

An informational, literary, educational, and training magazine of the Ahmadiyya Muslim Community, USA

The Ahmadiyya

November-December 2006

# Gazette

USA

Jalsa Salana Issue



Live address of Hadhrat Khalifatul  
Masih V (aba) from London, UK



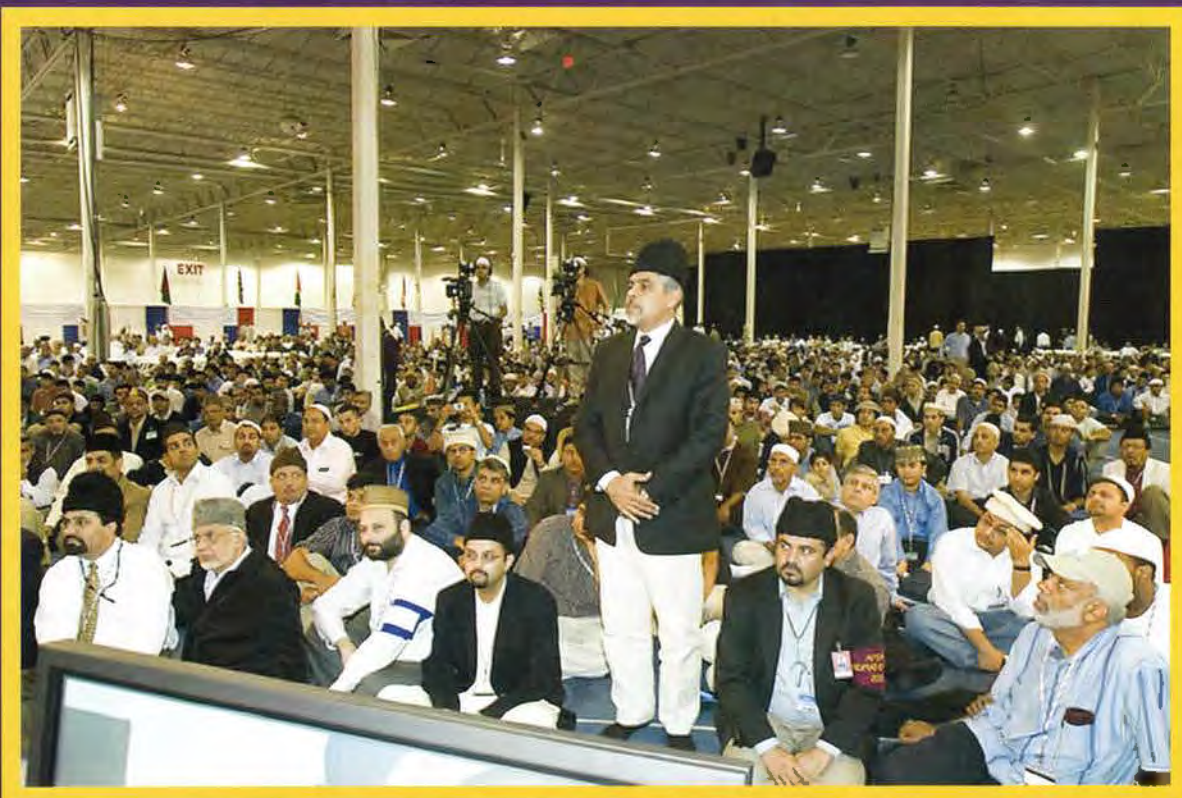
2006 USA Jalsa Salana



*A few witnesses to the fulfillment of  
Ilham of Hadhrat Masih-e-Mau'ood (alaihis salam)*



*"I shall give you a large party of Islam..."*



An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA  
MOVEMENT IN ISLAM, USA

November — December 2006

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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

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ  
يُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ  
عَلِيمٌ ۝

There should be no compulsion in religion. Surely, right has become distinct from wrong; so whoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing. (2:257)

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ  
لِلَّهِ رَبِّ الْعَالَمِينَ ۝

Holy is Thy Lord, the Lord of Honor and Power, far above that which they assert. And peace be upon Messengers! And all praise belongs to Allāh, the Lord of the worlds. (37: 181-183)

## Al-Hadith

The Holy Prophet<sup>ﷺ</sup> saw God Almighty as a most beautiful figure. The Holy Prophet<sup>ﷺ</sup> stated that God Almighty asked him to recite this prayer:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ فِعْلَ الْخَيْرَاتِ ، وَتَرْكَ الْمُنْكَرَاتِ ، وَحُبَّ الْمَسَاكِيْنِ ، وَاِذَا  
اَرَدْتَ بِقَوْمٍ فِتْنَةً فَاَقْبِضْنِیْ اِلَيْكَ غَيْرَ مَفْتُوْنٍ -

O Allāh! I seek Your help for doing good deeds and for giving up bad deeds, and for love of the destitute. And when You put a people in trial cause my death without putting me in trial.

(Tirmidhi Kitabudda'wat)



# SAYINGS OF THE PROMISED MESSIAH<sup>as</sup>

## The Grace of God Covers Everything

**God is the light of the heavens and the earth.** Every light that is visible on the heights or in the valleys, whether in souls or in bodies, whether personal or impersonal, whether apparent or hidden, whether in the mind or outside it, is a bounty of His grace. This is an indication that the general grace of the Lord of the worlds envelops everything and nothing is deprived of that grace. He is the source of all grace, is the ultimate cause of all lights and the fountainhead of all mercies. His Being is the support of the universe and is the refuge of all high and low. He it is Who brought everything out of the darkness of nothingness and bestowed upon everything the mantle of being. No other being than Him is in himself present and eternal or is not the recipient of His grace. Earth and heaven, man and animals, stones and trees, souls and bodies, have all come into existence by His grace.

*[Braheen-i-Ahmadiyya, Roohani Khaza'in, vol. 1, p. 191-192, footnote]*

## God of Islam Visible in Nature and Perceived by Human Hearts

The **God of Islam** is the same God who is visible in the **mirror of the law of nature** and is discernible in the **book of nature**. Islam has not presented a new God but has presented the same God Who is presented by the light of man's heart, by the conscience of man, and by **heaven and earth**.

*[Maj'mooa Ishtiharat, Vol. 2, p. 310]*

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad, the chosen one (peace and blessings of Allah be on him) through whom we have found the Living God who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger<sup>saw</sup> who manifested God to us and we found the God who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That true God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.

*[Naseem-e-Dawat, Ruhani Khazain, Vol. 19, p. 363]*

# CLOSING ADDRESS OF HADHRAT KHALIFATUL MASIH V<sup>aba</sup> AT THE 58<sup>TH</sup> JALSA SALANA USA

Today, by the Grace of Allah, the Annual Convention of the USA Jama'at is nearing its end. I had stated during my last Friday Sermon, that I had planned on participating in the USA Jalsa Salana this year. The USA Jama'at had made extensive preparations. Members of the Jama'at were also eagerly waiting for my participation. I have received countless letters indicating how the young and the old, the men and the women were anxiously waiting for my arrival. As far as an audience with me is concerned, I think about one third of the Jama'at would have had the opportunity of meeting me during my last two visits to Canada. In addition to that, some individuals meet me during their visits to London. However, there is still a large number of the Jama'at who, due some limitation of circumstances, have not had the opportunity to meet me. Also, there is a totally different state of emotions in the Jama'at

where I am visiting. As I have stated that this year I had planned on being with you in America and you had done extensive preparations for this occasion. I am fully aware of the disappointment you must have felt when you heard about the cancellation of my program.

Hadhrat Khalifatul Masih III<sup>rh</sup> used to say that the Khalifah of the time and the Jama'at are but one entity. Then how can it be that I would not have felt the pain of the members of the USA Jama'at. What distinguishes Ahmadiyyat and the Khilafat-e-Ahmadiyya from the rest is how Allah has made the Jama'at and the Khalifah to be like one body. As long as this relationship is intact, there is no power on earth that can halt the progress of the Jama'at. God willing, this relationship will, according to the promises of Allah, stay strong. We have been informed of this by the Holy Prophet<sup>saw</sup>. Also, the Prom-

ised Messiah<sup>as</sup> has stated this at great length in his book, *Al-Wasiyyat*. So, never let this connection grow weak. These temporary obstacles must never be allowed to weaken this bond. And we must foster this bond in our future generations as well.

Usually, I do not address any Annual Convention directly through MTA except Qadian, for that, in a way, is a Central Jalsa. However, the fact that many members of the USA Jama'at had expressed their anguish due to the last minute cancellation of my trip, prompted me to address the USA Jalsa in this manner so that it can provide a little sense of consolation to both the Jama'at and myself. And this is a great blessing of Allah that today, according to the promises made to the Promised Messiah<sup>as</sup> by Allah, we are able to see and hear each other from such a great distance.

You should remember

that this direct address to the participants of the USA Jalsa, or other members of the Jama'at does not overcome the distances between us or the shortcomings. I address directly the whole Jama'at every Friday. However, only those benefit from this and only those are closer to the Khalifah of the time, who bring about a positive change in themselves after listening to my words. This is the mission of the Promised Messiah<sup>as</sup> in this day and age. This is what all the Khulafa have been reminding the Jama'at about in the light of his teachings. Therefore, if you want to benefit from this direct address, I should not have to deliver a lengthy speech so that you become emotionally charged for a while. Instead, you should leave this Jalsa with this determination that, according to the wishes of the Promised Messiah<sup>as</sup> and according to the oath of *Bai'at* that you have made with the Promised Messiah<sup>as</sup>, you will mold yourselves according to the true Islamic teachings. And not only will you be a true reflection of this beautiful teaching but you will also propagate it among those around you.

The poem that was recited earlier today contains a message from the Prom-

ised Messiah<sup>as</sup> that is very appropriate for this occasion. Do not just listen to the poem, but tell the world about the message in it. Today, all Ahmadies should, through their practical example and propagation, counter the negative propaganda against Islam that is being spread in the West and especially in America. Pay special attention to this. This is my message to the USA Jama'at.

It should always be remembered that no one can do anything without Allah's help and blessing. And we must follow the path prescribed by Allah in order to receive Allah's help and blessings. We must bow down in front of Allah. I had exhorted the Jama'at during my last Friday Sermon to pay special attention to prayers during the Jalsa. The excerpt from the writings of Hadhrat Masih Mau'ood<sup>as</sup> also reminded members to pay special attention to the five daily prayers. I am hopeful that all participants of the Jalsa would have been mindful of this exhortation. May Allah make this an essential part of every Ahmadi's life so that our actions may become more beautiful as a result. And, not only should this beauty be part of our lives, but that

it should cause our future generations to be saved from the material pursuits and cause them to establish a living relationship with Allah. And this should become the means by which others are drawn towards you. Every Ahmadi should attain such heights of righteousness that would bring about a revolution in this world.

Hadhrat Masih Mau'ood<sup>as</sup> has said, "It is of the highest importance for the members of my Jama'at to bring about a positive change in themselves because they are the recipients of fresh guidance. And if someone does not act upon that guidance, then their claim of being guided is bogus. Let not the laziness of others mislead our Jama'at. It should not embolden them to become lethargic. The coldness of others should not harden their hearts. Man has many desires, but who can predict what lays in store for them. Life does not run according to our wishes. It is one thing to have desires and what you are granted is another. And that is reality. God know all that we are and we can not know what is written in our accounts. Therefore, we must wake up our hearts and ponder. One way to establish the

Unity of Allah in our lives is to shun all our desires and lose our selves in His Grandeur.”

Hadhrat Masih Mau'ood<sup>as</sup> said, “Allah’s purpose in establishing this Jama’at is that He should re-establish those lost values of purity and righteousness. Arrogance is rampant in the world.” At another place Hadhrat Masih Mau'ood<sup>as</sup> said, “Allah’s purpose in establishing this Jama’at is that He should re-introduce Himself to the world through this Jama’at.” Therefore, we, who have taken a *Bai’at* at the hand of the Imam of this age, promising that we want to join such people, and are joining such people and also promising that we will instill such positive change in ourselves that will bring us closer to Allah. We also promise that we will progress towards true righteousness so that we can show the world the way to the One and True God who is Master of this earth and the heavens, who is the Master of the whole universe, and whose true worship is the only means of salvation of this world. In order to fulfill these promises, we must keep reminding ourselves of our goals. As long as we do not keep this goal in front of us, or

we desire a life of ease, or we indulge in worldly pursuits, or we look at others wealth with jealousy, or we do not follow the commandments of our Lord, or we look at others wealth and do not wish that if we had that much it would enable us to offer financial sacrifices in the way of Allah, we can not be faithful to our oath of *Bai’at*. We can not bring about that change in ourselves, in our progeny, or in our surrounding for which the Promised Messiah<sup>as</sup> was sent in this world. We have taken an oath to be his servants. Today, we can become the ambassadors of Hadhrat Masih Mau'ood's<sup>as</sup> Jama’at, we can fulfill our obligation of conveying his message and re-establishing the lost love of God only if we are able to bring about an extraordinary positive change in ourselves, if we will raise our standards of worship, and if we will safeguard our Salat. We should always remember that Salat is the essence of worship. If this is missing, then all else is meaningless.

We see some people whose brain is not fully developed. Their other limbs are in a similar state of under-development. They seem apparently healthy. Their heart is functioning.

They are able to eat and drink. However, they are a burden on their family and the society. Their family is always concerned about them. If we desire to become a useful person for the society instead of being a burden on it, then the most important thing to adopt, at all cost, is to safeguard the five daily prayers. If you are able to pay attention to the five daily prayers then you will be counted among those who are faithful to their promise to Hadhrat Masih Mau'ood<sup>as</sup> that you have made to re-establish Allah’s love in this world. And this is what is meant by constantly awakening your heart, that the One and Only God rules over your heart. In your oath of *Bai’at*, you have promised to offer your five daily prayers according to the dictates of Allah and His Messenger<sup>saw</sup>. If every Ahmadi reflects on this promise, it is not possible that you should miss even a single prayer or that you should not offer your prayer at the appropriate time.

You should always remember that revolution is only possible through Allah’s blessings. And to attract His blessings it is necessary to pay attention to that basic purpose for which He has created man.



And if you are able to attain that goal, you will find yourselves in such a surrounding that will protect you from the filth of this world, specially in these countries where the line between good and evil has almost disappeared, and whose inhabitants are arrogant due to their technological development or that they are the most powerful nation in this world. Your salvation and that of your future generation's salvation lies in attaining nearness to Allah. It lies in holding fast to the Unity of Allah. And when, God willing, you will surround yourselves in this shelter, you will be able to call others to this safe haven. Then you will be able to convey this message to the world that true happiness does not lie in worldly pursuits, or liquor, or gambling. The contentment in life does not come from spending time in a casino, or from being jealous of those who waste their wealth on worldly pleasures. Be sure that real contentment in life comes from the worship of Allah who has proclaimed that "It is in the remembrance of Allah that hearts can find comfort." (13:29) He is the Lord of all the worlds, He has created you all, and He provides sustenance for you. Come and recognize

your Lord. When you will make an effort to call the world to this safe haven with sincerity and prayers then you will be the recipients of ever increasing blessings of Allah. Allah loves those very much, He truly appreciates the efforts of those, and showers His love on those who call His creatures towards Him and save them from the clutches of Satan, so that they may be saved from the wrath of Allah, so that they may become the recipients of Allah's blessings. Allah says about such people, "And who is better in speech than he who invites *men* to Allah and does good works and says, 'I am, surely, of those who submit?' " (41:34) Always remember this exhortation. Convey this message at every opportunity and at every occasion. Make every effort to convey, to every American, the teachings that have been given to the Holy Prophet<sup>saw</sup>.

You must try your level best to counter the popular belief held by the majority of the people there that your religion is a religion of terror. Your faces should reflect love, affection, and piety. Do not give up thinking that America is such a huge country, the people here think only about their material well

being, so how should we convey the message to them. In spite of the worldly thinking, there are a lot of people here who are interested in religion. When every one of you becomes active, each one of you can convey the message to hundreds. It is a matter of clear thinking. If you put your mind to it, you can do anything.

A while back, 'acceptance of prayers' was the topic of my Sermons. An Ahmadi, presumably from America, wrote me, "I am a taxi driver. One day when it was raining hard I picked up a passenger who was very perturbed. I asked him for the reason of his anxiety. He said that he was getting married that day and it was raining very hard and it was forecast to rain for quite some time. He was anxious about his occasion being spoilt." The Ahmadi driver told him, "Our God listens to our prayers. I will pray that the weather should be good for the duration of your wedding." The passenger stated that if the rain should subside for a couple of hours his wedding function will go well. The taxi driver wrote that along the way, the passenger stopped at a place for some reason and he says, "I prayed to Allah that I am a

follower of the Promised Messiah<sup>as</sup>. With this in my mind, I have told this Christian about acceptance of prayers. O Allah, have mercy on me.” He says, “A special feeling came over me for a period during the prayer. When the passenger came back, the rain had stopped and it was dry for about two hours.” If you are truly sincere, Allah cares a whole lot for the Holy Prophet<sup>saw</sup> and the Promised Messiah<sup>as</sup>. This incident must have caused that Christian to wonder a bit. If this taxi driver had obtained the address of that passenger with the intention of further introduction then it might have opened an avenue of propagation. Every Ahmadi should make the most of all opportunities.

The world, including America, is facing so many trials and tribulations nowadays. Make this nation aware of the fact that this is all due to mankind having gone away from God. Show a good example, establish a living relationship with Allah, and accelerate your propagation efforts. In reference to propagation, I want to say that Allah will bless your efforts if it is done with proper planning, supported with your prayers and your good moral stance.

There are two kinds of Ahmadies in America. First, there are a large number of Pakistanis. Then, out of the non-Pakistanis, there are Afro-Americans. First of all, in order to establish a righteous example, it is essential that all Ahmadies should be fully integrated with each other. There is no harm in a division of labor. Afro-Americans should preach mostly among their own community. They should convey the message of True Islam and Ahmadiyyat to them to the best of their ability. Their teams should include some Pakistanis or from other ethnic origins. This will make the non-Muslim Afro-Americans realize that they are being invited towards Allah in a spirit of co-operation and an atmosphere of brotherly love and that, surely, it is due to the excellence of their religion. Even though the Afro-Americans are generally more inclined towards religion, the message of true Islam is not reaching them. This is why they are unaware of the best of teachings, that is Islam. Islam has given no preference to an Arab over a non-Arab, nor to a white over black. If anyone has any preference over another in the sight of Allah, it is on the basis of righteousness, on the basis of good deeds.

Many among Afro-Americans fall prey to misgivings about white Americans and other ethnic groups. These misgivings multiply over time and touch the extremes sometimes. Islam came to rid us of these misgivings and to establish a society free of ill wills. Islam came to establish an atmosphere of love, affection, and brotherhood. Islam came to teach us the worship of One God without any care for caste or color. Today, when we have accepted the Imam of this age, it is our responsibility to preach about, and try to establish this kind of society. And for this purpose, when such teams are formed that will propagate among these people in the spirit of co-operation, it will show them there is no distinction of rich or poor, black or white. The sole purpose of us all is to do good deeds, become righteous, and make progress in spiritual as well as worldly matters. This will attract these people. When they realize that it is the duty of an Ahmadi to be the hardest worker in order to establish a name for himself in this world and to gain better financial rewards so that he may serve his religion, then these apparently downtrodden people will become an active, useful, and well appreciated part of the society.

due to their hard work and Allah's help. The rest of the nation will be forced to seek their help. Islam will replace their inferiority complex with a sense of superiority.

Make plans accordingly. Afro-Americans should make plans to propagate among Afro-Americans because they have a greater spirit of acceptance compared to others. They are generally meek of heart and more inclined towards religion. Ahmadiyyat has to convey the beautiful message of Islam to the whole world. I am not saying that preach only to the Afro-Americans. I am only saying that devote a greater amount of effort among them because they show a greater spirit of acceptance. We must convey the message to the white people also. It is a fact that a large number among them are very arrogant. When, after careful consideration of all the factors, teams are formed to propagate among them there is no harm if, for strategic reasons, Afro-Americans are not included in those teams. They should not have any feelings of inferiority due to this. When these white people will accept Islam, and after *Bai'at*, will become part of Ahmadiyyat, and after they

have seen the beautiful teachings of Ahmadiyyat, they will rid themselves of their prejudices of color. And then the only basis of honor in the sight of Allah will be righteousness. This is a matter of detailed planning. Ponder over it and try to figure out how we can become righteous and inculcate righteousness in others.

Where I have addressed the Jama'at in general about creating a positive change and attaining a higher level of righteousness, it is a duty of every Ahmadi. At the same time, I address the Afro-American gentlemen and ladies, that after coming into the fold of Ahmadiyyat there should be a visible positive change in you. This is addressed to those who have accepted Ahmadiyyat recently. The Majority of those who have been Ahmadies for a long time have great faith. They should train the newcomers and teach them by setting good examples. I also exhort the newcomers that they should bring about such a change in themselves that will make them stand out among their peers. An Ahmadi should be the hardest worker, should be the most truthful, should be the most mindful of others

rights, should be the most forgiving, should be the least interested in worldly pleasures. And when this spirit is developed in you, these are the good deeds that will cause you to tread the path of righteousness. This will enable you to cause a revolution in your lives and your surroundings. I want to convey this message to all office bearers in the Jama'at and the missionaries that give up your egos and instead of finding faults in others pay attention to doing good deeds yourselves. When you have set good examples, the other members of the Jama'at will, automatically, be transformed into the molds created by you. Always remember that you have a great responsibility. You have been entrusted with certain duties. Discharge them well. Discharge your duties to each other and also to the ordinary Ahmadies. Office bearers and missionaries should take care that there should be no differentiation between Ahmadies of different ethnicities.

It is a habit of some people that when they are with others of their own ethnicity they completely ignore others. This creates distances between people. Therefore, take great care in



this matter. If today you ignore this problem then the gulf will only widen and due to this unrighteous behavior of yours will lead to a failure of your propagation efforts. In America, by the Grace of Allah, most of the Ahmadies of Pakistani or Indian origin are well educated. Their children, who are born and have grown up there, are also well educated. There is a feeling among some, due to their higher level of education, that they can not mix with those who are less educated or with Afro-Americans because their life styles are very different. This shell that they have donned upon themselves is such that leads them away from the right path. They should come out of their shells and act upon the commandment that believers are like brothers. Only then will there be acceleration in the propagation effort.

Now I want to say one thing to the ladies. They should always remember that each one of them is not just an ordinary member of the Jama'at whose misdeed will only reflect on her alone. Indeed, they are representing that part of the Jama'at with whom the lives of our future generations are linked. No progressive

nation can not entrust their future generation to those hands that will guide them to their ruin. Therefore, every Ahmadi woman should bear it in mind that each and every action of hers should be a true picture of righteousness. Cleanse your hearts of ill wills. Instead of finding faults in others, look for goodness in them. Instead of arrogance, show kindness and be gentle with each other. Instead of indulging in idle gossip and back biting in your meetings, you should convene meetings where Allah's name is glorified. Having molded yourselves according to the western culture, do not consider it as true the saying that, "When in Rome, do as Romans do." If your actions paint the same picture like those Americans who have gone away from God, who have forgotten their Creator, then until you take corrective measures, you are not fit to be part of the Jama'at of that Imam who came for the purpose of reformation. Indeed, you deserve to be cast away. Each one of you must assess yourself. Assess your physical appearances as well as the status of your spirituality. If you see shortcomings in your standards, then beware the direction you are headed in.

The worldly pleasures of your meetings and your physical appearances are dragging not only you but also the future generations that are in your care towards a disaster. If there are but a few, they can contaminate the whole pond like a rotten fish. Therefore, take account of your surroundings. Save yourselves and your progeny from this condition. When you raise your standard of worship your generations will be drawn towards the worship of the One God. In this country, where worldly pursuits have reached an extreme, may Allah enable you to safeguard yourselves from all evils. Remember, benefit from the material blessings only to the extent that they do not stand in between you and your Lord. Abu Hazim said that each blessing that does not take a person closer to God is a trial. Let it not be that such a trial should take you so far away from God where you find all doors back to Him are closed. I receive some letters about some children who have gone astray. If due attention had been paid from early childhood, and good practical example had been set then this would not have happened. Parents have to, from the children's birth, nay, from even before the

children's birth, till the last moment of their life, pray for their children. May Allah enable you all to do so.

Taking advantage of this occasion, I will say a few words to the Waqifeen-e-Nau. Just before coming here when I turned on the TV, I was delighted to see that this year there are five Waqifeen-e-Nau from America going to Jami'a Ahmadiyya in Canada to be trained as missionaries. May Allah keep on providing us more like them. According to the official records, there are 534 Waqifeen-e-Nau in America. 128 boys and girls out of these are older than 15. At the age of 15 a person is considered to be fully mature. Additionally, many of the Waqifeen-e-Nau are around 13 or 14. This also is an age of some maturity. At this age, there is a possibility of excelling or going astray depending on the path you have chosen to follow. These Waqifeen-e-Nau should remember that their parents made a promise to Allah. Their parents, after having made that promise with Allah, would have prayed, and would have provided you with good upbringing till this age where you are about to step into a new phase of life as young men and women.

You should always keep in mind the importance of this Waqf-e-Nau. As a result of your training, you may be mindful of the fact that you have to fulfill the promise that your parents have made with Allah. You have to safeguard yourselves against the so called freedoms of the west. You have to become shining examples while preserving your individualities. You have to renew the pledge that your parents had made and that you will try, with all your faculties, to honor this pledge. You will become beneficial members of the Jama'at. We need many more to join the missionary training classes in addition to the 5 that have gone to the Jami'a from America this year. They will be able to fulfill the local needs here. The changes that are happening in the world may be such that missionaries can not go to America from abroad. Each country may have to take care of itself. The Waqifeen-e-Nau children should mentally prepare themselves for this and the Jama'at should also prepare plans for this. You children who would have grown up in your respective countries and would be familiar with your surroundings would be in a better position to perform this task. I was also delighted to

see that in this group of 5, who are going to the Jami'a, there is one Afro-American child who will become a missionary, Insha Allah. You people should remember that, knowing your environment, you can convey Allah's message in a better manner. Therefore, I urge that more of you join this field. Safeguard your prayers in this age and be mindful of your actions. Lead your lives in a manner that sets you apart from the non-devotee children. Similarly, the Waqifat-e-Nau girls should master various languages. I see a great responsibility falling on your shoulders in the future that you have to bear. This is why I have said that Jama'at should make plans now. May Allah enable us to do so.

In the last few years, the progress that has been made by the American Jama'at in the financial sacrifices, and the way they have answered the call of the Khalifah of the time, surely, reflect the fact that, despite being surrounded by an atmosphere of worldly pursuits, the spirit to step forward in the cause of Allah is alive and well in the American Jama'at. In 1998, when Hadhrat Khalifatul Masih IV<sup>th</sup>, after seeing a weakness in the financial

offerings, reminded the American Jama'at of its importance, there was an extraordinary effort made by the Jama'at to come up to the expectations. When I mentioned about the Tahir Heart Institute, the faithful of America stepped forward and exceeded all my expectations. This clearly points to their sincerity and faithfulness. Therefore, I do not harbor any thoughts about any lack of your sincerity or faithfulness compared to any other Jama'at. Your attention is drawn to certain matters so that you may approach them with new vigor and vitality and make improvements. I am hopeful that from now on, the American Jama'at will pay attention to propagation on a larger scale so that as many of the inhabitants of this part of the world may be saved from the wrath of Allah as is humanly possible. Tomorrow, they may not blame the Ahmadies in America that the Ahmadies failed to convey the message to them. Apart from the traditional methods, search for newer ways of propagation. May Allah enable every part of the community to discharge their duties. Every member of the American Jama'at, man, woman, young, and old should become a living example of Ahmadiyyat.

As I had mentioned earlier that as a result of the cancellation of my visit to America, I have received many letters, expressing their feelings of sincerity and faithfulness, from men, women, young, and old. May Allah reward them all. May He increase their sincerity and faithfulness. May Allah strengthen the bonds of every Ahmadi with the Khilafat. This strength will come through prayers and prostrations in front of Allah. Next, I want to thank all those who worked to prepare for my visit. Many of them took time off from their jobs or businesses. They worked diligently in the cleaning and preparations of mosques and mission houses. Some wrote very emotional letters also. May Allah reward all the workers. May Allah reward those who took time away from work and suffered financial losses. Any effort you make to win the pleasure of Allah is never wasted. Similarly, many people spent a lot of time preparing for the Jalsa and then had to reduce the scale of preparations due to the cancellation of my visit. They were able to make the necessary changes in a short time. I also want to thank those who had made the preparations. May Allah have mercy on all of us.

In the end, I present an excerpt from the writings of the Promised Messiah<sup>as</sup>. He says, "As far as you are able to, ask Allah for help and with all your energy and means at your disposal try to overcome your shortcomings. When you find yourself helpless, raise your hands in all sincerity and with firm faith for hands raised for prayers in true humility that are accompanied by sincerity and firm faith are never turned away empty. I say from experience that thousands of my prayers have been accepted and are being accepted everyday. Therefore, pay attention to prayers and never despair." May Allah grant you your good wishes. May He always protect you and keep you safe. May you be the beneficiaries of Hadhrat Masih Mau'ood's<sup>as</sup> prayers. May you be the recipients of Allah's blessings and mercy. May Allah create the conditions when we can see and hear each other face to face. May Allah be your protector and helper. Ameen.

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## **HELP HUMANITY FIRST**

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# 58<sup>th</sup> JALSA SALANA, USA

## Held at Dulles Expo & Conference Center Chantilly, Virginia On September 1-3, 2006

**Report by: Kalimullah Khan and Dr. Khaled Ahmed Ata**

This year all the members of USA Jama'at were extremely enthusiastic, fully charged and humbled since they learnt that their beloved Imam Hadhrat Khalifatul Masih V<sup>aba</sup> would be visiting USA for the first time in August-September, 2006 and would grace the 58<sup>th</sup> Jalsa Salana (Annual Convention) scheduled for September 1-3, 2006 at Dulles Exp & Conference Center, Chantilly, Virginia.

In anticipation of a large influx of participation from across North America and different parts of the world for this event, Dr. Ahsanullah Zafar Sahib, Ameer Jama'at USA, appointed Wasim Haider Sahib (Afsar Jalsa Salana), Shahid Saeed Malik Sahib (Afsar Jalsa Gah and Reception Committee), and Naseem Waseem Sahib (Afsar Khidmat-e-Khalq) to discuss all related matters well in advance. A host of teams of Na'ib Afsaran, *Nazimeen* and *Muavineen* were put in place to shoulder responsibilities of various *Nizamats*.

### Jalsa and Reception Preparations

All the teams for the preparations of both these memorable events were in place well in advance. The multifarious tasks assigned to competent individuals tightened up their girdles (along with their teams of volunteers) and kept doing with dedication, devotion and diligence. A whole range of area was covered from painting and beautifying the landscape of our mosques, reception, transportation, accommodation, *mulaqats*, security, *Ziafat*, sight seeing to address at Press Club. The fervor and zeal with which the preparations were going on a large scale indicated the deep love of members to receive Hadhrat Khalifatul Masih V<sup>aba</sup> with open arms.

Respected Ameer Sahib held a teleconference on August 12, with all the National Aamila members and Presidents and in a somber mood gave a historical perspective of *Suleh-Hudaybia* and then in a very consoling

tone broke this news that under divine inspirations, our beloved Hazoor had postponed his trip to USA. It was a hard pill to swallow, but all said with one voice *Aamanna wa Saddaqla*.

The preparations on a gigantic scale were then curtailed with the anticipation that many may also change their plans.

### Program

Under the direct supervision and guidance of Respected Ameer Sahib a program committee comprising of Dr. Zaheer Bajwa, Maulana Azhar Haneef and Mirza Ehsan Ahmad deliberated and chalked out a program for this Jalsa. The topics and speakers were carefully selected and approved. For exclusive Jalsa proceedings for Lajna on Saturday, September 2, 2006, a separate program was approved by Respected Ameer Sahib.

A beautiful brochure containing the Jalsa program with photos of speakers, introduction of the Ahmadiyya

Muslim Community world-wide, the claim of the Promised Messiah<sup>as</sup>, in brief with his photo, a note about Hadhrat Khalifatul Masih V<sup>aba</sup> with his photo, and contact names and phone numbers, was printed. This program was made available on our website: <http://ahmadiyya.us/> along with other information package.

## Registration

All members were required to register on line for Jalsa using the internet. The website was operational on July 10, 2006. An account for each head of the family was created along with all particulars which could be updated as required and entering their Jama'at member code created a permanent plastic member I. D. Card with bar-code and magnetic strip with appropriate information that can be scanned at Jalsa. It helped with the security check a good deal. Two weeks prior to Jalsa some 5,000 permanent plastic I.D. cards were issued. A rigid plastic suspender was also provided at the entrance to be returned at the close of Jalsa. A total of 6629 registered online from 15 different countries (including mostly from USA, and 600 from Canada).

On the men's side there were 7 booths for registration and 10 check-in booths, while on the Lajna side there were 6 booths for registration and 8 check-in booths. There were 35 volun-

teers on these booths with laptops and scanners who worked tirelessly under the direct supervision of Ather Malik Sahib (Nazim Registration). Total attendance at Jalsa was 6916.

## Jalsa Gah

This year again Jalsa arrangements were made at the Dulles Expo & Conference Center, Virginia, situated about 40 miles from the Baitur-Rahman Mosque in Maryland. The building is conveniently located within 15 minutes driving distance from the Dulles international airport. A handful of good hotels are also found in the neighborhood within a 20 miles radius. The facility, with its prime location and central air-conditioning, offers two big halls and a few small conference rooms. The venue for the main Jalsa Gah, both for men and women, was in the bigger halls situated a walking distance apart. Arrangements for direct TV transmission of the Jalsa proceedings for the combined sessions were in place via Muslim Television Ahmadiyya (MTA).

## Physical Arrangements:

The physical arrangements for the Jalsa Gah started a couple of days before the Jalsa. The big hall (men's side) was divided into different sections by placing several 8 foot tall beautiful red, white

and blue curtains carrying the colors of the USA flag. Make-shift offices for various offices, stalls and Langar Khana were conveniently built to facilitate smooth functioning and conduct of the event. Facing immediately the main entrance were offices for Jalsa Registration, Information Desk, Accommodation, Head-Set section (for translation) and Taleem Board. On the right were booths for Khidmat-e-Khalq, VIPs Reception, Press and Afsar Jalsa Salana, as well as stalls for Ahmadiyya Exhibition &, Books, and the dining area. Booths for Humanity First and Blood Drive were onto the left of the main entrance.

## The Stage

An attractive large blue back-drop portraying sun rays shining forth in the middle and Minaratul Masih on the right carried the following quote of the Promised Messiah<sup>as</sup> in bold across its length:

**"The claim of our Holy Prophet, peace be on him, shines forth like the sun and it is a great proof of his eternal life that his grace flows eternally".**

Two gigantic projection screens hung from the ceiling on each side of the stage to give a close up view of the stage to a larger audience. A soft blue carpet covered the entire seating area of the Jalsa Gah divided into two portions through an isle. A

few rows of chairs were laid out on either side of the isle for special guests as well as those with special needs. Other features to decorate the Jalsa Gah included several beautiful banners carrying faith inspiring messages, and scores of flags of countries where Ahmadiyyat has already been established, with the grace of Allah.

### **Respected Ameer Sahib's Visit to Jalsa Gah**

On August 31, 2006 afternoon, a day before the start of Jalsa, Respected Ameer Sahib visited the Jalsa Gah to see the final preparations and give necessary instructions to a team of Jalsa volunteers. His visit not only motivated the workers but it also offered them an opportunity to converse directly with him on pertinent matters and seek his guidance, as well as dine and shake hands with him. Respected Ameer Sahib greatly appreciated the workers' spirit of sacrifice and encouraged them to work hard with a sense of devotion in the service of the guests of the Promised Messiah<sup>as</sup>.

### **Accommodation**

*Nizamat* Accommodation successfully accommodated 101 guest families in the nearby Ahmadi homes while 1211 guests stayed in Ahmadi homes on their own. In addition to these arrangements, a

substantial number of rooms were reserved, at group discount rates, to accommodate guests in various hotels located at 10-15 minutes driving distance from the Jalsa Gah.

### **Transportation:**

A team of 30 volunteers served the Jalsa guests in transportation. Five mini-vans shuttled between Jalsa Gah and 3 metropolitan airports for guests' pick-up and drop-off while an additional seven vans served to transport guests between hotels and Jalsa Gah.

### **Ziafat (Hospitality)**

Initially, the *Langar Khana* team was given a target to serve nearly 12,000 guests. However, in view of the altered circumstances, arrangements were quickly scaled down under Respected Ameer Sahib's instructions. Necessary adjustments were made to conserve resources. An efficient *Ziafat* team conveniently served freshly cooked tasty meals to nearly 7000 guest twice daily for three days. Five new items were added to the *Ziafat* pantry this year including 15 large-size cooking pots '*Daigs*' imported especially from Pakistan. Hot tea and cold drinking water were available at all times. Ready meal items lay already on dining tables just before the guests' arrival in the dining areas to minimize the waiting period and long queues.

### **Book Stall**

The bookstall was situated adjacent to the dining area in a spacious enclosure. A diverse collection of Ahmadiyya Muslim literature in various languages was available to buy. A large number of visitors belonging to different age groups demonstrated keen interest in buying books, CDs, DVDs, etc. to quench their thirst of religious knowledge. Posters for children, a new item introduced this year, drew flocks of youngsters to the stall. A record sale, according to the stall management, was reached this year amounting to over \$20,000 on the men's side and \$8,500 on Lajna's side. Volunteers including Khawas Ahmad Sahib, Abdul Ghaffar Sahib and Maulana Ziaul Haq Zaki Kauser Sahib worked very hard to manage, guide and answer questions of members on various related matters.

### **Jumu'ah and Asr Prayers**

Despite stormy weather and treacherous road conditions members started pouring into the Jalsa Gah before noon on Friday. Hot lunch was served at midday after which everyone got ready for the Jumu'ah prayers. In his sermon Maulana Daud Ahmad Hanif Sahib, Missionary-in-charge and Na'ib Ameer, USA Jama'at, delivered the sermon and then led members



in Jumu'ah and *Asr* prayers. In his sermon Maulana Sahib discussed the appearance of Gog and Magog in the latter days from Syria and Iraq in the light of various Ahadith (Traditions) of the Holy Prophet Muhammad<sup>saw</sup>. He threw light on different miseries and destructions that would befall the world as a result of this trial.

The Promised Messiah<sup>as</sup>, he pointed out, would bring about a great change, and will be successful against these forces by the power of prayers. He quoted from the writings of the Promised Messiah<sup>as</sup> and reminded the audience to shoulder their responsibilities in bringing about this change by inviting others to truth — the message of the Promised Messiah<sup>as</sup>.

### ***Tahajjud & Salat Arrangements:***

During all three days of Jalsa all five daily prayers as well as *Salatul Tahajjud* (with *Da'rs*) were offered in congregation inside the Jalsa Gah. A short *Da'rs* was given after the *Fajr* prayers every day.

### **Opening Session (Friday Afternoon — September 1, 2006)**

The opening session presided over by Dr. Ahsanullah Zafar Sahib (Ameer, Jama'at Ahmadiyya, USA) started with recitation from the Holy Qur'an (*Al-Baqara-*

2:256-258) rendered by Hafiz Samiullah Chaudhry Sahib followed by its English translation by Bilal Abdus Salam Sahib. A poem of the Promised Messiah<sup>as</sup> was then sung by Mansoor Ahmad Sahib, and its translation read out by Jalaluddin A. Latif Sahib.

### **Respected Ameer Sahib's Address**

Respected Ameer Sahib recited a Qur'anic verse from Sura Al-Nur (24:56) and explained that the Khilafat of Hadhrat Masih Mau'ood<sup>as</sup> revolves around this verse. He was Khatamul Khulafa for the *Shari'a* of the Holy Prophet Muhammad<sup>saw</sup> just as Prophet Jesus<sup>as</sup> was for the *Shari'a* of Hadhrat Moses<sup>as</sup>. He read out portions from writings of the Promised Messiah<sup>as</sup> indicating that spirituality and inner vision are so powerful that people of other faiths can find illumination in them, and can get full understanding of the message of the Holy Prophet<sup>saw</sup> and of the Promised Messiah<sup>as</sup>.

The purpose of the coming of the Promised Messiah<sup>as</sup>, he continued, was to rejuvenate Islam as revealed to the Holy Prophet<sup>saw</sup>, and to spread out this *Haq* (truth) to other faiths. The word *Haq* is a brief word, but in reality it has a deep meaning. When Allah shows His face to us with such signs, it overpowers all; but with the lapse of time a non-believer may still raise a question and doubt about Allah. However, as believers we

perceive *Haq* and can feel it with our inner vision which can not be put in words.

The Promised Messiah<sup>as</sup> came in the image of Hadhrat Jesus<sup>as</sup>. After the demise of Hadhrat Moses<sup>as</sup> there were 12 Jewish Khulafa who were part of the 12 tribes of Israelites. The 13<sup>th</sup> Khalifa was Hadhrat Jesus<sup>as</sup> who was not a Jew. Hadhrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah<sup>as</sup>, also occupies a similar position as there were 12 *Mujaddideen* in Islam who were, in a way, related to the tribe of Quresh. The Promised Messiah<sup>as</sup> was the first *Mujaddid* who was from outside the Quresh, and this is an exact analogy to the coming of Hadhrat Jesus<sup>as</sup>. Furthermore, as Jesus<sup>as</sup> was persecuted in a similar way Ahmadies during the time of the Promised Messiah<sup>as</sup> were persecuted, and are still being persecuted; the comparison is very exact. The Promised Messiah<sup>as</sup> also claimed that he was *Mujaddid* for the next one thousand years. This should be a source of inspiration for Christians who are looking for the second coming of Jesus Christ<sup>as</sup>. This in brief, is the importance of the Promised Messiah<sup>as</sup> and now we have to think and decide how we react.

