happening in the day

to day life of man. He asked his only son to lie down on the ground, and taking up the knife in his hand, proceeded, with great zest, to do that which was apparently, against human nature, but which he thought, constituted the highest objective of man. One is simply lost in wonder at Abraham's^{as} decision; and because of the remoteness of time, a worldly man, ignorant of Abraham's^{as} traits of character, might perhaps think him to be a mad man, to be devoid of tender feelings, callous and heartless: for he got ready to make a sacrifice which even the coarse nature of an ignorant rustic would have not permitted. But the Qur'an says that Abraham^{as} was a wise, tender-hearted, godly person, that is, the littlest painful incident affected him, brought tears to his eyes, made him sigh and rendered him restless. A proof of his tender-heartedness was to be found in his fervently praying for the rejecters of the Prophet Lot^{as}, imploring to spare the people the punishment which God had intended to inflict on them, and desisting only when he had the painful realization that the enormity of the people's misdeeds had barred the door against all intercession. Abraham^{as}, therefore, was neither mad,

nor devoid of sentiment. His feelings, at the time he offered his son, can be compared with the tenderest parental feelings of the most loving father or mother. But while he was so very much pained when he came to know that Lot's^{as} people would be punished by God that he spent the whole night in imploring the Almighty to spare the punishment, he did not ask any questions when under the divine command he had to sacrifice his own son. When the Hajj pilgrims go from the *Ka'bah* to Mina, shouting, "We are ready, we are ready: there is no equal to Thee O, Lord," the present a visible representation of the readiness of Abraham^{as} to abide by the command of God. And our chanting frequently "*Allah-o-Akbar*" in 'Id prayers is a sign of our glorification of the sacrifice of Abraham^{as} and is a verbal admission on our part that in his sacrifice we have witnessed the glory and greatness of God.

It is a pity, however, that we do not wish to realize God's glory and greatness in our own selves. We can very well shout "*Allah-o-Akbar*," and thus affirm the greatness of the sacrifice of Abraham^{as}, but we do not desire that we too

might do deeds which might win for us shouts of "*Allah-o-Akbar*" from godly persons, echoes of which might fill the heaven and earth just as they are filled with the praises of God sung by all objects of nature. And this is not something impossible. Not that Abraham^{as} was a real son and we are the stepsons of God. God does not fail; it is we who fail.

In this world of ours lovers yearn for their beloveds. But the world of spirit is a strange world; there, the Beloved awaits you – His lovers. This, however, does not make Him any the poorer in His Kingdom. He advances towards you but your indifference does not lessen His greatness; for He has no defects and is above weakness of all kind. Man cannot fathom His attributes, and human words cannot express His love – which is stronger than mundane love, more tender than the delicate feelings of father and mother, more fervent than the sentiment of friend for friend. Notwithstanding that, man's indifference does not affect Him in the least; it does not lessen His greatness. His is the seeker and man the sought, yet He is greater than man; man is a puny little creature, yet man turns away his face from Him.

God's solicitude for man, however, is not the solicitude of want but of compassion; His Longing is not the longing of weak emotion, but that of knowledge and of kindness. But man does not notice all this, he makes no advance towards Him. He is accustomed to see spurious and artificially splendid in theatrical plays, but is unaware of the crown and robes of glory given to him by his Maker. Alas, for such a man! Would that he had not been born; for his life is a blot on humanity – nay, it is a shame even to the animals, for they, not being gifted with reason, yet praise their Maker; but man being gifted with the thinking faculty yet turns away from Him. He is given eyes but he does not utilize them; he is given ears but he makes no use of them; he is offered the sweet love of the Divine Being, but he prefers the poison of this world. Yet, God does not despair of him. How great God must be, for He says in His Holy Word: man denied My Prophets, yet man's denial did not make Me desist from sending them. I send prophets even now and shall continue to send them. Let man deny them; I would not give up calling man; I would yet call him away to Myself;

for I have created man so that he might serve Me; My paradise would be a desolate place without its dweller. Man must enter and occupy it, whether direct or through the purgatory of Hell. Man would in any case have to come to Me and I would not leave him till I bring him away and settle him near Myself.

True Stories of History

Such is our loving God. Abraham^{as} had a tender heart, but its Creator was the selfsame God that is ours. All mercy and all good is from Him; all beauty is His and all goodness comes from, and returns to, Him. He is, and all else is not; no story can stand without a central point. As long as our story revolves around this central point, it is a true and a real story; when it breaks away from it, it becomes fiction—unreal and ephemeral. Try, therefore, to make your lives true stories of history just as Abraham's^{as} life has become a true and historical story. Do not remove yourself away from God and do not thus waste away yourselves in small, insignificant affairs of the world, for, the life that lasts is the real life, and the ephemeral existence of this work is

only an animal existence. The world experiences no change by the death of a person who in life does not, like Abraham^{as}, go around the Divine Light in fervency of devotion.

Grant, Lord, that we might learn a lesson from this 'Id, and our hearts might hover round the seat of His Love, saying, "We are ready, O Lord! We are ready," till the Divine Light burns and consumes us—its devotees—in itself, and our life, becoming one with the Light, furnishes a clear proof of the Oneness and Absoluteness of God.

VOLUNTARY FASTING

The voluntary fasting is so well promoted that it becomes a part of the righteous Muslim's way of life. As it is expected that the Prayers offered in fasting are more productive, some people keep extra fasts to ward off their problems, but some do it only for the sake of winning Allah's special favors.

BENEVOLENCE TOWARDS PARENTS AND STRENGTHENING THE TIES OF KINSHIP

Hadhrat Abu Hurairah^{ra} relates that a man came to the Holy Prophet^{saw} and asked: "Messenger^{saw} of Allah, who is best entitled to my good companionship and kind treatment? He answered: 'Your mother.' The man asked again: 'And after her?' He said: 'Your mother.' The man asked again: 'And after her?' He said: 'Your mother.' The man asked again: 'And after her?' He said: 'Your father.' "

According to another narration the Holy Prophet^{saw} said: "Your mother, then your mother, then your mother, then your father and then your near relations, rankwise."

(Bukhari kitabul adab bab min ahqunnās bihusnussuhbah, Muslim)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "May his nose be rubbed in dust, may his nose be rubbed in dust who found his parents, one or both, approaching old age and did not enter Paradise through serving them. "

(Muslim kitabul bir walsilah bab raghima anfu min adraka abawaihi)

Hadhrat Abu Tufail^{ra} relates that he saw the Holy Prophet^{saw} at a place called, *Ji'irra-nah*. The Holy Prophet^{saw} was distributing meat when a woman arrived. The Holy Prophet^{saw} spread a sheet of cloth for her to sit and she sat on it. He asked the people: "Who is this woman to whom the Holy Prophet^{saw} is giving so much respect? People told him that she is the foster mother of the Holy Prophet^{saw}."

(Abu Da'ud kitabul adab bab fil bir walidain)

Hadhrat Ibn 'Umar^{ra} relates that the Holy Prophet^{saw} said: "The highest virtue is that a person should be benevolent towards his father's friends when he becomes his steward."

(Muslim kitabul bir walsilah wal adab bab silah asdifa'ul abb wal umm bihuha)

Hadhrat Sa'id bin 'Aas^{ra} relates that the Holy Prophet^{saw} said: "An elder brother has the same right over the younger brother as a father over a son."

(Murasil Abu Da'ud bab fi birrulwalidain, p 19)

Hadhrat Abu Usaiddis Sa'idi^{ra} relates that they were sitting with the Holy Prophet^{saw} when a man of the Bani Salamah came and said: "Messenger^{saw} of Allah! Is there anything through which I can exercise benevolence towards my parents after their death? He answered: 'Yes; by praying for them, asking forgiveness for them, fulfilling their pledges after their demise, exercising benevolence towards those related through them as they did when they were alive, and honouring their friends.' "

(Abu Da'ud kitabul adab bab fi birrulwaldain)

Hadhrat Anas bin Malik^{ra} relates that he heard the Holy Prophet^{saw} say: "He who desires prolong his age and enlarge his means should strengthen his ties of kinship."