### **Al-Aakhireen — the Righteous Followers of the Holy Prophet<sup>saw</sup> in the Messianic Age**

The second speaker, Dr. Faheem Younus Qureshi

Sahib pointed out that light travels at such a fast speed that it travels through environmental barriers, and changes the subject instantly. Just like turning on a button the room is illuminated. He allegorized the Holy Prophet<sup>saw</sup>'s life as light as reflected in the Holy Quran (*Sirajum Muneera* – a lamp producing light) – a spiritual light which changed the people of his time - the 'Awwaleen' and transformed them into God-fearing persons. A similar change is brought about by Hadhrat Masih Mau'ood<sup>as</sup> in the latter days – among the 'Aakhir-*een*'.

Our Master Prophet Muhammad<sup>saw</sup> despite being called a '*Sirajum Muneera*' showed such great humility that he would take turns with his companions while riding a camel, and so is true of Hadhrat Masih Mau'ood<sup>as</sup> as well.

There is a great similarity between the *Sahaba* (Companions) of the Holy Prophet<sup>saw</sup> and the companions of the Promised Messiah<sup>as</sup> as regards their love for Allah Almighty, His Prophet<sup>saw</sup> and the Islamic faith. In 1893 Hadhrat Masih Mau'ood<sup>as</sup> estimated his righteous followers to be 200, then within 15 years that number went up to more than 100,000, and now it is hundreds of thousands across all continents of the world. Hadhrat Masih Mau'ood<sup>as</sup> has mentioned three things: *Mujahida & Tad-*

*beer, Dua'a and Suhbat-e-Saaliheen* (keeping company with the righteous) for increase in spirituality. If, in the light of Qur'anic injunction (8:30) we wholeheartedly act, just as the *Sahaba* did, then the *noor*/light of righteousness will also be in our lives. The learned speaker quoted several moving instances from history to elaborate his subject, and left the audience with much inspiration and spiritual challenges.

### **Ahmadiyyat in the United States: A Historical Perspective of its Transforming Power.**

The third speaker of the session Munir Hamid Sahib, Na'ib Ameer, USA Jama'at, pointed out that Ahmadiyyat made a tremendous positive impact on the lives of Americans who joined the Jama'at. Hadhrat Khali-fatul Masih II<sup>ra</sup> sent Hadhrat Mufti Muhammad Sadiq Sahib<sup>ra</sup> in the early 1920s. It was not by chance, but clearly Allah's plan. Early converts to Islam Ahmadiyyat in the US wrote about their experiences with this devout companion of the Promised Messiah<sup>as</sup>, and how they accepted the light of Faith from him. While Americans were embracing Islam Ahmadiyyat, they were actually reverting back to nature, as every human is born a Muslim. Hadhrat Mufti Sahib<sup>ra</sup> taught and focused on the Unity of Allah and His love.

Some of the early converts unfortunately did not stay, and many regretted later. Many worldly organizations are only concerned about the number of converts, while Ahmadiyyat is mostly concerned about spiritual quality. No human being should take you out from this spiritual organization. We did not receive any worldly gain, the learned speaker pointed out, but received a spiritual life. Many of the early converts did not know much about Arabic or Urdu but they learned to offer their *Salat* (prayers) with a hope to enter into Paradise – this is what made them stay in Islam Ahmadiyyat.

Towards the end of an illustrious speech, he passionately suggested to new converts not to drift away from this pure spiritual Jama'at, even if they are not well received. They should consider themselves, at some places in times of life, as soul brothers. To others, he reminded to embrace and love those who convert to Islam.

### **Respected Ameer Sahib's Concluding Remarks**

The session concluded with Respected Ameer Sahib's remarks who thanked all presenters and audience, and pointed out that though every year we meet the same way for the same purpose, but this year could have been very special and memorable for us

if Hadhrat Khalifatul Masih V<sup>aba</sup> could come to lead us. Circumstances, however, did not permit that, he added. Everybody loves Hazoor<sup>aba</sup>, and as such we all respect his decision; we obey and pray for the strength of Khilafat-e-Ahmadiyya, and we are thankful to Allah. Respected Ameer Sahib also read out a message from Syedna Hazoor<sup>as</sup> in which the latter prayed to Allah Almighty to bestow his blessing on Ahmadies in the USA, and punish the aggressors who have become a Pharaoh of this time. (Ameen).

Before leading members in silent prayers, Respected Ameer Sahib briefly reflected upon the special prayers of Hadhrat Aqdas Masih Mau'ood<sup>as</sup> to Allah in respect of those who would attend the Jalsa Salana. He requested members to pray, especially, for peace and love in the world, for those who had departed during the year, and for everybody.

### **Saturday, September 2, 2006 — Morning Session**

The session chaired by Maulana Daud Ahmad Hanif Sahib (Missionary In-charge and Na'ib-Ameer, USA Jama'at) started with recitation from the Holy Quran (*Al-Hadid-57:1-8*) by Hafiz Habibullah Ahmad Khan Sahib. Hamza Ilyas Sahib read out the English translation of the above verses. An

Urdu poem of Hadhrat Masih Mau'ood<sup>as</sup> was then recited by Mirza Rizwan Ahmad Sahib, and its English translation was read out by Abdur Raqeeb Wali Sahib.

### ***Siraatal Mustaqeem,* the 'Straight Path' — Keeping the Balance Between Religious and Worldly Obligations in the Modern World**

The first speaker of this session Falahudin Shams Sahib read out Sura Fatiha and pointed out that it is the essence of the Holy Qur'an. Islam does not teach us to live in seclusion or sit in a cave to remember Allah, but directs us to discharge our day-to-day responsibilities in addition to His remembrance. *Siraatal - Mustaqeem* is not just a path to stay away from sins and wrath of Allah, but a path of those on whom Allah bestows His rewards and blessings. The concept of *Siraatal Mustaqeem* applies to all areas of life. In today's busy life, it plays a key role in balancing one's religious and worldly obligations. We must analyze whether our options and decisions are in line with those rewarded by Allah or with other recipients of His displeasure.

The Promised Messiah<sup>as</sup> says, "None should interpret that man should have no concern or connection with worldly affairs ... I do not mean this ... The world and

his wealth and power are subservient to his faith...the world should not be the objective by itself..." (Malfoozat Vol.2, Page 91). He quoted many verses from the Holy Qur'an wherein mention of the rewarded people (the Prophets, the Truthful, the Martyrs and the Pious) has been made.

Of more than 700 commandments mentioned in the Holy Qur'an, we can start following the basic simple ones (e.g., speaking the truth, being honest, showing modesty, etc.) to the extent we can and make our conscience a judge. The speaker quoted extensively from the lives of Holy Prophet<sup>saw</sup> and Hadhrat Masih Mau'ood<sup>as</sup> and emphasized that although we don't have a prophet amongst us to follow, we do have their teachings and *Saliheen* to keep company with. In mentioning the rewards for being a *Saleh* he quoted a saying of Prophet David<sup>as</sup> from the Talmud, "...I used to be young and now I am old but I have never seen a child of a *Saleh* go hungry..." He then explained the example of Prophet Moses<sup>as</sup> travel as mentioned in the Holy Qur'an (16.83), that Allah appointed Prophets to save the property of the children of *Saliheen*. However, one must keep a balance between worldly and religious needs (*Haqooqullah and Haqooqul Ibad*), and should not be completely consumed by materialistic pursuits alone. We must always seek Allah's help to



remain on the straight path by oft reciting:

*Rabbana Aatina Fiddunya  
Hasanatan...*

### **Writings of the Promised Messiah<sup>as</sup> — Treasures of Spiritual Knowledge and Inspiration:**

The second speaker, Naeem Ahmad Sahib, first recited Qur'anic verses (96:4-6), and then shed light on the writings of the Promised Messiah<sup>as</sup> that are a treasure of spiritual knowledge and inspiration. The Promised Messiah<sup>as</sup> came to revive and defend Islam as prophesied earlier in the Holy Qur'an as well as by Prophet Muhammad<sup>saw</sup>. The divinely ordained medium given to the Promised Messiah<sup>as</sup> for the spread of his message was of the pen: "Allah, the Most High has named this humble one as the 'Ruling Authority of the Pen' and has called my pen as *Zulfiqar*". (*Nazool-ul-Masih*)

At the dawn of the 19<sup>th</sup> century, Islam was not only under attack from various religions determined to diminish the role of spirituality, internally too there were people who wanted to interpret Qur'an to serve their ulterior motives. It was under those perilous times that Promised Messiah<sup>as</sup> came to the rescue of Islam. He wrote numerous books in its defense, and demonstrated true meanings of the Holy Qur'an. In his books the

Promised Messiah<sup>as</sup> laid out concrete logical proofs for God's existence. He challenged the world to refute his arguments, and even offered large sums of money to anyone who could do so. He declared that Allah had blessed him with revelation, and foretold him of future events to help succeed in reviving the Faith.

The Promised Messiah<sup>as</sup> mostly wrote in simple and straightforward Urdu. Similar to the style of Holy Qur'an, he would not assert anything without providing genuine arguments. Hazoor<sup>as</sup> has discussed some subjects repeatedly, though each time with slight variation, so that all aspects of it are clearly understood. In addition to Urdu, Hazoor<sup>as</sup> also wrote in Persian and Arabic. Both his Arabic prose and poetry are of exceptional articulacy, and a sign of Divine favor. Recurrent themes of his writings include the Unity of God, *Seerat* (conduct) of Prophet Muhammad<sup>saw</sup>, and commentary of verses of the Holy Qur'an. He also wrote extensively on the subject of *Taqwa* (righteousness). The Promised Messiah<sup>as</sup> stressed upon followers to read his writings at least thrice with full attention. He warned those unmindful of this obligation as suffering from arrogance.

### **The Door to Divine Communion Never Shuts — A vital sign of**

### **God's Eternal Presence:**

The last speaker of the session, Dr. Khalil Malik Sahib, started his presentation with recitation of Qur'anic verses from Sura Al-Shura (42:52-54), and pointed out that man always needs belief in God. Science, logic, philosophy and religion can lead to a conclusion that there should be a God, but a personal experience leads to the fact that there indeed is an omnipotent and eternal God. If Allah is eternal, then all His attributes are also eternal, and His converse with man is also eternal. This verbal communications from Allah is so fundamental and distinctive that it distinguishes 'Allah' from all other man-made gods and deities.

He then described three Divine ways of communication with man, namely, dreams (*Ro'ya*), visions (*Kushoof*), and Revelations (*Wahee/Ilham*) and their differences. He highlighted the fact that all thoughts, good or bad, coming into man's mind are the result of the exercise of natural qualities because God is the Causer of all causes; they are called creation of God, not His command. Revelations are directly from God without intervention of any means, and are precise, clear and in any language. In the Holy Qur'an believers have been given the promise by Allah that He will provide them with a light wherein they will

walk – that light is the illumination of revelation which is eternal, and its door never shuts down.

Conviction in God reaches a new threshold when man enters into communion with God. The speaker quoted several instances from the lives of the Holy Prophet<sup>saw</sup> as well as the Promised Messiah<sup>as</sup> regarding their firm faith in Allah and how they were in communion with God. Even the life histories of ‘Sahaba’ (Companions) offer ample proof of how God was in communion with them. Our aim and objective should be to achieve self-purification and righteousness to that extent that we may also receive this blessing. Amen.

### Chairman's Concluding Remarks

At the conclusion of the session, Maulana Daud Hanif Sahib (Chairman) thanked all presenters and reminded members that Jalsa Salana offers a great opportunity to refresh our faith and have closeness to righteous people. The Mission of the Promised Messiah<sup>as</sup> was to establish a relationship with God as well as fellow human beings. It requires a complete submission and transformation. All efforts should be made in learning, teaching and acting upon the Qur'an in such a way that our life is transformed according to its teachings. See how much the Qur'an is read in your homes. As Ahmadi Muslims we have

to become models to guide others. It is the key to success in our lives, and we can achieve it by becoming *Imamul Muttaqeen*. May Allah enable us. Amen.

*Lunch was served during the break followed by Zuh'r & A'sr prayers offered in congregation at the Jalsa Gah. Members also utilized this time to socialize among themselves or visit different stalls, etc.*

### Saturday, September 2, 2006 – Afternoon Session

Traditionally, the Saturday afternoon Jalsa session witnesses the coming of various non-Muslim/non-Ahmadi Muslim guests including dignitaries from different religious denominations, members of diplomatic corps, elected members of US Senate & Congress, County & State officials, professionals and members of media/press corps, etc. The Public Relations Committee worked diligently and invited a good number of distinguished guests from various walks of life. Members of the reception team welcomed the honorable guests (more than 50) and presented them each with a beautiful corsage with an inscription ‘Love For All, Hatred For None’. All guests were escorted to a special enclosure within the *Jalsa Gah* to watch the proceedings.

The session presided over by Munir Hamid Sahib

(Na'ib-Ameer, US Jama'at) started with recitation from the Holy Qur'an (*Al-Hashr-59:19-25*) rendered by Adnaan Malik Sahib. The English translation of these verses was presented by Haris Zafar Sahib. A poem of the Promised Messiah<sup>as</sup> was then sung by Muhammad Zafarullah Khan Sahib followed by its translation presented by Tariq Sharif Sahib. The following distinguished guests were then recognized from the stage. Mr. Beneditts, Mayor, Town of Herndon, Prof. David Capes, Chairman of Christianity and Philosophy at Houston Baptist, Dr. Jill Carroll, Asst. Dir. Of Program, Rice University, Mr. Frank Levy, Dir. Of Interfaith Ministries of Greater Houston, Imam Kemal Lami, Albanian Mosque, Ct, Ms. Barbara Jackson, Rev. Richard Kukowski, Episcopal Church of Transfiguration, Sheikh Bilal, Embassy of Bangladesh, H. E. Emmanuel Touaboy, Ambassador, Central African Republic, Ms. Aminatu, Embassy of Benin. In addition to the above list, members/representatives from the embassies of Ghana, Liberia, Mauritania, Senegal, Sierra Leone, Tanzania and Zambia also came either in official or personal capacities. Some of these honorable guests chose to address the august gathering on this occasion. Their remarks are summarized hereunder.

### Rev. Dr. W. Theodore Durr

He felt honored to

speak to the congregation, and has a very special liking for the Ahmadiyya motto: 'Love for all, hatred for none'. His congregation now has a better understanding of Islam after hearing the Ahmadiyya views during one of the interfaith meetings. The phrase 'Islamic Fascism' used by some is so untrue, and anyone using this phrase neither understands Islam nor fascism..

Terrorism is a creation of fear in the heart of any person and it can be done by misinterpretation or misuse of the word 'Jihad' by any organized group or government to create a fear of death in a person — which is opposite of 'Love for all, hatred for none'. We must come together and begin to read each other's scriptures and lay the foundation for love.

### **Congressman Tom Davis (VA)**

He offered the salutation of *Assalamoalikum* to the audience and expressed his pride and honor in welcoming members of the Ahmadiyya Muslim Jama'at to Northern Virginia. 'Your community adds value to our community. We are a nation of immigrants. The message you bring 'Peace and Love' we need in Northern Virginia. Thanks for bringing leadership and values to this community and across this great nation. Wish you a successful conference'.

### **Mr. George L. Leventhal — (Chairman Human Services Committee, Montgomery County Council, Maryland)**

He extended greetings to all on behalf of the Montgomery County and expressed his pleasure for having a wonderful Ahmadiyya mosque on Good Hope Road in his constituency. He commended the services of Syed Shamshad A. Nasir Sahib, Ahmadiyya missionary, for introducing the Ahmadiyya community to other religious and political communities in the area. He thanked all the distinguished members who contribute in the economy of this County which is the largest, most diverse and most successful County in State of Maryland.

He expressed his particular honor for interacting with the Muslim community since 9/11/2001. "As President of County Council I want you to know that I welcome you and appreciate and am delighted to have the Ahmadiyya community which is an integral part of our community fiber. I am looking forward to deepening this relationship even richer and stronger".

At the end of above special session all dignitaries were invited to a special dinner given in their honor on behalf of Jama'at Ahmadiyya, USA. Arrangements for the dinner were made in a sepa-

rate spacious room of the other big hall. In an informal congenial atmosphere during the dinner guests were briefly introduced to Ahmadiyyat, and then encouraged to ask any questions, etc. A panel of Ahmadiyya missionaries was at hand to answer a diverse range of queries about Islam and other related contemporary issue.

### **The Legacy of Dr. Mufti Muhammad Sadiq<sup>ra</sup> — Our Pioneer Missionary to America**

Hasan Hakeem Sahib spoke about a pioneer missionary as well as a Companion of the Promised Messiah<sup>as</sup> in the USA, namely, Hadhrat Maulana Mufti Muhammad Sadiq Sahib<sup>ra</sup>. Hadhrat Musleh Mau'ood<sup>ra</sup> sent Hadhrat Mufti Sahib<sup>ra</sup> to American in 1920 for the propagation of Islam/Ahmadiyyat. At that time, just after World War I, America was in isolation and immigration policy was discriminatory since it was feared that Jews and Catholics might take over. Asians were not welcomed either because of their cultural and religious beliefs.

During his journey on a ship to America, Hadhrat Mufti Sahib<sup>ra</sup> enriched some 2000 fellow passengers with his knowledge and love for Islam. After 25 day when the ship finally anchored in Philadelphia he had already converted seven fellows to Islam.

He went through intense questioning by the immigration authorities, and was confined to Philadelphia Detention House. He wrote a letter to Hadhrat Khalifatul Masih II<sup>ra</sup>, who wrote back to him saying, "America cannot and will not stop our entry into the country to establish our mission". These prophetic words came true when Mufti Sahib<sup>ra</sup> was released from detention in April, 1920 on the condition that he will not preach polygamy. While in detention he converted another 20 fellows to Islam because of his pious character and humble soul. This was the beginning of spiritual revolution in America.

Mufti Sahib<sup>ra</sup> set up his first Head Quarters in New York City in April 1920. He kept on preaching despite of untold difficulties. His missionary work continued through lectures and writing. By May 10, 1920 he had written about 20 articles on Islam in various newspapers and periodicals. He traveled to Michigan and Chicago between 1920 and 1922. In Chicago he purchased a building that became the first Ahmadiyya mosque in the USA. From here he launched the Muslim Sunrise magazine in July 1921. He left America in September 1923, with more than 700 new Ahmadies and wrote, "I have not been able to do full justice to my assignment and I confess my failing in my service." We need to rekindle the zeal and devotion of Mufti

Muhammad Sadiq Sahib<sup>ra</sup> to serve this country and solve its problems.

### **One Nation under God – A Common Vision and Goal of America and Ahmadiyyat:**

The next speaker Maulana Azhar Haneef Sahib who pointed out that the opening chapter of the Holy Qur'an contains the values of our faith in relation to our nation and establishes a universal link. There is an abrupt shift in understanding Islam since 9/11 as to who truly belongs to this nation and who does not. He referred to a recent statistical survey depicting how Muslims were undergoing vigorous profiling, and how the things have been heightened and magnified out of proportions since the 9/11 tragedy. The survey shows that 49% feel Muslims living in this country to be loyal citizens. Guests sitting here, who are non-Muslims, are our allies and friends in peace who can bridge up the gap that exists now between the American public and Muslims.

When the nation was celebrating 400 years of the discovery of America by Columbus in 1892, a Boston newspaper introduced 22 words – which are now known as 'Pledge of Allegiance'. These very words identify us – not just as Muslims – but part of this nation that believe

in principles that are very much rooted in Islam. The Holy Prophet of Islam (peace and blessings be upon him) said, "Love of one's nation is a part of faith". That is why we say 'One Nation under God – indivisible as we also say "*Al-Hamdo Lillahe Rabbil Aalameen*"- All are connected to God – and through God all do become connected. This link is without discrimination.

Islam teaches the message of peace and love for all. He quoted many verses from the Holy Qur'an to make his point that difference of tongues, tones, color and temperaments are created so that we may know one another. Uniting humanity is the greatest challenge. All teachings are based on the beautiful principle of love. This golden rule is found in all faiths and traditions – and this is the very essence of Islam, and this is the message of the founder of this community, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>.

### **Chairman's Concluding Remarks**

Hamid Sahib, Chairman, thanked all guests and speakers, and remarked that the Ahmadiyya community is the foremost spiritual community in the world. It is headed by a Khalifah, who is spiritual leader of all mankind in this age. All mankind are one, created by only One Creator. All the Prophets were Muslims as they all submitted wholeheartedly to the will of God – right

from Adam to the Holy Prophet Muhammad<sup>saw</sup>. We believe that Jesus Christ<sup>as</sup> was a Prophet of God like all other Prophets, and spread out the spiritual food.

He then talked about paradise and pointed out that there would be no segregation or discrimination on the basis of religious belief, color, race or ethnicity – but only total obedient and righteous ones will be there. We should not attack each other. Everyone is responsible and accountable for his own soul. No references will be entertained, no Pastor, Reverend, Rabbi or Imam would accompany us to advocate on our behalf.

He then advised that like a bee we should be busy in spreading out the message of truth all around us, for Ahmadiyyat, the true Islam in America is the best kept secret. Our purpose of life is to love our God and lead a pure spiritual life.

### **Waqfe Nau Presentation at Jalsa Salana-2006:**

*Al-Hamdolillah*, two programs were arranged in the form of classes for boys and girls between ages 8-12. The first one was held on Friday, September 1, at 7:00P.M., while the 2<sup>nd</sup> was arranged on Saturday, September 2, at 7:00 P. M. Both these programs were chaired by our respected Ameer Sahib USA, and both

were held at the men's Jalsa Gah in front of the stage.

On Friday, September 1, the total attendance was approximately 80, and 24 *waqifeen* presented in *Tilawat*, *Nazms*, *Qaseedah* and *Na'at* etc. One power-point presentation on the History of Ahmadiyyat was awe inspiring. One speech in Urdu on Mufti M. Sadiq Sahib<sup>ra</sup> and one in English on Maulana Sheikh Mubarak Ahmad Sahib were diligently prepared and were admirable. 14 *Waqifeen* Nau received plaque from Amir Sahib for completing the first circle of recitation of the Holy Qur'an. This program lasted about 70 minutes.

In concluding remarks Respected Amir Sahib appreciated the presentation and efforts of *Waqifeen* Nau and prayed for their endeavors in the path of Allah, and distributed packs of chocolates.

On Saturday, September 2, program which was for boys above 12 years of age, was attended initially by about 100 people which went to over 350 (including the parents) at the conclusion of the program. 14 *Waqifeen*-e-Nau participated. Urdu speeches on *Seerat-e-Rasool<sup>saw</sup>*, '*Waqf ke kya Maneh Hai*', power-point presentation on History of Ahmadiyyat, and English speeches on 'Maulana Ataulah Kalim Sahib', 'Need for a Promised Reformer' and 'Blessings of Khilafat' were excellent.

Respected Ameer Sahib presented each of them a copy of the Holy Qur'an and a pen with love and prayers for their success to each of the presenter.

The highlight of this program was the recognition of 5 *Waqifeen*-e-Nau who enrolled in Jamia Canada and were given plaques by Respected Ameer Sahib which concluded the program with his word of advice to march forward with dedication and *Dua* and to be steadfast.

### **First Session – Sunday, September 3, 2006**

The final session of the convention presided over by Dr. Ahsanullah Zafar Sahib, Ameer Jama'at Ahmadiyya, USA started with recitation from the Holy Qur'an (*Al-Ana'm-6:96-100*) by Hafiz Mubarak Ahmad Sahib. English translation of these verses was presented by Bashir Asad Sahib. Kalim Ahmad Bhatti Sahib then sang a poem of Promised Messiah<sup>as</sup>. English rendering of the poem was presented by Ali Murtaza Sahib.

### **Zikr-e-Habib**

The first speech of this session was delivered by Sahibzada Mirza Maghfoor Ahmad Sahib on the subject of the Promised Messiah's<sup>as</sup> early life. Right from an early age the Promised Messiah<sup>as</sup>



distinguished himself by spending more time in praying to Allah rather than indulging into playful worldly activities. Apart from learning the Holy Qur'an he also learned Arabic and Persian languages in his childhood. Not only he gave high respect to his teachers, he also helped fellow students whenever they needed it.

The Promised Messiah's<sup>as</sup> main physical activity was walking. But even in this physical activity the aspect of spirituality was prominent as he often walked into the mosque reciting the Holy Qur'an. The Promised Messiah's<sup>as</sup> love for the Qur'an was immeasurable. He spent many hours studying Qur'an to obtain a deeper understanding of the truth and beauty of this Perfect Book. Likewise was his intensity of love for the Holy Prophet Muhammad<sup>saw</sup>. Even the slightest of disrespect towards his Master Muhammad<sup>saw</sup> aggrieved him. He studied the objections against the Holy Prophet Muhammad<sup>saw</sup> since he was 16 years old so that he may defend his beloved Master<sup>saw</sup>. At a very young age he saw the Prophet Muhammad<sup>saw</sup> in his dream in which the Prophet Muhammad<sup>saw</sup> responded to his *Salam* very affectionately.

Since his childhood Hadhrat Mirza Ghulam Ahmad's<sup>as</sup> always cared for his friends and fellows. He was content with little food and would give most of it to the

needy. He would also teach children basic religious knowledge, emphasizing the observing of *Salat*. His love for Allah was noticed by people around him since his very childhood. A Hindu, who grew up with him said about him that, "he was the very personification of excellence in morals and character; I feel that God has come down on earth in Mirza Sahib's person and manifested Himself". Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was appointed by God as a reformer of the age and as a model for us to follow. We, therefore, need to pay heed to what he said and did.

### **My Companions are Guiding Stars – The Glorious sacrifices of Youth in the Service of Islam**

The last speech of the session was delivered by missionary Shamshad Ahmad Nasir Sahib. After reciting verse 24 from *Sura Al-Ahzab* he quoted extensively from the writings of the Promised Messiah<sup>as</sup> expounding the high status and rank of the companions of the Holy Prophet<sup>saw</sup> whose lives bear testimony to their pledge made with Allah. Their lives bore a practical testimony to the truthfulness and spiritual excellence of the Holy Prophet Muhammad<sup>saw</sup>. It was the company of this great Prophet of Islam<sup>saw</sup> which changed their lives to the extent that they were ready

to sacrifice every thing for the sake of Islam.

In the battle of Uhud, Hadhrat Sa'd bin Rabi got wounded and when asked if he had any last message, his reply was, 'Please convey my salaam to the Muslim brethren... if the Holy Prophet<sup>saw</sup> faces any hardship during their life times, they stand little chance of Allah's mercy'.

Then the speaker narrated some instances of submission to the Holy Prophet<sup>saw</sup> and highlighted acts of devotion and dedication of the companions e.g. when Hadhrat Umro bin Wahab refused to give her hand in marriage to Hadhrat Sa'd al Aswad (as the latter did not enjoy attractiveness) her daughter accepted him as he was recommended by Holy Prophet<sup>saw</sup>. In the same way he mentioned about an *Ansari* woman whose husband, brother and son were martyred during the battle of Uhud yet she was only worried about the wellbeing of the Holy Prophet<sup>saw</sup>. And who can forget Hadhrat Talha<sup>ra</sup> who defended the face of our Holy Prophet<sup>saw</sup> with his hand during a battle, which was then left numb.

He then read out many quotes from the writings of the Promised Messiah<sup>as</sup> and urged members, especially the youth, to join the *Nizam-e-Wasiyyat*. He also urged them to become *Waqif-e-Zindagi* for the service of Islam as no power in the world can ever

change hearts and bring that kind of spiritual revolution. Only true follower of the Promised Messiah<sup>as</sup> in this age and time can bring about that change, he concluded.

### ***Alam-e-Inami***

To nurture the spirit of excellence amongst various Majalis of Khuddamul Ahmadiyya, USA an overall performance during the year is evaluated and the best Majlis is awarded *Alam-e-Inami*. Majaalis in second and third positions are awarded trophies.

Dr. Mahmood Ahmad Qureshi Sahib announced the names of outstanding Majaalis of Khuddamul Ahmadiyya and Atfalul Ahmadiyya for the year 2005. The respective *Qa'-ideen Majalis* came onto the stage, shook hands with Respected Ameer Sahib and received their plaques.

### **Khuddamul Ahmadiyya**

- 1- Dallas – Received Alam-e-Inami
- 2- Detroit
- 3- Portland

### **Atfalul Ahmadiyya (Larger Majlis)**

- 1- Northern Virginia
- 2- LA East
- 3- Houston

### **Atfalul-Ahmadiyya (Smaller Majalis)**

- 1- Dallas

- 2- Seattle
- 3- Connecticut.

The words of prayer '*Barakallaho Lakum*' raised by the audience could be heard all over the Jalsa Gah. Then the entire hall resounded with slogans of '*Allaho Akbar*' and '*Khuddamul Ahmadiyya Zindabad*'.

### **Educational Award Ceremony**

In 2005 a 'Talent Award Board' was established by Respected Amir Sahib to recognize and award Ahmadi students in USA for outstanding academic/professional achievements in areas of interest. The names of the 2006 award recipients were announced by Dr. B.K. Ahmad Sahib. As the names were announced the recipient or a representative would come to the stage, shake hands with Respected Ameer Sahib and receive his award.

There were 7 "Ahmadiyya Talented Gold Medal Award" winners this year whose names are as under:

- (1) Mirza Nayyar Ahmad
- (2) Jahshan Bhatti
- (3) Tahir Ahmad
- (4) Abdul Qayyum Khan
- (5) Amir Arif
- (6) Dr. Tanveer Padder
- (7) Syed Hassan Ahmad.

There were 4 recipients for the 'Ahmadiyya Talent Award', as under:

- (1) Ataul Malik Khan
- (2) Tauseef Chaudhry
- (3) Ahmad Malik
- (4) Rafiuddin Malik

There were 5 recipients in each of these categories on Lajna side, who received respective awards from Sadr Lajna Imaillah, USA in a separate session on Saturday, September 2, 2006.

Respected Ameer Sahib while talking about the background of the award pointed out that the Talent Award Committee worked very hard to sort out the best from about 60 applicants. The aim is to make our community aware of the achievements of these young men and women and to motivate them and others students for even better achievements in the future. With a word of caution he pointed out that the educational achievement, in itself, is not the ultimate aim. It should be combined with the true belief in the Promised Messiah<sup>as</sup>, the *Nizam-e-Jama'at* and *Khilafat-e-Ahmadiyya* so that the progress of *Jama'at* is much farther, even than what we see today, in USA and throughout the world.

### **Recognition of Waqifeen-e-Nau**

Respected Amir Sahib then asked Dr. Hafiz Samiullah Chaudhry Sahib to announce the names of 5 Waqifeen-Nau who would be joining the Jamia Ahmadiyya, Canada during September

2006. They are, namely:

- (1) Bilal Ahmad Ladd- St. Louis
- (2) Ashfaq Ahmad Khan - Laurel
- (3) Syed Owais Ahmad - Philadelphia
- (4) Muhammad Hashim Saqib - New York, and
- (5) Ahsan Khalid - LA East.

### Concluding Remarks – Respected Ameer Sahib

While waiting for the live address of Syedna Hadhrat Khalifatul Masih V<sup>aba</sup> from London, UK Respected Amir Sahib remarked that Hadhrat Masih Mau'ood<sup>as</sup> himself instituted this Jalsa and prayed to Allah for enormous blessings for all participants. May Allah resolve the problems of all those who are present here today, and also of those who were unable to come. With all humility we seek Allah's help in our individual and collective Jama'at affairs.

He then recognized the hard work done by all Jalsa teams (Wasim Haider Sahib, Shahid Malik Sahib, Athar Malik Sahib, Dr. Salahuiddin Sahib, MTA team, Naseem Waseem Sahib) who were prepared for a much bigger event. They responded very rapidly to the change in plans and shrunk down a lot of arrangements to economize. The extent of preparation has been good, sufficient and satisfactory. The fierce rain ham-

pered outside arrangements but everybody pulled together and did well.

Recognizing the services rendered by the Missionaries, he pointed out that, they are always under the microscope and deserve our prayers and sympathies. He also requested for prayers for the youngsters who would be joining Jami'a Canada and for American converts that May Allah resolve all their difficulties.

### Concluding Address by Syedna Hazoor<sup>aba</sup> live from London, UK

When Syedna Hadhrat Khalifatul Masih V<sup>aba</sup> was seated on the stage in London, the last session of the Jalsa started with recitation from the Holy Qur'an (*Al-Hashr*-59:23-25) by Maulana Inamul Haq Kausar Sahib. Then a poem of the Promised Messiah<sup>as</sup> was melodiously sung by Bilal Ahmad Raja Sahib. Hazoor<sup>aba</sup> then addressed the 58<sup>th</sup> Jalsa Salana, USA live from London, UK via MTA (Hazoor's address appears separately in this issue). At the end of his address, Hazoor<sup>aba</sup> led the participants in *Dua'a*.

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### JUMUA'H PRAYER

Attendance in the Friday Prayer is obligatory for Muslim men, and women should attend whenever they

are able to do so.

i. Before attending *Jumu'ah* Prayers, A Muslim should follow the *Sunnah* of the Holy Prophet<sup>aw</sup> and take a complete bath, put on clean clothes, use perfume and avoid taking odorous food. After *Jumu'ah* Prayer, Muslims may go back to their businesses.

ii. Four *Rak'at* of *Sunnah* are to be offered before the Friday Sermon starts, even if *Zuhr* and *'Asr* Prayers are to be combined, or while in journey.

iii. If one joins when the sermon has already started, then two *Rak'at* of *Sunnah* should be offered instead of the compulsory four *Rak'at*.

iv. If one joins when the sermon has finished, then join the congregational Prayers and offer two *Rak'at* at the end of the *Jumu'ah* Prayer. If *'Asr* Prayer is going to be combined, then one needs not to offer any 'make-up' *Sunnah* to compensate the missed *Sunnah*.

v. There are two *Adhans* for the Friday Prayer. The additional *Adhan* was introduced by Hadhrat 'Uthman<sup>ra</sup>.

vi. A minimum of three people are required to have the Friday (*Jumu'ah*) Prayers. However, if there are only two people, for that also Hadhrat Promised Messiah and Mahdi<sup>as</sup> has given permission of saying the *Jumu'ah* Prayer.

(*Malfoozat*, Vol. 9, p 214)

# THE “KHATAM-AL-KHULAFAT” THE GREATEST SERVANT AND SUCCESSOR OF THE HOLY PROPHET<sup>saw</sup>

**Dr. Ahsanullah Zafar, Ameer Jama'at USA**

**Opening Address at the 58<sup>th</sup> Jalsa Salana, USA**

**Transcript by: Munib Ahmad Khan**

After reciting *Ta-shahud* and *Taawuz* and the beginning verses of Sura Al-Nur (24:56) “Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as he made Successors from among those who were before them...” he pointed out that it is commonly known as *Ayat- Istakhlaf*. The issue of the Khilafat of Hadhrat Masih Mau'ood<sup>as</sup> all evolves around this portion of this verse. We can not reach Allah without being in the dust first. It is exactly what was pointed out in the poem of Hadhrat Masih Mau'ood<sup>as</sup> expressing his sentiments. I wish I could be in the dust as much as he got to but everything I say is in that effort I just want to assure everyone. Hadhrat Masih Mau'ood<sup>as</sup> is the *Khatamal Khulafa* for the Prophet-hood and Sharia of Muhammad Rasoolullah<sup>saw</sup>. He is

the Khatamal Khulafa just as Jesus son of Mary<sup>as</sup> was the *Khatamal Khulafa* for the Sharia of Hadhrat Moses<sup>as</sup>. It is a very powerful analogy and the implication of that is far beyond what we will be able to talk about this afternoon. But I am quoting verbiage from the writings of the Promised Messiah<sup>as</sup> as I am saying this. One of the questions is the definition of Khilafat. Hadhrat Masih Mau'ood<sup>as</sup> has illustrated:

آور به روحانی زندگی اور  
باطنی بنائی جو غیر مذہب  
والوں کو حق کی دعوت کرنے  
کے لئے اپنے اندر لیاقت رکھتی  
ہے یہی وہ چیز ہے جسکو  
دوسرے لفظوں میں خلافت  
کہتے ہیں۔

These are only a few words but in analysis are very far reaching implications and understandings because Hadhrat Masih Mau'ood<sup>as</sup> is telling us, and laying it out before us that what each one of us has to have in spirituality, and an

inner understanding, and inner vision of matters and that of the life around us, so that people of other faiths can find illumination and understanding in that; and that they can come to the message of Hadhrat Promised Messiah<sup>as</sup> as well as that of Hadhrat Muhammad Mustafa<sup>saw</sup>.

The purpose of Hadhrat Masih Mau'ood's<sup>as</sup> coming and the proof of his Khilafat is that he (and us as his followers) will rejuvenate Islam and bring back spirituality to the religion of Islam. He emphasized that there is nothing new that he is presenting. Islam is the same as was revealed to Rasool Kareem<sup>saw</sup> and the verse ... *Al-yauma akmalto lakum deenokum* ... is certainly valid and there is no need for any addition to Islam. However, the fact remains that the faith and religion and what is practiced is in the hearts of man, and not what is just in the books. What he (Promised

Messiah<sup>as</sup>) is presenting to us is that we as his followers – learning from his message and understanding the purpose of why he came, and why he was sent to this world by Allah is to rejuvenate the faith of Islam in our hearts; so that other people will find a rejuvenation in their faith and a renewal of their understanding of what *Haq* (absolute truth) is all about. *Haq* is a brief word (like many other words), but the pondering leads to a lot – for example, it is *Haq* when we deal with each other in a good way and in a right way. It is *Haq* when Allah shows His face to us in a sign and in glory which overpowers each one of us.

It overpowers everyone who sees the signs – and these can be people who are not necessarily believers, but after that brief, limited time passes, there is a long gap in which the non-believers will say where is Allah? Where is *Haq*? But believers will be able to perceive the *Haq*. There is something in our hearts which tells us that *Haq* is still there – or the sign that we saw earlier was of a limited time but the *Haq* which showed us that sign is still very much there, but you can only feel it with the inner vision that you have. You can not describe it by giving words or

illustrations beyond that.

Hadhrat Masih Mau'ood<sup>as</sup>, as I said, he is totally in the image of Hadhrat Jesus<sup>as</sup>. After Hadhrat Moses<sup>as</sup> died there were 12 Khulafa who were Jewish, they were part of the same 12 tribes which comprised the Israelites – the 13<sup>th</sup> was Hadhrat Jesus<sup>as</sup>, who was not a Jew, in as much as that his parentage was not Jewish. According to the Qur'an, and it is our firm faith that Allah created him, as He created Adam – and that He said,

“... *Kun fa yakun...*”

Be, and it was,

but he was outside the Jewish race and was not a Jew. By that definition, Hadhrat Masih Mau'ood<sup>as</sup> also occupies a similar position as there were 12 *Mujaddedeens* in Islam {we don't call them prophets out of respect to Rasool-e Kareem<sup>saw</sup>}. Allah chose that they should be called *Mujaddadeens*; those who had some relationship of Arabian blood within them – they were related to the Quresh. Hadhrat Mirza Ghulam Ahmad - Masih Mau'ood<sup>as</sup> was the first *Mujaddid* who was not a Qureshi, and was from outside, and this is an exact analogy and comparison to the coming of Hadhrat Jesus<sup>as</sup>. Just as Jesus<sup>as</sup> was persecuted by the Jews of his time (because they felt that he was anathema to their faith), in the

same way the Muslims of our times have persecuted the Ahmadies at the time of the Promised Messiah<sup>as</sup>, and are still doing it in Pakistan and some other countries. The comparison is very exact and God alone knows how far this comparison will go beyond this time. Whether it is going to shape into more like in the tradition of Christians compared with Jews or whether they will turn around and accept us.

However, Hadhrat Masih Mau'ood<sup>as</sup> has said very clearly that he is not only the *Mujaddid* of that century but a *Mujaddid* of a thousand years. So, his time is going to extend for another thousand years, which is a relief and should be a source of inspiration to those Christians who are looking for the rapture tomorrow. We have got plenty of time, they have got plenty of time. The issue is what we and they are going to do with it.

I have tried to lay down the importance of Hadhrat Masih Mau'ood<sup>as</sup>'s position in Islam. Khilafat in itself is a very deep subject and I don't think I can finish everything in 20 minutes whatever my thoughts are. Probably I won't be able to do justice to it any way. With this I close.

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# AL-AKHIREEN –THE RIGHTEOUS FOLLOWERS OF THE HOLY PROPHET<sup>saw</sup> IN THE MESSIANIC AGE

Dr. Faheem Younus Qureshi

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ  
فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ٥

Alpha Centauri is the name of the star that is closest to the Earth and it is 23 million million miles away. That is 23 with twelve zeroes after it. To take it a step further, if we were to look at the observable universe, that is a million million million million miles wide. That's one with 24 zeroes after it. It is a mind boggling number. It underscores a fundamental property of light that we have been talking about today. One, that it is able to travel at an amazingly fast pace. And two, that it is able to penetrate all the environmental barriers, because, remember, we said observable universe... twenty-four zeroes. To give you an Earthly example, if some of our guests today traveled from California to D.C. to attend this Jalsa, it was probably a seven hour flight. But can

you believe that a beam of light from California to D. C. and from D.C. to California could take thirty round trips in one second? That is the kind of speed we are talking about.

The history of religion is full of similitudes of light and, somehow, Islam seems to have an extremely unique relationship with light. "Allah is the Light of the heavens and the earth" (Sura Al-Nur, verse 36). The Holy Quran mentions about Hadhrat Muhammad<sup>saw</sup>, "A lamp producing light" (Sura Al-Ahzab, verse 47). Hazoor<sup>saw</sup> mentions about his *Sahaba*, "My *Sahaba* are like shining stars." Light again. I can go on and on and on, the similitudes are innumerable in the history of Islam. The Holy Quran mentions light 44 times. That is almost more than the sum total of what the Holy Qur'an mentions about touch, fragrance, sound, and other media. It is the spiritual light that illuminated the *Awwaleen*. The spiritual

light of Hadhrat Muhammad<sup>saw</sup> which continues to illuminate everything it touches, passing through all the environmental barriers, through the face of Hadhrat Masih Mau'ood<sup>as</sup>, lighting up all the faces of you, the *Aakhireen*. The Holy Qur'an says,

سِرَاجًا وَ قَمَرًا مُنِيرًا ٥

"The sun and moon both luminous" (25: 62).

The lamp is Hadhrat Muhammad<sup>saw</sup> and the moon is the Promised Messiah<sup>as</sup>.