(Musnad Ahmad, p 266/3)

Hadhrat Anas bin Malik^{ra} relates that he heard the Holy Prophet^{saw} say: He who desires that his provision be expanded or that he is remembered as a good person (after his demise) should treat his relatives well.

(Muslim kitabul bir walsilah bab silaturrahmah)

Hadhrat Abu Hurairah^{ra} relates that a man said to the Holy Prophet^{saw}: Messenger^{saw} of Allah, my relatives are such that I join the ties of kinship with them and they cut them asunder, and I am benevolent towards them, they ill treat me, and I forbear and they are churlish. He said: If you are as you have said, you are feeding them hot ash i.e. you have the upper hand and they are under your obligation; and so long as you continue as you are you will always have Allah as your Helper against them.

(Muslim kitabul bir walsilah bab silaturrahmah wa tahrim qati'ataha)

Hadhrat Sa'd bin Abi Waqas^{ra} has related: The Holy Prophet^{saw} came to inquire after my health when I was seriously ill in the year of the Farewell Pilgrimage and I said to him: Messenger^{saw} of Allah, you see how ill I am. I am a man of means and my sole heir is my daughter. May I then give away two thirds of my property in charity? He said: No. Then one half, O Messenger^{saw} of Allah? Again he said: No. Well then, one third, Messenger^{saw} of Allah? On which he said: One third, and one third is ample. It is better that you should leave your heirs in comfortable circumstances rather than in want, reduced to soliciting alms from others. Whatever you spend seeking the pleasure of Allah, even a morsel of food that you put in the mouth of your wife, will bring its reward. Then I said: Messenger^{saw} of Allah, will I be left behind as compared to my fellow companions? He said: You will certainly not be left behind. Whatever you do seeking the pleasure of Allah will raise your rank and status with Allah. I am hoping that you will survive to be a source of benefit for some people and that others who challenge you suffer defeat. Then he supplicated: Make perfect the emigration of my Companions, O Allah, and do not turn them back on their heels. But the one to be pitied was Sa'd bin Khaulah who died in Mecca, and the Messenger^{saw} of Allah expressed mercy and compassion for him.

(Bukhai kitabul fara'id bab mirathul binat, Muslim)

Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "The upper hand is better than the lower. Give charity first to the one who is under your care. The best charity is the one which is given after taking into consideration one's own needs. The one who will try his best to avoid begging, God will give him the strength to do so and the one who will try to be generous, God will make him a generous person."

(Bukhari kitabuzzakat bab la sadaqatal a'an zahri ghinan)

(From Hadiqatussalihin: Translated by Karimullah Zirvi)

HADHRAT KHALIFATUL MASIH V'S^{aba} VISIT TO INDIA

First visit to India, memorable reception at the airport and at Delhi Mission House.

11 December 2005

After concluding the 13 day trip to Mauritius, Hadhrat Khalifatul Masih V^{aba} boarded the plane on 11 December at 2:30 am. After about 7 hours of continuous flight, Air Mauritius Flight MK744 landed 15 minutes ahead of its scheduled arrival time at Delhi's Indira Gandhi International Airport. Thus, Hadhrat Khalifatul Masih V's^{aba} feet touched the Indian soil for the very first time.

Respected Sahibzada Mirza Waseem Ahmad Sahib (Nazir A'la, Sadr Anjuman Ahmadiyya Qadian) received Hazoor inside the airport before the immigration counter and presented a bouquet of flowers to Hazoor^{aba}. Hadhrat Begum Sahiba was received by Nausheena Munawwer Sahiba wife of Munawwer Rasheed Sahib (Deputy Commander, Railway Protection Force) who presented a bouquet of flowers to Begum Sahiba.

A short distance further inside the airport, the following people greeted Hazoor^{aba} in the immigration area:

1. Dr. Ahmad Shakeel Sahib I.A.S (M.O.S. to Minister of State for Internal Affairs)
2. Syed Khaleel Ahmad Sahib I.A.S (District Magistrate Bengal)
3. Munawwer Khurshid Sahib (Dep. Commandant Railway Protection Force)
4. Mohammad Naseem Khan Sahib (Nazir Umoor-e-Aama wa Kharja)
5. Syed Mahmood Ahmad Sahib (Ameer Jama'at Ahmadiyya Kulkatta)
6. Saith Sohail Ahmad Sahib (Ameer Jama'at Ahmadiyya Andhra Pardesh)
7. Shoaib Ahmad Sahib (Sadr Khuddamul Ahmadiyya India)
8. Syed Aziz Ahmad Sahib (Mohtamim Muqami Khuddamul Ahmadiyya Qadian)

Hazoor^{aba} was provided all the facilities as a VIP guest at the airport and he went into the VIP lounge. In the VIP lounge, Hazoor^{aba} was greeted by Hon. Ravola Chandra Sekar Reddy (Member Parliament – Rajiya Sabha) and Mr. Debakar Reddy (M.L.A.). Hazoor^{aba} chatted with the two gentlemen and at the same time had some tea. While Hazoor^{aba} was in the VIP lounge, the baggage and immigration formalities were taken care of. Two special desks at the immigration counter were there exclusively to handle the immigration processing of the people in Hazoor's^{aba} entourage. At 12:45 pm and escorted by police officers on security duty, Hazoor^{aba} emerged outside the airport from the VIP lounge. Outside the airport, Hazoor^{aba} was received by the *Naziran* of Sadr Anjuman Ahmadiyya Qadian and various provincial and zonal *Umara* who greeted Hazoor^{aba} and got the honor of shaking hands with Hazoor^{aba}. Hadhrat Begum Sahiba was received and greeted by Sahibzadi Amatul Aleem Sahiba and Fauzia Kaleem Sahiba.

From the airport, Hazoor's^{aba} caravan departed for the Baitul Hadi mosque in Delhi. Hazoor^{aba} was provided full police security by the administrative authorities and the caravan was led by 2 police vehicles. At 1:30 pm, Hazoor^{aba} reached the Ahmadiyya mosque in Delhi where he was received with love and charged up emotion by men, women, old and young from Delhi and various other Jama'ats. The people raised *Nara-e-Takbeer* and children presented Hazoor^{aba} and Begum Sahiba with flowers.

The Delhi Mission House and Baitul Hadi mosque were decorated with colorful bunting and flags; a decorative "*Mehraab*" door was also erected for the occasion. Several banners were put up with greetings in Urdu and Arabic as well as various prayers and the revelations received by Promised Messiah^{as} – *innee ma'aka ya Masroor*.

Hazoor^{aba} raised his hand to acknowledge all the people and said *Assalamo Alaikum*; subsequently Hazoor^{aba} went into the residential section of the mission house.

This mission house in Delhi consists of two levels. The upper level comprises the residential section while the lower level houses several offices. This mission house is attached to the Baitul Hadi mosque. Men offer *Salaat* in the lower hall of the mosque while the upper hall is exclusively for women. This beautiful mosque in Delhi is located in the "*Tughlaq Abaad*" section of the city. This area is named after the Muslim emperor *Ghiasuddin Tughlaq*. It is in this area that *Ghiasuddin Tughlaq's* Mausoleum and fort lie.

At 2 pm, Hazoor^{aba} came to Baitul Hadi mosque and led the combined *Salaat* for *Zuhr* and *Asr*. After the prayers, Hazoor^{aba} returned to his temporary residence established in the residential section of the mission house.

At 5 pm, Hazoor^{aba} came to the office and meetings with families started. On this day, 83 people from 18 families of 17 Jama'ats (Bangalpur, Patna, Godavaraj, Hyderabad, Kannur, Karunagapalli, Jinp, Delhi, Chennai, Calcutta, Kodali, Morhura, Ghaziabad, Aligarh, Shbrampur, Kanpur and Meerut) representing 8 provinces of India (Andhra Pardesh, Bihar, Haryana, Kerala, Tamil Nadu, Bengal, Delhi and Uttar Pardesh) had the honor of meeting and having their photographs taken with Hazoor^{aba}. In addition, certain families from Australia and Dubai also got the opportunity to meet with Hazoor^{aba}.

Families from various Jama'ats and provinces of India had undertaken long journeys to be able to see their beloved *Khalifah*. People had to travel 1200 km from Bihar, 2500 km from Andhra Pardesh, 2600 km from Tamil Nadu and 3000 km from Kerala. All the people were extremely content after meeting with Hazoor^{aba}. They had seen Hazoor^{aba} for the first time in person and their faces were lit up with happiness. May Allah bless these meetings.

The series of meetings continued till 7 pm. After the meeting with the families, Hazoor^{aba} arrived into the Baitul Hadi mosque and led the combined *Salaat* for *Maghrib* and *Isha*. After the prayers, Hazoor^{aba} returned to his residential quarters.

(Translated by Hammad Malik)

SOME THOUGHTS ABOUT THE EYE AND HEALING POWER OF PRAYERS

One of the main attributes of Allah is *Baseer*, which means One Who sees everything, even what is hidden in our minds and hearts. The first *Hadith* of *Bukhari* is "The reward of deeds depends upon intentions." We can be rewarded for sincere intention, even without action.

The main function of the eye is to see. But the eye is a window to our health as well. Sickness can be seen in our eyes before symptoms appear elsewhere in our bodies. Here are some examples.

1. The blood vessels of the eye foretell high blood pressure.
2. Small circular areas of bleeding in the eye can predict the onset of diabetes.
3. We may suffer from headache due to eye-strain.
4. The condition of the veins and arteries of the eye could warn of high cholesterol, which may indicate future heart disease and stroke.

Sometimes the prayers

and supplications of a righteous person can heal ailing eyes. In *Bukhari*, *Hadith* number 3701 reads: "Sahd bin Sad narrated that Allah's Apostle^{saw} said, 'Tomorrow I will give the flag to a man under whose leadership Allah will grant victory.'"

So the people thought the entire night through as to who would be given the flag. The next morning the people went to Allah's Apostle^{saw} and everyone of them hoped that he would be given the flag. The Holy Prophet^{saw} said, 'Where is Ali bin Abu Talib?' It was said, 'He is suffering from eye trouble. O Allah's Apostle.' He said, 'Send for him and bring him to me.' So when Ali came, the Holy Prophet^{saw} put saliva in his eyes and invoked blessings for him, and he (Ali) became all right, as if he had never had an ailment. The Holy Prophet^{saw} then gave him the flag, Ali said, "O Allah's Apostle, shall I fight them till they become like us?" The Holy Prophet^{saw} said, "Proceed to them steadily till you approach near to them, and

then invite them to Islam and inform them of their duties towards Allah which Islam prescribes for them, for by Allah, if one man is guided to the right path through you, it would be better for you than red camels."

Such examples of healings also happened during the lifetime of the Promised Messiah^{as}. There was a lady named Amtullah Bibi at Qadian. She migrated as a refugee from Khost, Afghanistan along with her father, Sayyed Sahib Noor and her uncle. Sayyed Ahmad Noor, after the martyrdom of Sayyed Abdul Lateef Shaheed^{ra}. At that time she was ten years old and suffering from sore eyes. Sometimes her eyes were swollen, red and burning like hot coals. Often she was unable to open her eyes at all. Her parents took her for treatment but to no avail.

One day she was crying with pain and her mother was trying to put medicine in her eyes, but she ran away to the Promised Messiah^{as}. She was

crying and trying to avoid the medicine - just to touch her eyes caused great pain. She begged the Promised Messiah^{as} to intervene.

Hazoor^{as} saw her misery and red-hot eyes. He took his saliva on his finger and waited for some time (perhaps praying) and then very gently turned the finger on her eyes and said. "Now go little lass, by *Allah's* Will you will never suffer again because of your eyes."

This same Amtullah Bibi later said, "Now I am seventy and have had no further trouble with my eyes."

There is a couplet of the Promised Messiah^{as} about eyes:

*Chashme maste her
haseen her dam dikhati hai
tujhay*

*Hath hai tairi tarf her
gaisu'ay khamdar ka*

Mr. A. Q. Niaz has translated it as:

The drunken eye of
every sweetheart,
But points to the charm
that lies in Thee;
And every curling lock
of hair is a finger.
Pointing in the same di-
rection

Ahmadiyyat

**Hadhrat Musleh
Mau'ood, Khalifatul
Masih II^{ra} writes
regarding the name,
'Ahmadiyyat':**

"---The names Ahmadi, Ahmadiyyat, etc., do not point to a new religion. Ahmadies are Muslims and their religion is Islam. The slightest deviation from it, they consider wrong and degrading. True, Ahmadies have adopted the names, *Ahmadiyyat*, *Ahmadiyya Movement*, *Ahmadiyya Jama'at* and so on. But adoption of a name is not the adoption of a new religion. The name Ahmadiyyat is the name of reinterpretation or a restatement of the religion of the Holy Qur'an. It is a restatement presented under Divine guidance by the founder of the Ahmadiyya Movement. The names *Ahmadi*, *Ahmadiyyat*, *Ahmadiyya Jama'at* are merely to distinguish Ahmadi Muslims from other Muslims and Ahmadi interpretation from other interpretations of Islam. ...

--- Different groups of Muslims, out of regard for their special beliefs and outlook, have adopted

different names. It becomes necessary for us to adopt a name to distinguish ourselves from others. The best name we could adopt was the name *Ahmadi* or *Ahmadiyyat*. This name has a significance for our time. Ours is the time appointed for the propagation, all over the world, of the Universal Message of the Holy Prophet^{saw} --- It is the time for the diffusion of the Praises of God and for the spread of knowledge of His bounty and beauty, and the time for the manifestation of the attribute of *Ahmadiyyat*, the attribute of *Muhammadiyyat* having had its manifestation already. A better name could not have been adopted."

*(Invitation to Ahmadiyyat,
The London Mosque, 1980,
p 3-4)*

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MUSLIM LIFE

Forty *Ahadith* of the Holy Prophet^{saw}

Dr. Qazi Muhammad Barkatullah

The Arabic word '*Ahadith*', is plural of '*Hadith*'. It means 'Sayings of the Holy Prophet^{saw} of Islam. Below are cited forty *Ahadith* relevant to Muslim Life.

The Holy Prophet of Islam^{saw} is reported to have said:

1. "Three phrases are light on the tongue, heavy in measure, and pleasing to Allah. These are:

'Subhanallah-wab-e-Hamd-e-hi Subhanallah-hi1-Azeem '

That is, 'Glorified be Allah; All Praise is for Him;

Glorified be Allah, He is the most Exalted."

(Bukhari and Muslim)

2. "The requirements of Faith are: To believe in Allah, His Angels, His Books, His Prophets, the Day of Judgment, and His Determination of good and evil."

(Muslim)

3. "It is the duty of every male and female to seek knowledge."

(Ibn Majah & Baihaqi)

4. "The Believers whose Faith is the most perfect are those who have the best morals."

(Abu Da'ood asnd Darmi)

5. "Allah does not look at your faces and your wealth but He looks at your heart."

(Muslim)

6. "Worship Allah Alone and do not associate any thing with Him; observe Prayer; tell the truth; be chaste; help the Believers."

(Bukhari and Muslim)

7. "Truth guides to virtue and virtue guides to Paradise."

(Bukhari)

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8. "I solicit guidance, piety, chastity and abundance from Thee."
(Muslim)
9. "Sufficient for us is Allah, and an excellent Guidance is He."
(Bukhari)
10. "Do not consider even the smallest deed as insignificant; even meeting some one with a cheerful face is a good deed."
(Muslim)
11. "There is a recompense for being kind to humans as well as animals."
(Bukhari and Muslim)
12. "O our Lord, Grant us the good of this life and the good of the next and save us from the torment of fire."
(Bukhari)
13. "Every good deed is an act of charity."
(Bukhari)
14. "The best of you is the one who learns the Qur'an and teaches it to others."
(Bukhari)
15. "One Believer is a mirror to another Believer."
(Abu Da'ood)
16. "The junior shall tender salutation to the senior, and the one passing to one sitting, and the small party to a large party"
(Bukhari)
17. " This world is a prison for the believers and a paradise for the non-believers."
(Muslim)
18. "The best of you is the one who is the best in the treatment to his family and I am the best among you in the treatment of my family."
(Tirmidhi)

19. "Give due regard to your children and cultivate in them the best manners."