The Qur'an uses the term "*Sirajum Munirah*,"

وَ دَاعِيَا إِلَهِ بِأَذْنِهِ وَ سِرَاجًا  
مُنِيرًا ٥

And as a Summoner to Allah by His command, and as a radiant Lamp. (33:47)

and such a light is shown in the following anecdotes:

The humility of

Hadhrat Muhammad<sup>saw</sup> was such that at the time of Badr, the Muslim army only had two horses. Therefore, the *Sahaba* would take turns riding one horse, for they wanted the Prophet to ride the other horse. Hazoor<sup>saw</sup> would force them to take turns with him as well. Of course, this made the *Sahaba* very uncomfortable. But Hadhrat Muhammad<sup>saw</sup> said,

“I am no weaker than you are and I want to partake in a virtuous deed just as you do.”

In the latter days, who relived that legacy but Hadhrat Masih Mau'ood<sup>as</sup>? Hadhrat Mirza Ismael Baig<sup>ra</sup> relates that while going out of Qadian, Hadhrat Baig Sahib<sup>ra</sup> would join Hadhrat Masih Mau'ood<sup>as</sup> and similarly, Hazoor<sup>as</sup> would take turns riding on the horse. His companion would say, “Hazoor, I feel very hesitant, I am very shy.” And Hadhrat Masih Mau'ood<sup>as</sup> replied, “If I am not hesitant and shy, why are you?” But the light did not stop there.

When the Qur'anic verse forbidding alcohol was revealed, we all know the *Sahaba* smashed their alcohol tanks instantly to a

point that alcohol was seen flowing in the streets of Medina. Who relived that legacy of unquestionable obedience but the followers of Hadhrat Masih Mau'ood<sup>as</sup>? In 1892, while a maid was cleaning, she moved a hookah (a smoking device) which fell over and burnt some articles. The Promised Messiah<sup>as</sup> expressed his displeasure over this. That is all. In the same building, on the first floor, when some of the *Sahaba* heard about it, they smashed their hookahs instantly. Right then and there, no questions asked. But did the light stop there?

We all know the example of Hadhrat Abu Bakr Siddique<sup>ra</sup> who brought everything he had in his house to give to Islam. Once, Hadhrat Masih Mau'ood<sup>as</sup> made an appeal for financial sacrifice. How did the *Aakhireen* respond? Hadhrat Mian Shadi Khan Sialkoti<sup>ra</sup> sold almost everything in his house and gave the proceeds to Hadhrat Masih Mau'ood<sup>as</sup>. Hazoor<sup>as</sup> said that you have relived the legacy of Hadhrat Abu Bakr<sup>ra</sup>. On hearing this, Hadhrat Khan Sahib went back home and sold the few simple wooden beds left in the house and gave away that money as well. But did the light stop there?

The journey of light continued through all those barriers. There is an incident of the blind *Sahabi* who came to the Holy Prophet<sup>saw</sup> asking that he be allowed to say his prayers at home. Hazoor<sup>saw</sup> replied, “Can you hear the call to prayer?” and the answer was yes. Hazoor<sup>saw</sup> said, “Then respond to the call.” Who has presented that love for prayer in the latter days?

Hadhrat Syed Muhammad Sarwar Shah Sahib<sup>ra</sup> was tending to his dying daughter Halima when *Adhan* was called. He kissed his daughter's forehead, rubbed her head with love, and left for the mosque. After Salat, he was seen rushing back home. His companions noticed this to be unusual behavior and questioned what his hurry was. His reply was that, “I left my daughter in a condition of agony; by now it is likely that she has passed away. I need to go home and make preparations for her funeral.” All these companions journeyed with him home and upon arrival, noticed that his daughter had indeed passed away. But did the light stop there?

Hadhrat Khansa<sup>ra</sup> had four sons when a call was made for a sacrifice of

life for Islam at the battle of *Qadsiya*. She sent all four sons and told them that she did not want them to come back home without victory. All four were martyred. The mothers of the *Aakhireen* had the courage to relive that legacy. Once, Hadhrat Musleh Mau'ood<sup>ra</sup> made an appeal to the Ahmadi Muslim youth to join the army. In those days, it was almost like a death sentence. In one of the places where this message was being read, none of the Ahmadi youth were coming forward. There was an Ahmadi mother who was a widow and had only one son. She screamed to her son, *"Don't you hear that the Khalifa of the time is asking for you? Why don't you step up and present yourself?"* That is when her son stepped forward and joined the army. However, it does not end there. When Hadhrat Musleh Mau'ood<sup>ra</sup> heard this, he said, *"O my Lord, this widow is presenting her son for the protection of your religion and a Muslim country. I pray to you while pleading to your majesty, that if a human life is needed, that instead of her son, my son's life should be taken first."* But did the light stop there?

We can talk and go

on and on about the journey of this spiritual light. Let's talk about a light that was sacrificed. By the Grace of Allah, Ahmadiyyat has relived that legacy around the globe, including the U.S. where sons of the *Aakhireen* have given up their lives. Hadhrat Farouh-bin-Amr<sup>ra</sup> was an appointed governor of Arabia from the Roman Empire. He accepted Islam as a result of a letter from the Holy Prophet Muhammad<sup>saw</sup>. After that, he was enticed and intimidated in all different forms to give up his religion, which he would not do. As a result, the Romans slaughtered him and hung his body on a cross so nobody else would dare to do what he did. But little did they know that the sons of the *Aakhireen* were coming to relive the legacy for years and centuries to come.

The most prominent example is that of Hadhrat Sahibzada Abdul Latif Shahheed<sup>ra</sup> who spent only a few months in the company of Hadhrat Masih Mau'ood<sup>as</sup>. In these few months, a change was manifested in him. When he went back to Afghanistan in 1902, he was put in prison and went through four gruesome months of torture. Finally, he was taken to where he

was to be stoned to death. When the first stone hit him, he threw his head down for he thought it was time to meet his Creator. Habibullah Khan, the king of Afghanistan, looked at that opportunity and said, *"Stop throwing stones, he has repented, he has given up his faith. Do not throw stones at him."* Hearing this, Hadhrat Latif started screaming in Persian, *"He is a liar! I am still firm in my belief! O stones remain witness that I have accepted Hadhrat Ahmad Qadiani as the Mahdi! And O grains of sand you too remain my witness that I have firm faith in Hadhrat Mirza Qadiani! And O land, sky, and air you too remain a witness that I have not forsaken my faith in Hadhrat Ahmad Qadiani!"*

All these examples bring us to a phenomenon of singularity: light does not only travel at a fast pace, it also changes its subject. For example, in this building I am sure there is a switch somewhere that can be hit and all the lights will be turned off. The scene will change as everyone would be enveloped in darkness, but just as quickly, light could be turned on and the subjects would change in appearance once again. One tries

not to discuss the iconic examples of the Companions of the Promised Messiah<sup>as</sup>, Hadhrat Mirza Bashir Ahmad<sup>ra</sup>, Hadhrat Ghulam Rasool Rajeki<sup>ra</sup>, Hadhrat Maulvi Shehr Ali<sup>ra</sup>, and so on only to make a point that this light is not just limited to an inner circle of people. This light is not limited to a certain group or a certain family. This light is open to anybody who opens up the curtains.

The fundamental question remains: are we being illuminated by this light? Are we, the *Aakhir-een*, being illuminated by Noor-e-Muhammadi<sup>saw</sup>? The light that has changed people through the centuries, is that light changing us? If the answer is no for anybody, then we can only hold ourselves responsible for that. Hadhrat Masih Mau'ood<sup>as</sup> said, "*Such unfortunate is the person who closes down all the windows and shutters while there is bright sunlight outside.*" Perhaps we need to do some soul searching because we may have put up a physical barrier between ourselves and that Noor-e-Muhammadi. We need to open up our curtains. The word of reassurance comes from our Master Prophet, Hadhrat Muhammad<sup>saw</sup>. Hadhrat Muhammad<sup>saw</sup> related to Hadhrat Anas<sup>ra</sup> that

the whole mankind commits sins but the best among sinners are those who repent. When we get a wake up call, what is the most logical response? We wake up. If something was done in the past, we need to wake up and move on. If we feel like repenting at this Jalsa Salana, then let no satanic influence hold us back. We have to carry the flag for generations to come.

Another question comes to mind is how to remove this physical barrier? Hazoor<sup>as</sup> says, "*True piety can be achieved through three things: struggle, prayer, and the company of the righteous.*" In order to be pragmatic, let's focus on the third factor: the company of the righteous. We struggle with that in the West. We struggle with keeping company with the righteous when we are dealing with distances that take seven hour flights. It is fundamental for us to watch our company. Make sure that the people who surround us are following the same direction. Speed without direction could be counterproductive. The responsibility of direction lies with us. It is almost like going southbound on a road where the destination is northbound. We have to be watchful of our friends,

TV Channels we watch, and books and magazines we read. Those factors are the things we have to pay more attention to. At the Jalsa Salana, you are fortunate for already being in the company of the righteous. Hadhrat Masih Mau'ood<sup>as</sup> says that, "*A lamp can light another lamp.*" If we all strive for true righteousness together, a domino effect will follow and we will all light each other.

In conclusion, I would like to highlight another fundamental property of light. So far we have discussed its speed, ability to change its subject, and ability to penetrate environmental barriers. A physicist will tell you that under certain conditions, light is interchangeable with mass. Matter can become light... light can become matter. A believer does not need a million dollar laboratory to observe that phenomena. A believer does not need to go to Switzerland to observe a cyclotron trying to do that on a limited scale. For a believer, that experiment happens everyday in our vicinity. This brings me to the translation of the Quranic verse I recited at the beginning, "*O ye who believe! if you do your duty to Allah, He will grant you a distinction and will remove your evils from you*

and will forgive you; and Allah is the Lord of great bounty" (8:30). What is that distinction? Hadhrat Masih Mau'ood<sup>ra</sup> says, "That difference is that YOU will be given a spiritual light. With that light you shall travel on your paths. Meaning thereby that a light will enter your words, your actions and your senses. There will be light in your wisdom. Even if you make a blind guess, there will be light in it. Your eyes, ears and language and expressions and every movement and pause of yours will be filled with light. And paths you shall tread upon will be illuminated."

In summary, the blessed ones in this Jama'at are the ones who are reliving the legacy of the *Aw-waleen* and being the true *Aakhireen*. The *Noor* of Hadhrat Muhammad<sup>saw</sup> encompasses *Aalimeen*. So what difference do 12 or 24 zeroes make? We are talking about the observable universe. *Noor-e-Muhammadi* encompasses galaxies that are beyond our comprehension. Change is always possible but it requires us to remove certain physical barriers. As a first step, let us remove the barrier of bad company from our surroundings. May Allah illuminate our hearts

with the light of the conduct of Holy Prophet Muhammad<sup>saw</sup>. Ameen

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## THE PURPOSE OF LIFE

Hadhrat Khalifatul Masih IV<sup>th</sup> states:

"The purpose of life should be the same in all Divinely revealed faiths. It has to be so because in the faiths that have originated from God, the purpose cannot differ - that is impossible. This is exactly what the Holy Qur'a-n has mentioned. It states that all religions, whatever they were, wherever they originated, in whatever age, they all taught the same basic fundamentals that the purpose of life is to return to God -- consciously, not through death -- by paying homage to God, and by worshipping Him with all sincerity, without calling on any partners alongside God."



# AHMADIYYAT IN THE USA

## A HISTORICAL PERSPECTIVE OF ITS TRANSFORMING POWERS

**Munir Hamid, Na'ib Ameer Jama'at USA**

*Transcript by: Imran Khan*

It is indeed a great honor for me to stand before you today. Nothing happens just by chance. When Mufti Muhammad Sadiq<sup>ra</sup> came to America in early 1920's, do you think that it was just by chance that the 2<sup>nd</sup> Khalifah, Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup> selected him? I believe deep in my heart that his selection was made by Allah Ta'ala, and for him to land in Philadelphia, Pennsylvania was not just by chance. It was Allah's plan. These early people were attracted to the spiritual light that beamed from the face of Mufti Muhammad Sadiq<sup>ra</sup>, which was something extraordinary. This was the spiritual light that most people in the Western world had never seen in their lifetime.

Those early companions of the Master Prophet - Hadhrat Muhammad<sup>saw</sup> wrote about the light emanating from his face, in

the same way, the early companions of the Promised Messiah<sup>aa</sup> also wrote about the light emanating from his face. The early converts wrote about their experiences with Hadhrat Mufti Muhammad Sadiq<sup>ra</sup> - a companion of the Promised Messiah<sup>as</sup> - a Prophet of God. It is extraordinary that nothing happens by chance; and the impact Mufti Sahib<sup>ra</sup> had on these early converts, rather I would like to use the phrase-reverts because I believe, and was taught by Hadhrat Masih Mau'ood<sup>as</sup>, that every human being born in this earth is a born Muslim. So, in fact, while we are embracing Islam/Ahmadiyyat we are actually reverting back to the nature of our soul. Mufti Sahib<sup>ra</sup> realized this and he touched so many people. It was like the early converts were flowers and Mufti Sahib<sup>ra</sup> was a bee, which went from one flower to the next pollinating, pollinating. Did you get the concept in a

spiritual sense?

These early converts had this spiritual balm, and focused on one and only one thing - the Unity of Allah - and His love, which we all must have not only in our hearts and minds but also in our souls as well. This is what he taught to the early converts. I have the privilege of being in Ahmadiyya Movement in Islam for 50 years and to some extent, I may say, I stumbled in, but in actuality it was Allah Ta'ala who brought me in as well as all those early members of the Jama'at. Most of you may not have had the privilege of meeting them. I have met some of them and the day does not go by when their name is not fresh in my mind. Their names are imprinted on my mind. I feel bad some times for you who have come late that you did not had an opportunity to meet these early followers of the Promised Messiah<sup>as</sup>.

Abdullah Ali (St. Louis) an old member who lived for 100 years. It was a joy going to a convention and meeting him and listening about his spiritual experience after accepting Ahmadiyyat. These pioneers – Mufti Muhammad Sahib, Bashir Afzal, Ahmad Shaheed (Pittsburgh), and other brothers and sisters I met were so attached to Allah, Prophet Muhammad<sup>saw</sup> and Hadhrat Masih Mau'ood<sup>as</sup>; and made such an impression on me that I wanted to remain attached with Ahmadiyyat for the rest of my life. When I signed the *Bai'at*, there was no doubt in my mind that I was doing a right thing. Imagine, going home and telling your mother that you have a new name – Morris in now Munir. Imagine the impact that has on a mother who named you herself and now you tell her that you have a better name. Imagine for instance, a person like me who is considered a mama's boy, going home to a Baptist mother and telling her that Jesus<sup>aa</sup> did not die on the Cross. Can you imagine how she must have felt to hear those words? So much sadness came over her. It was amazing that we stopped speaking to each other for almost seven years. Not a day went by during those seven years

that my thought was moving that I made a mistake in joining Ahmadiyya Movement in Islam. Nothing happens by chance.

I remember when Missionary Khalil Ahmad Nasir at Washington, D. C. Mosque gave me a letter from the second Khalifah, Hadhrat Mirza Bashiruddin Mahmood Ahmad<sup>ra</sup>. It was such a feeling that I was hesitating to open it at first. This first letter contained my *Bai'at* – which I have kept to this date. The other day I got it reduced and laminated to fit in my pocket. This is what we felt when we came to Ahmadiyyat. We made the right choice, because Allah touched our souls. I have been around long enough to know that every convert who has come into the Movement has not stayed. Some unfortunately left, but it did not surprise me. Recently, someone was doing a survey to see how many Ahmadi Muslims were in the world. They found different numbers which are printed in a magazine. They came to me with that magazine and asked which figures are right? I told them that I don't know, and I am not concerned with that, as I was told that Ahmadiyyat is not concerned with quantity. We are concerned

with quality – not in numbers.

Every organization on earth, with the exception of Ahmadiyyat, is concerned with the numbers. The Ahmadiyya Movement in Islam is the worlds greatest and the only spiritual organization and there is none other than this. If I had left this organization and had stepped off and forgot the allegiance to my Khalifah, my love for my master, the Prophet Muhammad<sup>saw</sup> and the Promised Messiah<sup>as</sup>, and love for Allah – I would be crazy and mad.

I have lived enough to receive phone calls from people who have left the Movement. I hear them cry and say to me, “what had happened to us, why did we leave. Was it because we did not believe in the Promised Messiah<sup>aa</sup> as you did?” It is Allah who directs you into this spiritual organization, as I told you earlier. No human being should take you out, no matter what others feel and say. Allah has put me in this spiritual organization and I am not going to leave until he takes me out, that is my feeling.

One brother told me his reasons for coming back

that he had a dream that he is offering *salat* and saw all those people with whom he prayed in different mosques. They said, "We are not offering *salat* any more." He asked them what about those people who are getting ready to offer their *salat*. He replied, no, no, they are not Muslims. On the other side they saw Yousuf Latif, Muhammad Sadiq, Bashir Afzal, (all other people who were brought into Ahmadiyyat) offering *salat*. On seeing this he made up his mind to return back into Ahmadiyyat.

Brothers, these early people who embraced Islam/Ahmadiyyat did so at a cost to them. Many lost their jobs, their wife, their children, and even converts today are losing their children because they have a tendency not to see the same thing that you saw when you signed the *Bai'at* to join this spiritual organization. I remember a story referring to how people see things differently written by Imam Ghazalli. He wrote that two friends, who went out on a street and collected garbage (they were garbage collectors – and in those days they did not have trucks or bags). One said to the other I always heard about the perfume market

am going there to buy some perfume. The other said, "You may go, while I will collect some garbage". The first one went to the market and as soon as he reached there he fainted and fell on the floor. People dragged him outside and thought he needed some fresh air and put some smelling salt in front of his nose to revive him. But nothing worked. Some one said that he is a friend of Abdullah. On getting this information his friend rushed to the scene and scooped some garbage from the gutter and put it under his nose. On coming to his senses he said, "This is the sweetest smell in the world." For earlier converts Ahmadiyyat was the sweetest smell in the world. What was the aim for them? What did they receive when they signed the *Bai'at*? Did they receive gold, silver, plaques or rings? None of that. They received an assurance that they would live a spiritual life, it is difficult to retain your spirituality here in American and Western environment. These brothers and sisters made ultimate sacrifices. Sister Saeeda Latif, my mother-in-law Ameena Collins (St. Louis), sister Mariam Sadiq (N.J), sister Jamila (w/o A. Rahman), to name a few, all of them were working for one thing – to enter into

Paradise. For us converts that is the reason why we are here. Some people may ridicule us because we don't speak Urdu, one may say they don't speak Arabic or we don't have a Hafiz-e-Quran, we don't have knowledge of the Holy Quran. How many Hafizi-e-Qur'an do you know will go to Paradise? How many Urdu or Arabic speaking will go to Paradise? Did Allah assure them that they will go to Paradise? I don't think so. I remember the early days when an old brother came to the Mosque and some one criticized him that he did not know Arabic? While he knew all his English prayer book from cover to cover, and yet was criticized that despite his old age he did not know his Prayers in Arabic. Do you think Allah does not speak or understand English? This is how a convert felt about Islam. This is what made them stay in Islam/Ahmadiyyat. No other place on the face of earth is like the Ahmadiyya Movement in Islam.

My message to the new converts is that don't let anything on the face of the earth move you out from this spiritual Jama'at. If you go some place and they don't say '*Assalamoalaikum*' to you, don't

shake your hands, don't embrace you — so what? You are here for one reason to hold it — that is love of Allah Ta'ala — with all your heart and soul. That is the only way to enter the Paradise.

I did not join this organization to play politics and make new friends. I joined it to become a soul brother. My soul is attached to your soul — whether you come from Pakistan, India, China, Russia, Europe or Americas. In the Ahmadiyya Movement in Islam every soul is attached to each other. I read in a book 'Fazl-e-Omar', by A.Q. Nayyar - 1939 in which he has written that Fazl-e-Omar once mentioned that there is a spiritual thread that is uniting each and every Ahmadi around the world.

Brothers and sisters, you have to realize that when a person reverts back to Islam is in your midst — embrace them and love them, and you too will move into a position that Paradise will be your only aim. *Alhamdolillahe Rab-bil Aalameen.*

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## REVIEW OF RELIGIONS

The Promised Messiah<sup>as</sup> started the publication of the *Review of Religions* in 1902 from Qadian, India. The purpose of this English monthly magazine was to spread the message of Islam to the West. This is the only journal of its kind that is being published continuously for over a century. During this span of time, it has enlightened millions of hearts. At a critical juncture of time, when a closer look at religious ideologies has once again become crucial, the magazine can serve as a very useful source of information.

In addition to regular features from the writings of the Promised Messiah<sup>as</sup> and his Khulafa, spiritual and intellectual articles on current topics are published in the magazine.

The articles published in the *Review of Religions* present the true Islamic teachings as compared to other religious magazines. Alexander Dowie and his Zion, The Immaculate Conception, Economic Justice, and Who are the Amish?, are a few of the many interesting topics, which have been recently published in the Magazine.

The Promised Messiah<sup>as</sup> wished to have 10,000 subscribers of the *Review of Religions*. The *Review* is now printed in Islamabad, UK and distributed in the United States from New York. Members of the USA Jama'at are urged to subscribe to the magazine. Furthermore, they are requested to increase circulation of the magazine by promoting its subscription at the local libraries and other institutions.

**Annual subscription for the magazine is \$30 (thirty dollars), which includes mailing expenses.**

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# SIRAT-E-MUSTAQUEEM, THE 'STRAIGHT PATH' - KEEPING THE BALANCE BETWEEN RELIGIOUS AND WORLDLY OBLIGATIONS IN THE MODERN WORLD

Falah ud Din Shams

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ۝  
الرَّحْمٰنِ الرَّحِيْمِ ۝ مَلِكِ يَوْمِ  
الدِّينِ ۝ اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ  
نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ  
اَنْعَمْتَ عَلَيْهِمْ ۚ لَا غَيْرَ الْمَغْضُوْبِ  
عَلَيْهِمْ وَلَا الضَّالِّيْنَ ۝

Surah Fatiha is the essence of the Holy Quran. Our obligatory prayers are not complete without reciting this Sura. It is noteworthy that in this Sura there is only one thing that we are taught to pray for and that is "Guide us to the right path or *Sirat-e-Mustaqeem*."

One of the beauties of the Quran is that when it states something and we

have a question in regards to it, we do not need to look elsewhere. It provides all the answers within it. When we are told that we should pray so we can walk on the straight path, the question arises: what is the right path. The Holy Quran immediately qualifies it and defines it. It says it is the path of those people who were rewarded by Allah. It further clarifies and warns what this path is not. It says it is not the path of those who earned God's wrath, and neither of those who went astray.

So in the same verse, it has told us what to watch for and what to avoid in our daily lives in order to achieve this goal of walking in the right path towards God.

It is very clear that in our daily lives we have choices. Our behavior in

different roles can be modified with what our goals and objectives are. It should be understood that the teachings of the Quran are for making our choices in our behavior so we progress spiritually. Islam does not want us to sit in some corner of a cave or go to the jungle and spend our life repeating some prayers and psalms and think that it will get us towards God. It is our good works in the normal routine life in this world that will decide how we behaved and how in every action we had God as our Guide, and it was His pleasure that was our goal. Therefore we reject the notion that we should get away from the responsibilities of life and be a monk in the wilderness and seek God.

In our daily lives we make decisions about our behavior as a father,

mother, son, daughter, teacher, student, husband, wife, employer, employee, friend, neighbor, coworker etc. It is our duty that at every action that we take, we judge for ourselves that the action being taken is in line with the path of those who were rewarded by God or are we taking this action because other factors around us have affected us. It is possible that the society around us is made up of people who have earned the wrath of God and therefore we must avoid that action. It is something that we must watch for every moment of our lives and be conscious of this distinction if we are to follow the right path and be also among the people who were rewarded by God. There is absolutely nothing wrong with earning the wealth of this world, or to be successful in business, or make progress in a worldly sense as long as we have the real objective in mind. The wealth of this world can be helpful in achieving our goal of earning the pleasure of Allah if we follow His commandments while we are earning the worldly wealth.

The Promised Messiah<sup>as</sup> has very clearly and plainly explained this principle in the following quote:

“Nobody should interpret that a person should not have any concern or connection with the worldly affairs. I do not mean this. And Allah does not prohibit us from earning the worldly wealth. Islam has prohibited aloofness and seclusion from the world. That is for the cowards. If a believer’s relationship with the world is extensive, it becomes a means of elevation of his status because his goal and focus is his religion. The world and his wealth and power are subservient to his faith. So the fact of the matter is that the world must not be the object by itself. The earning of worldly wealth should be for the service of the religion. As a person traveling from one place to another gathers means of a ride and money to be spent on the way, his main goal is to get to his destination not the ride and the necessities of his travel. In the same way a person should earn worldly wealth but considering it to be for the service of his religion”

Malfoozat, 1984 edition,  
Vol. 2, page 91

In order for us to judge our actions in everyday life in accordance with the actions of the rewarded people, the question arises:

who are these rewarded people? Again the Holy Quran provides the answer in Chapter 5 verse 70 it states:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ  
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسُنَ أُولَٰئِكَ رَفِيقًا

“And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs and the Righteous. And excellent companions are these.”

On the top of the list are the prophets of God. The most high and spiritually supreme is the Holy Prophet Muhammad<sup>saw</sup>. So we could follow his example. He is described as the personified Quran, which means that he followed the commandments of God in their entirety as they applied to all phases of his life. We may try to imitate him but we know that it is not possible to achieve that status. However we could try to the best of our abilities and no matter what level we achieve, we will be



rewarded for that.

Some people have a problem with that. There are over 700 commandments in the Holy Qur'an. We know that the Holy Prophet Muhammad<sup>saw</sup> followed them, but how can we do that? Before we even attempt to act upon them, just trying to get the knowledge of all the commandments is a task by itself.

There are two ways to address this issue. First of all, the commandments do not apply to every one of us. Some commandments are for men and not for women, some are for parents, some are for children, some are for the rulers and powerful and some are for the weak and poor. Regardless of how difficult it is to have knowledge of them and then try to act upon them, the Holy Quran has taught us an easy way.

In Surah Luqman Allah says:

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۖ

*"And in spiritual matters follow the way of him who turns to Me." (31:16)*

It simply means that when it is time for prayers

and you are asked to do so and your friend is inviting you to go to the game or watch TV or just gossip, you should follow the one that will lead you to God.

The other way to address the issue is that the basic commandments do not need higher education and academic discussions. As a matter of fact, Allah has stated that the knowledge of basic good and evil is inherent in every soul. In Surah Al-Shams, Allah has described the creation of the universe; how the sun was created and then the moon, the earth, the atmosphere, and finally the soul was created. Then Allah says that He revealed to the soul what is good and what is evil. So this basic knowledge is factory built. We sometimes refer to it as our conscience. When we do some good deed, our conscience praises us and we feel good, and when we do something wrong, it makes us feel that we have done something wrong. That is when we try to pacify it and try to justify our actions and argue with our conscience, but deep down we know that we have done wrong.

Basic commandments such as speaking the truth, being honest, showing modesty, not stealing

other's property have existed in all the religions. It is essential that in order for us to advance spiritually to be among the rewarded people, that we avoid these mistakes by not following the people who earned God's wrath.

It should also be understood that God's wrath is not only on the people who do some remarkable crimes against God. The basic commandment of telling the truth is an example. When a person lies, he earns the wrath of God. Allah says that His curse is upon the liars. We live in a society in which lying is ok if it cannot be caught. Under this thinking we find individuals lying in so many aspects of their lives. Some lie to hurt the other's feelings. Spouses lie about each other when they are fighting over a divorce case and it actually gets established that they were outright lying. So what have they accomplished? They have earned the curse of Allah. Regardless of how their egos were satisfied and how painful they made it for the other party, the fact is that they earned the wrath of God and they followed the path of those people against whom Allah had warned us. The same holds true in business deals in which for

a small amount, individuals earn the wrath of God by lying. Look around in our society and you will find how the truth is twisted and misrepresented and without any care about the displeasure of God. The politicians and attorneys work hard to come up with sentences in a manner that the truth gets muddy. They can come back and argue that it was not what they meant. They work hard in confusing the common definition of words, again to suppress the truth. We are plainly told to tell the truth. You do not need to be a scholar to understand this commandment.

We need to focus on this instruction of God that when someone is trying to encourage us to lie about anything, we must not follow him because it is the path of those people who have in the past and will in the future earn the wrath and curse of God.

There are very simple commandments of God that are ignored by the people who have gone astray. Allah says in the Holy Qur'an:

هُوَ الَّذِي جَعَلَ لَكُمُ الْيَلَ  
لَتَسْكُنُوا فِيهِ وَالنَّهَارُ مُبْصِرًا

“He it is Who has

made for you the night that you may rest therein, and the day illuminating.” (10: 68)

It is such a simple thing that most people just read it and do not realize the wisdom and potential of goodness in the society related to it.

Just think about how much crime is committed in the nighttime as compared to the daytime. Whether it is drinking alcohol, drugs, theft, robbery, murder, looting, adultery, prostitution or any other sinful crime, you will find that it takes place at night at a level that has no comparison with daytime. Look at how the bars are closed in the morning and then as the evening comes they start to open and in the middle of night they are all full. If the people were resting at night as God intended, most of this sinful activity will go away.

It is not just a theory. You can compare the societies where people go to sleep early and see how little crime there is. We make fun of the small town USA where it gets dark at 8PM because everyone goes to sleep. But, that is where the crime is at a minimum or non-existent. It is in line with the understanding of the Holy Proph-

et<sup>saw</sup> who had instructed that we should go to sleep after *Isha* prayers instead of gossiping and having parties.

Again we need to be aware and make our judgment as to who we should follow; the person who wants to gossip all night with us so we can't get up for our *Fajr* prayers or the one who tells us to rest at night as Allah had intended for us.

Allah has given us the guidance regarding this by addressing the Holy Prophet Muhammad<sup>saw</sup>:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي  
يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ ٥

Say, “If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.” (3: 32)

Getting back to the categories of people who are rewarded by Allah and whom we are to watch, the Prophets, the truthful, martyrs and the pious people.

The Holy Prophet<sup>saw</sup> has said: I am going to leave behind two things. If you will stick to these you

would never go astray from the religion; the Book of Allah and the Sunnah of His Prophet.”

The guidance for us can be sought always from:

1. The Holy Qur'an
2. The Sunnah and Aha-deeth of the Holy Prophet<sup>saw</sup>
3. The Promised Messiah's<sup>as</sup> books and writings and
4. The *Khulafa* of the Promised Messiah<sup>as</sup> which is a great blessing of Allah particularly on Ahmadies.

We may not have any prophets living among us, but we always have the pious people among us. Allah has made sure that we always have pious people to follow. It is true for other religions also. The Holy Qur'an acknowledges that other religions also have people among them who are pious. Allah has defined the *Saliheen* or the pious people in chapter 3 verse 115:

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ  
وَأُولَئِكَ مِنَ الصَّالِحِينَ<sup>0</sup>

“They believe in Allah and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous”.

This is a very clear and simple definition. You can recognize them because they will tell you to do good and they will stop you from doing evil. The person who tells you to lie because you would not get caught is not pious but the person who advocates truthfulness in all situations is the pious one. You may find that your father or your grandfather are the *saliheen* pious ones right in your own house and in your family. It is your duty to spend time with them, keep company with them and learn from them.

People in my generation were fortunate enough that we spent time with the companions of the Promised Messiah<sup>as</sup> who were certainly among the righteous. We would visit them consistently. Most of the time we had nothing to say, but we watched them converse with others. We learned how God was part of their lives and every topic they discussed, every problem they tackled, God was in the equation. Their

way of talking affected us because they were among the rewarded people.

In our society today, the young people stay away from the older generation because they cannot relate to them or think that they are boring. So at dinner parties and social gatherings the young people hang around their own age group. So the blind lead the blind. They lose so much because of this and they have no idea how beneficial it can be for them to be in the company of the righteous. The Promised Messiah<sup>as</sup> has shown so much emphasis on it. He has reminded us time after time to keep company with the righteous. I will just read you one quotation from *Malfoozat*, and give its English translation:

“The third aspect of salvation and righteousness is the company of the righteous people. This is a commandment of the Holy Qur'an “Be in the company of the righteous”. It means that you should not be alone because that is when Satan attacks. Instead be in the company of the righteous and be in their gatherings so the reflections of their light and blessings will shine on you and so that it will remove the dirt from every

corner of your heart and replace it with the light of God.”

Malfoozat Vol 7, page 269

It is essential that we realize the necessity of making an effort to be among the pious people. Not just for us but for the protection of the next generation. It is not only important for the spiritual protection but for worldly well being as well. Prophet David thousand of years ago stated that “ I was a young man and now I am old but I have never seen a child of a *Salih* or pious person to go hungry”. His saying is recorded in the Talmud.

In the same line, the Holy Qu’ran has also related a story in this regard. Before I tell you the story I would like to point out that the stories related in the Holy Qur’an have a common thread going through them. All the stories repeat themselves throughout the ages. The names change, places change, time changes, but the story is the same. It holds true for the story of Pharaoh and Moses, or the story of Adam and Iblis. So this story in *Surah Al-Kahf* should be noted with the same concept that it holds true today as it was hun-

dreds of years ago.

Moses asked a messenger of God if he could travel with him. Although his name is not mentioned, it is interpreted to be a prophet named *Khizr*. He was going on a travel and Moses asked him if could accompany him. He said to Moses that you can come along but you must keep quiet and not question me about what I am doing. Moses promised but at every step of the way he spoke up asking questions, why you did this and that.

The last part of their journey, they came to a town whose people were rude. As was the custom in those days, they would not even offer food to them. Since there were no hotels in those days, it was the custom that people in the village respected the travelers and gave them food and a place to sleep until they moved along their journey.

In this town there was a wall that had fallen down so he said to Moses that he was going to fix that wall. He worked on the wall and fixed it. Moses, of course, spoke up again and said why did you have to do that. You could have at least charged them something for it.

At this point, his companion said to Moses that he is going to go his separate way because he cannot keep quiet and has broken his promise but he would explain all the things that happened on this journey for his knowledge. About this incidence, he stated that under this wall there was a treasure that belongs to the two orphans who live there. Allah had commanded him to fix that wall so it would be protected until they were old enough to take possession of it and utilize it. And he gave the reason why Allah had commanded him to do that. Because (*Kaana Aboohumaa Salihan*), their father was a *Salih* or a pious person.

This is how Allah takes care of the children of the pious people who have been rewarded by him. It is part of his reward that he protects and takes care of their children.

In order to walk on the path of the rewarded people, we must seek Allah’s help. It is not easy to disregard the materialistic powers with their glamorous activities around us and to not be affected and impressed by them. Unless Allah’s help and assistance comes, we cannot reject Satan and walk on the straight

path. In the Holy Qur'an, Allah has made it clear that *Sirat-e-Mustaqeem* or the straight path is shown to the ones seeking Allah's help.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ  
سُبُلَ السَّلَامِ وَ يُخْرِجُهُم مِّنَ  
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَ يَهْدِيهِمْ  
إِلَى صِرَاطٍ مُسْتَقِيمٍ ٥

"Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of every *kind of* darkness into light by His will, and guides them to the right path." (5:17)

It is in this course that Allah has taught us certain prayers through His mercy alone. Simple prayers such as (*Rabbanaa Aatinaa Fidduniyaa Hasanatun....*), we are told to pray for good in this world and the next. It is how we do good in this world with what we are granted in this world-- wealth and talents that can result in us getting rewards in the next world. As we make money in this world, we should spend it on helping our fellow human beings, the widows, the orphan and spend other ways for Allah's sake alone. This spending becomes the source of rewards in the next world. So

the good in this world becomes the means of achieving the good in the next.

In the end I would like to present to you a quotation of the Promised Messiah<sup>as</sup> in which he has stated this very point in a manner full of light and wisdom and it applies to us today in the Western countries. The Promised Messiah<sup>as</sup> Says:

"Beware! Having seen other nations, how they have attained a considerable measure of success in their worldly plans, you should not begin to wish to follow in their footsteps. Listen carefully and take heed that they are aliens too and unmindful of that God Who calls you all to Himself. What is their god but a frail human being, this being the reason why they have been left in such a complacent error. I do not wish to stop you from striving for worldly good, but you should not follow the ways of those who think this present world is all in all. In everything you do, whether it pertains to things in this world or the next, you should seek help and succor from God alone, and this should remain the guiding principle of your life forever and ever. But this seeking help should not be from your lips alone; it should be your conviction

Who calls you all to Himself. What is their god but a frail human being, this being the reason why they have been left in such a complacent error. I do not wish to stop you from striving for worldly good, but you should not follow the ways of those who think this present world is all in all. In everything you do, whether it pertains to things in this world or the next, you should seek help and succor from God alone, and this should remain the guiding principle of your life forever and ever. But this seeking help should not be from your lips alone; it should be your conviction deep down to the bottom of your being that every blessing comes only from heaven.

You shall be really righteous only when, at the time of every difficulty, before sitting down to make your plans, you close your door upon yourself, and fall down before the throne of God Almighty, crying for His Grace and Help and Succor. Then the Holy Spirit will come to your help, and through unseen means a way shall be opened for you."

(Our Teachings page 21)

In closing, I would state again that Allah has

promised and demonstrated throughout history the protection of the children of His rewarded people. This is the best protection we can get for our next generation. We in America buy insurance for everything. Our houses, cars, business are all covered by insurance policies. Here is an insurance policy that we must get to protect our children by becoming righteous and following the straight path. This is the policy where the underwriter is God, the Holy Qur'an is the document, the Holy Prophet Muhammad<sup>saw</sup> is the witness, and this policy has paid benefits for thousand of years.

May Allah grant us the opportunity of walking on *Siraat-e-Mustaqeem*, the straight path, so our souls and the souls of our children attain the perfect salvation.

And our last words always are: All praise belongs to Allah, the Lord of the all the worlds.

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## Is your son or daughter considering going to medical school outside the continental United States?

Then they must hear the important advice being provided by the Ahmadiyya Muslim Medical Association (AMMA) in its conference call series dedicated to premedical and medical students. This month's call was held on November 6 at 8 PM and was attended by numerous premedical and medical students. In addition, five full time practicing physicians were on the call from a variety of specialties sharing their experiences which was followed by an open question and answer session. Students of all ages are encouraged to participate.

So many need this advice but are not receiving it—please help us spread the word. Our next call is January 1, 2007 at 8 PM Eastern Standard Time (EST).

*Jazakamullah* and please remember this effort in your prayers.

**8 PM EST, January 1, 2007**

**641-696-6600, Access Code: D-O-C-T-O-R**

**8 PM EST, February 5, 2007**

**641-696-6600, Access Code: D-O-C-T-O-R**

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**8 PM EST, August 6, 2007**

**641-696-6600, Access Code: D-O-C-T-O-R**

**8 PM EST, September 4, 2007**

**641-696-6600, Access Code: D-O-C-T-O-R**

# THE WRITINGS OF THE PROMISED MESSIAH<sup>as</sup> TREASURES OF SPIRITUAL KNOWLEDGE AND INSPIRATION

Naeem Ahmad

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ  
الْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ  
بِالَّتِي هِيَ أَحْسَنُ

*Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. (16:126)*

All Prophets of God conveyed their message to their communities according to the needs of the times. Some with forceful confrontation like Hadhrat Musa<sup>as</sup>, some with tenderness and humility, like Hadhrat Isa<sup>as</sup>. Some were leaders and kings of men like Hadhrat Ibrahim<sup>as</sup> and Hadhrat Daud<sup>as</sup> and there were some whose exhortations did not prevent the destruction of their people like Hadhrat Saleh<sup>as</sup>, Hadhrat Nooh<sup>as</sup> and Hadhrat Lut<sup>as</sup>.

In the Holy Prophet of Islam, Hadhrat Muhammad

Mustafa<sup>saw</sup>, the permanent prophet to all mankind till the end of time, all kinds of engagements, at all levels, physical, moral and spiritual, with all manner of people, found their most sublime expression. It follows, therefore, that his great deputy, the Promised Messiah<sup>as</sup> would also fulfill his mission of renewal of the faith, the defense of religion and the revival of Islam as the most positive force on a universal scale, for all the People of the World, and for the foreseeable future in a manner that will reach them all and leave a permanent record. Like his Lord and Master, the Promised Messiah too had to “convey the revelation of Allah, purify them and to teach them the book and the wisdom” (62:3) Amongst the signs of the latter times, in Sura Al-Takweer is, “When the Books will be published.”

Therefore, for the Promised Messiah, Hadhrat Mirza

Ghulam Ahmad Qadiani<sup>as</sup>, the best form of engagement, the divinely ordained mode, was the written word.

**“Allah taala has named this humble one as ‘Sultan ul Qalam’ The Master Ruler of the Pen and has named my pen he called as Zulfiqar”. (Nuzul ul Masih) {Zulfiqar is the double-edged sword that the Holy Prophet<sup>saw</sup> gave to Hadhrat Ali<sup>ra</sup>}.**

He wrote more than 80 books, hundreds of pamphlets, and innumerable personal letters. His religious debates, too, were in writing. This permanent record is the great treasure that the Promised Mahdi<sup>as</sup>, according to Ahadith, was to distribute to the world.

At the advent of the Promised Messiah<sup>as</sup>, Islam



as a religion was under attack by the Christian missionaries who came in the wake of the colonizing powers, the British, Dutch, Spanish and Portuguese to name a few and were converting the simple folk in droves. Secondly, the Hindu religion was going through a revival of sorts by the Arya Samajis who were seemingly repudiating idol worship to make their religion more palatable for converts, and were attacking Islamic faith and in particular the person of the Holy Prophet<sup>saw</sup>. Then there were the materialistic offshoots of religions like Brahmos Samaj in India and Bolshevism, Fascism and atheism in Europe.

The biggest danger to Islam, however, was from within. The Islamic sects were divided on nearly all matters. The great principles of Islam was obscured by dissention and hairsplitting as each sect had its own set of questionable Ahadith and sayings of their leaders to support their particular set of beliefs. All were waiting for the descent of Jesus Christ<sup>as</sup> from the fourth heaven. The latest philosophy, to bring Islam in line with the modern scientific advances, was the denial of revelation and of the efficacy of prayer by the 'Naturalists' and 'Apolo-

gists. The result was that the faith was a mere formality and the practice was more form than substance.