(Ibn Majah)

20. "The Pleasure of Allah is in being obedient to your parents and the displeasure of Allah is in the disobedience to your parents."

(Tirmidhi)

21. "Every one of you within your sphere, is a ruler and will be called to account for those under you."

(Bukhari)

22. "Pay the worker his wages before his sweat gets dry"

(Ibn Majah)

23. "Treat your neighbor well."

(Muslim)

24. "Modesty is part of Faith."

(Muslim)

25. "Honor the guest. Hospitality is for three days."

(Bukhari and Muslim)

26. "Patience is half of Faith."

(Mishkat)

27. "Allah will not show Mercy to the one who does not show mercy to others,"

(Muslim)

28. "A Backbiter will not enter Paradise."

(Muslim)

29. "Anger is unlawful because it spoils the Faith."

(Bukhari)

30. "Muslims should not keep relations estranged beyond three days."

(Muslim)

31. "Malice consumes virtues, just like fire consumes fuel."

(Abu Da'ood)

32. "Exchange greetings frequently among yourselves."

(Bukhari)

33. "If a Muslim calls another Muslim a *Kafir* or disbeliever then the epithet will rebound to the former ."

(Bukhari, Muslim)

34. "Verily deeds are judged by intentions, and for everyone is a reward according to ones intentions."

(Bukhari)

35. "No woman shall be deemed to have done her duty to Allah unless she has done duty to her husband."

(Ibn Majah)

36. "The one who repented of a sin is like the one who never committed the sin."

(Ibn Majah)

37. "A believer is never bitten twice from the same hole."

(Bukhari)

38. "The word of wisdom is the lost property of a Muslim, so wherever one finds it, he should take it, being most entitled to it."

(Tirmidhi)

39. "Obscenity makes a thing ungraceful, whereas, modesty bestows beauty to it."

(Tirmidhi)

40. "I seek refuge with Allah from Satan the accursed, and seek Forgiveness of Allah for my shortcomings."

(Bukhari)

TEN LOST TRIBES OF ISRAEL IN AMERICAN RELIGIOUS THOUGHT

Tahir Ijaz, M.D.

A book was recently published entitled, *"Losing a Lost Tribe: Native Americans, DNA and the Mormon Church"*, by Simon Southerton (Signature Publishers, USA 2004). The author is an Australian molecular biologist.

The book gives an overview of the genetic anthropology of the Native American Indian populations, providing further proof of their migration from East Asia over the Bering Strait to North America thousands of years ago. The author shows by the unequivocal data that the ancestry of these people is not of Israelite heritage as had been claimed by some religious groups mentioned below. The supporting evidence is based on the DNA testing and other pieces of information now available for scholars interested in ethnography. However long before confirmatory genetic testing, it was fairly well established that the present day American Indians hail from the region now called Siberia and Mongolia and

are definitely not Semitic in origin.

Some reviewers of the book have found the information "explosive" and damaging to the very basis of Mormonism. But why would this kind of information, about the Lost Tribes of Israel, have anything to do with church foundations?

To answer this question, one needs to know the background of the story of the "Ten Lost Tribes of Israel", and how the quest to find these tribes affected 19th century American religious psyche.

The whereabouts of the Ten Lost Tribes of Israel has always captured the imagination of the scholars, theologians and lay people alike. According to Biblical accounts, the northern ten tribes were deported from the Palestine region by the Assyrians and exiled within their empire, around 723 B. C. The Bible gives no clear description as to what became of them. According to

the Jewish historian Josephus, the tribes went "beyond the river Euphrates", clearly pointing to the eastern direction away from the Middle East. Church writer St. Jerome (c 350 A. D) mentioned these tribes of Israel as being in the Persian Empire in his time.

Two religious movements sprang up in America in the 19th and early 20th century with a central belief that the Lost Tribes of Israel actually domiciled in North America, though with some differences as will be pointed out later. As the theory goes, these American Israelites supposedly lost their "Jewishness" and language over centuries making them difficult to find by anthropologists.

The first such religious movement was the Mormon Church (Church of Latter Day Saints) founded by Joseph Smith, who was born in 1805. He claimed that he had found ancient scriptures buried in the ground in New York State giving an account of Israelites called

Lehis arriving in America by sea just after the Assyrians conquered the northern kingdom. The patriarch of the *Lehis* was a man called *Lehi*. From the *Lehi* people came two brothers called *Nephi* and *Laman*, who traveled to America by sea.

These scriptures give detailed accounts of these vast Israelite civilizations and their religious life in ancient North and South America. The scriptures were given the name *The Book of Mormon*.

The Book of Mormon, first published in 1830, also gives an account of Jesus Christ coming to America after the resurrection, teaching his people the true Gospel, and establishing disciples from among the American Israelites. Joseph Smith claimed to be the last prophet of the *Nephites*.

Unfortunately, there was animosity between the descendants of *Nephi* and *Laman*, and they were in constant battle, over centuries. The *Lamanites* eventually conquered the *Nephi* people, practically wiping them out. The *Lamanites*, who are the ancestors of the North American Indians according to *The Book of Mormon*, were in due course given dark skin by God due to their sinful be-

havior and misconduct.

Research has shown that *The Book of Mormon* borrowed in part concepts from an earlier work called *View of the Hebrews, or The Ten Tribes of Israel in America*, published in 1823, seven years before *Book of Mormon*. The author was Ethan Smith. It is an established fact that many preachers in America before Joseph Smith's time were espousing the notion that American Indians had Hebraic origins, claiming it was this Israelite heritage that enabled the Indians to give them some sense of civilized life.

There simply is no archaeological evidence of Israelite civilizations in the New World. No cities mentioned in *The Book of Mormon* have ever been unearthed and no traces of the various battle sites have ever been found. In response to these revelations, many Mormons are now of the belief that *The Book of Mormon* is not to be taken literally in its historic accounts.

The second Christian group with an Israelite westward migration story is called the Worldwide Church of God, founded by Herbert W. Armstrong who

was born in 1892. The Church founder claimed that the Anglo-Saxon races of Northern Europe were the Lost Tribes of Israel. It should be noted however, that the concept of "British Israelism" is much older, and in fact, was not an uncommon belief even among some ministers of the Church of England, going back to the 1800s. One British writer named Richard Brothers (1757-1824) wrote the book *Correct Account of the Invasion of England by the Saxons, Showing the English Nation to be Descendants of the Lost Tribes*. It is these particular views Herbert Armstrong resurrected for the American audience, for many traced their origin to Britain.

The World Wide Church of God became famous for its well-known publication called *The Plain Truth*, which helped propagate the concept. However, the Church made amendments to many doctrines of Herbert Armstrong after his death in 1986 including the Lost Tribes theory. The Church released a document in 1995 that the Anglo-Israelite theory was false for it depended on folklore, legends and quasi-historical genealogies.

They themselves admitted there was no historical evidence of Israelite migrations to Europe.

One example of an etymological and historic blunder on the part of Herbert Armstrong to prove this theory was that the word "British" is from the Hebrew word *brit* (covenant), whereas the word is from *brittons*, the Latin word describing the inhabitants of the region, long before the Anglo-Saxons arrived who Armstrong claims were Israelites!

Other than some theologians and writers writing about it, it is notable that the peoples in question *themselves* do not claim Israelite ancestry. It is nothing more than an attempt of some non-Middle Easterners to "fit" themselves into their own Bible, out of a deep driven desire to be part of the Biblical religious scene *ethnically*, to have their race confirmed in the Holy Scripture.

In 1899, Hadhrat Mirza Ghulam Ahmad^{as} of Qadian wrote the book *Jesus in India*, in which he showed from books of history that the Israelites migrated to Afghanistan and Kashmir.

He argued it was in-

cumbent for Hadhrat Isa (Jesus^{as}) to migrate to these regions after the crucifixion, for he was a Prophet sent for the *Bani Israel*, according to the Qur'an and Gospels.

The eastward migration of the Israelite tribes fits the anthropologic data and there has never been a piece of evidence contradicting the assertion.

It is notable that certain peoples in Afghanistan and Kashmir and other parts of India style *themselves* "Bani Israel". Their place names, habits, customs and language have been studied in detail and compared to the Jewish populations. Professor Fida Hussnain, former chief archaeologist, State of Kashmir, has interviewed Kashmiri elders who relate the stories of their Israelite ancestors. His research was published in the book *A Search for the Historical Jesus*, published in 1994. Decades earlier, Mufti Muhammad Sadiq, a disciple of Hadhrat Mirza Ghulam Ahmad^{as}, the first Ahmadiyya missionary to the USA, and founder of *The Muslim Sunrise*, completed original research when he was in India regarding the inhabitants of Kashmir. A genuine scholar with interests in philology,

he published a lengthy list of Kashmiri and Hebrew words showing their linguistic similarity. Similarly the late Spanish scholar Andreas Faber-Kaiser in the 1970s completed research work on the Israelite tribes in Afghanistan and Kashmir and published it in a valuable treatise entitled *Jesus Died in Kashmir*.

The only genetic study done to date is by the Center for Genetic Anthropology in London. In 1998 they reported a genetic study suggesting that a community in *Alibag*, northwest India, known as *Bani Israel*, were indeed of Israelite heritage.

Further genetic studies on other populations are warranted to help piece together and further confirm the Israelite migrations towards northern India.

NOW AVAILABLE

Invocations of the Holy Prophet^{saw}

Contact:

Baitur Rahman Mosque
15000 Good Hope Road
Silver Spring, MD 20905

Tel: (301) 879-0110

Harvard Financial Aid Initiative

"Our doors have long been open to talented students regardless of financial need but many students simply do not know or believe this. We are determined to change both the perception and the reality." - *President L.H. Summers, February 29, 2004*

The Harvard Financial Aid Initiative (HFAI), announced by university President Lawrence Summers in March 2004, aims to reduce economic barriers to attending Harvard College by significantly expanding financial aid benefits to low and moderate income families. Students have long been admitted to Harvard regardless of their family's financial circumstances. They are chosen on the basis of their outstanding academics extracurricular, and personal qualities, with the hope that they will bring to Harvard the widest possible diversity of life experiences and intellectual perspectives.

Beginning in 2004, parents in families with incomes of less than \$40,000 will no longer be expected to contribute to the cost of attending Harvard for their children including room and board. In addition, Harvard will reduce the contributions expected of families with incomes between \$40,000 and \$60,000.

There is no separate application process for the HFAI. Interested students, including transfers and international students, should instead apply to Harvard through the regular application process by the established deadlines, filling out all applicable financial aid forms. While there is an application fee, waivers are easily available upon request. Because Harvard College is committed to need-blind admissions, it considers students for admission without regard to their ability to pay, guaranteeing to meet the full financial need of every student who qualifies for aid. Accepted students who qualify under the new initiative will therefore automatically benefit should they choose to attend Harvard. Further information on applying to Harvard College can be found at the admissions office website.

Should you have any questions about the Harvard Financial Aid Initiative, ten student coordinators are available to assist potential applicants during the academic year. They are prepared to describe and explain not only basic financial aid policy and practice, but also to discuss more general aspects of student life at Harvard College. Office hours are maintained throughout the academic year, beginning in late September and ending in late May. The telephone number is **617-384-8213**.

Financial Aid

The University has earmarked \$2 million in new financial aid funds to cover this expanded aid next year, bringing its total annual scholarship budget for undergraduates to just under \$80 million. The new formula, which will take effect next fall for all students — entering and returning — is expected to benefit more than 1000 families (of the 6600 undergraduates) next year, based on current enrollment patterns.

The key to the new financial aid initiative is that parents with incomes below \$40,000 will no longer be expected to contribute to the cost of their child's education at Harvard. At present, the average contribution for parent(s) with incomes under \$40,000 is \$2,300 — that number will be \$0 under the new plan. Families with incomes of up to \$60,000 will see their expected parent contributions reduced by an average of \$1,250.

The new financial aid initiative is the latest step in a progressive expansion of financial aid at Harvard in recent years. Harvard College's nearly \$80 million in scholarships for undergraduates in the coming year represents a 49% increase over the past six years when inflation rose by only 13.5%. The increase in scholarship aid has reduced the average student loan debt upon graduation from \$14,600 for the Class of 1998 to \$8,800 for the Class of 2003. The national average debt upon graduation is close to \$20,000, including students who attend public universities.

National Ta'lim Department

Rishta Naata (Matrimonial Affairs)

The department of *Rishta Naata* requires two pieces of information from families to assist in identifying/facilitating a good match. These are:

- 1) Profile of an Applicant
- 2) One page resume of an Applicant

Those who are interested and need help with regards to *Rishta Naata* are encouraged to contact:

Abdul Shukoor Ahmed
Rishta Naata (Matrimonial Affairs) Secretary

301-219-0923

rndepartment@yahoo.com

240 465 0396 fax

Editorial



The Business of Life

The 27th Annual Ijtema of Majlis Khuddamul Ahmadiyya concluded on August 7, 2005 and it did so in style. One wonders what it is that brings so many people together and makes them stay at one location for 3 days - in scorching heat, with minimal shelter. Is it the brotherhood, the friendship, the competitions or simply the habit of attending a yearly ritual? Perhaps it's all of the above. Whatever the reason, the Ijtema leads to nurturing great relationships and facilitating face to face contact. Be it in the soccer field or the speech competition, the mere experience of being there changes lives. It helps the transition of Atfal to Khuddam and Khuddam to Ansar.

Events such as the Ijtema impact our lives in that they become part of us. Lessons learned help us improve ourselves. They stay with us for a long time and make for great after dinner conversations. The medals and trophies allow us to cherish moments of glory. Praying in congregation helps strengthen ties that bind us in ever lasting friendships. Lectures and speeches enable us to evolve mentally. In a nutshell the Ijtema provides us a fun method of getting prepared for the business of life.

Nasir Bukhari



NATIONAL MAJLIS KHUDDAMUL AHMADIYYA IJTEMA - 2005

**Pouch Camp Staten Island, New York
August 5-7, 2005**

**Sufyan Farooqi, LA East Majlis
Sfarooqi81@hotmail.com**

By the Grace of Allah the National Khuddam Ijtema USA was a great success with over 750 Khuddam and Atfal coming in from all around the country. People flew in from as far as Los Angeles and Portland. Others traveled by ground and drove over 16 hours from places such as Chicago and Detroit. This year's Ijtema was held at Pouch Camp, Staten Island NY. When asked about the facilities and location of the Ijtema this year, Adeel Chaudhary Sahib of Queens, NY Majlis said, "The Ijtema was pretty nice, because this year they had boating and archery - due to the fact that it was a Boy Scout camp. The scenic beauty around the area was great"

The Ijtema began on Friday with the flag hoisting ceremony performed by respected Ameer Sahib USA, Dr. Ahsanullah Zafar. Later on in an inspiring opening session Sadr Majlis Khuddamul Ahmadiyya USA, Naseem Waseem Sahib addressed the Khuddam, welcoming them to the Ijtema. Following the opening session it was time to get started on the competitions. Qualifying rounds for *Tilawat* and *Nazm* competitions were held.

Saturday morning everyone woke up bright and early for *Tahajjud* and *Fajr* prayers, after which a *dars* was held on the topic of "Spousal Choices and Matrimonial Harmony". Saturday morning was dedicated to sports competition. Volleyball, basketball, and soccer were the main attractions and *Majalis* from all over the country went head to head in very close competition

Meanwhile in the *Langar khana*, another team was hard at work. Even though this team wasn't competing in sports, it was in a competition of a different kind - working together to mix *masalas* in preparation for the lunch that would take place around noon.

This year, as in years past, a blood drive was also organized for Saturday afternoon, *Alhamdolillah* it was very successful, 55 Khuddam registered to donate. Thirty eight of them

Were allowed to give blood. "The blood collected from the Ijtema will *Insha Allah* save approximately 120 lives" said Kashif Zafar, *Naib Mohtamim Khidmat-e-khalq*.

The afternoon was dedicated to Ta'leem competitions. It was here that the battles went from physical to spiritual and Khuddam had a chance to display their knowledge of religious matters. The first item on the agenda was the *Tilawat* and *Nazm* final rounds, where the top five from the qualifying rounds competed for the top spot. Imam Inam-ul-Haq Kauser Sahib made the competition even more challenging when he asked the competitors to not only recite the *Nazm* of their choice, but to recite portions of the other *Nazms* on the syllabus as well.