In the midst of all this the Promised Messiah<sup>as</sup> published his first monumental Book "*Braheen-e-Ahmadiyyah*" in the 1880's. The distinguishing feature of this book is the new "Ilm-e-Kalam" or the science of Religious Argument that was put into being by the Promised Messiah. He postulated that in matters of religion all questions must be decided only by referring to the Holy Qur'an with *Sunnah* or the practice of the Holy Prophet<sup>saw</sup> as a guide. He proclaimed that the Qur'an is its own dictionary and an explanation of Qur'anic principles will be found within the Holy Qur'an. He laid down the methodology of understanding the Holy Qur'an; reminding us that the Qur'an has two types of *ayat*; those with a clear and firm expression and others that are susceptible to different explanations. To understand a multiple meaning context we must refer it to a clear *aya* with an eternal truth concept. For example, Allah says that He detains the souls of those on whom he passes the verdict of death (39:43). So whenever you find that a Prophet revived someone from the

dead, their re-birth has to be spiritual.

The second point that the Promised Messiah<sup>as</sup> established stated that all religions must assert their tenets and proof of their claims from their own holy scriptures. For example, the Bible does not claim Jesus to be a God or even the Son of God. The Promised Messiah<sup>as</sup> forcefully proclaimed that the teachings of Jesus<sup>as</sup>, upon whom be peace were definitely those of the Oneness of God and were in accordance with the principles of divine prophethood, but there were additions to and manipulation of the texts by others to create the beliefs of trinity, and atonement by Jesus Christ of the sins of the world.

Armed with these two great principles, he answered the divine command: *Therefore, obey not the disbelievers and strive against them with this Qur'an, a great striving* (25:52). The Promised Messiah<sup>as</sup> set out to write forcefully and proclaim to the world that our God is a living God, that our Prophet is a living Prophet and that God's last message, the Holy Qur'an is the only source of guidance for evermore. He wrote in the *Braheen*:

***All thanks are due to the Almighty God Who has bestowed upon us a religion that which is such a means of attaining to the knowledge of God and to the fear of God as had no equal in any age. Thousands of blessings be upon the immaculate prophet through whom we have entered this faith and thousands of Divine Mercies be bestowed upon his companions who irrigated this garden with their blood. Islam is such a blessed and God – indicating religion that if a person follows it truly and acts upon its teachings and guidance and admonitions that are contained in the Holy Qur'an, he would see God in this very life. For the recognition of God, Who is hidden from the sight of this world from behind a thousand screens there is no other means except the teachings of the Qur'an.***

The Promised Messiah<sup>as</sup> also laid out in great detail logical proofs of the existence of God, of the continuing beneficence of following in the footsteps of the Holy Prophet<sup>saw</sup>. He claimed that goodness was not possible without godliness, and that the only way to save us from sins was to have a complete knowledge of God and His attributes.

The single most significant assertion being that most of the scientists, philosophers and keen observers may conclude that there must be, or ought to be a Creator and Maintainer of the Universe, or God – But it is only a recipient of Divine revelations who can say with absolute certainty that, indeed, there is a God, Who lives, hears and speaks. Hadhrat Masih Mau'ood<sup>as</sup> declared that God by His *Ilham* and *Wahy* had graced him. That God has favored him with special favor by answering his prayers, by foretelling future events, and that Allah will help him in his endeavors to bring about a revival of the faith and to defend it from all attackers. In the *Braheen* and many, many, subsequent books he noted more than 300 events of out-of-the-ordinary nature that were the result of Divine intervention as a result of his supplications. This recounting and reiteration of these Divine signs was not only *Tahdeeth-e-Ni'mat* (Recounting of Favors) but to emphasize the proof that God not only exists but responds to His servants entreaties and also takes an interest in the defense and establishing of His religion on earth.

The *Braheen* had an eager reception by the Mus-

lims, many were inspired by someone at last coming to the defense of Islam and making them proud of their heritage, although many others were not prepared to deviate from the innovations and erroneous beliefs that had been in vogue for centuries. After his claims to be the Promised Messiah and Mahdi<sup>as</sup> were published, there was a storm of opposition from the traditional Muslims on the one hand and with renewed belligerence by the Hindus and Christians on the other. The Promised Messiah<sup>as</sup> single-handedly engaged with all opponents starting with *Surma Chashma Arya*, *Al-Haq*, *Fateh Islam*, *Tauzeeh-e-Maram*, *Izala Auham*, etc.

It would take more than a Jalsa session just to call out the names, a brief description of the contents of his books, and the circumstances of their having been written.

The Promised Messiah<sup>as</sup> wrote mainly in Urdu. His prose is in a very simple, straightforward and easy to follow style. There are no lugubrious figures of speech, no flights of fancy and no convoluted logic. A closer examination will reveal that his writings follow the style of the Holy Qur'an. He asserts nothing

without providing arguments and proofs. His arguments develop logically. He says the same thing many times over but with a slight variation so that all facets of the discourse would be clear. *And we have tuned it back and forth several ways so that they may understand (25:51). So remind them again as reminding is beneficial (87:10)*

He also used metaphors and arguments by analogy. Following the Qur'anic pattern, he appeals also to our better sentiments. His books are bejeweled through out with his poetry. His verses in Urdu are mostly in plain diction, but in Persian these verses at times reached the heights of great odes. He wrote in Persian prose, too. His Arabic writings are in a class by themselves, being in the highest form of classical style. Indeed, the Promised Messiah<sup>as</sup> classified his writings in three categories, his own words, divinely inspired words, comprising most of his Arabic writings, and the direct speech of God, like *The Khutbah Ilhamiyyah*.

Here are some excerpts from his writings:

• *Then what is 'Istigh-*

*far'? It is an instrument through which strength is obtained. The whole secret of divine unity is that the quality of innocence should not be regarded as a permanent possession of man, but God should be taken as a fountainhead for acquiring it. God Almighty, metaphorically resembles the heart which has a store of pure blood and the Istighfar of a perfect man is like the veins and arteries which are connected with the heart and draw pure blood from it and convey it to the limbs that need it* (Review of Religions Vol. 1 page 192-195)

• *It is not possible that without obtaining light and remaining blind you should attain salvation through someone else's blood. Salvation is not something, which will be bestowed after this world. True and real salvation is bestowed in this very world. It is a light, which descends upon the hearts and shows who is floundering in the pit of ruins. Follow the way of truth and wisdom for thereby you*

*will find God. Create warmth in your hearts so that you may be able to move towards the truth. Unfortunate is the heart that is cold, and ill-starved is the nature that is not bright. Be not less than the bucket that falls into the well and comes out full and be not like the sieve, which cannot hold any water.* (Review of Religions Vol. 1)

The recurrent themes of the Promised Messiah's<sup>as</sup> writings include the Unity of God, the *Seerat* of the Holy Prophet<sup>saw</sup>, the exegesis of the Holy Qur'an, the death of Jesus, the coming of the messiah, the concept of atonement, the Arya Samajis, etc. Concurrent with the writing and publishing of great books, he continued the work of personally guiding his community. There were the personal letters, addresses at the Jalsa Salana, and several smaller books written for this purpose, including *Kashti Nuh* and *Al-Wasiyyat*. The single most written about topic by the Promised Messiah<sup>as</sup> on personal morality is *Taqwa*. He has defined it in so many ways and has stressed it in prose and verse repeatedly.

The instances of people coming into the fold of Ahmadiyyat by coming across the writings of the Promised Messiah<sup>as</sup> are so numerous that no family is without the favorite story of their own forbears accepting Ahmadiyyat through the writings of the Promised Messiah<sup>as</sup>. The first of all companions, Hadhrat Maulvi Nooruddeen, the Khali-fatul Masih Awwal<sup>ra</sup> was introduced to his master through the first *Ishtihar* published in 1884, by Hadhrat Masih Maujood<sup>as</sup> that proclaimed that the door of Divine guidance is not closed and that he, himself is a recipient of Allah's revelations. Maulvi Sahib immediately set out for Qadian and the rest is history. Hafiz Mukhtar Ahmad Shahjahanpuri was a famous Urdu poet and literary scholar. It is related that he set out to refute the claims of the Promised Messiah<sup>as</sup> by a critique of his writings; only to succumb to the sublimity of his expressions. He gave up all other pursuits and devoted his life to the study and service of Islam and Ahmadiyyat. A half-century later, a British army officer, in the trenches on the Burma front is given a copy of the *Philosophy of the Teachings of Islam* and on reading it he too devotes his life to Islam as Bashir Ahmad Orchard.

The Promised Messiah<sup>as</sup> emphasized that we must read his writings with attention, saying that any of his followers who does not read his books for at least three times, suffers from a type of arrogance. His writings are our true legacy. These along with the Holy Qur'an and the Ahadith are the deposit of our faith.

It is interesting to note that ever since the introduction of the new *Ilm-e-Kalam*, there has been a revolution in religious thought in the Muslim world. Whether the Promised Messiah's<sup>as</sup> influence is acknowledged or not, the fact is that the modern Islamic writings are not based on tall tales and questionable references but an attempt is made to base the arguments on the Holy Qur'an.

It is our clear duty to publish, broadcast and give the widest currency to the writings of the Promised Messiah<sup>as</sup> so that all humanity and ourselves learn and be guided from this divinely inspired teachings for our salvation.

My Powerful God! Hear my humble prayer and open the ears and hearts of these people. Show us the time when the worship of false deities

should disappear from the world and Thou shouldst be worshipped sincerely in the earth. The earth might be filled with Thy righteous servants who believe in Thy Unity as the ocean is filled with water and the greatness and the truth of Thy Messenger Muhammad, the chosen one, peace be upon him, might be established in the hearts of people. Amen. My Powerful God, show me this change in this world and accept my prayers for Thou has all power and strength. O Powerful God.

(*Haqiqatul Wahy*)

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## 10th CONDITION OF BAI'AT

That he/she shall enter a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness."

# THE DOOR TO DIVINE COMMUNION NEVER SHUTS - A VITAL SIGN OF GOD'S ETERNAL PRESENCE

**Dr. Khalil Malik**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ  
ذُرِّيِّ جَبَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ  
مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ عَالِمٍ  
وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ  
تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ  
سُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ  
لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ  
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السُّبُلَ وَالَّتِي فِي الْأَرْضِ  
أَلَّا تَلْزَمُوا اللَّهَ تَصِيرُ الْأُمُورُ

*Deedar gar naheen hai tow  
guftar he sahee*

*Husno jamalay yar kai  
asaar he sahee*

In the absence of beloved's face to face encounter, melodious voice would be a better substitute. Lovely beauty should manifest in some form (so that love is perpetually excited)

Man has always been in need of the belief in God to set himself on the

straight path and create a peaceful environment for his fellow beings. This need has never been more acute or urgent than today because man has acquired such means and resources that can inflict unimaginable suffering to an unimaginable number of people. And unfortunately he has ignored or abandoned those paths that can bring him this understanding and belief in God.

Science and Philosophy and even Religion can only lead one to the conclusion that there must be a God with varying degrees of certainty, of course, but there is a huge difference between "there must be a God" and that "there indeed is a God". The only direct proof of His existence is the direct and personal experience of God. As Hadhrat Khalifatul Masih V<sup>aba</sup> said in his Khutba of August 11, 2006:

"Certainty in faith is only produced when a sincere Muslim experiences it

for himself."

And the most direct and most convincing experience is that of converse with God. There is really no other way to have a solid and irrefutable proof of His existence and His omnipotence. The faith that results from it is a conviction that is strong enough to shake a mountain. This is what I would like to talk about today:

"Converse or revelation as the sign of a living God and its life-giving effect on man's faith"

If Allah is eternal, it is obvious that all His attributes are eternal also, and thus His converse with man should also be eternal. It could not stop as long as man is there on earth.

Therefore first let us consider whether it is His attribute to converse with man. I would like to refer to revelation as verbal communication, or *Ilham* from God. In fact verbal communication from Allah is such

a fundamental characteristic and distinctive feature that it distinguishes 'Allah' the True God from all the other imaginary gods and deities. Quran presents this argument by saying:

زَمَنَ أَصْلَ مِمَّنْ يَدْعُوا مِن دُونِ اللَّهِ مَن  
لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ  
غَفُلُونَ ﴿٦٠﴾

*And who is in greater error than those who, instead of Allah, pray unto such as will not answer them till the Day of Resurrection and they are not even aware of their prayer? (Sura Al-Ahqaf, 46:6)*

إِن تَدْعُهُمْ لَا يَسْمَعُوا دَعَاءَكَ وَتَوَسَّعَوا  
مَآسِجَافًا وَكَفَرُوا بِيَوْمِ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكَ  
وَلَا يَنبَغُكَ مِثْلُ خَبِيرٍ ﴿٦١﴾

*If you call on them, they will not hear your call: and even if they heard it, they could not answer you. And on the day of Resurrection they will deny your having associated them with Allah. And none can inform thee like the one who is All Aware. (Sura Al-Fatir, 35:15)*

Who can be more in error, and in more grave of an error than the one who

calls on things or beings besides Allah. They will never answer him and, in fact, remain oblivious to his prayers. Thus if there is no feed-back, even the issue whether they can hear you will remain a question.

On the other hand it is the characteristic of the real God, Allah the Exalted, the God of Islam that He communicates with man to prove His Existence and His Omnipotence.

The Qur'an says:

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ  
يَسْتَكْبِرُونَ عَن عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَٰخِرِينَ ﴿٦٢﴾

*And your Lord says, 'Pray unto Me: I will answer your prayer. But those who are too proud to worship Me will, surely enter Hell, despised.*

*(Sura Al-Mumin, 40:61)*

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ  
الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلِقَائِهِمْ  
بِرُسُلِهِمْ ﴿٦٣﴾

*And when My servants ask thee about Me, say 'I am near. I answer the prayer of the suppliant when he prays to Me. So they should hearken to Me and believe in Me, that they*

*may follow the right way.*

*(Sura Al-Baqara, 2:187)*

Hadhrat Masih Mau'ood<sup>as</sup> commenting on these verses discusses this point and says:

(Allah Ta'ala says) When anyone praying calls Me, I listen to him and I give him the good news of his success by 'Revelation (Ilham)'. This not only convinces about My existence but My omnipotence is established with certainty.---- (falyuminobee, believe in Me first) One who has faith is the one who is given the experience 'Irfan'.

*Ayyamus Sulah P.31*

The God of Islam is very close. If anyone calls him with an honest heart, He gives the reply.

*Al-Badr, V.3, p.29  
August 1, 1904.*

When one praying calls Me, I give him the reply. This reply is received sometimes with true dreams and sometimes by the means of 'Kashf' (vision) and 'Ilhaam' (revelation). And besides this through prayers the controls and powers of God are manifested.

*Al-Hakm, V.9-2, p. 3  
January 17, 1905*

## Definition

*And it is not for a man that Allah should speak to him except by revelation (wahee) or from behind a veil, or by sending a messenger to reveal by His command what He pleases. Surely, He is High, Wise.*

*And thus have We revealed to thee the Word by Our command. Thou didst not know what the Book was, nor what the faith. But We have made it a light, whereby We guide such of Our servants as We please. And, truly, thou guidest to the right.*

*The path of Allah, to Whom belongs whatever is in the heavens and is in the earth. Remember, to Allah do all things return.*

In the verse that I recited in the beginning, Allah Ta'ala has described three forms of communication from Him and these are: dreams and visions and revelation or 'Ro'ya', 'Kashoof' and 'Wahee or Ilham'. Wahee and Ilham are interchangeable.

## DREAMS, VISIONS AND REVELATION

**Dreams:** Dreams are seen while the person is asleep and his mental faculties are

at rest. His sight, his hearing etc are all suspended. Dreams are full of symbols and metaphors and require interpretation. An example of it is given in the Holy Qur'an of the dream that the ruler of Egypt saw as is mentioned in Sura Yusuf (12:44) and it required interpretation by Hadhrat Yusuf<sup>as</sup> as or the dream that Hadhrat Yusuf<sup>as</sup> saw in his childhood (12:5), or the dreams of 2 prisoners who were in the prison with Hadhrat Yusuf<sup>as</sup>. (12:37). Many dreams of Hadhrat Promised Messiah<sup>as</sup> are on record like the one where he is chased by a bull in an alley.

**Visions:** These are different from the dreams in that the experience takes place while the person is wide awake, and his physical senses are operative, and knows that what he is seeing or feeling is an extraordinary phenomenon. In visions, the sight is used and angels can be seen as physical things or the sense of smell is used and so on. Examples are the experience of Hadhrat Maryam when she saw an angel appear as a young and handsome young man (19:18) or the fragrance of Yusuf<sup>as</sup> perceived by Hadhrat Yaqoob<sup>as</sup> (12:95). The sight of the Angel Gabriel when he ap-

peared before the companions of the Holy Prophet<sup>saw</sup> and asked the questions about the faith was a *Kashf*. Many examples of *Kashoof* are found in the life of the Promised Messiah<sup>as</sup> for instance the incident of the red drops on the shirt was a *Kashf*.

**Revelations:** This refers to a verbal communication. The words are actual phrases heard by the individual concerned. The Qur'an talks about the prophets receiving this form of communication, clear and precise in all languages. One can imagine this to be possible if certain areas of the brain that are responsible for the interpretation and understanding of sounds are directly stimulated, you would hear without the presence of any sound. Even non-prophets like the mother of Maryam, or mother of Moses<sup>as</sup>, are recorded in the Holy Qur'an, as having received the revelation.

Hadhrat Promised Messiah<sup>as</sup> writes:

"Revelation is a message from the hidden which does not depend upon any reflection or deep thinking. It is a clear and open feeling as a hearer has about a speaker, or one



beaten has about the beater, or one touched has about him who touches him. The soul does not experience any spiritual pain on its account. The soul has an eternal accord with revelation which it enjoys as a lover finds pleasure in beholding the beloved. It is a delicious communication from God which is called revelation.

{*Purani Tehreerain, Ruhani Khazain, Volume 2 (London, 1984), p. 20*}.

### CONTEMPLATION, INSPIRATION AND REVELATION.

More subtle and intriguing is the idea of inspiration or contemplation and its outcome.

This is particularly relevant because a lot of religious people would admit that revelation is just an inspiration albeit it has the Divine as its instigator. In fact most of the Christian scriptures are the writings of the “inspired” fathers. Is there a difference between inspired thoughts and revelation or is it just semantics? This is an important point to reflect upon. If a distinction can be made, what should be the basis for it? What is the significance of this? Let me present some useful points for your consideration.

It may be asked from whom and where from proceed the good and bad designs that arise in one's mind as the result of reflection and observation? The answer is that such **thoughts are the creation of Allah** and not His command. There is a difference between creation and command. By creation is meant that **God Almighty produces something through physical means** and attributes it to Himself because He is the Cause of causes. Command is **that which proceeds directly from God Almighty without the intervention of any means**. Revelation, which descends from God, proceeds from the world of command and not from the world of creation. Thoughts that arise in peoples' minds in consequence of observation and reflection all proceed from the world of creation in which the Divine power operates behind the veil of means. God has created men in the world of means equipped with diverse types of powers and faculties and has **invested them with the characteristic that when they employ their reflection in a good or bad matter their minds alight upon appropriate plans**. As it is part of the law of nature that when a person opens his eyes he

can see something and when he directs his ear towards sound he can hear something; in the same way when he reflects on the way of success in a good or bad design, some plan arises in his mind. A good man by reflecting upon good designs thinks of good things, and a thief by reflecting upon the various ways of robbery invents a plan to commit robbery. As a man can think of deep evil designs, in the same way when he uses his faculty in a good way he can think of good designs. As his bad thoughts, however deep and effective they may be, cannot be held to be revelation, in the same way his thoughts which he deems to be good are not revelation. In short, whatever good thoughts occur to good people and whatever bad thoughts or designs arise in the minds of thieves, and robbers, and murderers, and adulterers, and forgers, as the result of reflection and observation **are all the result of the exercise of natural qualities, and because God is the Cause of causes, they are called the creation of God and not His command**. They are the natural qualities of man as in the case of some vegetables the quality of purgation, or the quality of constipation and other qualities are natural to them. As God

has invested other things with different types of qualities, He has invested man's power of reflection with the quality that it helps man whenever he requires its help in a good or bad design. A poet who seeks to write lampoons concerning anyone finds his mind running in that direction and he is able to produce such poetry. Another poet seeks to praise the same person and commendatory verses come to his mind. **This kind of good or bad thought is not the mirror of the Divine Will and cannot be called His Word.**

The Ahmadiyya community is unique in the world today in that it believes that the Ever-Merciful and Compassionate God of Islam still communicates with man and has not deprived the man of this age of this source of tremendous blessing. The most perfect example of this communication is the revelation of Prophets which is the most vivid and perfect in its quality and quantity. The Promised Messiah<sup>as</sup> presented himself as the proof of this and also asserted that it is the hallmark of a true religion and is the fruit of true religion bestowed only on the followers of the Holy Qur'an and the Holy Prophet<sup>saw</sup>. He

declared:

"The main issue of contention between me and them is this. I say that the blessings and effects of Islam are still the same as they were before. That God still shows His dominion and still addresses. But they say, in opposition, that this door is closed and God has gone silent. He does not address anyone."

*Al-Hakam,*  
Oct. 31, 1905, p.6

This Divine Knowledge and heavenly secrets that are disclosed to the Muslims by convincing and definitive revelations, they can never be obtained by the opponents of Islam.

Allah Ta'ala had given a promise to the believers. The promise is that true believers will always enjoy a distinction from others. This is a promise for all times. It is that of revelation. And it is for only the followers of the Holy Prophet<sup>saw</sup>. Allah Ta'ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ  
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ  
نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ  
رَحِيمٌ

O ye who believe! Fear Allah and believe in His Messenger. He will give you a double portion of His mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness. Verily, Allah is Most Forgiving, Merciful. (*Sura Hadid*. 57:29)

*Braheen-e-Ahmadiyya*  
1:247

Explaining this point Hadhrat Masih Mau'ood<sup>as</sup> writes:

"You shall be granted a light that shall not be found in others that is the illumination of Revelation, the glow of acceptance of prayer and the majesty of miracle of the chosen ones."

*A'ina Kamalat-e-Islam*, 296

"That light which is the distinction between the chosen ones of God and other people is the Revelation and the visions and sainthood."

*Hamamatul Bushra*: 80

"Blessing" here refers to revelation and visions – heavenly knowledge that man gets directly.

(*Report Jalsa-e-Azam*  
*Masahib*, 109)

Its name is Qur'an. That light clearly gives the glad tidings that the fountain of Revelation can never be closed. Whenever anyone living in the East or the resident of the West searches for God Almighty with purity of the heart, and when he reconciles with Him to the fullest and when he removes the intervening veils, he will most certainly find Him. And when he will really find Him (God) and find Him in reality and completely, then God will most certainly converse with him.

It is idle to assert that revelation has no reality and is a vain thing, the harm of which is greater than its benefit. Such an assertion is made only by a person who has never tasted this pure wine and does not desire that he should acquire true faith. Such a one is happy with his habits and customs and never seeks to find out to what degree he believes in God Almighty and how far his understanding extends and what should he do so that his inner weaknesses are removed and a living change takes place in his morals and actions and designs. He is not eager to cultivate that love which should make his journey to the other world easy and whereby he should develop the inner quality of

making spiritual progress. Everyone can understand that in this heedless life which is ever pulling a person downward, with his relationship with wife and children and with the burden of honor and good repute, which are all like heavy stones pressing him downwards, he is in need of a high power which, by bestowing true sight and true vision upon him, should make him eager to behold the perfect beauty of God Almighty. That high power is Divine revelation that provides comfort in distress. It enables a person to take his stand joyously and comfortably under mountains of misfortunes. That Imperceptible Being, Who confounds reason and the wisdom of all philosophers, manifests Himself only through revelation. He comforts the hearts of seekers and bestows contentment upon them and revives the half-dead ones by saying: I am present.

It is true that the Holy Qur'an contains all the guidance, but when the Qur'an leads a person to the fountain of guidance the first indication of it is that he begins to experience converse with the Divine, whereby a revealing understanding of high degree and a visible blessing and light is created and that cognition

begins to be acquired which cannot be achieved by blind following or through intellectual theories, for they are all limited and full of doubts and defective and incomplete. We need to extend our cognition directly, for the greater our cognition the greater will be our eagerness. With a defective cognition we cannot expect perfect eagerness. It is a matter of surprise how unintelligent those people are who do not consider themselves in need of that perfect means of approaching the truth upon which spiritual life depends. It should be remembered that spiritual knowledge and spiritual understanding can be acquired only through revelation and visions, and till we achieve that standard of light our humanness cannot acquire any true understanding or true perfection."

*Surma Chashma Arya,*  
V. 2:191

I return to the contention that conviction in God enters a new dimension when man is in communion with God.

The converse and address by God, Almighty is the real root of understanding and is the fountainhead of all blessings.

*Zamima Braheen-e-*  
*Ahmadiyya, V. 5:141*

Hadhrat Masih Mau'ood<sup>as</sup> says:

*Bin dekhe kis tarah kisi  
mah rukh per aye dil  
Kyunkur koi khayali sanam  
sey lagai dil.*

At another place Hadhrat Masih Mau'ood<sup>as</sup> says:

*Deedar gar nahin hey to  
guftaar hi sahi  
Husno jamaal e yaar key  
asaar hi sahi.*

The entire life of the Holy Prophet<sup>saw</sup> saw is amazing in his total trust in Allah and the courage that he displayed as a result of this conviction. At the time of migration when he had taken shelter in a shallow cave and the enemy had traced him to the opening of the cave, he displayed extraordinary courage and composure. He reassured his panicked companion, don't fret. Allah is with us. Or at the battle of Hunain when the Muslims had been dispersed by the fierce attacks of the enemy, the Holy Prophet<sup>saw</sup> advanced all alone openly declaring that he was the son of Abdul Mutallib and that he was the prophet of Allah. It is reported that when the verse was revealed:

"that Allah shall

protect you from all, he dropped the escort that his companions had provided for him saying that Allah's assurance does not leave any room or need for such measures.

Similar resolve and conviction we find in the life of the Promised Messiah<sup>as</sup> at every step. Hadhrat Masih Mau'ood<sup>as</sup> states that when he received the revelation that his father was about to pass away, he suffered a moment of anxiety as to who was going to take care of him after his father. At that very instant he received the revelation

**"Isn't Allah sufficient for His servant."**

He writes that this revelation was so forceful that it felt like a peg was driven through him. And he never ever in his entire life suffered that fear again. Allah provided for him in ways that are unimaginable and to the extent that is unimaginable.

In the trials of Karam Din or Martin Clark when his honor and his life were in jeopardy, all the forces of his opposition had joined hands; even the judges were prejudiced, the Promised Messiah<sup>as</sup> was not shaken at all. On one occasion when

the news came that his arrest was imminent, he calmly declared that although he was prepared to offer any sacrifice for the service of Islam, but he said:

"Allah's governance has its own priorities and He would not permit my arrest."

.... I asked Hazoor, "Has 'Azala Auham' not been published yet?" He replied, "it is published. Haven't you received it yet?" I said no. Hazoor motioned Hafiz Hamid Ali Sahib and said 'bring a copy of Azala Auham and give it to him.' He went to the room. I said, "Hazoor, is there any drinking water here?" Hazoor told Hafiz Noor Ahmed "bring water for him." Hafiz Noor Ahmed brought water in a brass cup. I drank that water. It was very cold. Then I woke up.

He writes 'I did not know Hafiz Hamid Ali or Hafiz Noor Ahmed nor had Hazoor called them by name. But later when I went there, I recognized them; that I had seen them in the dream and learned of their names at that time.

(Munshi Habibur Rahman<sup>ra</sup>  
Ashab e Ahmad V 10 p 85)

Once I was offering *Tahujjad*. Suddenly I felt so much of fragrance that the whole house was filled with it. My wife who was asleep started sneezing and said that I had put on too much perfume, that I was reeking with it. I replied that I had not used any perfume at all.

*(Munshi Zafar Ahmad<sup>a</sup>.  
Ashab Ahmad p.123)*

Go to Pharaoh. I am with you. I hear and see. And you are Mohamad<sup>saw</sup>.

His body is luminous and fragrance like a pearl concealed.

Light upon light.

And also said this – light is at my discretion.

*(Sahibzada Abdul Latif  
Shaheed<sup>a</sup>)*

Young, righteous,  
Man of miracles.

Village name Gudho – Elahi Baksh: custodian Maulvi Kalimullah – sent 7 young strong men to arrest me and bring me back. They had planned to force him first to erase those couplets and then kill me. Maulana Sahib escaped them that day but later was warned about this plot. He prayed to Allah that he was

being forced to stop conveying the message of His Messiah. He received the revelation:

“Who is there who can stop you from preaching? I will cast Elahi Baksh, the custodian into the grave on the 11<sup>th</sup> day.”

Maulana Sahib went back to the village and looked for Elahi Baksh. When he found out that he had already left on a tour, he made a public announcement about this prophecy to as many people as he could and the prophecy was fulfilled with exact details.

*Maulvi Ghulam Rasool<sup>a</sup>  
Hayat-e-Qudsi)*

“Revelation is but a blessing. It has no significance in determining the rank (spiritual) of the person. That rank depends on the measure of his honesty, sincerity, and loyalty that is known to God.”

*Report Jalsa Mazahib 201*

“Therefore, you should advance in truth, integrity, righteousness, and personal love of Allah. Consider this your mission as long as you live. Then God will bless whomsoever of you He desires with His converse and address.”

*Kashti-Nuh, 26*

“Our aim and objective should always be that we should achieve the self purification according to the Will of Allah and that we achieve righteousness according to His Wish and that we get to do some such good deeds that may please Him. Thus when He will be pleased, then at that time if honoring such a person with His words, if His wisdom and expedience so demands, He will grant it on His own. That should never be appointed as our ultimate objective.”

*Al Hakm: 24 Nov 1907*

Once someone asked Hadhrat Khalifatul Masih IV<sup>th</sup> how one knows that a spiritual experience is genuine and not fake. He replied that one should feel a pious change in himself. He should feel he has become closer to God. And secondly, there should be a perceptible change in his conduct with others. They should notice that he has become a different and much better person in his conduct. So an internal and an external change should be evident if the experience is divine.

Hadhrat Khalifatul Masih V<sup>aba</sup> in his Khutba of August 11, 2006 said:

“Due to adherence to the Imam of the time, Allah

Ta'ala displays the manifestation of His attributes to his followers according to the standard of the relationship they have with God.

Then he said that:

In this age, the clear identification of these avenues (that lead to Allah) was made possible by Hadhrat Masih Mau'ood<sup>as</sup>.

In the end I would like to share with you the message and advice of Hazrat Promised Messiah<sup>as</sup>. It is contained in a couple of letters that he wrote in 1889 to Hadhrat Munshi Zafar Ahmad<sup>fa</sup> who was a young man at that time. The depth and application of the advice transcends time and age. It deserves a close and careful attention. I have tried to translate them as best I could.

"It is the requisite of Salat that all its acts should be performed with deliberation and peacefully. As slow and deliberate the 'Rakoo' and 'Sajood' is done, the better it is. When performed this way, pleasure begins in Salat. Therefore it is very good and very commendable that in 'Rakoo' and 'Sajood' and in fact in all elements of Salat, provision should be made for deliberation, slowness and peacefulness. And if you pray repeti-

Should be performed with deliberation and peacefully. As slow and deliberate the 'Rakoo' and 'Sajood' is done, the better it is. When performed this way, pleasure begins in Salat. Therefore it is very good and very commendable that in 'Rakoo' and 'Sajood' and in fact in all elements of Salat, provision should be made for deliberation, slowness and peacefulness. And if you pray repetitiously 'show us the right path' in *Tahajjud*, this is very effective in casting a spiritual effect on the heart."

*(Published in Al-Hakm  
October 7, 1918)*

"One should please his Lord by undertaking demanding spiritual exercises while one is in a state of constriction and is finding no pleasure or interest in it.

With the end of this stage of tastelessness and joylessness and the bitterness and hardship, there ends the reward and recompense at that very moment. Acts of worship are no longer counted as acts of worship. Instead they acquire the status of a spiritual food.

Thus the state of constriction that is meant by the lack of interest and lack of joy, is that blessed

state the blessing of which initiates the series of progress.

Righteous deeds are those that are discharged against the instincts and with effort.

Such is the operation of the custom of Allah that when a firm determination is made with honesty, the strength to take it to completion is found.

Serious effort should be made in offering this prayer that 'show us the right path' in salat with great humility and passion. Man is nothing without prayer. Instead he is worse than animals and is the worst of the worst.

One should remain steadfast and hopeful lest there be any lapse in patience because hastiness is lethal poison.

If you have time, you must meet every now and then.

You should read the translation of the Holy Qur'an with a reflective mind."

I tell you truly that every door can be closed but the door of the descent of the Holy Spirit. It is never closed. Open the doors of your hearts so that it might enter them.

# THE LEGACY OF DR. MUFTI MUHAMMAD SADIQ<sup>ra</sup>, OUR MISSIONARY TO AMERICA — THE BEGINNING OF A SPIRITUAL REVOLUTION

**Hasan Hakeem**

## **“I Will Cause Thy Message. to Reach the Corners of the Earth”**

As the cold night air brushed his beard, on January 26, 1920, a gentle and bespectacled Muslim by the name of Mufti Muhammad Sadiq<sup>ra</sup> left London for America to become one of the first "Pioneers in the spiritual Colonization of the Western world."

The phrase was coined by Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad, Musleh Mau'ood, Khali-fatul Masih II<sup>ra</sup>, who had assigned to his former teacher and a beloved companion of Hadhrat Promised Messiah<sup>as</sup>, the task of propagating Islam/Ahmadiyyat to the American people.

From the Ahmadiyya Muslim Community, Mufti Sahib<sup>ra</sup>, was always described as "devoted and

dedicated."

Hadhrat Aqdas had a special love for Mufti Sahib<sup>ra</sup>, who he described as "... one of the sincere friends in my Jama'at. Like his name he is "Truly Affectionate."

Mufti Sahib<sup>ra</sup> boarded the S.S. Haverford, an unglamorous, North Atlantic 'workhorse'. She could carry nearly 2,000 passengers, mainly third-class or steerage and 10,000 tons of cargo. It was the Liverpool to Philadelphia route traveled by many immigrants to America.

On the eve of his departure for America, a proclamation was read by the farewell committee:

"Peace be with you and Mercy and Blessings of Allah the Almighty. It is with mingled feelings of joy and sorrow that we Ahmadies of England have gathered today to bid you

farewell. We are sorry to part from you because we all love you as you love us.

We are glad because you now carry the Message of Islam to the farthest west, thus fulfilling the Prophecies of the Master Prophet Muhammad<sup>saw</sup>, and the Promised Messiah and Mahdi<sup>as</sup>.

May Allah bless you and bless all your undertakings and be with you wherever you be, and may He create friends and helpers for you and make your days of sojourn in America, a blessing to the Americans, as well as the Ahmadi Brotherhood, Ameen."

What would await Mufti Sahib<sup>ra</sup>, in America. First, let us turn back the clock to the early 1900's and give you a snapshot of life in America.

Most Americans were unconcerned about the



dark-side of life. They were too busy enjoying the prosperity of the 1920s. American industry had expanded during the Great War. It was boom time in the United States.

After the war America was in isolation, i.e. she kept to herself and took little part in international relations and it cut down the number of immigrants allowed into the USA. In 1921 America's "open door" policy ended and quotas (a fixed number each year) were introduced. What was especially unfair was that the system favored WASPs (White Anglo-Saxon Protestants) from northern Europe.

The immigration policy we have just seen was really an open form of racism (discrimination against people because of their color/nationality). America was full of fears including the belief that if immigration was not checked Jews and Catholics would take over America. There also was the fear of Asians coming to America with their strange cultures and religious beliefs.

But the real fear that haunted America since the civil war was the fear of Negroes, who were now

living in every large northern American city. During this time, the Klu Klux Klan was experiencing a period of rapid growth. Poor whites resented the Negroes and were determined to keep them in their place. Throughout America there were race riots and it was common for Negroes who were considered "uppity" to be publicly tarred and feathered and many were lynched. It was a time of strict segregation that relegated African Americans to a life of being invisible in America.

This was the America waiting for the arrival of Mufti Sahib. But it is important to remember that this was not an ordinary man. His roots, history and service to Islam are far too long for us to detail in this short speech. And it would be an injustice to the memory of Mufti Sahib to capsule his life. Suffice to say, that on a list of 313 companions of the Promised Messiah, he is number 65.

As the British ship with its precious cargo — a companion of the Promised Messiah -- made its long and arduous Atlantic journey, with more than 2000 passengers heading for the land of prosperity and freedom.

Each and every day without fail, Mufti Sahib, would pray five times daily to Allah Almighty that his mission would be a success. A dark skinned man with a heavy gray beard, wearing a bright green turban and a gray coat with flowing sleeves, would entertain his fellow passengers with his knowledge and love for Islam. "Say, if you love Allah, follow me; then will Allah love you," he is reported to have intoned. And Before the SS Haverford would drop its anchor in the Philadelphia harbor, it is said that Mufti Sahib had "converted four Chinese men, an American, one Syrian, and one Yugoslavian to Islam."

After 25 days, Mufti Sahib had finally arrived in America to begin his mission, but as he meandered through Immigration, along with those teeming masses seeking entry to the land of freedom, US immigration officers, we now have learned from historical records, were directed to "profile" and question "ragheads" or turbaned Asiatic men.

"Why have you come to this country," they demanded, repeatedly questioning him about Islam. Mufti Sahib said he was a

missionary who represented the Ahmadiyya Muslim Community. He was subjected to intense questions about polygamy. In conclusion, the authorities asked him to leave the United States. Mufti Muhammad Sadiq<sup>ra</sup>, refused and exercised his right to appeal their decision. He made his appeal directly to the Department of Justice in Washington, D.C. During this period, he was confined to the Philadelphia Detention House until the appeal decision was handed down.

During his confinement, he wrote about the situation to Khalifatul Masih II<sup>ra</sup> who prophesied that "America cannot and will not stop our entry into the country to establish our mission."

And by the Grace of Allah Almighty, his appeal was granted and he was released after seven weeks of confinement, Mufti Sahib was finally allowed to enter the United States in April of 1920 on the condition that he would not preach polygamy.

In order to convince the federal authorities that he could preach Islam in the United States without preaching polygamy, Dr Sadiq<sup>ra</sup> made a distinction

between commandments and permissions in Islam. He stated that all Muslims must follow the commandments of their religion, but may avoid the permissions. For instance, no government can persuade a Muslim to worship more than one God, since the worship of one God is a commandment of their religion. However, polygamy is permitted only in countries whose laws sanction its practice. In countries that prohibit polygamy, permission for its practice is not allowed under the commandment that all Muslims must obey the laws of the country in which they live. This response enabled Mufti Sahib to begin his work in the United States.

"I'm not worried about the opposition I will face in America," wrote Mufti Sahib, "...because God is with me and I'm supported by the prayers of Khalifatul Masih and the pious and noble members of our community."

What did Mufti Sahib do with his time as a detainee? He wasted no time. He preached Islam, debated religious issues and was a perfect model of devotion. As a result, Mufti Sahib was able to convert more than 20 detainees including

his first convert to Islam in America, R. I. Rochford; It was an opportunity to preach to men from Jamaica, British Guyana, Poland, Russia, Germany, Azores, Belgium, Portugal, Italy, and France.

There were many immigrants in detention with Mufti Sahib. Those that he didn't convert to Islam, he left an indelible impression through his gentle character and humble soul. His prayers and love for them all is best seen in this excerpt about the Detention House taken from an October 1921 edition of the *Muslim Sunrise*:

"I would like to mention the Wright family, which was sent along with me to the same fate. As Mrs. Wright had compassionately brought over her little niece with her—a child who was left in England with no one to keep her, so she was detained till she could manage to give a bond of \$1,000. The members of this family sympathized with me very much and helped me in every way they could. They were permitted to land a few days before me and are very much interested in studying our literature." (He then gives a list of their names).

Later, with a twinge of humor, Mufti Sahib in a Muslim Sunrise article wrote: “..If Jesus Christ comes to America and applies for admission to the United States under the immigration laws, [he] would not be allowed to enter this country because:

1. He comes from a land which is out of the permitted zone.
2. He has no money with him;
3. He is not decently dressed.
4. His hands have holes in the palms.
5. He remains barefooted, which is a disorderly act.
6. He is against fighting for the country.
7. He believes in making wine when he thinks necessary;
8. He has no credential to show that he is an authorized preacher.
9. He believes in practicing the Law of Moses [polygamy].”

Dr Sadiq<sup>ra</sup> set up his first headquarters in April, 1920 in New York City. By the end of May, he had made twelve new converts to the Ahmadiyya Movement, six from the Christian community and six from the Muslim immigrant community.

Despite his message of peace and love, this gentle soul, continued to face untold difficulties in America. He was evicted from a

small room after Christian preachers objected to his preaching the message of Islam in New York. His missionary work was done through preaching and writing. By May 10, 1920, he had contributed twenty articles on Islam to various American periodicals and newspapers, including the prestigious New York Times.

He was most effective with the pen! Mufti Muhammad Sadiq<sup>ra</sup>, understood the power of the pen and the press in America. Without the benefit of a computer, fax machine or email, Mufti Sahib was a virtual “writing machine.” His correspondence with Americans began years before his arrival in America. A vociferous reader, he educated himself on contemporary secular and non-secular subjects. Throughout his three years in America, he waged a *Jehad-e-Akbar* with his pen. Recipients of his letters included Henry Ford, inventor of the Model T Ford; Thomas Edison, the famous American inventor; and so many others who must have wondered why this Moslem preacher was taking the time to correspond with them.

Between 1920-1922,

Mufti Sahib was traveling between Highland Park, (a suburb of Detroit) Michigan and Chicago, Illinois. In Chicago, he purchased a building at 4448 Wabash, the first Ahmadi mosque and national headquarters for the Ahmadiyya Community.

It was here in Highland Park, in this “birthplace of mass production,” that Ford produced millions of Model T cars. And it was to Highland Park that tens of thousands of immigrants came for an unprecedented \$5-a-day wage and a chance to enter the emerging middle class.