The day concluded with *Namaz-e-Maghrib* and *Isha* and an interesting poetry session which was a chance for all to share their poetry in any language. The English poem competition was made part of this session and poems ranged from rap style to the traditional rhyming couplets.

On Sunday morning the Ijtema began to wind down. After *Fajr* prayers and *Dars*, a *Talqeen-e-Amal* session was held where the National Amila members gave the audience an update on their various departments, including their recent accomplishments and plans for the future.

The closing session began around 11 am and it was here that Sadr Majlis Khuddamul Ahmadiyya USA, Naseem Waseem Sahib shared his thoughts regarding the Ijtema. He thanked all the organizers and participants. Following his appreciation he hoped and prayed that everyone at the Ijtema learned something from it.

Maulana Mubarak Nazir, Principal of Jami'a Ahmadiyya Canada, blessed the Ijtema with his presence in the final session. He also addressed the Khuddam saying, "As I see your faces it reminds me of my days as a *Tifl* when I was in Qadian. Time passes very rapidly...and today I could not even stand the entire ceremony.... My dear children, life is short. The real span of activity is small. If you butcher this time and strangle this opportunity it will be very sad for you."

The Ijtema concluded with silent prayers, *Alhamdollilah* these three days were indeed grand and this Ijtema will be remembered as one of great success.

For comments and feedback, write to:

publication@mkausa.org

**Naseem A Waseem
Sadr MKA, USA**

BLESSINGS OF GOD

Sayyarah Hikmat

How beautiful are Thy Gifts, Oh, God!
With His morning songs, He brings Sunrise-greetings.
Life is precious, Life is golden; it is worth-living!
It is glorious, grand, full of splendor,
Where beauty and peace abound in treasure.
We are consumed and engulfed by fears.
We are lost in the Cavern of distractions and dangers.
Worries and anxieties eat us day by day.
Perplexed and dusky is our way!!
Our lives are confronted with uncertainties and doubts.
We have barren hopes, impossible dreams.
Over small disappointments we fret and weep.
But, countless are the Blessings, my God.
To sustain us, Thou art the Comrade of our Road.
In Thee should repose our trust.
Thou kiss us with peace and to Quench our life's thirst.
Thy ways are so mysterious and strange.
In the heart of mockery and menace.
Thy voice soothes and calms us.
Thou surprisest us by the sudden opening of Thy secret door.
We are small, insignificant human beings.
We can't see into the schemes of things.
My Lord, various are Thy manifestations.
Night and Day Thou show us Thy Benediction.
Fill my cup of solitude; and let me wallow in Thy infinite love.
Lift me to such heights; where none but Thee remains, above and above.

The Ahmadiyya Muslim Medical Association of the United States of America is proud to announce its new conference call series:

So you want to be a Doctor: Charting a Path to your Future

The purpose of this conference call series will be to provide concrete information and guidance in an interactive format for anyone who wants to become a physician or is a medical student/resident. These conference calls will allow access to some of the Jamaat's leading resources in different fields and various calls will be targeted to medical sub-specialties and different age groups (including perspective physicians as young as elementary school). This is a completely open forum and anyone is invited to participate in any call of interest to them. Details of the moderators and featured guests are listed below and will continue to be published in future issues of the Ahmadiyya Gazettes and can be seen online at www.ahmadiyya.us (under Auxiliaries-click Medical Association). Anyone who would like to volunteer as future features guests for the topics listed should email fa@jhmi.edu.

LIST OF UPCOMING TOPICS & TIMES

8 PM EST, February 6, 2006

702-851-3330, Access Code: D-O-C-T-O-R

So you're thinking about becoming a Doctor & you're in Junior High:

What you need to do to prepare if you want to do this?

8 PM EST, March 6, 2006

702-851-3330, Access Code: D-O-C-T-O-R

So you're thinking about becoming a Doctor & you're in Elementary School:

What's it like to be a doctor?

8 PM EST, April 3, 2006

702-851-3330, Access Code: D-O-C-T-O-R

So you're finishing the basic science years of Medical School: How do I do well in my clinical years & how to pick a specialty?

8 PM EST, May 1, 2006

702-851-3330, Access Code: D-O-C-T-O-R

Specialty-Selection: So what's it like to be in Internal Medicine or Family Practice?

8 PM EST, June 5, 2006

702-851-3330, Access Code: D-O-C-T-O-R

So you're almost done medical school or finished medical school abroad: How do I get into a residency?

8 PM EST, July 3, 2006

702-851-3330, Access Code: D-O-C-T-O-R

Specialty-Selection: So what's it like to be in Obstetrics & Gynecology

8 PM EST, August 7, 2006

702-851-3330, Access Code: D-O-C-T-O-R

Specialty-Selection: So what's it like to be a orthopedic or general surgeon?

8 PM EST, September 4, 2006

702-851-3330, Access Code: D-O-C-T-O-R

Specialty-Selection: So what's it like to be a cardiologist?

8 PM EST, October 2, 2006

702-851-3330, Access Code: D-O-C-T-O-R

Specialty-Selection: So what's it like to be a pediatrician, pediatric surgeon or pediatric cardiac surgeon?

8 PM EST, November 6, 2006

702-851-3330, Access Code: D-O-C-T-O-R

So you're thinking about becoming a scientist and you're in elementary school: What's it like to be a scientist?

8 PM EST, December 4, 2006

702-851-3330, Access Code: D-O-C-T-O-R

Battle of the sub-specialists: surgery vs. medicine

8 PM EST, January 1, 2007

702-851-3330, Access Code: D-O-C-T-O-R

So you're finishing residency: How to finally find a real job and negotiate your contract

Ahmadiyya Muslim Jama'at, USA, College Scholarship

[Including Talent- based scholarship, need-based Scholarship, educational loan]

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

1. To recognize educational talent amongst Ahmadi students
2. To encourage and promote the pursuit of education among Ahmadi youth, especially those who perceive it to be prohibitively expensive
3. To ensure that no Ahmadi is kept from achieving his/her laudable educational and career goals due to financial hardship
4. To encourage Ahmadi youth to pursue more challenging educational endeavors that they would otherwise not consider due to financial constraints.

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

Secretary Scholarship Committee, Bait-ur-Rahman, 15000 Good Hope Road, Silver Springs, MD 20905.

All inquiries are to be directed via email to: scholarship_committee@yahoo.com

Dates and Deadlines

Deadline for receipt of application is May 15, 2006 (no exceptions please). Please allow adequate time for mail. It will be appreciated and is strongly recommended that you send the application earlier.

Please submit the application through your Local Chapter Jamaat President/Missionary [and not Lajna President or Qaid] who should mail the application directly to the Scholarship Committee. Kindly follow-up with your President that the application is submitted in a timely fashion.

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

Kindly follow all instructions and consult the checklist to ensure that all required documents are included. Incomplete information will reflect negatively on your application, however, you are urged to send in the application early.

Every effort will be made to notify the candidates of the decision by August 1, 2006.

Required Documentation

Kindly make sure all required documents are submitted in a timely fashion. Transcripts need to be original and sealed. Copies or scans of official class registrations and other documents are acceptable.

Talent Based Scholarship

If you wish to apply for the **talent-based scholarship only**, please check the appropriate box and kindly submit the application without household income financial information (section F).

Scholarship Amount and Period

Scholarships will be awarded for one year for a maximum amount of \$5000 (\$2500 per semester). This will be paid in two installments of \$2500 for each semester. If the applicant is attending only one semester this year then the maximum amount of scholarship will be \$2500. The maximum amount of scholarship will not exceed the expenses itemized in the application or \$5000 whichever is lesser. Need-based scholarships are awarded as 50% grant and 50% Qarz-e-Hassana (interest free loan). The candidate must contact the scholarship committee at the start of

employment to set up a schedule for repayment. This is important since this amount is subsequently recycled in the form of scholarships or loans. Kindly note in your form if you are not interested in Qarz-e-Hassana.

Scholarship Review Process

Applications will be scored anonymously on merit, financial need and the personal statement. Talent based scholarships will be awarded solely on merit.

Announcement of Scholarship Award

The committee will contact the successful applicants. You can also inquire via email after August 1, 2006 to determine the status of your application (phone inquiries by applicants are discouraged). The Talent-based candidates will be announced in the Ahmadiyya Gazette. The Need based awards will not be announced in the Gazette.

Scholarship Award Process

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

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

If the scholarship is for a summer semester, the application needs to be a year in advance. Please state clearly that you are requesting the amount for summer semester.

Bismillah-hir-Rahman-nir-Raheem

Application For Ahmadiyya Scholarship

Assalamoalaikum.

The Scholarship Committee is pleased to be of service to you. Kindly complete each section. **Please print clearly.** Carefully follow all instructions included with each section. Incomplete or illegible applications will result in delay that could lead to the rejection of your application. Kindly help us by providing complete information by May 15, 2006. You are encouraged to send the application early.

Applicants applying only for Talent based scholarship need not answer the questions on income and dependents in Section C.

Section A: Your details

1. Your name _____
2. Your year of birth _____ 3. Your membership code _____
4. Your Social Security Number ____ - ____ - ____ 5. Your email address _____
6. Your Father's/Parent's/Husband's name _____
7. Your Address _____

8. Your phone number ____ - ____ - ____
9. Name and address of Educational Institution _____

10. Name of Degree _____ 11. Months remaining _____
12. You are applying for [check all that apply]:
Interest-Free Educational Loan [Qarz-e-Hassana] Need-based scholarship
Talent-based scholarship
13. Scholarship amount [if approved] should be sent to: You Your Institution

Instructions for Section A.**Line 1:** Please print, first, middle and last name.**Line 2:** Please write your year of birth**Line 3:** Please write your US Jamaat member code. If not available, please apply for one immediately and obtain before May 15. However, do not wait to get the code before sending application.**Line 4:** Please write your social security number. If not available please write N.A.**Line 5:** Please write your active email address where we can communicate with you.**Line 6:** Please write the name of the parent/husband/head of household. If you live on your own, simply write the name of your father.**Line 7:** Please write your address where the check is to be mailed. Please notify us of any changes**Line 8:** Please write your telephone no. where we can reach you. Please notify us of any changes.**Line 9:** Please write the name of the college you are planning to attend. If this is pending, then write PENDING. However, this information will be needed before the scholarship can be paid to you.**Line 10:** Please write the name of the degree you are admitted to. If this is pending, then write PENDING. However, this information will be needed before the scholarship can be paid to you.**Line 11:** Please write the remaining duration of the degree in months starting from the current year.**Line 12:** Please check this box all boxes that apply.**Line 13:** Please designate where the scholarship amount is to be sent.

Section B: Your [candidate's] Attestation and Signature

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

Signature _____

Date _____

Section C: Jama'at President or Regional Missionary's Recommendation

Please have this section completed by your local Jama'at President. If you do not live in a chapter, please have the regional missionary fill this section out.

1. Is the applicant an Ahmadi with a member code YES ____ NO ____ Code pending ____
2. Applicant is in good standing with Jama'at YES ____ NO ____
3. Member has reasonable participation in Jama'at activities YES ____ NO ____
4. Applicant is reasonably needy YES ____ NO ____
5. Recommended YES ____ NO ____
6. Comments [Please write any comments that you feel are relevant]

President/Regional Missionary's signature _____

President/Regional Missionary's name _____

President/Regional Missionary's Tel: no _____

President/Regional Missionary's email address _____

Name of Chapter/Region _____

Date _____

Instructions for Section C [For President/Regional Missionary]

Line 1: Please check yes or no in the appropriate column. If the member code is not available then please immediately apply for one and check pending. Membership code will be needed before May 15 for the application to be considered, however the application should be sent to the committee anyway.

Line 2: Please check yes or no in the appropriate column.

Line 3: Presidents/Missionaries are strongly urged to seek input of local Qaid/Lajna President and, if applicable, the chanda paying status of the applicant. However, lack of any one of these alone should not result in the disapproval of the application.

Line 4: Please check yes or no per your reasonable overview of the applicants financial status. This is only applicable if the application is for need-based scholarship/loan. Checking 'No' does not disqualify the applicant from Talent based scholarship or loan, but will disqualify the applicant from need-based grant.

Line 5: Please check whether you are recommending or not recommending the application.

Line 6: Please write comments that you feel may help the committee in assessing this application.

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

Section D: Personal Statement.

Please write a one page personal statement describing your career goals and the path you have taken to achieve. Make a point to emphasize the uniqueness of your story when alluding to concrete experiences. Avoid stating, for example, that you would make an excellent doctor unless you can back it up with specific reasons. Your desire to become a lawyer, engineer, etc., should be the logical result of specific experiences that are described in your statement. Your application should emerge as the logical conclusion to your story. Some items that need to be addressed in your statement are:

1. What are your educational and career goals?
2. What are the reasons for your choice?
3. What are you currently doing to achieve this goal?
4. How will your current course work help you to achieve your educational and career goal?
5. What alternate sources of funding have you explored, and what was the result of your efforts? [For need-based only]

Section E: Financial Need

1. Annual [and not per semester] itemized estimated need:

- | | | |
|-------------------------------|-------|-------------|
| a) Tuition/fees | _____ | |
| b) Books and supplies | _____ | |
| c) Lodging and transportation | _____ | |
| d) Health Insurance | _____ | Total _____ |

2. Annual amount expected from alternate sources [write pending or applied for if you do not know the amount]

- | | | |
|------------------------|-------|------------------------|
| (a) Other scholarships | _____ | |
| (b) Other grants | _____ | |
| (c) Loans | _____ | / No loans are planned |

[Please write any loans for education you are planning to take **if this scholarship is not approved**. If you are not sure write the amount of loan taken out in the previous year. Circle 'no loans are planned' if you do not intend to take loans next year]

- | | |
|-----------|-------|
| (d) Total | _____ |
|-----------|-------|

Instructions for Section E

Line 1: Please write to the best of your knowledge an estimate of these annual expenses. These are the valid categories of educational expenses for which you can use the scholarship amount

Line 2: Please list other sources you have explored and are available to you. If any amount is pending, please write: 'pending or applied for'. Write zero only if you are not writing for any grant or none was granted. Please write the amount of loan you plan to take this year. If you are not sure then write the amount of loan you took in the previous year.

Section F. Financial Information [Fill only if you are applying for need-based scholarship or loan]

- | | | | |
|---|-----------|----------|-----------------|
| 1. Are you dependent on your parent/husband | YES _____ | NO _____ | Partially _____ |
| 2. Are you currently working | YES _____ | NO _____ | |

3. What is your **gross annual household income** bracket for the tax year 2005 from form 1040

Less than \$10,000	\$10,001 to \$20,000	\$20,001 to \$30,000	\$30,001 to \$40,000
\$40,001 to \$50,000	\$50,001 to \$60,000	\$60,001 to \$70,000	\$70,001 to \$ 80,000
80,001 to 90,000	90,001 to 100,000	More than 100,000	

4. Total number of persons dependent on this income _____

5. Total number of persons in this household, who are supported by this income who will be college students for this year [excluding yourself] _____

Instructions for Section F

Line 1: Please check yes/no whether you are financially dependent on your parents. If you do not live with your parents but receive some financial assistance from them, then check 'partially' [living away only to attend college is counted as living with parents].

Line 2: Please check if you are currently working to support yourself or your education.

Line 3: Please check the appropriate box for income of household. This figure should be the same as filed in the household's Federal Tax Form 1040 as the total gross income. You are not required to attach the tax form. Include your parent's income if you are still financially dependent on your parents.

Line 4: Please write the total number of dependents for the income listed in line 6.

Line 5: Please put in the number of people [excluding you] whose college education is wholly or partially supported by the income in 3. If a dependent's college education is totally supported by other scholarships or grants, please do not include them here.

Section G: Your Educational Achievements [for all applicants]

Please attach supporting documents for each item. Please send original sealed transcript for GPA scores. Xerox copies are acceptable for other items.