Why would Mufti Sahib establish his missionary work in Michigan? It was simple. Arabs began settling in Detroit as early as the 1920s. They established a tight-knit community that welcomed Arab arrivals pouring out of the Middle East seeking a better life working for Mr. Ford. Those early Muslim immigrants found Mufti Sahib to be a good friend, mentor and religious scholar.

It was in this multicultural environment that Mufti Sahib launched the Muslim Sunrise. July 1921, he published the first issue of the Muslim Sunrise. Its

purpose was to teach Islam and to refute the misrepresentations of Islam that appeared in the American press.

Mufti Sahib, in the Muslim Sunrise, his lectures and his many letters to various newspaper editors, pointed to the race problem in the United States as proof that America needed Islam. He pointed out that the Christian teachings of brotherhood and equality had not been able to eliminate the evil of racism. Furthermore, he argued that in Muslim countries people of all colors worshipped together, also that there were no seats in the mosques, or mosques that separated people based on race.

He was not confrontational, nor was he hostile in his writing but his style reveals he would never shy away from a good story. When Detroit churches began to exclude and deny him the opportunity to speak to Christian congregations, Mufti Sahib cranked up the Muslim Sunrise press and replied:

"If the Detroit Church is not open to me to preach in, I do not care a bit. No Muslim cares to see me preach in the churches. Moreover, the churches are suitably furnished for our

services. My challenge was to the broadmindedness of the Christian pastors in comparison with that shown by our Holy Prophet<sup>saw</sup>. I was sure that the Christian statement, "Love your enemies," was only to preach and not to practice. But I wanted to get it out of their mouths. Now, I have got it."

As a result of its teaching and practice of universal brotherhood, the Ahmadiyya Muslims attracted many black Americans, who assumed leadership roles within the Movement. During this period, Dr Mufti Muhammad Sadiq became friends with Jamaican born Marcus Garvey, the founder of the Universal Negro Improvement Association (U.N. L.A.).

Marcus Garvey had captured the imagination of millions of black people around the world, in the 1920's. His concepts of race pride and self help, led to the creation of the largest international racial movement in the history of black culture.

In 1923, Dr Sadiq gave five lectures at the U. N.L.A. meetings in Detroit. Eventually, he converted 40 Garveyites to the Ahmadi-

yya Muslim faith. The most noteworthy of these converts was a former Christian minister, Reverend Sutton, who was renamed Sheik Abdus Salaam and appointed the leader of the Detroit congregation.

During his time in the United States, Dr Sadiq had made many devoted friends as he established Tabligh centers in several major American cities. The Muslims in Chicago were so attached to Dr Sadiq that they sent a letter to Khalifatul-Masih II, requesting that he be allowed to stay in the United States.

With deep appreciation and respect for Mufti Sahib's work, a Christian wrote: "You have done splendid work in America in enlightening us Americans to the lofty principles of Islam and the new interpretation of it through the Ahmadiyya Movement."

However, at the end of September, 1923 Mufti Sahib left the sons and daughters of America to return home. In his stead, more than 700 converts had accepted Islam/Ahmadiyyat; he established the first Ahmadi mosque in America and most importantly he founded the Muslim Sunrise which continues today

as a living legacy to the memory of Dr. Mufti Muhammad Sadiq<sup>ra</sup>.

With tears in his eyes as he departed, Mufti Sahib wrote these words: "I have not been able to do full justice to my assigned duty and I confess my failing in my service." (Al-Fazl, 10.23.1923)

In his own words: "I cannot claim to have done any great work, but I do hope, by the Grace of Allah, that in clearing the way for the future missionaries of Islam, I have done some pioneer work and sown the seed of Truth throughout the land which will grow up in time and grow into big, tall, strong trees to feed and shelter thousands, and send out healthy vibrations to millions."

What's important about Mufti Muhammad Sadiq<sup>ra</sup> is not so much what he was doing, but what we're NOT doing. How does a man come to a foreign land where's he's not even welcome, and within a few months, enchant hundreds of them to be his spiritual brothers and sisters? How does a man single-handedly conquer the hearts of so many in a matter of months that we, as an entire nation, cannot do in a

year?

The answer is simple — Connect with your communities.

Fear and intolerance are just as much alive today, as they were in the days of Mufti Muhammad Sadiq<sup>ra</sup>. Back in his days it was seen in the immigration laws against the "Asiatics". Today it's called Islamophobia.

We need to connect with our communities.

We need to tear down the barriers of bigotry that are pushing this great nation to the brink of its own destruction.

To those who slam their doors in your faces...I ask you...Invite them into your lives.

To those who give you those condescending stares...I ask you...to respond with a welcoming smile.

To those who attack you with ignorance...I ask you...to retaliate with dignity.

Connect with your communities.

To those who are hungry in your neighbor-

hoods...I ask you...to provide them food and drink.

To those who are silently suffering...I ask you...to heal them with a kind word.

Connect with your communities.

It's nothing new in Islam. The Holy Prophet Muhammad<sup>saw</sup> did just that when he was part of the organization, Fudail, in Mecca. Wherever there was a person in need, he was there to fulfill it. He was there to serve. He didn't care if the person was rich or poor; black or white; He didn't care if the person was his ethnic caste; or if he believed in his faith...he was just there to serve.

He connected with his community.

In due time, this man, who made himself out to be a humble servant of the people...soon became the king of the entire Nation of Arabia. Under his leadership, the Arabs went from being animals to angels. The Persians and Romans referred to the Arabs as rodents...but the Holy Prophet<sup>saw</sup> raised them from being called rodents to their rulers. This really happened.

It's no exaggerated fable or fairy tale...it actually happened.

Just as it happened back then, it can happen again. That same transformation will happen in the times of the Promised Messiah<sup>as</sup> so much so that it would be as if the sun rose from the West.

Mufti Muhammad Sadiq<sup>ra</sup>, as a lone voice in a foreign land, was a living testimony to how satiating the message of Islam was to a nation starving for guidance. Imagine how much greater a thirst can be quenched with thousands of you carrying the fountains of Islam.

This burden rests upon all of your shoulders. Whether you get up and give speeches, or silently smile, you all can contribute to this message...it is incumbent upon all of you to spread the message of Love for All, Hatred for None.

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Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: **"He who is not grateful to the mankind is not grateful to God Almighty."**

(Tirmadhi bab ma ja' fishshukr liman ahsana ilaika)

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## **DARUL ZIAFAT** (LANGAR KHANA; FREE PUBLIC KITCHEN)

While describing the five branches for the propagation of Islam in his book, *Fateh Islam*, the founder of the Ahmadiyya Muslim Jama'at writes about the third branch as follows:

"The third branch of this movement is those people who travel and visit in search of truth and other different reasons, and those who after getting the news of this Heavenly movement come to meet me. This branch is also continuously developing. Although on some days less, but on the other days a large number of people start coming. For example, during the past seven years, slightly more than 60,000 guests may have come. How many of these active people may have spiritually benefited from the speeches, and how many of them may have found solution for difficulties and may have overcome their weaknesses; only God knows."

(Roohani Khaza'in Vol. 3, *Fateh Islam*, p 11-15)

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## **Important News for Atfal and Parents**

All Atfal who pass the Level 1 and Level 2 workbooks will be specially recognized at the National Ijtema. Atfal and their parents are requested to visit [www.mkausa.org](http://www.mkausa.org) or [ahmadiyya.us](http://ahmadiyya.us) to view the Level 1 Atfal Workbook, Level 2 Atfal Workbook, the National Atfal Ijtema Syllabus and Tifl Post (the Magazine for Majlis Atfal-ul-Ahmadiyya, USA). These items have also been emailed to Local Qaideen and Nazimeen Atfal. *Jazakallah.*

**Majlis Atfal-ul-Ahmadiyya, USA.**  
**Email: [maahelp@yahoo.com](mailto:maahelp@yahoo.com)**

# ONE NATION UNDER GOD: A COMMON VISION AND GOAL OF AMERICA AND AHMADIYYAT

**Maulana Azhar Haneef**

*Transcript by: Obaid Siddiqui*

The verses of the Holy Qur'an I recited in the beginning contain the values of our faith in relation to the values of our nation. The Holy Qur'an lays the foundation of our religion called Islam. What we call Islam if not found in the primary source, the Holy Qur'an, or in the life of its Holy founder Muhammad Mustafa<sup>saw</sup>, then we should rest assure that the claims fall short of the mark and the claim is misrepresenting both the faith and the message that was brought.

I recited the words *Al-Hamdo Lillah* – all praises belong to God almighty – whose name in Islam is Allah, but is also known throughout the world with so many other names and refer to the same being. His being is *Rabbul Aalameen* – Lord of the worlds, Sustainer and Provider. Thus we establish right from the beginning of the Holy Qur'an a universal link. This is of paramount

importance in this day and age – and especially so because in the minds of the American people, the minds of our friends, of our neighbors, of our colleagues and coworkers and professionals, there has been an abrupt shift (the previous speaker talked about). Since 9-11 the abrupt shift in understanding is who is truly part of this nation and who may be within it as an enemy – who wish to destroy, undermine and bring down the republic of all of us – for which we hold allegiance.

I bring to your attention some facts and figures (which you might have already heard) where our nation stands. Four out of ten Americans admit having prejudice against Muslims (in a very recent poll). They also favor that Muslims should carry a special I.D. card for travel. They wish to have Muslims undergo vigorous and intense

screening at airports. Many of you might have traveled by plane and must have experienced what I am talking about. The eyes are upon you, the ears are focused on you. Everything has been heightened and magnified in this day and age. One person in a hotel told me his experience that his wife asked him to take off his cap and to put on a baseball cap instead. While walking towards the airport someone still said to him *Assalamoalikum*, because he had a beard. This is the reality, and we all are under the microscope – and that could be in fact, to our benefit.

Some 49% feel Muslims living in the USA are loyal to the country – and 33% believe that they are more loyal to Al-Qaida. Individuals sitting here in this hall who do not belong to the Ahmadiyya Community – who are not Muslims, are in fact our greatest allies, friends in peace and



dialogue and potentially ambassadors in bridging up the gap that exists now between the American public and Muslims. We both need each other because we remember the scene of 5 years ago (9-11) and we understand America being under attack by a group of those who claimed to be Muslims – who poisoned the environment.

I would like to take you back – not 5 years – but 500 years back – at a time prior to which America had yet to be discovered by Christopher Columbus in 1492 (who traveled from Europe to America and thought he discovered India). But at that time Columbus had revolutionary ideas because 500 years ago we believed that the world was completely flat, and if you go to the end of the world you may fall off. How is it that Columbus changed his thinking from the common belief at that time and recognized that he could travel around it and could find land? He approached Queen Isabella and King Ferdinand, who asked the Church elected members and got their opinion about the voyage around the earth. They said, "O great King, either Columbus is a fool or wants us to believe that people on

the other side are hanging upside down". The request of Columbus was totally rejected. But some time later, he was able to convince the Queen for this voyage. Why is this important to us when talking about American values? People sometimes don't realize the link between Columbus's old world and the new world. It was Columbus's contact with the Muslims of Spain – who believed that God created all these spheres rotating around in this grand universe, and the earth is one of them, and if you go around from one point you come back where you started. This reality explained to him by Muslims – who were called Moorish in those days – opened his mind. So, the discovery of America is directly linked to a teaching which is found in the traditions of Islam.

It is also important that in 1892, when our nation was about to celebrate the 400 years of the discovery of America by Columbus, it was at that occasion that for the first time, 22 words were introduced in a paper (by an organization) in Boston – and these 22 words became known as the "**Pledge of Allegiance**". Those who immigrated here perhaps don't have to stand,

but in schools they say this pledge every single day before the start of classes. Perhaps you don't realize what link this has to us as a faith body and this nation America. Those great words in fact, designate how much Islam has in common with this nation we belong to – and has so much to share with not only with this nation but with the world at large. All the friends gathered here can see and share an understanding of common ground. The Pledge of Allegiance:

*"I pledge allegiance to the flag of the United States of America and the republic for which it stands - one nation under God, indivisible, with liberty and justice for all."*

Every school child knows it, and everyone in this country must have heard it and seen it written here and there. These very words identify us – not just as Muslims but as part of this nation that believe in principles that are very much rooted in Islam. The Holy Prophet Muhammad (peace and blessing of God be upon him) said: "*Hubbul Watane Minal Iman*"- The love of ones nation (patriotism as we call it) is a part of faith. It

has a link with us and a relation with people with whom we are connected. Therefore, it is a part of God's creation who is Lord of all the worlds. Lord of not just those who believe in our faith, but those people who are not of our faith but are still connected to God Almighty; that is why we say One Nation under God – indivisible as we also say "*Al-Hamdo Lillahe Rabbil Aalameen*"—All are connected to God— and through God all do become connected.

That link as we have seen on the founding of this nation, is not nationality, not language, not your race, not your wealth – nothing can save you from disruption. We should realize that in 1892 we were trying to get past the error and pain of the Civil War and our nation was fragmented – and brother was turning the enemy of a brother, and the blood of American citizens was spilling on the streets, as you see now half way around the world in Iraq – a nation in turmoil, a nation in upheaval – this was America prior to this inauguration of Flag Day. It was in June 1954, when President Dwight D. Eisenhower approved the addition of the words "Under God", prior to that we never

used those words as we know now. Using those words in America now generates some controversy. This is the very important part of the faith which bridges the gap between us. President Eisenhower's adding these words in this way – are reaffirming the faith in America's heritage and future. It constantly strengthens the spiritual values— in the past and in the future and forever will be our country's most powerful resources in peace and war.

All I have said is just in recognition of who we are as a people and also who we are as faith body? Islam indeed believes in the message of peace and love for all and recognizes that one of the greatest challenges in any nation is to bring together people of diverse natures. God says in the Holy Quran :

*"And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colors. In that surely are Signs for those who possess knowledge."* (Al-Rum-30:23).

Again God says:

*"O mankind, We have created you from a*

*male and a female and We have made you tribes and sub-tribes that you may know one another."* (Al-Hujurat, 49:14))

The Holy Qur'an affirms the reality of differences about tongues, our tones and even our temperaments. Realizing this single fact can drive all differences away and unite us as one body and this has been the greatest miracle of Islam. During the early days of Islam when the Prophet Muhammad<sup>saw</sup> went to Mecca – they were divided and were at war. He was able to unite all these temperaments and tones – which were discriminating, based on color of the skin and called non-Arabs as *Ajnabi* (foreigners) and were disrespected.

Again, Allah says in the Holy Qur'an regarding this great miracle:

*"And remember the favors of Allah bestowed upon you when you were enemies and united your hearts in love, so that by His Grace you became as brethren. You were on the brink of pit of fire and He saved you from it. Thus Allah explains to you His commandments that you may be guided".* (3:104)

It may be difficult to understand how insidious a disease can take root in a nation. But if you look back in the history of our country you begin to realize how much the flames of fire have been fanned during the course of these long years. There has been hatred not between two segments - black and white, but between rich and poor. You have a complete spectrum of the human family right here in our country—the United States of America – the United Nations of America. Which nation, which language and culture is not represented here? So how great is a challenge here as opposed to other nations where there is one language, one color, one people and one outlook on life?

Again friends, this is our greatest challenge and opportunity. If here in this nation we can achieve the real ideal of one nation under One God, knowing that Muslims have much to share in this to minimize the problems of plurality—the differences that exist amongst us and find common bonds in the teachings of faiths that convinces. All teachings are based on the beautiful principles of Love – Love and Love. Love each other as you love yourself – a golden rule - it is found in all traditions and

all faiths – and this is the essence of Islam.

The founder of this community Hadhrat Ahmad<sup>as</sup> has enjoined upon us this very message. He said to us: “If at all you desire that God in heavens be pleased with you then hasten to become one among yourselves as though you were brothers born of a same mother. Be united and give up all miserliness, rancor, jealousy, and lack of compassion”.

There are two great commandments of the Holy Qur'an – one is unity, love and obedience to the Lord, the exalted – and the second is sympathy with your brethren and whole mankind. This is the beautiful teaching of Islam/Ahmad-  
diyyat. But the pressure upon us right now is to live that way and to show this human face that can counter the disfigured human face America has seen for the last five years. Let them see the true face of the Holy Prophet of Islam<sup>saw</sup> - who loved all people, about whom God said that he is *Rahmatul Lil Aalameen* (a Mercy for all Mankind), past, present and future. This is the face America needs to see more and more. We can not hide our color, shave our beard or change our names. Those

who know American Muslims have a much more favorable opinion than those who do not. Friends who spoke here today have shared with us the heart of Americans – They embrace what is good, what is truthful and what is like them—a nation in peace with justice for all.

I would like to conclude by saying that this is the purpose of the coming of Hadhrat Ahmad<sup>as</sup> – the Messiah – the Mahdi (the guided one) of the age. Our tradition in Islam, Judaism and Christianity says exactly the same thing. What will be the primary role of the coming of the Messiah and Mahdi? I will read out two quotes from The Holy Bible:

*“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge*

*among the nations, and shall rebuke many people; and they shall beat their swords into plowshare, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."*

(Isaiah - 2:2-4)

This is the era we are seeking, an era of peace - when the Messiah will come and a Kingdom of God will be established above all those powerful forces and the love in the hearts of people will unite mankind.

Again the Bible says:

*"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and young lion and the fatling together; and a little child shall lead them".*

(Isaiah-11:6)

If you take this beautiful passage of scripture and just visualize our nation, all the different temperaments who are, so to speak, eagles and want to fight, go to war and are aggressive and those who are doves - more passive, laid back and want peace all the time. The range of temperaments within these words: wolf, lamb, lion and

leopard are not referring to beasts - but referring to the beast within ourselves. This particular Messiah will come to tame.

Mathew Henry, a commentator of Bible has beautifully explained it and writes:

"This verse means that there should be great peace and tranquility under his (Messiah's) government. Peace signifies two things.

**i) Unity or Concord:** The main and the most fierce and furious dispositions who used to buy all the weapons shall have their tempers so strangely altered that they shall live in love even with the weakest and such as formally they would have made an easy prey of... the Messiah will come to slay all enmities and to settle lasting friendship among his followers"

**ii) Safety and Security:** This is the biggest issue in America. How do we define safety? He says, "The Messiah shall take such care of the flock that those who hurt them shall not be able to do so. They shall not destroy one another but no enemy from within shall be permitted to give them any molestation".

I can not envision any greater security blanket, any shield or any system to protect us as a people, as a nation, as a community of faith - believing people, whether we are Muslim, Christian, Jewish, Hindu, Buddhist or whatever, our belief is connected to God. If God protects us, then nothing on earth can harm us. But if God removes that protection, then what on earth will be our protection? This is the message of the Messiah<sup>as</sup> and this is the basic message of Ahmadiyyat.

While we keep saying over and over again the idea is Love for All, Hatred for None; we can not have love for all unless we are true and honest and sincere in our love for God - within that love of God - *La Illaha Illallah* - with all our heart and soul then the love trickles down to humanity and we start loving each other.

May we see that day in America. May God remove all the hatred existing amongst us and all the differences we are struggling with. May God help us as a nation, truly in the words of our allegiance to it and become one nation truly under God, indivisible with love and justice for all.

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# ZIKR-E-HABIB

## Dr. Mirza Maghfoor Ahmad

It is a privilege and an honor that I am entrusted to say a few words about the life of Hadhrat Mirza Ghulam Ahmad, Masih and Mahdi<sup>as</sup>. I was asked to talk about his early years, before he was given the divine command of announcing his status as the reformer of the time. Hazoor<sup>as</sup> was born on February 13, 1835. From an early childhood on, he distinguished himself from fellow children by not participating in mischievous or playful activities. On the contrary, even at that tender age when many are fascinated by and involved in worldly attractions, the Promised Messiah<sup>as</sup> would seek refuge in his heavenly Master. He would ask his cousin, who was younger than him, "pray that God allows me to achieve true Salat".

Though it may sound simple, it reflects the deeper yearning to please Allah, which started early in his life. These were the feelings that the Promised Messiah later describes in an Arabic couplet. He writes,

"Right from the beginning the mosque is my dwelling and the righteous are my brothers. The remembrance of God is my wealth and mankind is my family".

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was 6-7 years old when his father hired tutors to teach him the Quran, Persian, and Arabic language and grammar, as well as logic and some other subjects.

Hazdhat Mirza Ghulam Murtaza, the father of the Promised Messiah<sup>as</sup>, allowed other children in Qadian, to take advantage of these tutors and learn alongside the Promised Messiah<sup>as</sup>. Hazoor<sup>as</sup> was very respectful of his teachers and would give them his full attention. He would also help other students if they needed it.

The Promised Messiah's<sup>as</sup> main physical activity was walking. He would walk for many miles every day, which he continued throughout his life. Besides walking, he was quite adept at swimming and horseback riding. The Promised Mes-

siah<sup>as</sup> would also walk in the mosque extensively, reading the Qur'an. He would walk back and forth in the mosque and after time, the path of his repeated walk sank in from the rest of the ground. Hadhrat Masih Mau'ood<sup>as</sup> would spend most of his waking hours in the mosque, studying the Quran and other religious books. Hazoor<sup>as</sup> writes about that time, "I was so involved in studying books that I was oblivious to all other things in the world. My father repeatedly advised me not to study so hard because he was truly concerned for my health".

The Promised Messiah<sup>as</sup> loved only one book -- the Qur'an, which he spent hours upon hours studying. Hadhrat Mirza Sultan Ahmad Sahib, the elder son of the Promised Messiah said, "Hazoor<sup>as</sup> would read the Qur'an, writing notes in it; and I can say that he probably read that Qur'an 10,000 times". This was not simply a matter of reading the Qur'an over and over again, but a passion and a real love for a

deeper understanding of the truth and beauty of this perfect book. He writes of the Qur'an, "It's light has penetrated to my heart and I could not have acquired it by any other means".

Yet long before he wrote those words, young Mirza Ghulam Ahmad<sup>as</sup> was employed in government service in Sialkot, India. He would come home from work, close the door to his room, and spend his time in prayers and study of the Qur'an. Some friends and neighbors wondered how he spent his time behind those doors. Curiosity overtook them to peep through the door and they saw the Promised Messiah<sup>as</sup> sitting on his prayer rug, holding the Qur'an and supplicating with intense emotion and anguish, "O Allah this is your book. I can only understand it if you help me".

Another witness said of the same period that Mirza Sahib would close the door to the courtyard and read the Qur'an. At times, he would prostrate and cry so hard and for so long that the ground would become soaked with his tears. God Almighty responded to these prayers, bestowing His Mercy by granting him knowledge

and understanding of His Book.

Hadhrat Mirza Ghulam Ahmad's<sup>as</sup> love for his master Muhammad<sup>saw</sup> can be summed up in his own words, "After God I am inebriated with the love of Muhammad. If this is infidelity, then by God, I am a great infidel". The Promised Messiah<sup>as</sup> had developed an extreme love and affection for the Prophet Muhammad<sup>saw</sup> from an early age. He had no tolerance for even the slightest affront towards his master, Muhammad<sup>saw</sup>. His face would turn red and his eyes would reflect dismay and anger. He writes, "I have been reading books written by Christians against the Prophet<sup>saw</sup> since I was 16-17 years old and I have collected all those accusations and objections which totaled about 3000".

The Promised Messiah's<sup>as</sup> objective in collecting these accusations was to delve beyond the surface. He wished to fully understand the opposition, so that he could defend his beloved Prophet<sup>as</sup>. This was love; This is devotion.

Hadhrat Mirza Sultan Ahmad Sahib said, "that my father's love for the Prophet<sup>saw</sup> surpassed any

comparison of love that I have ever seen by a person". This love was intensified to a new level when the Promised Messiah<sup>as</sup> saw Hazoor<sup>saw</sup> in his dream at a very young age. He writes about his vision:

"In my early adulthood I saw in a vision that I was in a big beautiful mansion and it appeared that Hazoor<sup>saw</sup> was in this building. I asked some people where Hazoor<sup>saw</sup> was sitting. They pointed to a room. I walked into the room. He was pleased to see me and responded to my *salam* very affectionately. I can never forget his beauty and elegance and his loving and affectionate look. His beautiful face captivated me".

It is a long dream, but I stop here. Later in his life, he had many more visions where he saw the Prophet<sup>saw</sup>. With each dream, the Promised Messiah's<sup>as</sup> love for the Holy Prophet<sup>saw</sup> deepened.

Maulvi Fateh Din Sahib states an incident of the early days of the Promised Messiah<sup>as</sup>. "I used to visit Hazoor frequently," he said, "and often slept overnight at Hazoor's residence. Once in the middle of the night, I woke up and saw

Hazoor<sup>as</sup> pacing the room and he appeared ill and in severe pain. I became scared and worried but did not dare to call him. I just laid there and watched till Hazoor<sup>as</sup> appeared to be better. In the morning I asked about the incident and whether Hazoor was sick during the night. Hazoor<sup>as</sup> said 'Mian Fateh Din were you awake'? He then went on to say that when I think of what is happening to Islam and all the trouble it faces, I become restless. This heartache for the condition of Islam is what deeply perturbs me"

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> made a decision early on in his life to dedicate himself in the service of Allah and his Prophet<sup>saw</sup> and the study of the Holy Quran. Naturally, his father was concerned about his future. A Hindu friend of the Promised Messiah's<sup>as</sup> father, who had known the Promised Messiah<sup>as</sup> since he was an infant, narrates, "Since a young age he has been pious and has had no interest in worldly things, not even participating in any playful activities as children often do. He was free of any mischievousness, abusive language, or falsehood. We considered him simple, lazy, and unintelligent and wondered how

he would support himself. He was living by himself in separate quarters. He never beat up anyone nor was he himself beaten up. He never called anyone bad names, nor was he called a bad person. He led an astonishing holy life, but we did not approve of it. He would not go out or talk to people unless necessary. When we advised him to look around at what was happening, have a life, have some sense, do something; the Promised Messiah<sup>as</sup> would listen quietly and smile". Then he continues that,

"Hazoor's<sup>as</sup> father would tell me to go and bring Ghulam Ahmad. Hazoor would immediately follow and sit in front of his father, looking down at the floor. Hazoor's father said to his son, "Ghulam Ahmad, I am very much concerned for you. How long will you live your life like this? How will you earn your living? How long are you going to live in solitude and not work? You will get married and have children and you will be responsible for their needs. Do not be oblivious. Give up this simplicity. I cannot wait for you forever. I know of many high officials, and I can write a letter of recommendation for you for a job or I can even ac-

company you to the appropriate authorities". Mirza Ghulam Ahmad<sup>as</sup> did not answer, sitting quietly. He repeated this over and over again. Eventually, Mirza Sahib<sup>as</sup> replied, 'Father tell me why a person who is in the service of the highest authority, Master of all Masters, King of all Kings, and obedient to Rabbal-Alameen, should care about any employment? Yet, I will not disobey your order'. Hadhrat Mirza Ghulam Murtaza after listening to this reply said, 'Fine. Go back to your solitude, son'." The witness adds, "When Mirza Ghulam Ahmad left, his father said, 'My son will remain a Mullah. Maybe I can find him a mosque where he could earn a few sacks of grain from the worshipers. But I don't think he is even fit to be a mullah. I wonder how he will support himself after I pass away? He is a very pious and righteous person, but people like him do not succeed in our society which cherishes the clever and the cunning'. Then his eyes welled up and said, 'we cannot equate our condition with that of virtuous Ghulam Ahmad. This person is not earthly, but is Godly. He is not a man, he is an angel'."

As a father,

Hadhrat Ghulam Murtaza was concerned for the well-being and future of his son, but deep down, he knew that young Ghulam Ahmad's service to his faith was the best path. This observation was shared by anyone with spiritual insight who could discern the depth and breadth of Mirza Ghulam Ahmad's character and morals. Maulvi Buhauddin stated that, "He was sitting in the company of Maulvi Ghulam Rasul, who was a saintly person. Hadhrat Mirza Ghulam Ahmad<sup>as</sup> was also sitting in the audience. He was a young boy at the time. During the conversation, Maulvi Ghulam Rasul said,

"If there were to be a prophet in this time, then it is this boy who is worthy of prophethood, resting his hand on Mirza Sahib's back. Maulvi Ghulam Rasul did not live to see the fulfillment of his prophetic words.

True Godly people match their love for the Creator with their compassion for His Creation and Hadhrat Mirza Ghulam Ahmad<sup>as</sup> showed himself to be an extremely caring and modest person from a young age. Hadhrat Mirza Sultan Ahmad used to say, "My father did not live like

a Mughal, but spent his life as a *fakir*".

As a young boy, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> would spend his time studying in the mosque. Meals would be brought to him and he would invite young children, most of them orphans, to share his food. It is fair to say that he would give away most of his portion and take just a few bites. He would also teach these children basic religious knowledge, emphasizing the observance of Salat.

Hazoor<sup>as</sup> used to live on the top floor of his house and at meal times, he would lower a basket through the window. The servant would place the food in and he would pull it up, eating very little. Often, he would be content by eating roasted grains and nuts and would give away most of his food to anyone that was present there or hungry. At times, he would ask some of the orphans to join him at mealtime and share the food. These gestures of goodwill were to become the inception of Langar Khana Masih Mau'ood. While the young Ghulam Ahmad was giving away his own food to the needy and poor, a time would one day come when tens of thousands would eat

from his table.

Mirza Mohammad Din Sahib states, "Early on, I did not know Hadhrat Masih Mau'ood<sup>as</sup> well but I was attracted to him because of his religious devotion. When he went to Batala, he would take me with him and enjoin me to ride on his horse. We would stay in his family home. He would give two pennies to buy bread and curry or *daal*. After eating a fourth of the bread with water, he would give the rest of the food to the man taking care of the house and give me a quarter for my meal".

Mirza Ismael Baig who was Hazoor's<sup>as</sup> personal attendant, said "whenever I accompanied him out of Qadian, it was usually by horse. He would ask me to ride the horse and he would walk. I refused, saying 'Hazoor I feel embarrassed'. He would reply, 'I am not embarrassed walking. Why are you ashamed of riding?'"

A Hindu, who grew up with Hazoor<sup>as</sup> states, "I have known Mirza Ghulam Ahmad since my childhood. He is my age and I would frequently visit him in Qadian. I can tell you that even at that time, he was



the very personification of excellence in morals and character as he is now. Truthful, honest, virtuous. I feel that God has come down on earth in Mirza Sahib's person and manifested Himself".

These traits would come to true light when certain circumstances arose regarding his familial estate. Hadhrat Mirza Ghulam Murtaza filed several petitions in different courts to regain control of his ancestral property, which had been taken away from the family during the preceding political upheaval. Hazoor<sup>as</sup> was asked on many occasions to attend the court hearing on behalf of the family. Hadhrat Mirza Ghulam Ahmad<sup>as</sup> had no desire to involve himself in these worldly affairs, even though he would have been the main beneficiary had the court ruled in their favor. He only did so in obedience to his father's wishes and desires. He was steadfastly truthful during those litigations and at times, this would result in a verdict against him. In one such trial, the defence requested Mirza Sahib to verify certain facts of the case, as they were confident he would tell the truth. Consequently, the court handed down a decision against

Mirza Sahib<sup>as</sup>, which greatly upset his father. However, it pleased Hazoor that in any case, truth prevailed.

Hadhrat Mirza Ghulam Ahmad<sup>as</sup> tells of another trial he was involved with, "I went to Batala for a hearing. As I was waiting to be called, the time for Salat approached and I started my prayer. During the prayers, the judge called for me but I naturally could not answer. The other party attempted to skew the verdict against me due to my absence, but the judge decided in my favor. When I finished my salat, I went to the courtroom and explained my delayed absence. The judge told me that the verdict had already been rendered".

Hadhrat Masih Mau'ood<sup>as</sup> was well aware that his absence could have swayed the verdict in favor of the opposing party. Yet, he chose to answer the call of God and observe prayer on time. The decision by the judge was merely the result of Allah's Grace and Mercy towards Hadhrat Masih Mau'ood<sup>as</sup>, who chose faith, not worldly constraints.

The father of the Promised Messiah<sup>as</sup>, knowing Hadhrat Mirza Sahib

shunned all worldly affairs, continuously impressed upon him the importance of a stable career. Hazoor<sup>as</sup> who had always been respectful and obedient to his parents received a job in the District Government office in Sialkot, a city less than a hundred miles from Qadian. Mirza Ghulam Murtaza's facilitation of his son's employment appears to be part of a divine plan. Hadhrat Mirza Ghulam Ahmad, hitherto living mostly in Qadian, was shielded from any exposure to the outside world and people. By moving to Sialkot and working, he came to know all types of people and their way of life; an experience that would prepare him for the real job that God would entrust to him -- Reformer of the time.

Hazoor<sup>as</sup> writes about his service, "This experience revealed to me that most of these people were living a spiritually shallow life. Very few would follow the tenets of faith. It was a divine scheme that I was exposed to and experienced a variety of people". Though he was a minor official, his peers as well as higher officials in government, and intellectuals, quickly realized his stature as a scholar and were moved by his high morals

and character. So much so, that when he resigned from the service after four years, the deputy commissioner declared a holiday in his honor. He held Hadhrat Masih Mau'ood<sup>as</sup> in the highest esteem and reverence, for no other man his equal had graced his staff.

Friends and peers alike held Mirza Ghulam Ahmad in high regard, but many enemies were also forced to recognize the Promised Messiah's<sup>as</sup> virtues. One such man was Hakim Mazhar Husain, who turned arch critic after Mirza Ghulam Ahmad's announcement as the Messiah. He writes of the time when Hazoor<sup>as</sup> lived in Sialkot:

"He was an authoritative figure, with great fortitude, a man of sublime intellect. He had such courage that knew no obstacle. No sooner would he step inside the doorway, then he would ask for water to perform Wudhu and say Salat".

Another witness is Munshi Siraj Din, father of the famous opponent of Ahmadiyyat, Maulvi Zafar Ali. He writes, "Mirza Ghulam Ahmad Sahib was a clerk in District Sialkot. He was about 22-23 years old and I can say from my personal knowledge that in

his youth, he was pious and righteous. After his job he would spend all his time in religious studies and had very little contact with people".

The most significant comments regarding Mirza Ghulam Ahmad<sup>as</sup> during that period come from Maulana Syed Mir Hassan, who was a renowned scholar and teacher of Al-lama Iqbal. He once told Sheik Yaqub Ali Arfani<sup>ra</sup>, "Alas, we did not give him due regard. I cannot describe his spiritual marvels. His life was not of an ordinary man, but he was one of those select persons of God who come in this world rarely".

As I end, consider one simple question. Why should we learn or read about the life of Mirza Ghulam Ahmad<sup>as</sup>? That was a long time ago, some people will say. His life does not apply to modern times, others will charge. The answer is simply, that he was appointed by God to be a reformer and model for us. We cannot bring about a change in our lives if we do not heed what he said and do not act upon what he did. He wrote in *Al-Wasiyyat*, just 100 years ago, "You also are human beings as I am a human be-

ing and the same God that is my God is also your God. Do not therefore let your potentialities for righteous living go to waste. If you really lean towards God, then pay heed, for it is in accordance with divine will that I tell you that you shall become a people especially blessed by God".

These powerful words should shake us to our core. Our beloved Messiah<sup>as</sup> calls us to a task that we have no choice but to perform. He dares us to follow his footsteps and use our individual potential to become his true followers. Each one of us must look deep inside and make an honest and sincere effort to comply with the wishes of our master. It will be only then that we will achieve a righteous living.

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## 9th CONDITION OF BAI'AT

That he/she shall keep himself/herself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

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# “MY COMPANIONS ARE GUIDING STARS” THE GLORIOUS SACRIFICES OF YOUTH IN THE SERVICE OF ISLAM

**Maulana Shamshad Ahmad Nasir**

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ  
فِيهِمْ مَنْ قَضَىٰ حُبَّهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ ۚ وَمَا  
بَدَّلُوا تَبْدِيلًا ۝

“Among the believers are men who have been true to their covenant with Allah. Of them, some have fulfilled their promises while others still wait.” (Al Ahzab, verse 24)

This is a great blessing of Allah that he has bestowed on us this divine religion of Islam. He has graciously given us a prophet as remarkable as the Holy Prophet Hadhrat Mohammad<sup>saw</sup>.

## Background and Meaning of the Topic

The Arabic words: لَصْحَابِي كَا لَلْجُومِ فَبَائِهِمْ أَقْدَيْتُمْ لَعْدَيْتُمْ

are the part of a Hadith of the Holy Prophet Mohammad<sup>saw</sup>, which conveys the glad tidings that his blessed companions are capable of serving as the “guiding stars”. The companions way of life, principles and examples, if faithfully followed, would certainly lead people to success, salvation and nearness to Allah.

It is difficult to figure out which qualities of the companions one should discuss. Their spirit of devotion, readiness to lay down their lives for the defense of Islam, complete submission and love for the Holy Prophet<sup>saw</sup>, obedience, generosity, sympathy for the poor and needy, forbearance and tolerance, hospitality, truthfulness, prayers and supplications, contentment, bravery, charity, love for ‘Tabligh’ unshaken patience and submission --- in short, the companions are guiding stars for us in every aspect of our lives.

It is impossible to talk about all these attributes of the companions. I shall try to present only a few great aspects of their characters which relate to how the companions defended Islam and the Holy Prophet<sup>saw</sup> in the backdrop of repeated, aggressive and persistent attacks by the non-believers who wanted to wipe out and crush Muslims by force and sword.

In his famous poem, “Al Qaseedah”, The Promised Messiah<sup>as</sup> writes in the praise of the companions of the Holy Prophet<sup>saw</sup>:

فَسَتَرْتَهُمْ بِمَلَا حِفِّ الْإِيمَانِ

ہیں آپ نے ان کو ایمان (و تقویٰ) کے لحاف (اور چادریں) اور چادریں

فَجَعَلْتَهُمْ كَسَبِيكَةِ الْعِيقَانِ

ہیں آپ نے ان کو جیٹا دیا (اندر سناں دے دی) سو

جَاءُواكَ مِنْهُوْبَيْنَ كَا لَعُرْيَانِ

وہ آپ کے پاس آئے بے پردہ اور بے پردہ (و بے پردہ) گلوں کی مانند آئے

صَادَفْتَهُمْ قَوْمًا كَرُوْثٍ ذِلَّةٍ

آپ نے ان کو ڈایا ایسی قوم (ماتہ گور) ذلت و ہمت

“They came to you O Holy Prophet, lost and deprived as those who are spiritually bankrupt. You covered them with the drapes of faith.

You found them in filth of ignorance, and transformed them into a shining piece of gold.”

In his book ‘Najm ul Huda’ (page 17), the Promised Messiah<sup>as</sup> writes,

“O Allah, shower thy choicest peace and blessings on the Holy Prophet<sup>saw</sup>, on his pious progeny, and on his companions, who were like lions by day and humble servants of Allah by night. They are the guiding stars of the faith. God’s admiration is with them.”

Dear brothers and sisters! I shall now relate some incidents of the companions of the Holy Prophet<sup>saw</sup> as to how they set glorious examples for us and have become guiding stars for Muslims.

The incident which I am going to narrate tests the faith of a companion of the Holy Prophet named Sa’d bin Abi Waqas. He was just 19 years old when he embraced Islam. Upon hearing this decision, his mother went on a hunger strike, and swore not to talk to Sa’d till he rejected Islam. After three days of hunger, she became extremely weak and fainted. She was sure that now her obedient son would not be able to see her in this condition and would finally renounce Islam. However, Sa’d considered his faith much more precious and did not change his mind. Instead he said to her,

**“O mother, even if you have 100 lives to live, and die each time, I will not abandon my faith.”**

This was the passion of the early companions of the Holy Prophet<sup>saw</sup>. He created in them the spirit to place their faith above all else. And this should also be our rage.

At the time of the battle of Uhud, Hadhrat Abu Saeed Khudri<sup>ra</sup> was only 13 years old. His father brought him forward to join the forces in defence of Islam, but the Holy Prophet Muhammad<sup>saw</sup> said no...he was too young. His father showed the Holy Prophet<sup>saw</sup> the hand of his son and tried to convince him that it looked like the hand of a grown up man.

This was the zeal of Companions, who not only volunteered their own lives but also offered the lives of their progeny for the defense of Islam. Nowadays, some parents want to shield their children from religious service ...but they should remember that those Companions were also humans and they also loved their children.

At the battle of Uhud when Hadhrat Talha<sup>ra</sup> felt that the Holy Prophet Muhammad<sup>saw</sup> was left in danger to the arrows of the enemies, he in the midst of the battle, put his hand in front of the face of the Holy Prophet Muhammad<sup>saw</sup> and seized all the arrows on his hand and his hand became numb.

Someone asked him later, did you not feel any pain? He replied, all that was going through my mind at that time, was if my hand shakes, an arrow might pass by and injure my beloved Prophet and just that thought kept the pain away.

Hadhrat Umm-e-Ammara<sup>ra</sup> was a female companion of the Holy Prophet<sup>saw</sup>. During the battle of Uhud, she was also one of the soldiers who was protecting him. The Holy Prophet<sup>saw</sup> himself narrated that he had seen Umm-e-Ammara<sup>ra</sup> fighting to his left and right around him. She continued to retaliate with rising intensity even when Ibn-e-Qayima seriously wounded her shoulder in an attempt to kill the Holy Prophet<sup>saw</sup>. Had it not been for her his doubly-protective armor, Ibn-e-Qayima would have been killed by Hadhrat Umm-e-Ammara's<sup>ra</sup> fearless attack.

Dear brothers and sisters. It is important to note that Christian historians, who try to find reasons to raise baseless objections against Islam and Muslims, can not help admiring the sincerity of the companions of Holy Prophet<sup>saw</sup>. One such historian, Mr. Godfrey Higgins, in his book "Apology for Mohamed" on page 143 writes:

"The Christians would do well to recollect that the doctrines of Mohamed created a degree of enthusiasm in his followers which is to be sought in vain in the immediate followers of Jesus, and that his religion spread with rapidity unexampled in that of the Christians. When Jesus was led to the cross, his followers fled, their enthusiasm forsook them, they left him to perish; and if they were forbidden to defend him, they might have remained to comfort him, patiently setting at defiance his and their persecutors. The followers of Mohamed, on the contrary, rallied round their persecuted prophet, and, risking their lives in his defense, made him triumph over all his enemies."

Hadhrat Sa'd bin Rabi<sup>ra</sup> was seriously wounded in the battle of Uhud. After the battle, the Holy Prophet<sup>saw</sup> sent Hadhrat Abi ibn Ka'b<sup>ra</sup> to inquire about his well being. Abi Ka'b then went looking for Sa'd and found him breathing his last in the battlefield. Hadhrat Abi ibn Ka'b<sup>ra</sup> asked Sa'd if he had any last message.

The message of this young companion of the Holy Prophet<sup>saw</sup> was:

"Convey my salam to the Muslim brethren and tell my people, if the Holy Prophet<sup>saw</sup> suffers any harm during your life times, then none of your justifications shall be heard before Allah." With these words Hadhrat Sa'd<sup>ra</sup> breathed his last. *Inna lillah e wa inna ilaih e rajeoon.*

My dear friends, imagine this situation for a moment. Any one in this condition would be concerned about his family and business matters but this young companion was concerned only about the Prophet of Islam<sup>saw</sup>.

### **Obedience to the Holy Prophet's<sup>saw</sup> Commands**

I shall now attempt to give examples of obedience of the companions to the instructions and commands of the Holy Prophet<sup>saw</sup>.

Hadhrat Sa'd ul Aswad<sup>ra</sup> was a companion of the Holy Prophet<sup>saw</sup>. He had unattractive features apparently making it difficult for him to get married. No one was willing to marry his daughter to Sa'd. Once Hadhrat Sa'd ul Aswad<sup>ra</sup> said to the Holy Prophet<sup>saw</sup>, "O Messenger of Allah! no one is ready to marry his daughter to me because my looks and complexion are unappealing." Amar bin Wahab was a new convert and had a beautiful and intelligent daughter. The Holy Prophet<sup>saw</sup> instructed Sa'd to convey his salaam to Amar and advise him about the Holy Prophet's<sup>saw</sup> instructions to wed his daughter to Sa'd. Amar got irritated by the proposal, however, and refused.

The story does not end here. In fact what follows is so impressive that the entire religious history fails to offer a comparison. Amar bin Wahab's daughter happened to be listening to this conversation. At Amar's refusal Hadhrat Sa'd turned to leave. At this moment, Amar's daughter came out and called him. She said, "If the Messenger of Allah<sup>saw</sup> has proposed for my marriage with you, any objection is simply out of question. I whole heartedly accept the proposal. I conform to what Allah and His Messenger have chosen."

Then she boldly addressed her father and said, "You have made a serious mistake by disagreeing with Allah and His Messenger. It is a great sin. Hasten to the Messenger of Allah<sup>saw</sup> before Allah's commandment arrives and disgraces you." Amar bin Wahab was moved by the speech. He rushed to the Holy Prophet<sup>saw</sup>, sought forgiveness and agreed to marry his daughter to Hadhrat Sa'd ul Aswad.

The female companions also had great affection for the Holy Prophet<sup>saw</sup>. Their deep love and respect for the Holy Prophet<sup>saw</sup> was held above all, even members of their own kith and kin. After the battle of Uhud, rumors had spread about the martyrdom of the Holy Prophet<sup>saw</sup>. The Muslim ladies in Madina became anxious and restless. They came out of their homes distressed, waiting impatiently, trying to see if anyone was coming their way so they could ask about the Holy Prophet<sup>saw</sup>. One Ansari lady saw a person returning from the battle of Uhud and inquired about the Holy Prophet<sup>saw</sup>. Since this gentleman was aware of the Holy Prophet's<sup>saw</sup> safety and felt relaxed on this score, he said nothing about him. Instead, he informed the lady about her son's martyrdom. She ignored him and impatiently repeated her question about the safety of the Holy Prophet<sup>saw</sup>. The gentleman went on to inform her of her brother's and her husband's martyrdom. She ignored him each time and impatiently cried, "I do not care who lives or dies, tell me how my dear Prophet<sup>saw</sup> is!" The man then replied, "*Alhamdulillah*, the Messenger of Allah<sup>saw</sup> is safe and sound. He is returning now."

The good news about the safety of the Holy Prophet<sup>saw</sup> filled her heart with joy and she forgot all about the sad news of her family. Relieved, she exclaimed, "If the Holy Prophet<sup>saw</sup> is alive then all other tragedies are negligible indeed!"

O love what an impact you have created in the way of heavenly beloved, both wound and ointment have become identical

Respected listeners. I have earlier narrated the case of Hadhrat Sa'd Al Aswad who had faced difficulties in getting married. When his marriage was arranged with the beautiful and intelligent daughter of Hadhrat Amar bin Wahab,

One can imagine how overjoyed he was. He went out to prepare for his wedding and buy gifts for his bride. He then heard the call to defend Islam. The call transformed his feelings and emotions. From the money he was going to buy gifts for his bride-to-be, he bought instead, his armor and other supplies, and left straight for the battlefield. He fought bravely. At one point his horse pulled back. Sa'd unsaddled and continued uninterrupted on foot, dying as a martyr. When the Holy Prophet<sup>saw</sup> learned about his martyrdom, he came over to the dead body, laid Sa'd's head on his lap and prayed for his soul.

Respected Listeners! This narration is neither fiction nor does it need a commentary. Our youth, who find excuses when called for service and sacrifice, should reflect upon this true account of this great Muslim ancestor!

### **Revival of Islam Through Ahmadiyyat**

My brothers and sisters! Allah, the Almighty has raised the Promised Messiah<sup>as</sup> for the revival of Islam. The companions of Promised Messiah<sup>as</sup> were to be inspired with the faith and spirit of the companions of the Holy Prophet Muhammad<sup>saw</sup>. History bears testimony that the Promised Messiah's<sup>as</sup> companions, by the grace of Allah, succeeded in setting up great examples of obedience, dedication, piety, devotion, sacrifices and love for Allah and his beloved Prophet<sup>saw</sup>.

### **System of "The Will" or *Wasiyyat***

These examples are once again found in our age. We are very fortunate to have a chance of making similar sacrifices. For this noble task our beloved Imam Hadhrat Khalifatul Masih<sup>aba</sup> has been calling the members of Jama'at to participate in the institution of *Wasiyyat*. It is imperative that we, and especially the youth of our Jama'at, should join in this system of *Wasiyyat*.

Hadhrat Khalifatul Masih V<sup>aba</sup> sent a message to USA Jama'at last year in which he said:

"The Promised Messiah<sup>as</sup> has given glad tidings to the participants of this system of *Wassiyat*, in his writings. He had high hopes that members of his community will make great financial sacrifices for the cause of Allah and would constantly advance in spirituality.

You should join this system of *Wasiyyat* for purification of your lives and the lives of your descendants. You should join so you may inherit the blessings of Allah resulting from the supplications of the Promised Messiah<sup>as</sup> for the members who join this scheme.”

So, O Noble Servants of Masih-e-Muhammadi<sup>as</sup>, sacrifice everything for the cause of Islam. Be the first to sacrifice your time, be the first to give up your wealth, be the first to offer your children, for the service of Islam. Just like the companions of the Holy Prophet<sup>saw</sup> the youth of this Jama’at should draw important conclusions from the shining examples of the Companions<sup>ra</sup>.

Today, the demand to sacrifice for the cause of Islam is not the same as it was for the companions<sup>ra</sup> who had to sacrifice their lives. Let us respond to the call of our beloved Imam.

### Waqf-e-Zindagi

Now I will tell you another blessed way through which if we follow the examples of the companion of the Holy Prophet<sup>saw</sup> we can serve Islam in a better manner and that is *waqf-e-Zindagi* or devotion of life .

The Promised Messiah<sup>as</sup> himself launched the appeal for “*Waqf-e-Zindagi*” or (devotion of life for the service of religion). He said,

“I consider it my duty to make it my will for the Jama’at and convey this to all the members whether they pay attention to it or not, that if you want salvation and seek eternal life, then dedicate your life for the cause of Islam.”

Educated youth enrolled in this scheme. Some of them served as missionaries in distant lands. Two of them (Mufti Muhammad Sadiq Sahib<sup>ra</sup> and Maulvi Muhammad Din Sahib<sup>ra</sup>) preached the word of Allah in the USA.

The system of ‘*waqf-e-zindagi*’, or devotion of lives, has further expanded under the Ahmadiyya Khilafat. Hundreds of devotees have participated in it. Some have spent the best part of their lives in foreign countries, in very difficult conditions. Some laid down their lives in pursuance of the noble cause of spreading the message of Islam.

### Waqf-e-Nau

Hadhrat Khalifitul Masih IV<sup>th</sup>, launched the *Waqf-e-Nau* program. More than 33190 infants were devoted under that scheme. Since our Jama’at is expanding, so is the demand for devotees. This vacuum must be filled by our youths! The Jama’at of the Promised Messiah<sup>as</sup> has been blessed with opportunities to follow the examples of the beloved companions of the Holy Prophet<sup>saw</sup>.



## Conclusion

I will conclude my speech by drawing the attention of members towards one fundamental truth, that Spiritual revolution in this world will never be brought about by a king or a president or by any parliament or a government or by terrorists in whatever forms they may be. It is not up to generals or philosophers or scholars to bring about spiritual change. The fact remains that the people who can bring about this spiritual revolution are none other than the servants of the Masih-e-Muhammadi<sup>as</sup> and those who have dedicated their lives for this cause and who are the true image of those guiding stars, the companions of Prophet Muhammad<sup>saw</sup>.

I present before you a quote of Hadhrat Musleh Mau'ood<sup>fa</sup> in this regard. He says,

“Now again has Allah’s call been issued. And you are the ones, yes you, *I repeat You*, who have been entrusted with this duty to enact the divine call. O ye who have joined this heavenly choir, once again chant that spiritual chorus with vigor. Sing out so loud that it deafens the ears of this world. Fill the sacrificial grail with your blood, with a zeal that vibrates the heavens and the Angels shiver with awe. Your prayers may be the cries of agony and suffering. May your proclamation of “Allah-o-Akbar” and testimony to the Unity of Allah be so enthusiastic and electrifying that Allah descends to this earth. That is the time when Allah’s Kingdom shall prevail upon all.”

Hadhrat Musleh Mau'ood<sup>fa</sup> then goes on to say, “It is for this reason that I have established the institution of Tehrik-e-Jadid. It is for this reason alone do I invite you to devote your lives for upholding the supremacy of Islam. Come forward and join the ranks of Allah’s troops. You have to restore the throne of spiritual glorification to the Holy Prophet Muhammad<sup>saw</sup>, for presentation to Allah, the Almighty, which would herald eternal kingdom of heaven on earth. So listen to me and follow faithfully as I direct. Whatever I say are the words of Allah. It is not my call. It is the call of Allah, the Almighty. May Allah be with you. May Allah be with you. May Allah be with you. May you be honored in this world and the hereafter.”

*(Sair-e-Roohani, volume 3).*

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## Jesus Christ's<sup>as</sup> Demise

Many non-Ahmadies believe that Jesus<sup>as</sup> was never put on the cross and his place was taken by someone who resembled him. According to them, Jesus<sup>as</sup> was physically lifted up into the Heavens where he awaits for his return to earth as his second advent.

Ahmadies believe that Jesus<sup>as</sup> was put on the cross, but he did not die on it. He was unconscious when taken down from the cross; because he remained nailed to it for only a few hours. He was alive when he was laid in the sepulcher (tomb) and came out of it alive on the third day. Then he met his disciples in secret and assured them of being alive. Thus, God delivered him from the 'accursed death' of the cross.

## CONCLUDING REMARKS

### At the 58<sup>th</sup> Annual Jalsa, USA

**Dr. Ahsanullah Zafar, Ameer Jama'at USA**

*by: Nadeem Naseem*

At this time we are now waiting for Hadhrat Khalifatul Masih V<sup>aba</sup> to address us. This is the unique opportunity. We get together every year as Hadhrat Masih Mau'ood<sup>as</sup> has encouraged us to do. Hadhrat Masih Mau'ood<sup>as</sup> himself instituted the institution of the annual Jalsa (as we already talked about), and he ordained and prayed to Allah that enormous blessings may come from Him for those who participate in these gatherings. We are all in humility submitting ourselves to Allah and hope those prayers will apply to us. Allah's Grace and Mercy would help resolve the problems of every individual, not only the 7,000+ who are present here but for the 10,000 who could not make it. In the vastness of His Grace and Mercy, He certainly would be able to do that. We humbly ask for His Help in our individual affairs and collective Jama'at affairs. We ask for His Help for the welfare of

every member of the community, those who are here and for those who are not able to be here as well.

The concluding prayers will be conducted by Hadhrat Khalifatul Masih V<sup>aba</sup>.

I want to share some recognition at this time.

- The new badge system created by Ather Malik Sahib, is a permanent badge. You may take the card with you and return the suspender when you leave.
- The hard work of the Jalsa team – (including all groups, and excuse me if I leave out anyone). You all are in my consideration and respect for what you have done to accomplish this Jalsa today. This Jalsa team prepared for a much bigger event, and then they responded very rapidly to the change in the plans and shrunk down the ar-

rangements so as to economize. The extent of the preparations has been good, sufficient, and satisfactory. The issues which arose on Friday were weather related and maybe that was one of the reasons Allah guided Hadhrat Khalifatul Masih V<sup>aba</sup> to not to come to USA, otherwise it would have been a much bigger compound of issues. The attendance would have easily been double than what it is right now. There was loss of equipment due to an electric surge on Friday. Rain hampered the outside arrangements, but everybody pulled together and did well.

- I want to recognize MTA team- who are connecting us to London. There are 70 volunteers working, please remember them in your prayers.
- I recognize Shahid Malik Sahib and his

team for all these arrangements, Dr. Salahuddin Ahmad Sahib and his Langar-Khana team, Wasim Haider Sahib and his team who have made a lot of things possible, Sadar Khuddamul Ahmadiyya, Naseem Waseem Sahib, (in-charge of *Khidmat-e-Khalq*), whose team was part of the arrangements at the site and also for the transportation.

- The last but the most important are our Missionaries. They are under the microscope. They are under the gun all the time, and it is not an easy position to be in. I want everybody to extend your sympathies to them from your hearts and actions as well, and remember them in your prayers.
- The youngsters who are going to Jami'a Ahmadiyya Canada — they fall in the same category, also remember them in your prayers.
- I had a meeting with some American converts this morning — they have some issues, please remember them in your prayers as well.

As Hadhrat Khalifatul Masih<sup>aba</sup> would be coming on (for his live address) at any moment, so I finish here.

## WAQF-E-NAU SCHEME

In his Friday sermon delivered on April 3, 1987 at the *Fazl* Mosque, London, under Divine guidance Hadhrat Khalifatul Masih IV<sup>th</sup> announced the blessed scheme of *Waqf-i-Nau*. At this occasion, while stating the aims and objectives of the scheme, he stated the following:

"While we are making efforts to get an increased number of spiritual children through preaching before entering into the next Century, we should also devote in the way of Allah, our children who will be born during the next two years. ... I am presenting this scheme so that a great army of devoted children may be entering the next Century free of the worldly desires but as slaves of the Holy Prophet Muhammad Mustafa<sup>saw</sup>. So that we are presenting young children as a present to God Almighty. There is a great need of such a devotion, because, during the next 100 years Islam and Ahmadiyyat will spread so much everywhere in the world that we need thousands of trained servants for that. We need such devotees who for the sake of God Almighty will become slaves of Muhammad Rasulullah<sup>saw</sup>. We need devotees in large numbers from all sections of the life and from all countries. ... As I have mentioned there is great need for a large number of devotees in the next Century of Ahmadiyyat. From all walks of life, the devotees should come so that we could present them to God Almighty with the intention that these are the devotees from whose abilities the people of the next Century have to benefit. So this is a present which we have to give to the people of the next Century. Thus, whosoever has the ability to do so, should get ready to present this gift. ... God Almighty has directed me to present to you this scheme that you should promise that whosoever gets a child during the next two years he will present it to the *Jama'at* for the sake of Allah. ... If people, while praying, will devote their children, which will be born during the next two years, then a beautiful and well trained *Waqfin* (Devotees) will get ready to sacrifice their lives for the sake of God in a short period of time. May God Almighty Divinely help us to do so."

(*Khutbah Jumu'ah*, April 3, 1987)

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# 58<sup>th</sup> JALSA SALANA USA LAJNA IMAILLAH USA REPORT

Asma Siddiqui

*Alhamdolillah!* The 58<sup>th</sup> Jalsa Salana Jamaat Ahmadiyya USA was successfully held from September 1<sup>st</sup> to 3<sup>rd</sup>, 2006 at the Dulles Expo Center in Chantilly, Virginia, USA. Lajna Imaillah USA are grateful for the opportunity to be a part of this blessed event. May Allah shower His bountiful Mercy on all the volunteers who enabled the Jalsa activities to be carried out smoothly, Ameen. Everyone should keep in their minds the words of the Promised Messiah, Hadhrat Mirza Ghulam Ahmad of Qadian<sup>as</sup>:

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

This year, guests to the Jalsa Salana came from all across the USA and the world. There were about 7000 members who participated and contributed in

making the Jalsa successful.

The Jalsa proceedings began on Friday, with speeches being relayed from the men's side. On Saturday, the Lajna Imaillah had the opportunity to organize the entire day's program. The program included a vast array of spiritually uplifting, informative topics, presented by sisters of different ages, different professional and ethnic backgrounds, new converts, and born Ahmadies. All speeches constantly reminded us of how blessed we are to belong to the special Jama'at chosen by Allah to be victorious in the latter days. Topics of speeches included:

***Defending the Honor of the Holy Prophet<sup>saw</sup>, An Introduction to Ahmadiyyat, Way of the Seekers, Adorning Ourselves with the Garment of Righteousness, and Elevating the Moral Consciousness of Ahmadi Women.*** The sessions through the day were interspersed with beautiful poems. The program in-

cluded several highlights. About 20 Ahmadi Sisters who had recently signed the *Bai'at* were warmly welcomed to the stage where they each received the gift of a Holy Qur'an. This year, we had over 100 girls who had completed their first reading of the Holy Qur'an and they were recognized and gifted with a Holy Qur'an. Talent awards from the Jama'at were presented to 9 deserving scholars. All participants strongly agreed that the Lajna Session was spiritually motivating and a great experience, *Alhamdolillah!*

Jalsa Salana also provided a chance for socializing. Members revived themselves and enjoyed each other's company. They got a chance to visit the food and drinks stall, where snacks and refreshments were available throughout the Jalsa weekend. A Handicraft Exhibition booth was also organized, where contributions from Lajna Majalis throughout the country were displayed.

The bookstall was very successful, and many of the books published by our Jama'at were on sale. A Children's Area and Nursery was also provided for mothers with children. Other booths, such as hospitality, homeopathy and first aid were also accessible for the convenience of the guests. The Ziafat team was honored to serve meals prepared in the Langar Khaana to the guests of the Promised Messiah<sup>as</sup> over the weekend!

Jalsa Salana this year was an extraordinary event. The participants had the privilege and opportunity of being addressed live by Hadhrat Khalifatul Masih V<sup>aba</sup> via satellite from London, UK. Hazoor<sup>aba</sup> expressed his regrets on not being able to visit the US Jama'at for Jalsa Salana. Furthermore he<sup>aba</sup> said:

*"... you should leave this Jalsa with this determination that, according to the wishes of the Promised Messiah<sup>as</sup> and according to the oath of Ba'ait that you have made with the Promised Messiah<sup>as</sup>, you will mold yourselves according to the true Islamic teachings. And not only will you be a true reflection of this beautiful teaching but you will also propagate it among those around you."*

He concluded his address with an excerpt from the writings of the Promised Messiah<sup>as</sup>: *"As far as you are able to, ask Allah for help and with all your energy and means at your disposal try to overcome your shortcomings. When you find yourself helpless, raise your hands in all sincerity and with firm faith for hands raised for prayers in true humility that are accompanied by sincerity and firm faith are never turned away empty. I say from experience that thousands of my prayers have been accepted and are being accepted everyday. Therefore, pay attention to prayers and never despair."*

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## **The Second Advent of the Messiah and Imam Mahdi<sup>as</sup>**

All Muslims believe that in the Latter Days a reformer, a Messiah and Mahdi would appear and restore the religion of Islam to its former glory.

Non-Ahmadi Muslims have adopted the belief that as Jesus<sup>as</sup> did not die but ascended bodily to

Heaven, he will return as the Messiah in the Latter Days. They also claim that the Mahdi (Who they believe is a different person and would be from the fold of Islam) will spread Islam with sword and wage a war on all those who disbelieve.

Ahmadi Muslims reject this interpretation. They believe that Jesus<sup>as</sup> has already died like all other mortals. Therefore, the question of return is irrelevant. They interpret the second advent of Jesus<sup>as</sup> as a spiritual event, similar to that of the second coming of Elijah, as explained by Jesus<sup>as</sup> himself. Just as John the Baptist had come fulfilling the prophecy of the second coming of Elijah, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> has come fulfilling the prophecy of the second advent of Jesus<sup>as</sup>. Ahmadies believe Mahdi and Messiah are one and the same person, and that person is Hadhrat Mirza Ghulam Ahmad of Qadian. He came for the Renaissance of Islam and his sword was his pen, with which he indicated the truth and superiority of Islam.

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**SERVE  
HUMANITY  
FIRST**

# BENEFITS OF BECOMING A MOOSI

Sayyeda Tahira Siddiqua Nasir Begum

الْحَقُّ

"I am Allah,  
the All-Knowing."

لَحِيْبِ النَّاسِ اَنْ يَّرْكُوْا اَنْ يَقُوْلُوْا اَمَّا وَهُمْ  
لَا يُفْتَنُوْنَ

Do men think that they will  
be left alone because they  
say, 'We believe,' and that  
they will not be put to trial?

Sura Al-Ankabut  
Ch. 29 V. 2-3

I have been requested  
by Sadr Sahiba Lajna U.S.  
A to speak upon the bene-  
fits of becoming a Moosi.

In the last few years  
in the life of Hadhrat Masih  
Mau'ood<sup>as</sup> he was repeat-  
edly informed about his de-  
mise. In one of the visions,  
his grave was shown, and  
he was directed under di-  
vine guidance, to make a  
heavenly graveyard for the  
righteous members of his  
Jama'at.

Hazoor<sup>as</sup> says, "I  
saw an angel who was  
measuring the ground and  
arriving at a certain spot, he  
said to me: This is the place  
of your grave. Then I was  
shown a grave which was  
brighter than silver and all

its soil was silver and it was  
said to me: 'This is your  
grave'. I was shown a place  
which was named *Bahishti*  
*Maqbarah*, and it was con-  
veyed to me that it con-  
tained the graves of such  
righteous members of the  
*Jama'at* as are destined to  
dwell in heaven."

Hazoor<sup>as</sup> himself do-  
nated a piece of land for  
this graveyard and wrote a  
booklet for his followers  
reminding them of their du-  
ties towards God and Islam.  
He introduced the *Nizame*  
*Wasiyyat* to the Jama'at un-  
der divine guidance. He ad-  
monished those who would  
criticize this *Nizam*. He  
clearly stated that he had no  
intentions of any personal  
gains and this *Nizam* is only  
for the sake of the spread of  
Islam and God's unity. As  
Hazoor<sup>as</sup> says "I have no  
intention of taking posses-  
sion of your wealth. Rather  
you shall give your wealth  
to the *Anjuman* for the  
propagation of the Faith  
and shall be rewarded with  
a life in Heaven."

The verse I have re-  
cited in the beginning  
clearly tells us that Allah  
always tests his people, and

words only spoken by  
mouth have no credibility  
in His Eyes. Explaining this  
verse the Promised Messia-  
h<sup>as</sup> says:

"Allah says:

الْحَقُّ

لَحِيْبِ النَّاسِ اَنْ يَّرْكُوْا اَنْ يَقُوْلُوْا اَمَّا وَهُمْ  
لَا يُفْتَنُوْنَ

"Do the people think  
that I [Allah] should be  
pleased only by their verbal  
claim: 'We have believed'  
and that they should not be  
tried just yet'. Whereas this  
trial is no trial. The com-  
panions of the Holy Proph-  
et<sup>saw</sup> were tried when they  
were required to sacrifice  
their lives. Accordingly,  
they laid down their lives in  
the path of God."

Hazoor<sup>as</sup> further says:  
"In every age, He has been  
pleased to distinguish the  
impure from the pure. He  
has, therefore, done the  
same now. In the days of  
the Holy Prophet<sup>saw</sup>, God  
prescribed some minor tri-  
als, too. For example, it was  
the practice that no one wo-  
uld seek any kind of advice  
from the Holy Prophet<sup>saw</sup>

without offering *Nadhrana* (Anything given as a gift to a holy person, specially the Holy Prophet<sup>saw</sup>). Thus in this too was a trial for the hypocrites. I feel that in present day trials too the faithful ones of the highest order who have in fact given precedence to faith over worldliness will stand distinguished from others and it shall be proved that they have fulfilled their pledge of *Bai'at* and established their *bona fides*. No doubt this institution [of *Wasiyyat*] will be very hard on the hypocrites, for it will expose them and after they die, be they men or women, they will certainly not be buried in this graveyard.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

In their hearts was a disease, and Allah has increased their disease to them (2:11)

But those who excel in this matter will be counted among the righteous and forever and always shall they be the recipients of Divine blessings.”

Hazoor<sup>as</sup> reminds the Jama'at of their duties while introducing the *Nizam Wasiyyat*, and tells us what is expected from a true Muslim, and hence a Moosi.

Hazoor<sup>as</sup> says, “And

you, too, should partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit, true *Taqwa* cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straighter. Don't fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer the pangs of death. But once you suffer such hardship, you will sit in the lap of God like a beloved child. And you will be made heirs of the truth-

ful who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category.”

The Promised Messiah<sup>as</sup> further states that “God addressed me and said that I should inform my Jama'at that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favourites of God. And God says that indeed these are the ones whose station is that of Truth.”

### Conditions for Wasiyyat.

Hazoor<sup>as</sup> then introduced the new *Nizam* of financial sacrifices and explained the use of the money hence collected. Hazoor<sup>as</sup> also mentioned the most important part of *Wasiyyat*, the self improvement and the ways of life which a *Momin* should follow. There are primarily three conditions which are binding on a Moosi.

1. Moosi shall contribute 1/10 of his/her income as chanda for propagation of Islam and *Tauheed* and other expenses mentioned by

Hazoor<sup>as</sup>.

2. 1/10 or more of their inheritance will be given to the Jama'at for the same purposes as narrated above.
3. The third condition is that each one who is buried here should have led a righteous life and abstained from all that is prohibited, and should have not been guilty of *Shirk* and *Bid'at*. He should be a true and sincere Muslim.
4. (It is also explained that... Every righteous person who owns no property and is unable to render any financial service (to the community) can be buried in this graveyard, provided it is established that he had dedicated his life to serve the Faith and was a righteous person.)

### Benefits of *Wasiyyat*

The benefits of *Wasiyyat* are two-fold, personal benefits and national benefits. First I will discuss briefly the **National benefits**.

*Nizame Wasiyyat* gives a divine socio-economic system to the world. The

money collected is used for the spread of Islam and God's unity. It is used for the dissemination of Qur'anic knowledge, and for the publication of religious books and it is used for the expenses of missionary work of Jama'at. In other words it provides spiritual food to the world. Not only that it also looks after the physical needs of the people and the money is used for the help of the orphans and the poor and needy people, and new converts who do not have sufficient means of livelihood.

Hadhrat Khalifatul Masih II<sup>ra</sup> explains that this system inculcates the complete establishment of the system under which the needs of every single human being will be looked after in a dignified manner. This *Nizam* is for the whole world and not for a single country.

(*Nizame Nao Dec.*  
27, 1942.)

Another important national benefit is mentioned by The Promised Messiah<sup>as</sup>.

Hazoor<sup>as</sup> says: "Let it be made clear that it is the Will of Allah that such as have perfect Faith should all be buried in the same place, so that future

generations, having seen them all buried in one location, should strengthen their own faith, and so that their great services—that is the deeds they performed for the sake of Allah—live forever in the people's memory.

### Personal benefits

The Personal benefits of *Wasiyyat* are also spiritual as well as physical. These are uncountable spiritual blessings, and a constant elevation of the spiritual/moral status. The reward of a Moosi is in both worlds. He lives in a heaven on earth and waits for another in the next world. It is our daily observation that all flowers are not the same in their beauty and their inherent qualities. For example no other flower matches the rose in its beauty and the internal medicinal qualities. Similarly believers can also have different spiritual status depending on their level of obedience to Allah and His messenger. Hadhrat Masih Mau'ood<sup>as</sup> says that by joining the *Nizame Wasiyyat* the faithful ones will be distinguished from the hypocrites. And those who have worked hard in the ways of Allah will be rewarded by Him and become His chosen people. The rewards of



those who make sacrifices in the way of Allah and try to follow the commandments of Allah in all walks of life, are described in beautiful ways at so many places in the Holy Qur'an. They are in such abundance that it is impossible to narrate them all. Only a few of them can be mentioned and still we know nothing about what has been kept as a reward in the next world, as it is described in simile and the true experience of it will be in the next world only.

I would like to show you a glimpse of these benefits in the light of the Holy Qur'an.

Making monetary sacrifices in the path of Allah not only enhances ones spirituality but also saves one from poverty, although Satan threatens them from that. Allah says in the Holy Qur'an:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً فِيهِ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

[2:269] Satan threatens you with poverty and enjoins upon you what is foul, whereas Allah promises you forgiveness from Himself and bounty. And Allah is Bountiful, All-Knowing.

The verse removes the satanic misgiving that spending liberally in the

cause of God may render one poor; on the contrary it emphatically declares that if wealthy people do not spend freely in good causes, the result would be national *faqr*. i.e.; the country would suffer economically and decline morally because if the economic needs of the less fortunate members of the community are not adequately met, they are tempted to resort to *fahsha* (foul and immoral means to earn their livelihood.)

For those who spend their money in the way of Allah, God describes them in the Holy Quran as follows:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتٍ  
اللَّهُ وَتَشْيِئَاتٍ هُمْ أَنْفُسُهُمْ كَشَلِّ جَنَاتٍ يُرْبَوْنَ  
أَصَابَهَا وَأَبَلٌ فَأَتَتْ أَكْثَهَا ضِعْفَيْنِ فَإِنْ لَا يُصِبْهَا  
وَأَبَلٌ قَطْرٌ وَاللَّهُ يَمَّا تَعْلَمُونَ بَصِيرٌ

[2:266] And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do.

Spending money in the cause of Allah strength-

ens the soul of a person, because by spending his hard-earned wealth, he voluntarily imposes a burden on himself which makes him firmer and more steadfast in faith. The hearts of believers, who spend freely in the cause of God, are like an elevated piece of ground to which heavy rain, which sometimes proves harmful for low-lying tracts, can do no harm. On the other hand, it is benefited by rain, whether it is heavy or light.

Another great benefit which these people get is that they then have no fear in life. They have complete trust in Allah and nothing worries them. Allah says in the Holy Qur'an:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ بِاللَّيْلِ وَالنَّهَارِ سِرًّا  
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve. (2:275)

Another great benefit of monetary sacrifices is that they remove one's shortcomings. The Holy Qur'an mentions that also. It says:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعْمَتْ هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَُا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٣٥﴾

If you give alms openly, it is well *and good*; but if you conceal them and give them to the poor, it is better for you; and He will remove from you *many* of your sins. And Allah is aware of what you do. (2:272)

The reward of those who show obedience to Allah and His Prophet is God's mercy and forgiveness from Allah and heaven in both worlds. They are the ones who achieve the love of Allah.

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٣﴾

[3:133] And obey Allah and the Messenger that you may be shown mercy.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٤﴾

[3:134] And hasten towards forgiveness from your Lord, and the Paradise whose value is the heavens and the earth. It is prepared for the God-fearing.

الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُلُوبِ وَالْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْحَسَنِينَ ﴿١٣٦﴾

[3:135] Those, who spend in prosperity and adversity, and those who suppress anger, and pardon men; and Allah loves those who do good;

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمُوتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٥﴾

The verse constitutes an invitation to Muslims to follow the commandments of Islam. It also signifies that paradise will comprise both heavens and Earth, i.e., the believers will be in paradise both in this life and in the life to come. A well-known saying of the Holy Prophet<sup>saw</sup>, throws an interesting light on the nature of paradise and hell. When asked, "If paradise encompasses both the heavens and the earth, where is hell?"

The Prophet<sup>saw</sup> replied, "Where is night when the day comes?" (*Kathir*) He is further reported to have said, that the smallest reward of paradise will be as great as the space between heaven and earth. This also shows that paradise is a spiritual state and not a particular physical place.

The ultimate reward of those who obey Allah and His Messenger in every matter is "*Fauze Azeem*".

They are the ones who are really successful in both worlds. The Holy Qur'an describes it as:

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٤١﴾

4:14] These are the limits set by Allah; and whoso obeys Allah and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph.

I end my speech by quoting a glad tiding and a prayer of the Promised Messiah<sup>as</sup>.

Hazoor<sup>as</sup> says:

"Rejoice and be happy that the field of achieving nearness to God is vacant. Every nation is in love with the world and to what pleases God the world pays no attention. Now is the time for those who wish to enter this door that they, mustering all their strength, show their mettle and win the much coveted prize from God. Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and will become a huge tree. So, blessed is one

who believes in what God says its branches will spread in all directions and it and does not fear the trials which he suffers in His path. For, the coming of trials is essential so that God may try you to see who is true in his declaration of *Bai'at* and who is false."

Hazoor<sup>as</sup> prays for the Jama'at and says:

"In the end I pray that may Allah help every sincere person in this matter and that He may kindle the fire of faith in their hearts and that they all meet their death when Allah is pleased with them. Ameen"

Now our beloved Hazoor Sayyadna Hadhrat Khalifatul Masih V<sup>aba</sup> has again reminded us about this blessed Divine *Nizam* and advised us to join it. May Allah enable us to act upon his advice and absorb all the prayers of the Promised Messiah<sup>as</sup>. Ameen.

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## PROPHETS

The study of the Holy Qur'an, the *Hadith* and religious history shows that Prophets are of three types:

- a) First, there are those Prophets who are commissioned by God to introduce a new *Shari'ah*, a new code of law. These are called the Law-bearing Prophets. This type of Prophethood is known as *Tashri'i Nabuwwat* or Law-bearing Prophethood. Obvious examples are Moses<sup>as</sup> and the Holy Prophet of Islam<sup>saw</sup>, who respectively brought the Torah and the Holy Qur'an.
- b) A Prophet who is a reflection of an earlier law-bearing Prophet. It is not independent but derives its Divine origin through total submission and homage to a previous Law-bearing Prophet. The relationship of such a Prophet with the Law-bearing Prophet is one of servant and master. He has no independent existence of his own. Such Prophethood is termed as *Zilli Nabuwwat*, because it merely reflects the Prophethood of another as the moon reflects the light of the sun and has no independent or separate light of its own. It is a unique distinction of the Holy Prophet<sup>saw</sup> that by following him the mantle of Prophethood can be achieved.
- c) Prophets who are not Law-bearers but only serve the previous *Shari'ah* of an earlier Law bearing Prophet. The obvious example is *Hadhrat Isa'as* (Jesus Christ) and others who came in fulfillment of Mosaic Law but were otherwise independent and did not derive their Prophethood through a direct linkage with the preceding law-bearing Prophet.

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## ANNOUNCEMENT

Maulana Naseer Ahmad Qamar, Additional Wakilul Isha'at, London has informed us that there is a minor printing mistake in Volume 4 of the book, 'Essence of Islam'. On page 98, the Arabic is inaccurate. Furthermore, they have sent us stickers for the correction. We have corrected the ones we have in stock. However, those who have already purchased the book, they can get the stickers from myself at the Baitur Rahman Mosque.

Ziaul Haq Kauser

# DEFENDING THE HONOR OF THE HOLY PROPHET<sup>saw</sup>

**Bushra Butt**

*Nun. Wal qamar-i-wa ma yastoroon. Ma anta bi naimat-i-Rabbika bi majnoon. Wa inna laka la-ajran ghaira mamnoon. Wa innaka la ala kholoqin azeem.*

By the inkstand and by the pen and by that which they write. Thou art not, by the Grace of thy Lord, a madman. And for thee, surely there is an unending reward. And thou dost surely possess high moral qualities (Sura Al-Qalam, vs. 2-5).

The topic of my speech today is defending the honor of the Holy Prophet<sup>saw</sup>.

Under the garb of freedom of religion and speech, some newspapers in Europe have in the past few months, published some material, which has hurt the feelings of millions of Muslims throughout the world, who reacted to these publications in various ways. Many chose the path of violence, destroying state and personal properties, which led to the loss of precious

lives. However, only one Jama'at chose peaceful means to draw the attention of the world leaders to this deplorable act of a few individuals. And that was Jama'at-e-Ahmadiyya. This was undeniably an offensive act on the part of Western media, however, the extreme reaction shown by some Muslim leaders and their followers was equally deplorable and against the teaching of the Qur'an and the Sunnah of Holy Prophet<sup>saw</sup>. These Muslims claimed that the only way to defend his honor and pious name was to resort to violence. Sisters, if one studies the verses that I have just recited one will find that Allah Himself has taken the responsibility to safeguard the status and station of Holy Prophet<sup>saw</sup>, and has defended his honor. Then why have the Muslims taken it upon themselves to defend his honor by protesting in the way which is proving to be most harmful for the reputation of Islam and Muslims worldwide?

Considering the situa-

tion of Muslims today not only is this topic very timely but it is also very important to inform the world what in fact the teachings of Islam and its Prophet are. It is time for the Muslims also to educate themselves and to bring their act and character in consonance with the teachings and doctrines of the Qur'an as the Qur'an is Islam.

I will briefly touch upon what is Prophethood and why prophets are needed, what is the status and station of the Holy Prophet<sup>saw</sup> and is this honor God-given or bestowed by any human being, and how we as Muslims can defend this honor

According to the Qur'an, the theory of Prophethood is that God always reveals Himself through the agencies of those whom He chooses to speak to and He chooses only those who are well suited to serve His cause. Prophets come to give life to the spiritually dead. Allah says in Sura Al-Anfal, vs. 25,

***Ya ayohallazeena  
amanus tajeebu lillah-i-wa  
li-rasul-i idha da'akum  
lima yohyeekum***",

O ye who believe, respond to Allah and the messenger when he calls you that he may give you life. The Promised Messiah<sup>as</sup> says, "The purpose common to the advent of all prophets, on whom peace, is to establish true and real love of God and to create love for human rights and an affection for mankind, and amongst brethren. Until that is achieved, everything is just a ritual".

(*Malfoozat*, v. 2, pg. 67).

Having said this let me explain what is the status and honor of our beloved Prophet, Hadhrat Muhammad Mustafa<sup>saw</sup>. Hadhrat Musleh Mau'ood<sup>ra</sup>, in his sermon of June 10, 1927 said, "Hadhrat Muhammad's<sup>saw</sup> honor is such, in front of which, sun and moon are like dust. In one revelation to the Holy Prophet<sup>saw</sup>, Allah said,

***"Lao laka lama  
Khalaqtul aflaka"***

"If I had not meant to give birth to you, I would not have created the heavens and the earth."

Hence, if a person

mocks such a man for whom heavens and the earth have been created, he is mocking but himself".

In Sura Bani Israel, Allah has spoken of the exalted station – *Maqam-i-Mahmood*, granted to the Holy Prophet<sup>saw</sup>. Perhaps no other person has been so maligned and abused as the Holy Prophet<sup>saw</sup> and certainly no other person has been the recipient of such Divine praise, blessings and favors as he has been.

In verse 62 of Sura Al-Furqan, Allah says,

***"Tabarakallazee  
ja'ala fisamaay boruja(n)  
wa ja'ala feeha siraja(n)  
wa qamaram Muneera"*** –

"Blessed is He Who has made in the Heaven mansions of stars and has placed therein a lamp producing light and a moon that reflects light."

Here the Holy Prophet<sup>saw</sup> is being referred to as the Sun, who sheds his light on the moon – most probably the Promised Messiah<sup>as</sup>, who in turn reflects it to the entire world.

In Verse. 47 of Sura Al-Ahzab Allah refers to the Holy Prophet<sup>saw</sup> as,

***"Wa daeeyan ilal-  
lahi bi iznehee wa siraja***

***(n)Muneera"*** --

"And as a summoner unto Allah by His command and as a light-giving lamp."

As the sun is the central point in the physical universe, so is the Holy Prophet<sup>saw</sup> in the spiritual universe. He is a sun in the firmament of the Prophets and the Heavenly Reformers who like so many stars and moons revolve around him and borrow light from him.

(Commentary of the Holy Quran, edited by Malik Ghulam Farid Sahib<sup>ra</sup>), pp. 912

Again in Sura Al-Shams, vs. 2-3, Allah Says,

***"Washams-i-wa Zuhaha.  
Wal Qamar-i-iza Talaha"***,

The translation of which is, "By the sun and its brightness, and by the moon, when it follows the sun."

Here, sun may be referring to the sun of the spiritual universe – the Holy Prophet<sup>saw</sup> who is the source of all spiritual light and who will continue to enlighten the world till the end of time. The moon may also be a reference to the Holy Prophet<sup>saw</sup>, who reflects the light provided by Allah Himself and transmits it to the world.

So, my dear sisters, this is the status, the exalted station, the honor given to our Holy Prophet, Muhammad<sup>saw</sup> by Allah Himself.

Now comes the question how we as Muslims should defend his honor.