1. What was your GPA for the last semester _____
2. What was your SAT/ACT score _____
3. All applicants should attach a one or two page resume.
4. On a separate page please list all outstanding achievement, prizes, merit scholarships. Attach all supporting documents. [Only if you wish to be considered for talent based scholarship]

Section H: Checklist

- ☐ All sections have been filled appropriately and completely
- ☐ Section B has been signed and dated
- ☐ Approval has been obtained in Section C
- ☐ Letter/proof of acceptance to an educational institution has been attached
- ☐ Previous GPA and transcript has been sent
- ☐ SAT/ACT score has been sent if applicable
- ☐ You have made copy of the completed application for your own records
- ☐ You have written to Hazoor {Ata} requesting prayers

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

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

**AHMADIYYA
MOVEMENT IN ISLAM,
USA**

CALENDAR OF EVENTS

2006



CALENDAR OF EVENTS 2006

Jan 1	Sunday	Review of Last year activities and Future Plans	Local*
☼ Second Week of January --- as Tehrike Jadid & Waqfe Jadid Pledges Collection Week ☼			
Jan 10	Tuesday	(Mountain & Western Time Zones) Eidul-Adhia***	
Jan 11	Wednesday	(Eastern & Central Time Zones) Eidul-Adhia***	
Jan 14-15	Sat – Sun	Ansarullah Zo'ama, Quaideen & Naazimeen Conference	National
Jan 28	Saturday	Refresher Course for Public Relation Workers	National
Jan 28-29	Sat – Sun	Regional Tabligh Class (at Silicon Valley)	Northwest
<i>February ☼ the whole month is established as the special month for Tabligh ☼</i>			
Feb 4	Saturday	1 st National Aamila Meeting at Baitur Rahman	National
Feb 5	Sunday	Regional Tabligh Class (at Philadelphia)	Southeast
Feb 11	Saturday	Regional Waqfe Nau Ijtema at New York, NY	Northeast
Feb 19	Sunday	Musleh Maud Day (Historical Feb. 20)	Local/Regional
March 3-5	Fri-Sun	Lajna's Local & National Officers' Meeting	National
March 4	Saturday	Regional Waqfe Nau Ijtema at York, PA	Southeast
Mar 11-12	Sat–Sun	Regional Tabligh Class (at Glen Ellyn)	West Midwest
March 25	Saturday	2 nd National Aamla Meeting at Baitur Rahman	National
March 26	Sunday	Masih-e-Maud Day (Historical March 23)	Local/Regional
April 1	Saturday	Ahmadiyya Conference for Entrepreneurs	MKA
April 1	Saturday	Regional Taleemul Quran Class at Miami	SouthEast
Apr 1-2	Sat – Sun	Regional Tabligh Class (at Columbus)	East Midwest
Apr 2	Sunday	Waqfe Nau Day	Local
Apr 8	Saturday	Regional Waqfe Nau Ijtema at Chino, CA	South West
Apr 9	Sunday	Regional Waqfe Nau Ijtema at San Jose, CA	Northwest
Apr 9	Sunday	Regional Taleemul Quran Class at San Jose, CA	Northwest
Apr 15	Saturday	Regional Waqfe Nau Ijtema at Chicago, IL	West Midwest
Apr 16	Sunday	Seeratun-Nabi Day**	Regional/ Local*

Apr 21-23	Fri-Sun	Regional Taleemul Quran Class	East Coast
Apr 28-30	Fri-Sun	National Majlis-e-Shura at Baitur Rahman	National
May 13	Saturday	Regional Taleemul Quran Class at Old Bridge, NJ	East Coast
May 14	Sunday	Regional Taleemul Quran Class at Brooklyn, NY	East Coast
May 20	Saturday	Regional Waqfe Nau Ijtema, Houston, TX	South
May 28	Sunday	Khilafat Day (Historical May 27)	Local/ Regional
Jun 2-4	Fri-Sun	Tarbiyyat Camp for Khuddam & Atfaal	Regional
Jun 2-4	Fri-Sun	Regional Ijtema Lajna & Nasiraat in Houston, TX	South
Jun 10	Saturday	3 rd National Aamla Meeting at Baitur Rahman	National
Jun 11	Sunday	Regional Waqfe Nau Ijtema, Baitur Rahman	Head Quarters
June 10-11	Sat-Sun	Regional Khuddamul Ahmadiyya Ijtema	West
June 17-18	Sat-Sun	Regional Khuddamul Ahmadiyya Ijtema	East
Jun 23-25	Fri-Sun	Jalsa Salaana Canada at Toronto (expected)	Canada
Jun 30-Jul 2	Fri-Sun	Regional Taleemul Quran Class	West Coast
July 1-2	Sat-Sun	Regional Khuddamul Ahmadiyya Ijtema	South & Midwest
July 7-9	Fri-Sun	Ijtema Lajna & Nasiraat at Baitur Rahman, MD	East Coast
Jul 7-23	Fri-Sun	Tarbiyyat Class at a site to be selected	National
July 15-16	Sat-Sun	Regional Khuddamul Ahmadiyya Ijtema	Any Region missed above dates
July 21-23	Fri-Sun	Ijtema Lajna & Nasiraat at Chicago	Midwest
Jul 28-30	Fri-Sun	Jalsa Salana at UK (expected)	UK
Aug 4-6	Fri-Sun	Ijtema Khuddamul Ahmadiyya	National
Aug 19	Saturday	4 th National Aamla Meeting at Baitur Rahman	National
Aug 20	Sunday	Tabligh Class at Houston, TX	Regional
Aug 20	Sunday	Regional Waqfe Nau Ijtema at NY Metro Area	North East
Aug 4-6	Fri-Sun	Ijtema Lajna & Nasiraat	West Coast
Sep 1-3	Fri-Sun	Jalsa Salaana, USA at Expo Center, Chantilly, VA	National
Sep 9	Saturday	Regional Waqfe Nau Ijtema at Detroit, MI	East Midwest
Sep 10	Sunday	Seeratun-Nabi Day**	Regional/ Local*

Sep 16	Saturday	Regional Taleemul Quran Class at Bay Point/Pittsburgh, CA	North West
Sep 16	Saturday	Shura Khuddamul Ahmadiyya at Baitur Rahman, MD	National
Sep 17	Sunday	Regional Taleemul Quran Class at Chino, CA	South West
Sep 23	Saturday	Regional Waqfe Nau Ijtema at Philadelphia, PA	South East
☀ <i>Last Week of September --- as Tehrike Jadid Chanda Collection Week</i>			☀
Sep 24	Sunday	Wednesday First Day of Ramadanul Mubarak (Fasting) ***	
Oct 24	Tuesday	Eidul-Fitr***	☀
Oct. 27-29	Fri-Sun	Ansarullah Ijtema & Shura at Baitur Rahman	National
Nov 10-12	Fri-Sun	Lajna Majlise Shura	National
Nov 11	Saturday	Regional Waqfe Nau Ijtema at Chino, CA	Northwest
Nov 12	Sunday	Regional Waqfe Nau Ijtema at San Jose, CA	Southwest
Nov 12	Sunday	Religious Founders' Day	Regional
Nov 18-19	Sat-Sun	Quaideen Refresher Course MKA at Central Jersey	National
Nov 18	Saturday	Regional Waqfe Nau Ijtema at Northern VA	Head Quarters
Dec 1	Friday	5 th National Aamla Meeting at Baitur Rahman	National
Dec 1-3	Fri-Sun	Local & National Jama'at Officials' Refresher Course at NHQ	National
Dec 9	Saturday	Regional Taleemul Quran Class at Houston, TX	South
Dec 10	Sunday	Regional Waqfe Nau Ijtema at Houston, TX	South
Dec 16	Saturday	Regional Waqfe Nau Ijtema at Zion, IL	West Midwest
Dec 17	Sunday	Regional Taleemul Quran Class at Chicago	Midwest
Dec 22-24	Fri-Sun	Jalsa West Coast at Los Angeles	West-Coast
Dec. 31	Sunday	Eidul-Adhia***	

☀ *Last week of December --- as Waqfe Jadid Chanda Collection Week* ☀

***The dates for events based on appearance of first moon, have been calculated on scientific basis with great care. If there are Local/Regional Ahmadi eyewitnesses of the appearance of moon at an earlier date, then the event should be celebrated according to these accounts.

** More than one Seeratun-Nabi Day should be held wherever possible