It is understandable why Muslims were so hurt when extremely derogatory cartoons of our Beloved Prophet were published, because, it is only through the Holy Prophet<sup>saw</sup> that we have recognized Allah, the One and Only God, whom we worship day and night. When we say,

***La illaha illallah  
Muhammad-ur-  
Rasulullah,***

we are not only accepting the unity of God and affirming our faith in Him, we are also accepting that this proof of the existence of God has been given to us by the Holy Prophet Muhammad<sup>saw</sup>. Prophets before him had also brought the same teachings and message from Allah but they were not given the complete religion, as it was still in the evolutionary stages but it reached its epic with the advent of Muhammad<sup>saw</sup>. Muslims see Allah's reflection in his person, and are therefore extremely sensitive to any remarks attrib-

uted to him. Hence, their reaction. Let me make a very important point here my dear sisters. All Muslims believe in all the Prophets of Allah and respect, honor and revere all of them, and will never insult or accept any insults thrown towards any of them. And this was also not the first time Hazoor's<sup>saw</sup> honor or the honors of other prophets have been attacked. From Hadhrat Adam<sup>as</sup> to the Promised Messiah<sup>as</sup>, there has not been a single prophet who was not mocked by the people that he was sent to. Allah says in Sura Yasin, vs. 31,

***"Ya hasratan alal  
ibad, ma yateehim mir ra-  
soolin illa kanu behi  
yastahzeoon",***

"Alas, for my servants, there comes not a messenger to them but they mocked at him."

On one hand He shows His grief, that people have chosen a wrong path, whereas, by following the teachings of His Prophets, they could have achieved salvation, but on the other He comforts His Prophets that He will protect their honor and grace. According to Allah, this mockery of His Prophets is a great sin, which will be accounted for on the Day of Judgment.

However, true believers realize that any honor and respect granted by God to his chosen people cannot be snatched away by any human beings. Allah Ta'la says in Al-Imran,

***"Toizzo man tashao wa  
tozillo man tashao",***

as granting or taking away of honor and respect is the sole prerogative of Allah. Was the reaction shown by Muslims all over the world a correct way to defend Holy Prophet's honor? Were Muslims justified in rioting, burning state and personal properties, and killing others in the name of religion? If this was not the right behavior, what could have they done to show their anger and grief as their feelings had been hurt? Well, the correct way was the way of the Prophet. In these types of situations, he always showed extreme patience. We all know what happened at the time of the signing of the Treaty of Hudaibiyya when Meccans had adopted a very disrespectful attitude towards him. Hadhrat Ali<sup>ra</sup> under Hazoor's<sup>saw</sup> instructions, had written the text of the treaty beginning with

***"Bismillah-hir-  
Rahman-nir-Raheem".***

But Suhail bin Amar, who

was representing the Meccans, objected and wanted to replace *Bismillah* with "**B'ismeka Allahumma**" claiming that the Meccans did not believe in Muhammad's God and did not recognize Him as Rahman.. The Holy Prophet<sup>saw</sup> accepted this demand and asked Hadhrat Ali<sup>ra</sup> to write as Suhail had wanted. Suhail also objected to the words "**Muhammad Rasul Allah**" in the text as the Meccans did not believe in Muhammad as a Prophet and these words were not acceptable to them. Hadhrat Ali<sup>ra</sup> was not willing to erase them considering this to be an insult to the greatest Prophet of Allah, but the Holy Prophet<sup>saw</sup> upon realizing the sensitivity of the situation, said, "I do not deny that I am a *Rasool* of Allah, but I am also Muhammad bin Abdullah" and erased the words **Rasool Allah** himself and directed Hadhrat Ali<sup>ra</sup> to write **Muhammad bin Abdullah** instead thus paving the way for a great victory for Muslims. Had he not dealt with the situation with such patience, Islamic history would have taken an entirely different course.

In recent times, who can claim to be the greatest defendant of the honor of Holy Prophet<sup>saw</sup> than the Promised Messiah<sup>as</sup>. Each and every word of his

writings is saturated with love and respect for his master *Muhammad-e-Arabi*<sup>saw</sup>. When Abdullah Atham and Pandit Lekhram wrote articles using extremely abusive language about Hazoor, the Promised Messiah<sup>as</sup> did not incite his followers to go about destroying the properties of Christians and Hindus, instead he picked up his most powerful sword -- his pen and started a new Jihad defending the honor of his master and demanding an apology for their actions. He addressed the Hindu community in his book "**Paigham-i-Sulah**"

"I can bear the murder of my children, I can bear the loss of my property, but I will never endure or accept any insult or mockery of my master, Hadhrat Muhammad<sup>saw</sup>." He also wrote in the same context that the success of the Indian Nation depended on one fact -- to curb internal religious strife, and give the same respectful status to the Prophet of Muslims that Hindus gave to their own leaders if they wanted peace and harmony in society.

What happened when a book titled "**Rangeela Rasool**" and an article in *Wartman* magazine using extremely abusive language towards the Holy Prophet<sup>saw</sup>

were published during the Khilafat of Hadhrat Musleh Mau'ood<sup>ra</sup>? He advised Muslims to stay calm and not to start any religious riots, instead use other means to defend the respect and honor of the Holy Prophet<sup>saw</sup>. He peacefully protested to the Government of India for allowing the publication of such material, with the result that the magazine was banned and its editor and publisher jailed for the offense. He also advised Muslims not to be overcome by emotions as he who was guided by his emotions was a coward, whereas, he who suppressed his anger was truly brave.

Again, what was the advice given by Hadhrat Khalifatul Masih IV<sup>rh</sup> when Salman Rushdie wrote "**Satanic Verses**"? Leaders of other religious sects passed *fatwas* condemning him to death, whereas, Hazoor<sup>rh</sup> gave several sermons refuting Rushdie's ideas. These are the Islamic teachings that a believing Muslim should follow.

As for defending the honor of *Rasool Allah*<sup>saw</sup>, Allah Himself is defending it. In the verses of Sura Al-Qalam that I had recited in the beginning Allah is telling His Prophet that his opponents will do baseless researches about him, and

will use all resources available to them in the form of pen and inkstands to write books and articles to disrespect him and malign his good name, but Allah promises in the same verses that He will defend his honor and protect him from these malicious acts of the non-believers. He comforts him that he is not a madman, but a great blessing for this world. If this is the support he is getting from Allah Himself, what is then needed from us? The need is a change in our actions, a change in our attitudes, and a change in our practices that would reflect the Holy Prophet's<sup>saw</sup> teachings. It is time for us to adopt his *Uswa*. We should become his reflection, his true replica, so when non-Muslims see us, they realize that this is a totally different class of human beings. If our actions will not be objectionable, then others will have no reason to say or write anything against our Holy Prophet<sup>saw</sup>. To bring a change in ourselves, we have to do three things. Firstly, develop fear of Allah in ourselves, secondly, give due respect to our religion by practicing it in its true form, as others will never respect Islam if we do not respect it, and thirdly, propagate Islam through our actions because people of other religions see us as

Muslims and they relate our actions to Islam. The Holy Prophet<sup>saw</sup> used to preach what he practiced and practiced what he preached. We claim that Allah has referred to him as ***Rahmat-ul-lil-Alameen*** in the Qur'an, an honor not awarded to any other prophet and we, by our practice have to provide strength to this claim.

Another way to defend his honor is to invoke *durood* on him. Allah says in Sura Al-Ahzab, vs. 57

***"Innallah wa mala-ikatohu yosalloona alan-Nabiyyi. Ya ayyohal-lazeena amanu sallu alaihi-wa sall-i-moo tasleema",***

Allah and His Angels send blessings on the Prophet. O ye who believe, invoke blessings on him and salute him with the salutation of peace."

This is a commandment from Allah and if we do not do so, we are guilty of disrespecting our Prophet and we are not in a position to demand any respect for him from others.

I started my speech with the opening verses of Sura Al-Qalam, and I would like to end it with the last verses of the same Sura. In vs. 51-53, Allah

says:

***"Fajtabaaho Rab-bohu faja'alah minassual-ih-een. Wa i(n)yyakd-ul-lazeena kafaru wa yaqu-loonaka bi absuar-i-him lamma sam-'i-uz-zikra wa yaquloona innahu lama-jnoon. Wa ma howa illa zikr-ul-lil a'alameen",***

"But his Lord chose him and made him one of the righteous. And those who disbelieve would fain dislodge thee from thy God-given station with their angry looks when they hear the reminder; and they say, "He is certainly mad". Nay, he is naught but a source of honor for all the worlds."

What a beautiful thing Allah has said here! People say he is a madman, but the Qur'an, which is both a warner and a source of good news at the same time, is claiming that this Prophet is a great blessing for all the worlds.

May Allah help us change ourselves to help change the attitude of the world towards Islam and its greatest Prophet. Ameen.

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***PAY ZAKAT  
ZAKAT IS A  
PILLAR OF  
ISLAM***



# ELEVATING THE MORAL CONSCIOUSNESS OF AHMADI WOMEN

**Dr. Shanaz Butt**

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٩﴾

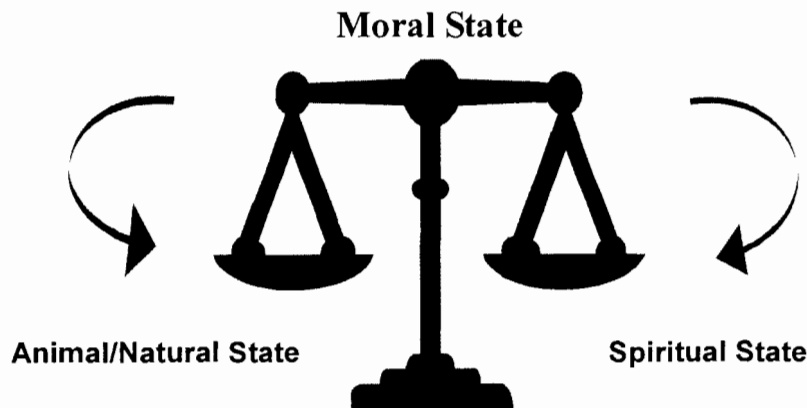
3:9] 'Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely Thou art the Great Bestower

## Defining the Three States of Man

The Holy Qur'an mentions three states of man; Natural, Moral and Spiritual. These are not hypothetical states; rather, these states influence each other such that at times, one state can become more dominant over another state. We experience these states constantly in our daily lives; both in terms of how other people behave with us as well as how we conduct ourselves with other people. In both cases, the state that we exhibit is dependent on our level of knowledge, understanding and practice of Islam.

1. Natural state (lowest) refers to natural instincts or natural desires, similar to animals. Examples include eating, drinking, sleeping, waking, anger, love, fighting, etc.
2. Moral state (middle) refers to the state when man begins to understand right from wrong.

The moral state is the most crucial stage of human development because, until you pass through this stage, you cannot progress to the next stage. In chemical terms, think of this state as the rate limiting or rate determining step. Just as in a chemical reaction, where the rate of the reaction is limited by the activity of the enzyme, the time we take to reach this moral state limits the rate of our moral and spiritual development.



The moral state can also be related to the balancing point or the fulcrum of a weighing scale. If we do not pay attention to our moral state and do not continuously assess this state, we can tip the scale and regress backwards towards the natural/animal stage of development. The moral state can be visualized as the stage when a toddler learns to walk. He stumbles, crawls, loses his balance, picks himself up, starts crying, gets hurt and after repeated trials and errors, frustration, tears, pain and effort, ultimately learns to walk without falling down.

3. Spiritual state is the highest state at which a person becomes free from all weaknesses, and is thought to have found peace and salvation in this world in fulfillment of the Qur'anic verse:

يَا أَيُّهَا النَّفْسُ الطَّيِّبَةُ ۖ

89:28] O, thou soul at peace!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ

[89:29] Return to thy Lord, thou well-pleased with Him and He well-pleased with thee.

### Relationship between Moral and Spiritual States:

What is the relationship between morality and spirituality? Hadhrat Khalifatul Masih II<sup>ra</sup> has explained it very simply in *The Way of the Seekers*. The moral state improves our relationship with man, society and culture while the spiritual state improves our relationship with God. Whenever an action is performed for the sake of man, it is considered to be a moral action. However, when the same action is performed for the sake of Allah, it becomes free from defect and becomes transformed into a spiritual action.

In addition to explaining these three states of man in great detail, the Promised Messiah<sup>as</sup> writes in the *Philosophy of the Teachings of Islam* that the concept of righteousness or *Taqwa* or the moral state begins when a person is equipped with.....

- knowledge and reason
- able to distinguish good from bad and right from wrong.
- feels sorry when he misses an opportunity for doing good deeds and
- seeks forgiveness when he has done something wrong.

It is at this stage that the person becomes conscious of the existence of God and realizes that his life actually has a purpose.

### Purpose of Life

We live in a goal-oriented society and we pay quite a bit of attention to worldly pursuits. Being short sighted, we tend to find different purposes for our existence which focus

heavily on our material achievements. But God had a different purpose for bringing His best creation into this world: The Holy Qur'an (51:57) says.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٧﴾

And I have not created the jinn and the men but that they may worship ME.

The Holy Prophet<sup>saw</sup> has explained the purpose of our existence in very simple terms: He said, if you desire to meet God, then absorb the attributes of God and fashion your lives accordingly. When we reflect on the bounties that Allah has showered on us, we can easily realize that the whole universe has been created to serve us so that we in turn, can achieve the ultimate purpose of our existence on this earth.

When we study the Holy Qur'an, we see how this Holy Book addresses human reform and guides us at every stage of human development, be it physical, moral or spiritual, and at every cross road of our lives, whether as children, adolescent, adults or senior citizens. The Qur'an distinguishes between man's natural state and moral qualities and opens the doors of understanding and enlightenment so that man can reach spiritual heights. And when we study the life of the Holy Prophet<sup>saw</sup>, we develop an understanding of how the Holy Prophet<sup>saw</sup> led the people of Arabia from the lowest state of animal behavior to the highest state of moral and spiritual development. We are reminded in the Qur'an (33:22),

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ  
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢٢﴾

“Verily, you have in the Prophet of Allah an excellent model, for him who hopes to meet Allah and the Last Day and who remembers Allah much.”

Therefore, in very simple terms, our ultimate goal should be to progress from the lower state to the higher state. Unlike the animal kingdom, human beings have a choice: We have the choice to degrade ourselves so that we behave more like animals or we can elevate ourselves morally and spiritually so that we can follow in the footsteps of the Holy Prophet<sup>saw</sup>. It is up to us to elevate or degrade our blessed status as Ahmadi Muslims.

### True Status of Ahmadi Muslims

In 1902, Hadhrat Mirza Ghulam Ahmad, the Promised Messiah<sup>as</sup> addressed the members of the Ahmadiyya Jama'at with these words: “Let it be absolutely clear that a mere verbal pledge has no value if it is not supported by a genuine and firm resolve to live up to it in every way. Therefore, whoever fully lives up to my teachings, he alone enters that house of mine with reference to which God Almighty has promised: I shall Myself protect all those who are in this house (Our Teachings).”

Whenever I hear these words of the Promised Messiah<sup>as</sup>, I am filled with two deep emotions. One that is filled with immense gratitude for being an Ahmadi Muslim and having this opportunity for the protection promised in this House of the Promised Messiah<sup>as</sup>. However, I am also deeply fearful because I know that the Divine protection is intended for those who follow the Islamic teachings to the fullest extent and who, therefore, can truly be said to be the inmates of the spiritual house of the Promised Messiah<sup>as</sup>.

The Promised Messiah<sup>as</sup> has described the inmates of the spiritual house to be God-fearing people who will become role models for the rest of the world. These inmates would be united, hold steadfast to the *Kalimah*, be prepared to make sacrifices for the sake of Islam, and have such profound love of God that this love would flow like a river and extends to everybody and anybody who needs it.

### True Faith in God

104 years later, when the world is in urgent need of these types of Muslims, can we claim to be such inmates of this spiritual house? If you have been paying attention to the events of the past decade, you will find that the world seems more fragmented, chaotic, hostile and a much more dangerous place to live in. While thousands of people are dying every day from disease, environmental, secular, religious and political causes, many more are dying from moral and spiritual starvation. No matter where we live, we seem to be touched by a plague which appears to be much more devastating than the bubonic plague of the mid 1800's. Because this modern plague of the 21<sup>st</sup> century keeps us physically alive but kills us morally and spiritually by weakening our Faith and redefining our purpose in life.

In this regard, the Promised Messiah<sup>as</sup> has written in the Victory of Islam: What we call Faith has been substituted by a few words of declaration uttered by the tongue and what we call righteous deeds has been assumed by a few customs, extravagant practices or hypocritical activities. If we truly reflect on these words, we come to realize that it is our Faith in God that determines our level of moral consciousness which in turn allows us to move forward or stagger behind.

As part of our Faith and allegiance to Islam and Ahmadiyyat, we proclaim that there is none worthy of worship but Allah. If that is so, then we must negate everything else but Allah and we must show it in our thoughts, words, and deeds. Belief or Faith in one God is not the end – it is the beginning of a long struggle with Satan to gain nearness to Allah. Because from this faithful proclamation that there is no God but Allah, springs the fountain of all moral virtues.

In 1991, while addressing Lajna-USA, Hazoor IV<sup>th</sup> said that Ahmadi women should change the world with their charm! The charm of their inner beauty, the charm of their Godliness, the charm of their high moral conduct, the charm of their truthfulness and righteousness! This beauty cannot be bought by expensive clothes, jewelry or make up, because this inner beauty does not attract attention towards ourselves; rather, the charm of this beauty is that it attracts attention to God and Islam. But how can we unite the world if we

are not united. How can we attract others to God and to Islam if we are not God fearing and God loving people?

### **How can Ahmadi women become more charming?**

The Holy Qur'an says in 9:119:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿٩١﴾

"O ye who believe, fear Allah and be of the truthful."

It is significant to note here and in other verses of the Holy Quran, that truthfulness and righteousness are linked together. Since truthfulness forms the basis of all virtue and is the root of all good actions, the faith of a person is judged by her level of truthfulness. Only a person with strong faith in Allah will demonstrate it by speaking the truth and not be afraid of the consequences. When put in a position to choose between Allah and a false god, a person with strong Faith in Allah will resort to truthfulness, whereas a person with weak faith in Allah will resort to lies and deceit.

That is why, in several verses of the Holy Qur'an, idol worship and falsehood are linked together. In Sura Al-Hajj (22:31), we are told, "*Shun the abomination of idols and shun all words of untruth.*" This verse informs us that of all the detestable acts that we can commit, telling lies accelerates our path to moral degradation faster than any other sin. Because when we tell a lie (whether to others or to ourselves), we are creating false Gods and thus associating partners with Allah which is a very grave sin.

The world around us is in grave danger and when we reflect about our own moral virtues, we realize all too sadly that the world inside of us is also in grave danger and we do not have any more time to lose. We are in this world only for a few days of which many have already passed. Therefore, if the ultimate purpose of our creation does not fully dawn on us, we will remain removed from true salvation. Salvation is not something that comes after death – the real and true salvation shows its light in this very life and follows us into the next life.

Therefore, my sisters, the only way to elevate our moral consciousness is to become more truthful. We need to become truthful first and foremost to ourselves, recognize our own weaknesses, analyze our own behaviors, reflect on our thoughts words and deeds and determine how we can progress from the natural to the moral and from the moral to the spiritual state. Only when we honestly look inside of us, we will be able to recognize the idols that have taken up permanent residency inside of us and only then will we be able to break them one by one. This should become each and every Ahmadi women's personal Jihad.

The religion of Islam is simple, concise and practical. The more we practice it, the easier it becomes. Always remember that your sincere efforts and honest intentions will never be wasted. Hadhrat Anas<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Allah says::

‘When a servant of Mine advances towards Me a foot, I advance towards him a yard, and when he advances towards Me a yard, I advance toward him the length of his arms spread out. When he comes to Me walking, I go to him running.’ ”

(Muslim Kitabudhdhikr waddu'a)

We cannot change the world if we do not change ourselves. No matter how much we talk hypothetically, how many speeches we deliver, or tell people that Islam is the most beautiful religion in the world, nobody will accept our words until the light of Islam and the love of God shines from within us.

The Promised Messiah<sup>as</sup> says that God must become manifest in your being and your inner darkness must be illuminated; only then God will be seen in your person the way light, which is invisible in its nature, is seen only after it collides with particles. We need to be those solid particles on which the light of God collides so that we can reflect and scatter this light all around us. Let me close with a commandment of Allah which should become our ultimate Jihad, our ultimate purpose in life:

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ

[6:163] Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds

May Allah enable us to fulfill this purpose so that we can gain salvation in this life as well as in the hereafter, Ameen.

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## PROMISED MESSIAH AND PROPHETHOOD

Recalling his status and title as the Promised Messiah and the Divinely bestowed title of Prophethood, the Promised Messiah and Mahdi<sup>as</sup> says:

"This status and title has been bestowed on me only because I am a true follower and servant of the Holy Prophet<sup>saw</sup>. If I had not been from his *Ummah*, and if I had not been his follower, then even if my services and talents had been as massive and tall as all the mountains of this world, I would not have acquired or been bestowed the title and honor of direct communication with God. This is true because now all doors of Prophethood are closed except the gate of the Prophethood of the Holy Prophet<sup>saw</sup>. After him there can be no independent Prophet with a new law or code. Now the only type of Prophethood which survives is that which is without any new *Shari'ah* other than that of Islam, and which is bestowed on a true follower or servant of the Holy Prophet<sup>saw</sup> of Islam."

(Tajaliyyat-i-Ilahiyya, pp 24-25)

# MY JOURNEY TO AHMADIYYAT: THE TRUE ISLAM

**Tamara Rodney**

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ  
الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ  
بِالطَّاغُوتِ وَ يُوْمِنُ بِاللّٰهِ فَقَدِ  
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
انْفِصَامَ لَهَا ۗ وَاللّٰهُ سَمِيعٌ عَلِيمٌ

**Sura Al-Baqarah(Chap 2):257** – There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing.

**Bukhari Hadith:** {Book of Belief, Chap 26, #37} Narrated by (Abu Huraira): The Prophet<sup>saw</sup> said, “Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering

the prayers in the mornings, afternoons and during the last hours of the nights.”

**Essential Question:** Why Ahmadiyyat the true Islam? What lead me to Ahmadiyyat and why did I choose this religion above all others?

I remember my youth in sketches and clusters. Sketches of people's faces and clusters of memories: some clear, some hazy... but memories nonetheless.

I cannot say that I was “different” or “special” as a child... I was the youngest of three children (two girls and a boy). My life was relatively safe and dreamlike until, one of **many** events began to tear away the naivety that is typical of youth.

The experiences that would lead me to my destined path, being an Ahmadi Muslim, began at the age of seven. It was during that year my mother died at the age of twenty-

five, from cervical cancer, leaving behind my father, my older sister, brother & I (who were respectively 10, 9 & 7 yrs old). Until this time in my life, I had no concept of death and the finality of losing my mother caused me to question Allah.

One memory leads into another and we've just traveled to the year 1994. I am packing everything that I know to be mine and leaving the 2<sup>nd</sup> place that I had come to know as home: Brooklyn, NY. I am 18 years old, having just finished my 1<sup>st</sup> year of college and I am leaving to go to Fort Lauderdale, FL, which is where my father, step-mother and younger brother live. After yet again another death, the death of my grandmother, there seemed to be nothing binding me to Brooklyn. Once again I faced death and once again I questioned Allah.

Now we move to the year 1995 and I find myself in church, you can

see me, I'm standing in the 3<sup>rd</sup> pew. Crying out to Allah and seeking Him in this new way that I had come to know through the Pentecostal, Christian denomination. Between the ages of 7 and 19, I lost three family members to death: my mother, my grandmother and my older brother. I remember standing in church one day and crying out to Allah begging Him to give me some respite from the feelings of loss and despair which I had grown to know so intimately.

The year is 1996 and it was then that I met my husband for the first time. He was a strange young man who believed in this religion, Islam, and more particularly was an Ahmadi, Muslim.

As a convert, people often ask: "how did you find Islam?" and I often think to myself: "No you mean, how did Islam find me?" Truthfully, as I look back on my life I can say that Ahmadiyyat, the true Islam, found me.

At the time that I was introduced to Ahmadiyyat, I was actually looking forward to moving away from formalized religion; because as a "born again Christian" I was hurt by the behavior and attitudes of

the other "Christians" at my former church. I accepted Christianity because I was looking for Allah, really searching for Him, and the answers to many of the questions I had inside; it seemed to me then, that the Christian religion was my answer. However, I began to notice that my fellow Christians professed one thing with their mouths, however their attitude and behaviour represented beliefs that were in opposition to what they professed.

For example, at church they would use all the right catch phrases (praise the Lord, God-willing, etc.) but at school, work or *any* environment outside of church they would use phrases that were empty of piety and praise.

There was also the pressure to "look" a certain way. One particular example that I can remember is having long hair. All of the ladies at my former church had long hair. Once I cut my 'long hair' and the Pastor preached an entire sermon about why women shouldn't cut their beautiful hair that God had bestowed upon them. The Pastor even went on to say that women where displaying the behavior of men by cutting their hair in these "short styles." Now I ask, what does this

have to do with loving Allah and drawing nearer to him?

So why did I choose Ahmadiyyat, the true Islam? Because in verse 257 of (Chap 2) Surah Al-Baqarah it says there is no compulsion in Islam. The Holy Quran, in its beauty and wisdom, says:

*"Surely the right way has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a STRONG handle which knows no breaking."*

So in this verse, I found solice!

Believers should believe not by force but by **ultimate faith** and **ultimate love**. The more my belief in Allah grows (through prayer and deeper study of the Qur'an), is the more Islam continues to "manifest" as "truth" in my life, because it separates for me the error in my culture & my previous religious framework. The more I refuse to be lead by others who transgress and begin to believe in Allah and love Allah, is the more I take hold of a FIRM faith which "will NEVER shatter."



Why Ahmadiyyat, the true Islam? I ask myself at times. The answer is always: because Islam is life, not just a religion.

The dictionary defines religion as: Belief in a supernatural power or powers regarded as creator and governor of the universe. To me this definition is too limited. However, life is defined as: The property or quality that distinguishes living organisms from dead organisms. From birth through adulthood, I witnessed many individuals who had a religion but that religion was unable to really permeate their life and truly change who they were. I saw them practice their religion but I never saw the religion change their life.

Ahmadiyyat, the true Islam, separates me a spiritually living organism from a spiritually dead one. Islam is **not just** belief in a supernatural power that I regard as creator of the universe. Islam is the perfecting of my spiritual self so that ultimately, I cannot **just** believe in that Supernatural Power known as Allah but so that, I can truly love him, devote myself to Him and ultimately submit to Him.

Why Ahmadiyyat, the true Islam? Because as

the Promised Messiah<sup>as</sup> says in his book The Philosophy of the Teachings of Islam:

*"it (the Holy Word of God) lays down rules for the reform of the natural condition of man and then lifts him gradually upwards and desires to raise him to the highest spiritual state." For me Islam is about life and not just religion.*

Why Ahmadiyyat, the true Islam? Because I AM ALIVE! I am alive because I understand that for each day that I strive as an Ahmadi Muslim, my actions are not based on fear but on ultimate love. For each day that I strive as an Ahmadi Muslim, I actively increase my consciousness of who Allah really is and why he cares so much about mankind. For each day that I strive as an Ahmadi Muslim, my natural condition as a human is elevated just so I can reach the highest spiritual state. For each day that I strive as an Ahmadi Muslim I come one step closer to actually living in Paradise here on earth.

The Promised Messiah<sup>as</sup> again says in the Philosophy of the Teachings of Islam:

*"It should be remembered that the highest spiritual condition of a person in this life is that he should find comfort in God and all his satisfaction and ecstasy and delight should be centered on God. This is the condition, which is called the heavenly life. In this condition a person is bestowed the heavenly life in this very world in return for his perfect sincerity, purity and faithfulness. Other people look forward to paradise in the hereafter, but he enters it in this very life.*

*Arriving at this state a person realizes that the worship that was prescribed for him is in truth the food that nurtures his soul and on which his spiritual life largely depends, and that its consummation is not postponed to the afterlife. "*

Before Ahmadiyyat, the true Islam, I lived my life in anticipation of death, because it seemed to be a constant in the earlier years of my life. And as such every action, every deed and every word was based on fear. Fear of losing a place in the hereafter... so I worked on my religion, but

not my life. However, now I make every effort to work on my life, meaning: I make every effort to improve the condition of my life by improving the condition of my "self."

So when I say "*Al-hamdulillah*" it's because I truly believe that Allah (*subhana wa ta'ala*) should ultimately be praised! Why because he continues to provide for me despite my faults, despite my doubts and at times my disbelief. When I decide not to lie it's because I understand the act of lying is rooted in fear. I am afraid of what I might lose and as such by lying, I am ceasing to trust God entirely. When I decide not to complain about the present trials in my life, it's because I understand that true courage is holding on to my belief in God. I understand that I am being courageous in the trial so that I can get closer to Allah, not so I can receive public praise. When I decide to willingly run to each prayer, it's because I understand that Salat is the food that will continue to provide nourishment to my soul.

As I said in the beginning of this address, Ahmadiyyat, the true Islam found me. Allah destined for me to move from Christianity to Ahmadiyyat be-

cause, Islam would give me the tools necessary to transform my life not just my belief system. Islam found me because, as early as I can remember, I truly desired to understand God and why He placed me here on this earth. Ahmadiyyat has given me the answer.

I would like to end with verse 163 of (Chap 6) Surah Al -Anam:

*"Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds'"*

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## ***Bahishti Maqbarah***

At the end of 1905, the Promised Messiah and Mahdi<sup>as</sup> started receiving a large number of revelations indicating that his demise is near. Promised Messiah and Mahdi<sup>as</sup> published a 'Will' entitled, '*Al-Wasiyyat*' and also published all of the revelations about his demise. In this 'Will', the Promised Messiah and Mahdi<sup>as</sup>, under Divine guidance, also proposed establishment of a special graveyard, which he named as '*Bahishti Maqbarah*' (The Heavenly Graveyard). In fact, the Promised Messiah and Mahdi<sup>as</sup> had seen a dream regarding this

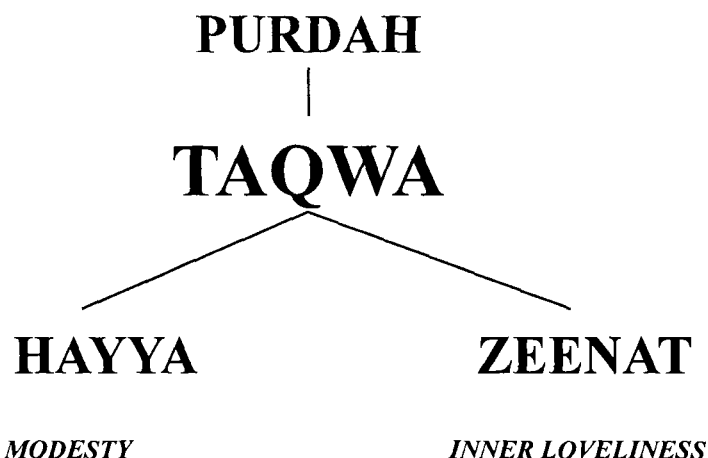
graveyard several years ago in which God Almighty had told the Promised Messiah and Mahdi<sup>as</sup> that a separate graveyard should be established for the specially sincere and righteous people of the *Jama'at* who are blessed in the sight of God Almighty, so that it is a memorial for the new generations of Ahmadies to refresh their faith. Promised Messiah and Mahdi<sup>as</sup> had been thinking for a long time about the land and location of the graveyard. However, when Hadhrat Maulvi 'Abdul Karim Sahib Sialkoti<sup>ra</sup> passed away and at the same time he received several revelations about his own demise, then Promised Messiah and Mahdi<sup>as</sup> took practical steps to implement the Heavenly Graveyard proposal. Promised Messiah and Mahdi<sup>as</sup> selected a piece of land adjacent to his garden in the south of Qadian and laid foundation of the '*Bahishti-Maqbarah*'. At that time, the body of Hadhrat Maulvi - Abdul Karim Sahib<sup>ra</sup> which was temporarily buried in a box at another place was moved to the *Bahishti-Maqbarah*. Thus, *Bahishti Maqbarah* (Heavenly Graveyard) was started in Qadian during the life of the Promised Messiah and Mahdi<sup>as</sup>.

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# PURDAH: THE GARMENT OF THE RIGHTEOUS

**Saliha Malik**

*SPIRITUAL/PHYSICAL COVERING*



This diagram illustrates how *Taqwa* is at the center of personal reformation and how internal and external reasons for observing *Purdah* are always interacting upon each other until peace is achieved.

When I first became interested in Islam, *Purdah* was the one issue I could not accept. As I read the verses on *Purdah* in the Qur'an I said to myself, they must be reviewing the issue of *Purdah* now. Modern day women are liberated and cannot possibly present themselves in this way. When I asked my friend who had introduced Islam to me, he said that "No – it was not under review." Meanwhile I was reading books like "Essence of Islam" and "Our Teaching" every night before I went to sleep. I was entranced. If only the problem of *Purdah* could be removed. Then I had a dream. And because of this dream I accepted Islam and then began my journey of *Purdah*. Recently in a meeting with Hazoor<sup>aba</sup>, I recounted this dream to him when he commented on my *Purdah*. He said, "I wish every Ahmadi woman would have this dream." My dream was very simple. It was that I was wearing a full *Burkah* and *Hijab* with veil - and I experienced complete peace in that garment. In the morning I was so surprised, both by the dream and the power of the dream. I could not put it from my mind.

So you can see in that dream was the seed to my Islam. I took it as an encouragement from Allah. I did not actually properly begin to observe *Purdah* until I was given a local office a few years later, when I was told that anyone who holds an office is expected to observe *Purdah*. Since then I have understood things about women and myself as a woman that

I could not have perceived before. And the journey is on-going. And I am truly grateful to Allah for constantly putting things in my path to keep me on my journey. I realized that observing *Purdah*, reminded me not to fall into my cultural ways. It became the vehicle for me to understand myself as a woman not as a product of culture.

*“And when it is said to them,*

*‘Believe as other people have believed,’ they say, ‘Shall we believe as the fools have believed?’ Remember! it is surely they that are the fools, but they do not know.” 2:14*

This was the verse that would pop into my mind when facing a struggle related to *Purdah* on many an occasion. Having come from the ranks of disbelievers I could see both sides. Here I am feeling foolish, going against my own culture in my scarf and coat, while they remain coolly casual in skimpy and close fitting clothing of all kinds! They must think I’ve gone crazy. Then Allah’s reassuring words: *“it is surely they that are the fools, but they do not know”*.

### **Why is *Purdah* so important?**

There are many answers to this question. We could simply say because Allah and His Messenger<sup>saw</sup> have said we should wear it. Or we could speak about chastity - it is your protection against sexual abuse. Both are grave and powerful reasons, which should stop us in our tracks, but sadly they don’t. The answer I wish to dwell upon today is – *Purdah* is so important because it is the dress of *Taqwa*.

Khalifatul Masih IV<sup>th</sup> in his address to Lajna USA on the occasion of Jalsa 1991 gives the best explanation:

“The dress one wears serves two main purposes. One is in relation to the wearer, the other is in relation to society in general”, he explains. “The personal requirements are mostly about seeking protection from the influences of climate – exposure to heat and cold. They also serve the purpose of hiding one’s body to satisfy cultural and religious requirements.

In relation to society in general, it is the ego of a person, which is intended to be served primarily, and not her genuine personal requirements. Most of the expenses incurred with regards to clothing relate to this purpose. Those who are devoid of *Taqwa* tend to wear clothing of a style not to hide their attractiveness, but to display and highlight it.”

“The dress of *Taqwa* in itself does not have any ethnic, geographical or national identity. It is neither Arabic nor non-Arabic. It could be as much European or American. All dresses worn by the nations of the world could become the dress of *Taqwa* or the dresses without *Taqwa*. The question is only decided in relation to the viewing eye. If it is only for the sake of winning human appreciation and pleasure and applause of the society in general and to show off the contours of one’s body, to catch the eye of the opposite sex, then such a dress will continue to be denuded of all traces, colors and hues of *Taqwa*. But if the wearer is constantly aware of her standing with God and it is not the human eye of which she is conscious but is also mindful of the sight of God, then her dress can safely be described as the

dress of *Taqwa*.”

“If you dress only to please people, the whole of your life will be governed by that dominating factor. You will be gradually led away into a materialistic pursuit of vain pleasures. But if you are attired in the dress of *Taqwa* then whatever you wear, whether beautiful or not, whether fashionable or not, will still have an air about it that will separate you and make you distinct from ordinary society.”

Viewed in this light the subject of *Purdah* becomes your journey towards Allah. It is the garment of your Islam.

### **Taqwa – a mixture of love and fear.**

**Taqwa:** Hazoor<sup>rh</sup> describes it as “Love, which begets doubts and fears. A lover always lives in a world of fears and premonition and doubt about the response of his beloved”, he says. “At every gesture of one’s beloved one keeps wondering whether it is a gesture of love or one of displeasure.”

On my own journey of Islam and *Purdah* – I view the two as the one and same journey, I remember being prompted further on in my practice by feelings such as these. I had decided to accept Islam, and I began observing *Purdah* except while I was teaching. Then one day I imagined that Hazoor<sup>rh</sup> came into my class. I felt the true hypocrite. What kind of a promise had I made at his hand? How was I an advocate of Islam in this situation? I began to wear a loose coat in my class.

Then another time a student of mine came into the class wearing a scarf and I felt jealous of her. Here she was pleasing Allah more than I, and I was the one who wanted to be a companion of the Holy Prophet<sup>saws</sup>, and I was the one who had signed the *Bai’at* of the Promised Messiah<sup>as</sup>, and my Khalifa<sup>rh</sup> had explained to me about *Taqwa*, and she did not know. I began to wear my scarf in the class as well.

I realized through these and many other experiences when I took the next step in *Purdah*, that the problem is not what the others think, it was my own ego that was the stumbling block! My own ego had prevented me from being true to my pledge. My students or the others did not seem to care.

### **The Journey of *Purdah* uncovers Islam**

Now I became attached, and one decision led me to the next. I found that as I struggled in *Purdah* I struggled against my own self. Vanity, the need to be like the others rather than stand for my own values, fear of being criticized -these were among the stumbling blocks to my progress in *Purdah*.

The journey forces me to evaluate my capacity to practice what I believe and have promised to practice, to be comfortable in it and to do it out of love for Allah and His Messenger<sup>saw</sup>, and out of obedience to the Khalifa<sup>aba</sup> of the time.

When we accept Islam, we become refugees in a way, displaced from our own culture. Sometimes the way Allah wants us to live seems unattainable, because we ourselves are standing in the way. We need courage. We have to strive against our own ego voices. We need prayers.

"So Allah tells you that when you appear before Him, remember that you only go to Him because you love Him."

Hazoor<sup>th</sup> explains.

"If this is not so, then your going to meet Him is meaningless. When you love Him, of course, it is natural that you want to be loved in return, so make the best of yourself. Decorate yourself with the quality of inner beauty and loveliness, which would generate love in the heart of your beloved God."

"I hope and beg of you to wage a holy war of Islam, not with swords nor against human beings, but with wisdom and beauty and with truth against insanity, ugliness and falsehood."

"Turn to God. Be godly. Be armed with *Taqwa* and get attired in the most beautiful garment of *Taqwa* and all the rest will be just smooth sailing. You will be liberated and you will have the power to liberate others. The society here is completely enslaved by Satan. Whatever is your concept of Satan, whether Satan pervades your inner being or speaks from without, I am referring to whatever is wrong, and whatever is ungodly. This society has been almost completely enraptured by all that is evil. You cannot liberate them without first liberating yourselves. Allah bless you and may you carry this message in your heart and may you transform it into your actions."

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## *Waqf-i-Jadid*

*Waqf-i-Jadid* Scheme was initiated by Hadhrat Musleh Mau'ood<sup>ra</sup> in 1957 who stated the following about the Scheme:

"... Now I would like to invite the *Jama-'at* members to a new type of *Waqf* (Devotion). I related to you about this scheme briefly in my earlier sermon delivered on July 9, 1957. Although, this scheme has a vast scope, yet at this initial stage I have decided to utilize the services of 10 dedicated teachers or *Waqifin*."

(*Al-Fadl*, February 16, 1958)

# THE WAY OF THE SEEKERS

## MY TESTIMONY OF AHMADIYYAT

**A brief account of four personal experiences with Islam**

### Parisa Jaffari

My name is Parisa, and I'm a new Persian Ahmadi from California, but I grew up in Iran. Ever since I was a child, I prayed that the Mahdi would come during my lifetime. Being born in a Shia family, I believed the Mahdi of the time had not yet come. And having grown up in Iran I heard a lot of stories and fairy tales about the Imam Mahdi, who is the Twelfth Imam according to Shia traditions. One of the many things I was taught about the Mahdi was that he can be in many places at the same time, can have many forms and faces. And one very famous saying was that he is like the sun behind a cloud: even though you don't see him, you can see its light and effect. So I prayed and prayed sincerely that God would show me the light of Imam Mahdi. My hope to find the Mahdi didn't abate after I moved to the United States, and my love for Islam only grew stronger, *Alhamdulillah*.

I was introduced to Ahmadiyyat through one of my friends. The thought that the Mahdi had already come was, at first, mind-boggling. It meant that all my beliefs and dreams were destroyed. I always thought the advent of the Mahdi would mark a dramatic transformation in the world. I thought that the world would change to a peaceful loving place to live when the Mahdi arrived. But on the contrary, 9/11 had happened and much more suffering was going on in the world. It was hard for me to accept that the Mahdi had come and no one in Iran knew anything about it. It took me a while to feel comfortable with this fact. Even though what I heard from my friend about Ahmadiyyat very much stunned me, that only made me more curious to explore Ahmadiyyat. There was a tremendous need inside me to find the truth, so I decided to go to the Ahmadi Masjid to see myself these Muslims whose Mahdi had come. To my surprise, about everyone there was Pakistani. So I started to think that maybe it's just a Pakistani thing that the Mahdi had come because similarly in Iran, Bahaullah had claimed to be the Mahdi and he also has a lot of followers. But there was something different about these Pakistani Ahmadies. They were so kind and loving and they talked about Islam with great fervor and passion... I could see the love for Islam kindled in their hearts. My visits to the Masjid increased in frequency, and somehow I started to develop a sense of belonging to this Jama'at. I felt like there was something binding me to these people, though I couldn't explain what it was.

I then started reading the book "Mirza Ghulam Ahmad of Qadian, life of the Promised Messiah" by Iain Adamson... I was intrigued to know who was this person who had captured the hearts and minds of millions of people all over the globe, and I wanted to know if

he really was the Mahdi who I'd been awaiting since I was a little kid. As I went through the book, I started to feel a sort of connection to this person... and I was left in total awe by the time I reached the end of the book.

But all this was still not enough... my heart was not at peace and there was still much more I wanted to know to still the doubts racing through my mind. So I read the Qur'an with the Ahmadi interpretation... I listened to the questions and answers by Hadhrat Khalifatul Masih IV<sup>th</sup>... and I discussed Ahmadiyyat with Ahmadies and also my non-Ahmadi friends. The more I learned about Ahmadiyyat, the more evident did the truth of Ahmadiyyat become and the weaker grew my conviction in the beliefs I used to hold. The impeccable logic of Ahmadiyyat left my mind with no option other than to accept it, but something in my heart held me back. It was intimidating and difficult for me to declare to myself the fact that Ahmadiyyat is indeed the truth. This ambivalent situation I was in troubled me a lot. So I resorted to praying fervently that God should show me the right path. During the last night of Ramadan I did *Istikharah* and started reading the Qur'an. And one evening, as I was reading the Quran, I came across the *Ayah*: '*And when they hear what has been revealed to this Messenger, thou seest their eyes overflow with tears, because of the truth which they have recognized. They say, 'Our Lord, we believe, so write us down among the witnesses; 'And why should we not believe in Allah and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?' [5-84,85].* It seemed like this verse was the answer to my prayers and I felt like God was talking directly to me. No words can do justice to how I felt in that moment... I knew in that moment that I was an Ahmadi and after I did my morning *Namaz* I did *Bai'at*... My heart was finally at peace. The next day when I went to the Masjid for Eid prayer was one of the greatest days of my life. I was so happy to start my first day as an Ahmadi on a blessed day.

I can't fully describe in words what Ahmadiyyat is for me. In Ahmadiyyat, I found the true God... I found Allah *Al-Hayy* (The Alive) who speaks today as He spoke to His prophets before... I found Allah *Ar-Rahmaan Ar-Rahmeen* who would never deprive His people of His guidance and leave them bewildered and wandering without direction when He has always delivered His people from their darkness by raising a prophet from among them... The same God who talked to Prophet Muhammad, Jesus, Moses (peace be upon them all) and thousands of prophets before has now manifested Himself again through the Imam and Mahdi of our time: Mirza Ghulam Ahmad (peace be upon him).

Not only did I find the true God in Ahmadiyyat, but I also found the true Islam. Prophet Muhammad (peace be upon him) said, "Islam started as something strange and it will return back as a strange thing, so give glad tidings to the strangers". Islam has indeed come back through Ahmadiyyat and I'm so glad to be from among the strangers. Accepting Ahmadiyyat is, of course, not the end of my journey. I am at the very beginning of a long voyage into the beauties of Islam. I frequently find myself needing to re-read the Ten Conditions of *Bai'at* to make sure I'm on the right path. The ladies of Milpitas Jamaat have been a source of great guidance and comfort to me, and I wish to extend my heartfelt thanks to them. But especially living in these modern times, I feel it's so easy to lose connection with our real purpose in life and get overwhelmed by the attractions of the world. My prayer is



that I will always remember Allah, and that this will give me the strength to serve Him in the best way. Allah has given me His greatest gift – Ahmadiyyat, the True Islam – and I pray that I can prove myself worthy of His love, and convey His beautiful message to my family, my friends, and all those around me. *Insha Allah*.

## Nusrat Jehan Bashir

In the dream, my husband and I are holding hands and climbing up a large mountain. There are thousands of people climbing beside us. It's some type of pilgrimage and as we go up the mountain, those who have completed the pilgrimage are climbing down. Some are walking upright; some are lame and are gripping the mountainside on all fours to reach the top. As we ascend, we are reciting "*Allaho Akbar, Allaho Akbar*" (God is Great, God is Great). We reach the top and now must jump into a huge body of water. It should be easy but there is a chasm of emptiness that separates the mountain from the ocean. ....only mountain, eternal emptiness, and the sea. There is a moment of fear – will we miss and fall into the vacuum? *Allaho Akbar, Allaho Akbar* (God is Great, God is Great). We hit the water together, still holding hands. We are safe. *Allaho Akbar, Allaho Akbar* (God is Great, God is Great). Slowly, imperceptibly at first, everything begins to get darker. The darkness starts in the corners and begins to come closer and closer. *Allaho Akbar, Allaho Akbar*. I am now alone, in total darkness. There is no longer anyone or anything around me, or above me, or below me. I am suspended in the darkness, in the nothingness. Suddenly, a Presence takes hold of me and begins to move me. Slowly, slowly I feel myself being projected through this nothingness. Lights, like stars begin to pass by me. The force with which I am being propelled increases and the lights grow larger. I experience a feeling that is hard to describe – peaceful yet exhilarating. I don't want it to end but eventually, the speed becomes too great and I wake from fear over the speed and my lack of control.

I had been praying to Allah to show me if Islam & Ahmadiyyat was the truth. When I awoke from that dream, my life would never be the same -- I had received my answer.

It's hard to describe one's journey to Ahmadiyyat. Over the years, many people have asked what caused me to convert but to me, there is never one easy answer. It's a combination of reasons, of questions, of searching. Ultimately, it took someone to introduce me to Islam and then, it was Allah's Grace that removed the veil from my heart so I could see its beauties and Who gave me the courage to accept it.

There is a Hadith that when you give up something for the love and sake of Allah, He will give you more in return. Today, I would like to speak about the blessings I received in return for accepting Islam and how Allah provided means for my new life as a Muslim. You heard Brother Munir's moving speech yesterday about the American converts and the difficulties they faced. My conversion to Islam resulted in estrangement from my family for many years. However, upon signing *Bai'at*, I gained a whole new family of loving sisters. I was very fortunate to have older loving American sisters who helped me to learn my new

faith – who took time to teach me my prayers and Yassurnal Qur'an. Around the time I converted, many other sisters had also joined or were already members of the Jama'at such as Sadiqa Ahmad, Nur Fatima Jawad, , Sattar Malik, Khadija Malik, Zainab Uthman, Naeema Mateen, Annissa Walid, Ayesha Baiyuu, Aanisa Ahsan, Muhammadi Sabir, Halima Nasir, Aliyya Rahid, Nasira Razaa, Hamida Ahmad, Ayesha Hakim, Khadija Haqq, Hamida Ahmad, Mominah Karim, Laeeqa Ahmad, Shahida Muhaimin, Monsura Karim, Samiyya Latif, Ayesha Bashir, Naima Latif, Shakurah Nooriah, Aisha Sharif and Zainab Asad. These are only a few of the names that come to mind, but there were many others. Some of these sisters became my closest life long friends. They were always there for me; sharing in my ups and downs and offering their love, prayers and support. In the absence of my biological family, these sisters became my alternate family.

My sisters also served as role models and when many American sisters began to observe full *purdah* around 1973, I didn't want to be outdone and found myself quickly covering as well. Sisters such as Razia Zafar, Rashidah Saeed and Aziza Ahmad, some of the first to observe *purdah*, they saw the stares of ignorant people not as a slight but as an opportunity to educate and elevate the minds of others. One by one, more and more converts followed suit, showing how the good actions of a few can influence others.

In addition to weekly Lajna meetings, we also had weekly Jama'at meetings. This filled the void that can come when one leaves their friends and family. It gave me focus and helped me to fashion my life around Islam. At regional meetings, it was common for the women to sit and fold literature while our husbands were out distributing pamphlets at Billy Graham revivals or just handing them out on the street. Everyone was involved in the mission of Ahmadiyyat to spread Islam in America and this demonstrated to me the importance of being proactive in spreading the message of Islam.

Often, my husband and I would spend Fridays and Saturdays with our new Muslim friends. The men would be in one room, the women and children in another as we gathered to talk about our favorite subject – ISLAM. These conversations gave life and energy to our gatherings and kept my faith alive and attractive.

As an Ahmadi woman, I was fortunate to be introduced to the institution of Lajna Imaillah. It provided me with training and an intellectual and social outlet. When I returned to the workforce after 13 years of being at home, I was able to use my bountiful Lajna experience on my resume.

But most importantly, the greatest blessing I gained from my conversion was an understanding that there is an All Powerful and Living God. It is a concept that continually causes me to reassess my life and thoughts. Am I willing to be a true Muslim, one who surrenders her whole life to God? My heart knows it is true but my mind often hesitates. More often than not, like the person in the dream 35 years ago, I am still afraid of losing control and letting go to He Who is ultimately in control anyway. It is a struggle I continue to grapple with but without my conversion, I would never have been blessed to have that struggle.

In closing, all praise belongs to Allah, who removes the veils from eyes and opens

hearts for the acceptance of Islam. May He continue to soften the hearts of other seekers of truth and may we all fulfill the mission of Ahmadiyyat by spreading Islam in America. *Allaho Akbar, Allaho Akbar* (God is Great, God is Great).

## Aasilah Faheem

I started studying Ahmadiyyat 13 years ago while in medical school. I was born and raised in a staunch *Wahabi* family. Among all the priorities of our lives, the love of Allah and the Holy Prophet<sup>saw</sup> was at the top most. In Pakistan, Ahmadies are looked down upon as the lowest of the very low, with a lot of hatred and many believing it to be a Zionist plot. I started with a couple of introductory books on the basic beliefs of the Jama'at. One of my uncles is the Imam of a local mosque in Lahore. He is not one of the regular illiterate Maulvies but holds a masters degree in Arabic and can communicate fluently in the language. I went to him, requesting a couple of books from his massive library about Ahmadiyyat. While at his place, his son asked me why I was interested in studying Ahmadiyyat? I told him that I was discussing it with a colleague. I still remember his grim face when he said, 'It is too hard. Ahmadies do not convert.' My uncle, though a strong opponent, told my mother, 'Ahmadi men do not drink alcohol, are regular in their 5 times salat and their women observe purdah but their belief in *Khatm-e-Nabuwwat* will take them to hell'. In fact the finality of the prophethood and death of Jesus Christ<sup>as</sup> is the only difference between Ahmadiyyat and Wahabiyyat. I remember when I was in the 4th/ 5th grade, my mother showed me some strictly *purdah* observing ladies and whispered to me, 'Aasilah these are *Mirzai* women'

With this background, I started studying Ahmadiyyat with a very closed mind. I knew for sure that Ahmadies are wrong and can never be right. However this biased thinking led me to nowhere. Slowly a time came when my own faith started to leave me with question marks. Each time I would discuss a certain topic; I was forced to change my stance. I also went from one *Alim* to another *Alim*. Wrote letters and held personal meetings. As most of you know, it is not so easy to do so single-handedly in the hostile environment of Pakistan. Some *ulema* did not respond while others kept referring me from one scholar to another scholar. One staunch opponent of Ahmadiyyat said, 'The next step from Wahabiyyat is Ahmadiyyat.' I wonder if this is how Allah Ta'ala makes truth spill out from an opponent's mouth. I once asked my father, who is Hafiz-e-Quran, about the Holy Founder of Ahmadiyyat. He said, 'Mirza Sahib was a very learned person. In fact his beliefs were identical to Wahabi beliefs but then something went wrong and he claimed prophet hood.'

Since my own faith was leaving me with lots of grey areas, it was then when I started studying Ahmadiyyat with an open mind. I honestly prayed for myself and begged Allah for true guidance. For the first time, since I had started studying Ahmadiyyat, I opened my mind to the fact that my birth faith could be wrong too. It was then a very scary feeling. I felt alone and timid and wondered why this was happening to me? I intensified my prayers and I remember once sitting in my room in my parent's house, crying bitterly before Allah that I would sacrifice everything in this world but please keep me on the path of the Holy Prophet<sup>saw</sup>. Because all the hardships the Holy Prophet<sup>saw</sup> had endured were for us and I wanted to live and

die as his true follower such that he would be happy with me.

So it was then when I opened my mind and prepared myself with the fact that mainstream Islam could be wrong too, that black areas in Ahmadiyyat started appearing white. I read a lot of books about our basic differences and in the end I was left with a few questions. I went to see a *Murrabbi Sahib*. He answered all of my questions and explained Hadith queries from the Holy Qur'an. I cannot forget how his eyes gleamed and his face shone with emotion during our discussion. In the end he told me that you have been studying Ahmadiyyat for a very long time, now try to come up with a decision. After some more prayers and good dreams, I became fully convinced that the anti-Ahmadiyya propaganda by mainstream Islam is based on sheer hatred and ignorance. *Alhamdulillah* I signed my *Bai'at* in April 1996.

My parents totally abandoned me as their favorite child had disgraced and brought shame upon them. I am hopeful that it won't be the case in the hereafter *Inshah Allah*. I came to the US in the summer of 1996. US Lajna was my first ever Lajna. Hadhrat Masih Mau'ood<sup>as</sup> has likened *Bai'at* to relocation into a new house with totally new surroundings. For adjustment Allah Ta'ala provided me with an extremely kind US Lajna and in-laws. However my trials were just beginning. As Allah Ta'ala has promised in the Qur'an, entering into a true religion is not the end of trials for a believer. It is just a beginning. It is Allah's way of differentiating between the weak and the steadfast. 5 years ago I went into profound depression and started questioning my new faith. Those born into Ahmadiyyat expect that a new convert should not be affected by the character of the people around him. Rightly so. But imagine yourself as someone who has left everything he/ she was born with, entering into a new religion whose followers claim it to be the 'Renaissance of Islam,' and the 'True Islam,' but they themselves fail to display these noble characteristics. Only with Allah's Grace and the support of my husband, I came out of that phase. Now when I reflect upon that time, it was a period when I, entangled in diverse new roles, had lagged way behind in reading Jama'at books, especially the works of the Holy Founder of Ahmadiyyat. I had been distracted to concentrate on the character of the people around me, that is; I was looking in the wrong direction. As some of the guests present here might look around and wonder ---where is the spirituality? All they observe are the latest fashions and mothers noisier than their kids. Well the answer is the same---- You get what you are looking for----Jama'at Ahmadiyya, like many other religious organizations has its share of all kinds of people. The question would then come to the minds of many pious souls who are studying Ahmadiyyat that if it does not make each one of its follower perfect, then why should we accept it? Those who are already at peace with themselves and their surroundings, what good would Ahmadiyyat bring to them? The answer lies in a famous reply of the 1st Ahmadiyya Caliph Hadhrat Hakim Maulvi Nooruddin Sahib<sup>ra</sup>, when he was asked, 'Maulvi Sahib as a regular Muslim you had abundant true dreams and often saw the Holy Prophet<sup>saw</sup> in your dreams. Why did you then need to accept the *Bai'at* of Mirza Sahib? At this Maulvi Sahib answered. Before accepting Ahmadiyyat, I used to see the Holy Prophet<sup>saw</sup> in my dreams. Now I see him even when I am awake.'

This is my continued journey into Ahmadiyyat. Remove your bias, pray fervently

and read the books of Jama'at and it wont take you 3 years to get there. Ahmadiyyat has given me contentment of soul and peace of mind .It has also introduced me to a way of applied thinking and it is a fulfillment of all the promises and hopes that are expected from the Divine Messiah of the latter days. All those who are studying Ahmadiyyat and wish to sign the *Bai 'at*, will *Insha Allah* also experience an ongoing era of spirituality and true dreams.

‘Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely Thou alone art the Bestower.’ (3:9).

## Anesia McRae

My conversion to Ahmadiyyat is similar to the childhood story of Goldilocks. For anyone who may not be familiar with the story, it's the journey of a young girl searching and trying many different options before finally finding something that is exactly what she needed. For me I found that Ahmadiyyat is just right. There are numerous qualities that make Islam so beautiful, but what attracted me most was the truth, logic, and most of all peace.

I come from a Christian background, with a devout Jamaican family on my mother's side and a father who'd been interested in Islam when I was very young. Even still, I always had a desire to find religion for myself. Being the oldest of four girls I felt the need to be a role model for them. Although my parents didn't attend church, I would go and take my younger sisters along. At the age of 12, I would get the girls, ages 4 and 2, dressed and walk around the corner to hear the service. Even at that age, I can remember feeling confused by the very foundation of Christianity. Specifically, the Bible teaches that we should believe in one God, yet you should also believe in the Trinity and to communicate with God you had to go thru a third party - Jesus.

As my father began studying Islam, I began to learn too, however by my mid teens my parents went through a difficult divorce and I in turn divorced myself from much of what my father had said and done, including Islam.

As a teenager, my questions about religion lead me to conduct a Bible study class at home with my 3 sisters. I knew I wanted a spiritual connection in my life as well as for my sisters. This plan only lasted for a couple of months, but it began my study in search of the truth. Next, I worked at a daycare and met a woman who organized her own Bible study group, and I decided to attend and take my little sisters along. Despite the many gifts she would give my three sisters and I each week and her kind demeanor, you could say I was just not sold?

My departure was bittersweet. Happy at the fact that I could decipher that this was not the truth, yet disappointed that I had not found peace in a religion. Secretly, I wished that I could overcome all my reservations and just become Christian. For in that decision, I thought life would be so much easier. Yet my heart or more so God, would not allow me to

make such a choice. Instead, I found myself down another course, studying with Jehovah Witnesses. These ladies were dynamic, energetic, if not a little pushy. Every Friday they would come to my home and teach me about their perspective of Christianity. Their doctrines were somewhat different from the conventional Christianity, however, like Goldilocks it was not a match for me.

With further frustration, I stopped studying religion altogether. At this stage in my life, I got absorbed in the world. Yet the world was still not enough for me. There was still an emptiness and a dissatisfaction in my soul. I would pray but I didn't feel a real connection to a higher being. Islam was always in the back of my mind but I had begun to adopt the mainstream criticisms that the religion was based on harsh, unattainable rules especially for women. Like many non-Muslims, my preconceived notions were that women, from their mode of dress, were treated as inferior and restricted by men. It's ironic that the same things I thought were unattractive, I now find myself loving.

During college, I began spending more time with Sunni Muslims and attending MSA programs, and eventually I decided to take my *Shahada* and convert to Islam. The simplicity of the message and the Unity of God appealed to me on every level and I was finally free of frustrations about the Trinity.

The one Ahmadi Muslim friend I'd known since I was 14 understood my desire to seek out my own faith. In all my religious transitions, my best friend Aliya Latif was always in the shadows. She invited me to events and would share books, but never pushed her point of view. She never judged or condemned me as I was searching, unlike so many of the other faiths that I had investigated. Although I had attended several Jalsas and Lajna Ijtemas, I was hesitant about signing *Bai'at*. I was very apprehensive about committing myself to Ahmadiyyat because of the many negative ideas I'd heard from my Non-Ahmadi friends. I was already ridiculed by some of my family members for accepting Islam, but now I would be ostracized by my Sunni friends that were also instrumental in my acceptance of Islam. I was once again at a cross roads, yet closer to finding true happiness or like Goldilocks a soft bed to finally rest. This dilemma may sound trivial. One might say just follow your heart, but it was extremely difficult for me being a fairly new convert, now going down what I feared may be the wrong path. I was deeply confused. My hesitation came from the notion of the 'Seal of Prophets'. Prophet Muhammad (*peace and blessings of Allah be upon him*) brought such a perfect final message that another could not possibly take the place of what he engraved. I had already come full circle, but now I was completing my faith by drawing closer and closer to Ahmadiyyat.

At this pivotal stage, there were a number of incidents that made me feel this was the right choice and continued to draw me closer and closer. The first year I went to an Ahmadi Jalsa, I was a college student and Aliya and I had spent all of our money at the book stall. When I ran out, she spent the rest of her money to get a number of books for me. As we were getting ready to leave, I realized I didn't have my bag of books. I had spent a good amount of time picking them out and was excited to read. I had left them on the table during lunch and I went back and even the tables had been broken down and there was nothing left, It was

Sunday afternoon and people were folding tables, stacking chairs and preparing to go home. We asked everyone we could, but no one had seen my bag of books. I felt discouraged and disappointed that someone would take my books, here at a spiritual gathering, when suddenly a sister came saying, your books are in the lost and found. There was nothing in the tent, everything had been returned. There wasn't even a sign left. But sitting in the grass in the middle of the tent were all my books. No one had taken them.

At the same Jalsa, I met a beautiful sister, Amatul Rashid and we talked like I had known her my whole life. We exchanged numbers and kept in touch. Upon discussing with her my apprehensions about Ahmadiyyat, she sent me an article about the Promised Messiah, "The Removal of the Misunderstanding." It was like he was talking directly to me clearing up any misconceptions I had about prophet hood and the Prophet Muhammad (*peace and blessings of Allah be upon him*) remaining the Seal of the Prophets. As I read further it made me question why would Allah stop prophet hood? What would be the rationale in cutting off communication with His Creation? In this article it was also eloquently explained that I could do nothing but accept the truth.

Prophet Muhammad (*peace and blessings of Allah be upon him*) is in fact the Seal of Prophets he is the last law fulfilling Prophet. The Promised Messiah<sup>as</sup> is a prophet to restore these laws. Allah being so sufficient why would he have to raise a dead person up to deliver his message? The things I learned were countless. With this new seed planted, I felt consumed. I ran with Ahmadiyyat. It was as though blinders were taken off; a light bulb moment. I was now ready to read all the books that Aliya had shared with me.

My first book was "Conditions of Bai'at" by Lajna USA. From that point I had made my decision final; I wanted to sign Bai'at. For me it meant a sincere contentment. I don't remember the exact day I made up in my mind to accept Islam in college, however I do recall the exact day I accepted Ahmadiyyat, last year September 16 at the age of 26.

Like Goldilocks finding the right porridge, finding the perfect chair and then the most comfortable bed to sleep she at the end found exactly what she was looking for. My own journey was all but simple, but *Alhamdulillah*, Ahmadiyyat is just what I needed.

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## MAJLIS KHUDDAMUL AHMADIYYA

This is a spiritual organization for the youth of the Jama'at. This organization was established on January 31, 1938 and was named *Majlis Khuddamul Ahmadiyya* by Hadhrat Khalifatul Masih II<sup>ra</sup> on February 4, 1938. Every Ahmadi between the ages of 15 and 40 years must become a member of the *Majlis Khuddamul Ahmadiyya*. A member of this organization is called a "*Khadim*". The Motto of *Majlis Khuddamul Ahmadiyya* is:

***"Reformation (Moral training) of the nations cannot be done without the training of their youth."***

## CHAUDHARY ZAFRULLA KHAN

In her recently published book **The Mighty & The Almighty**, publisher Harper Collins, Chapter 8: Learning About Islam, pages 110-111 Madeleine Albright writes:

When I was ten, my father had served as chairman of a UN commission on India and Pakistan charged with resolving the status of Kashmir. Even at that age, I understood the basic facts. Because of religion, the Indian subcontinent was splitting apart. The leaders of India wanted a secular, multi-ethnic state. The leaders of Pakistan wanted a country for Muslims. Kashmir was caught between the two; it had a Muslim majority, but a large Hindu minority and a Hindu ruler. The job for diplomats was to find a solution that would leave all sides satisfied. That was almost 60 years ago; now my father is dead and I am old, both countries have nuclear weapons, and the problem is little nearer to being solved.

There were not many Muslims in Denver, where I spent my teenage years. My father had made contacts while at the UN, however, and some of his acquaintances came to visit. One I remember particularly was **Sir Zafnulla Khan**, a former foreign minister of Pakistan. I liked him because he was dignified, erudite, and charming. When he took me to breakfast one day, my envious classmates jokingly pointed out that he could choose a second wife while keeping his first. What impressed me in talking to him about Kashmir, however, was how complicated life could be when a dispute is fueled by both religion and nationalism and each side is convinced that it has sole possession of the truth.

Sitting in the State Department many years later, I thought of **Zafnulla Khan** and how out of place he had seemed in Denver. The truth is that he would have seemed almost as anomalous in the State Department in 1997; we had no Muslims serving in senior positions and just a few in midlevel jobs. I decided we had to improve communications. To that end, we reviewed everything from personnel recruitment and training to the listing of Islamic holidays alongside Jewish and Christian ones on our official calendar. We began a series of discussions with representatives of American Muslims, inviting them during Ramadhan to the first *Iftaar* dinners hosted by a secretary of state. We also developed an introductory guide to Islam to be available to persons traveling on behalf of the United States to countries that had a Muslim majority.

(*Aamir Khokhar, North Jersey Jama'at*)



# AHMADIYYAT: THE TURNING POINT OF MY LIFE

**Kaukab Zirvi, MD**

I was raised in a Chinese-Buddhist household and my exposure to religion was mixed with ancestor worship and cultural customs. At home we had a small shrine high on a shelf with a figurine of Buddha<sup>as</sup>, and a framed picture of my deceased grandfather. After grocery shopping, my mother would put the choicest fruits and goodies on plates and place them on the shelf as an offering to Buddha<sup>as</sup> and our ancestors. She replenished the plates periodically. On special occasions such as Chinese New Year, my mother would cook an assortment of delicious dishes and put them on a table which had numerous place settings with lit incense sticks for our ancestors. These dishes were a symbolic offering to them and a sign of respect. Hoping that the spirits were enjoying the food, we would prostrate ourselves in front of this table. Also, before any journey or important undertaking (such as an exam or competition), we would be reminded to pray for our safety and success. Clasp a fragrant incense stick, its tip a glowing ember, each of us quickly shook the stick back and forth. First we faced the shrine to seek the blessing of our ancestors and then we faced a window to honor spirits who were dispossessed or without their own family to honor them. I recall a particularly unusual way to communicate with God: on special holidays, my mother would kneel in front of the table, shake a couple of coins in her closed hands, pray fervently to God with a question, and then allow the coins to fall out of her hands onto the floor. The answer (yes, no, or maybe) was interpreted in the combination of heads or tails that resulted. Though my parents do believe in God, they did not really distinguish God from Buddha, or ancestors whom they worshiped. Our practices struck me as respectful but a bit mystical and mainly cultural. Without a clear-cut grasp of religion, I did not feel compelled to seek nearness to God. I believed in one Creator but thought it was impossible to know the truth in matters such as God and the afterlife.

I was attracted to the philosophy of Existentialism, which states that the essence of human nature is the freedom to choose. I admired those individuals who were liberated from all rules of society and followed their own personal code in life. I perceived people who were religious with a mixture of curiosity, embarrassment and a vague pity. Religion seemed to me to be a crutch for those who lacked material wealth, power, and education. And I considered people who were exceptionally pious as oddities. The fervor of monks and nuns was remarkable but they were extreme cases who renounced all worldly pursuits — hardly a pragmatic approach to life, I thought. I believed that when faced with a trial, one need not look to a higher power but should find the strength within. I observed curiously those for whom religion was a once a week affair: the remembrance of God on Sunday while the rest of the time was spent dedicated to the world. Moreover, I saw inconsistencies in the practice of Christianity and felt that it did not provide an extensive guide to life. There seemed to be no ideal system with which to worship God. I had not the courage to face these troubling

questions and rationalized that I did not possess an essential religious conviction for our actions.

I thought prayer was for most people self-serving. It was performed at critical moments preceding a difficult task or at times of misfortune. Its purpose was wish for a divine intervention or a small miracle. Why should God heed our cries during troubled times when we neglect that relationship during good times? I dismissed the Christian view of forgiveness of sins as an easy way out. It struck a false chord, and I could not accept that a son was needed to carry out God's will. The idea of a man invested with divine powers seemed implausible and even paganistic. In addition, I could not believe that atonement could excuse man's failings. It would invalidate our choices and remove personal accountability for our actions.

In retrospect, there were moments in my life that may have been preparing me for the message of Islam. Before starting college, I had a part-time job as a salesperson traveling to people's homes. On one of my excursions I visited a neighbor who after hearing my sales pitch asked: "Well now that I've agreed to listen to what you have to say, is it all right if you listen to me for a while?" She said: "Do you believe in God?" "Yes," I replied, uneasily. She continued, "Do you think that being a good person is enough to get you into heaven?" At this point, I was at a loss. I had never thought about the afterlife, nor about the possible limitations of simply "being a good person?" At the time, I did not have a firm sense of self or my place in the world. This episode confirmed my insecurity about religion and spurred me to explore the answers.

Before learning about Islam, I had many misconceptions. I saw Islam as stifling and repressive to its people and their spirit. This prejudice stemmed from ignorance as well as Western misrepresentations of Islam as a religion practiced by radical extremists. I could not fathom why one would endure the seeming hardships of deprivation, spend inordinate periods of time to remember God, and avoid activities that I considered generally harmless. I thought perhaps devout Muslims were naturally predisposed to self-denial and possessed a peculiar resistance to temptations. Although I had Muslim acquaintances, none of them adhered to religious beliefs firmly enough to follow through with action and consistent practice of Islam.

In college, I met Muslims who were Ahmadi who showed true commitment to their faith. I noticed the self-effacing personality and the deference to God before all other interests. I was impressed with their quiet resolve, honesty and lack of pretensions. And there was an unmistakable sincerity and steadfastness in how dearly they held Islam. I marveled: Why would this matter to someone in a society such as ours? What could move someone to follow a set of laws? How could you center yourself in the midst of conflicts (domestic and global), the erosion of families, and collapsing political and social institutions? As I learned more about Islam, I found that this was the way to peace. Observing *Salat* for the first time, I was moved by the absolute tranquility and attention towards God. I admired the grace and fluidity of the prostrations and movements. For the first time, I felt a profound respect for this personal daily affirmation of God that was a constant — regardless of the distractions of

the outside world. You did not have to become a recluse to have a bond with God. This opportunity was open to everyone at all levels and classes.

I noticed that the Holy Qur'an was treated with the utmost respect, like a rare treasure. This attitude intrigued me. What message could it possibly contain to command such reverence? I was impressed that it was the Word of God and not a compilation of stories recorded by man through the ages. I was impressed that it was a living message that was realized all the time in the daily life of Muslims.

Slowly I became disenchanted with the current state of society around me. I saw a trend towards worship of the individual over else. But then I realized that our relationship to God is so valuable that sacrificing a measure of own freedoms and personal liberty was a small price to pay for the many blessings we receive every day of our lives. Islam is not a way to deprive man, but protection of his soul. Being in the field of medicine, I have witnessed death time and time again — this has made me realize that our lives are just a passage to the hereafter and our time here is precious. Despite the progress I made learning the basics of Islam, there were nagging doubts that kept me at arm's length from acceptance. How could I change myself so completely? I feared looking into the mirror and not recognizing myself, like a person who awakens with no memory who he is and tries to forge a new identity. I feared that I would stunt myself and silence a part of me that begged for expression — that I would limit my potential as woman and that I would resent the restrictions and guidelines on how to behave.

My development towards the love of Islam has been a gradual process that is difficult to explain. But like a budding plant that grows imperceptibly and then one day blooms, the truth unfurled only with the course of time and in the right climate. Only after a period of learning about Ahmadiyya Islam did I witness the truth with clear vision. When I read *The Philosophy of the Teachings of Islam* by the Promised Messiah<sup>as</sup> I was moved by the light of reason. It made sense to me that the cause of Allah was the highest since from Allah we come and to him we return. Providing a comprehensive code of life, Islam invites God into every aspect of our lives and into our very soul. It teaches peace, moderation, and responsibility and promotes a state of being which prepares us to meet God — a state of purity and righteousness.

I was surprised at the simplicity of Islam which does not require special mediators, accessories or ornaments in its practice. You need only righteousness to attain nearness to God. Islam also stresses the spirit of humanity and equality — that we should be judged by our piety rather than our appearance, race, and status. Thus, Islam offers the message to all of humankind. The importance of charity and helping the downtrodden appealed to me. I was heartened that these virtues had basis in God's will and thus charged them with an even greater purpose. All of these principles allowed me to embrace Islam with my mind as well as my heart.

I remember thinking that memorization of the prayer would be a great challenge. After achieving that goal, I realized that Allah does not give us any task that is impossible and enables us to earn greater and greater rewards. When I prayed for the first time, I felt an

overwhelming feeling of humility — that Allah was keeping watch over me and seeing straight to the core of my being. It made me yearn for His Grace and Mercy and I felt as if the prayer was being etched in my heart. In my reading of the Holy Qur'an, I was stirred by its eloquence and directness. As a perfect guide, the Holy Qur'an instructs man and addresses the meaning of his existence. Learning about the Holy Prophet Muhammad<sup>saw</sup> was inspiring. Here was a great Prophet who was a pious man as well as a great leader and statesman who epitomizes true righteousness and sacrifice. In addition, I found Islam to be unique by acknowledging the validity of all the messengers of God through history — from Adam<sup>as</sup>, Noah<sup>as</sup>, Abraham<sup>as</sup>, Moses<sup>as</sup>, Buddha<sup>as</sup>, Krishna<sup>as</sup>, Jesus<sup>as</sup> and ultimately the Holy Prophet Muhammad<sup>saw</sup>.

On my first visit to the mission house, I was nervous because it was new territory. But once there, I became comfortable because the sisters welcomed me so warmly. I was impressed that ordinary people could have such extraordinary faith and still participate fully in all aspects of their lives. Over time, I saw that veiling is not restrictive but instead reflects a devotion to God and the modesty we must maintain. The recitation of the Holy Qur'an touched my heart; the words seemed to rise to the sky. An aspiring poet once asked his mentor how to learn from the great poets. He advised him copy their verses for writing words would transmit the author's inspiration through the rhythm and flow of the phrases. In same way, recitation of the Qur'an conveys the wondrousness of God.

There have been struggles along the way — most importantly, my own inner struggles and family's strong opposition to conversion — but I know this is the right path. I pray that *Insha Allah* [God Willing] they will come to accept it. I see that in order to reach God, success is found with steadfastness and conviction. We cannot simply insert a relationship with God into the free slots of life when it is convenient. We have an instinct to please parents and mentors, we should have an even stronger instinct to please Allah to whom we owe everything. We may stumble across obstacles and experience pain and heartache but God is knowing and will acknowledge sincere efforts. We must constantly return to Allah — like a traveler going home — and draw strength from Him to renew faith. It is comforting to realize that Allah burdens not any soul beyond its capacity?

In Islam, we are like vessels resonating Allah's power through speech, intentions, and actions. I have been embraced with open arms by this community and I am grateful to my Ahmadi sisters and brothers who are shining examples of Ahmadiyyat, the true Islam. Their generosity and encouragement helped me to accept Ahmadiyyat. I give thanks for all the blessings: the wonderful teaching of Islam as conveyed by the Promised Messiah<sup>as</sup>, the local and national Lajna organizations, and the Jama'at which provides so many opportunities to increase our knowledge and strengthen our faith. I realize that I have just begun this journey but hope *Insha Allah* to stay true to the essence of Ahmadiyyat.

The following is a verse from the Qur'an:

*And if Allah afflicts thee with harm, there is none who can remove it but He; and if He intends good for thee, there is none who can repel His grace. He causes it to reach*

whomsoever of His servants He wills. And He is the Most Forgiving, Merciful. (Ch.10: V.108)

From “Our Teaching” by the Promised Messiah<sup>as</sup>:

*‘Do not fear the curses the world might heap on you for they melt in the air like smoke, they cannot turn day into night. Take care that on the basis of a thing or two, which you think you have accomplished, you do not fall into the delusion that you have done all that needed to be done; for God desires that your entire life, your whole being, should undergo a deep and thorough revolution. Indeed, He demands from you that you accept a death, after which He would give you another life.’*

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## **Talim-ul-Islam College Alumni USA**

On the eve of Jalsa Salana USA 2006 about 80 old students and teachers of Talim-ul-Islam College in a general body meeting founded “ Talim-ul-Islam College Alumni USA” ( **TICA USA**) on September 2, 2006. and elected an Executive Body of the alumni.

The general body also approved the objectives of the alumni in a resolution, which include:

- To facilitate contacts among the alumni of Talim-ul-Islam College throughout USA and create opportunities to pass on the traditions of the great institution to the next generation.
- To provide a forum through which the alumni could share memories of our alma mater.
- To collect and preserve photographs, certificates and other articles of lasting nature, reflecting activities, occasions and history of the College.
- To facilitate environment where intellectual and literary programs may be organized to preserve legacy of the institution.
- To create a fund for the financial help for education of the deserving Ahmadi students.

**The Secretary of the Alumni can be contacted at email:**

**ticsecus@Yahoo.com or Tel: 301-890-5540**

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# Assessing Pope Benedict XVI's Remarks Concerning Islam

## Majlis Sultan-ul-Qalam, USA

Last month, His Holiness Pope Benedict XVI addressed a gathering at the University of Regensburg, Germany on the subject of faith and reason. What was slated to be a routine discourse on his University memories unfortunately became a presumptuous critique of Islam.

The pontiff began the lecture by citing a rendition of a Fourteenth Century dialogue that may have taken place between “the erudite Byzantine emperor Manuel II Paleologus and an educated Persian on the subject of Christianity and Islam, and the truth of both.”<sup>1</sup> He then quoted a “marginal” portion of the dialogue in which the Emperor “brusque[ly]” states: “Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached . . . Whoever would lead someone to faith needs the ability to speak well and to reason properly, without violence and threats . . .”<sup>2</sup> Noting that the Emperor’s comments “serve[d] as the starting-point for [his] reflection” on the subject, the Pope observed: “The decisive statement in th[e] [Emperor’s] argument against violent conversion is this: not to act in accordance with reason is contrary to God’s nature...”<sup>3</sup> He then quoted the dialogue’s editor, Professor Theodore Khoury, to add: “But for Muslim teaching, God is absolutely transcendent. His will is not bound up with any of our categories, even that of rationality.”<sup>4</sup>

While graciously apologizing for offending the sensibilities of Muslims with these remarks, the Pope did not retract them.<sup>5</sup> Instead, the Vatican Secretary of State issued a statement regretting that the Islamic world had misinterpreted what the Pope said.<sup>6</sup> Without surmising as to what the Pope intended to say, this much is undeniable from what he actually said – the Pope relied squarely on Emperor Paleologus’s twin accusations, namely that the Prophet of Islam, Muhammad, spread his message by violence and inhumanity, and that the God of Islam, and by inference Muslims themselves, are irrational. It is to these accusations to which we now turn.

## Rebuttal to the First Accusation

No verse in the Qur’an permits the killing of innocent people on account of their different beliefs. On the contrary, the Qur’an states unequivocally: “There is no compulsion in religion (2:256). Regarding this verse, the Pope commented: “According to the experts, this is one of the suras [chapters] of the early period, when Mohammed was still powerless and under threat.”<sup>7</sup>

As an initial matter, the verse was actually revealed in Medina when the Prophet was chief of the city. More substantively, the verse is a strong reminder that force was not something God condoned in Islam. Standing alone, the verse is but a command that, though clear,

is nonetheless unproven. When placed in the context of the preceding and subsequent verses, however, the verse becomes part of a larger rational argument against compulsion. In the preceding verse, we read:

*Allah, there is no god save Him, 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 dare intercede with Him save 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 knowledge extends over the heavens and the earth; and the care of them wearies Him not; and He is the High, the Great.*

Arab scholars label this verse as *Ayat al-Kursiy* meaning ‘the verse of divine power.’ Here, the only entity worthy of granting protection to man is God Himself. Man’s knowledge is limited, incomplete, and ineffective as opposed to the endless, full, and powerful knowledge of God. The verse suggests the folly of human presumption and the need for a constant reminder of God’s absolute and exclusive capacity to judge man.

Immediately following the verse in question, we read the following:

*Surely, the right way has become distinct from error: so whomsoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing.*

Here, a clear distinction is drawn between those who believe, i.e., the Muslims, and those who transgress, namely the Pagan Arabs at the time. Anticipating the possible use of force on the part of Muslims against non-Muslim Arabs, the verse makes it plain that God bestows on the Muslims sublime guidance, and that such guidance should not be regarded as humanly concocted or of human creation. Thus, the believers should not compel another to their belief system, for they have earned no such right; that is, they should not presume to have a power only Divine in scope. Moreover, truth is *distinct* from falsehood, so the believers need not push the issue through force; such would be an absurd and illogical response.

Recurrently, at numerous instances the Qur’an emphatically condemns the use of force against disbelievers. We read: “And if thy Lord had enforced His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?” (10:100). Again: “This is the truth from your Lord; let him who will, believe, and let him who will, disbelieve.” (18:30). And again: “Remind them, you are an admonisher. You have no authority to compel them (88:22-23). In contrast to force, the Qur’an encourages believers to invite others to faith through persuasive arguments and dialogues: “Invite to the path of your Lord with wisdom and comely admonishment and argue with them in the best manner.” (16:126) How could the Prophet possibly have condoned behavior directly contrary to what he claimed God revealed to him?

In fact, not a single historical incident can be cited for the contention that the Prophet spread Islam by the sword. On the contrary, his message of love and compassion for his fellow human beings won them over to his message. The Prophet loathed war and destruction.<sup>8</sup> For thirteen years, he and his followers patiently endured bitter persecution in his home city

of Mecca solely because they professed belief in One God.<sup>9</sup> Upon migration to Medina, the Meccans continued their offensive; this time, the Prophet defended himself and the Muslims.<sup>10</sup> Yet, despite gaining victory in battle, he persuaded the Meccans to enter into a treaty of peace.<sup>11</sup> During this time of relative peace, Islam grew to such an extent that within two years, when the Meccans breached the treaty, the Prophet entered Mecca with 10,000 newly joined followers.<sup>12</sup> Seeing the large army, the Meccans surrendered.<sup>13</sup> This event's key significance lies in the indisputable fact that no blood was shed nor any vengeance wrought.<sup>14</sup> There was no coercion. The Prophet forgave the Meccans. Indeed, they were free to believe as they wished with full security. Such love and compassion shown by the Prophet, even for his enemies, transformed them into lovers of One God.

## Rebuttal to the Second Accusation

By quoting Dr. Khoury's remarks declaring that, in Islam, God's will "is not bound up with any of our categories, even that of rationality," the pontiff demonstrates a serious misreading of Islamic teaching. For if Dr. Khoury were correct in stating that God, in Islam, is not "bound up with any of our categories", why do Muslims believe that God has nearly a hundred attributes (*siffaat*) that believers should try adopting? Such attributes, which in the Qur'an, are repeatedly attributed to God by God Himself, include those mentioned in its opening chapter, *sura Al-Fatiha*, which is recited over 30 billion times during daily prayer by Muslims around the world:

In the Name of Allah, Most Gracious Ever Merciful.  
 All Praise belongs to Allah, *Lord of all the worlds*,  
*The Gracious, the Merciful*  
*Master of Judgment Day*  
 Thee alone do we worship and thee alone do we implore for help.  
 (1:1-5)

The phrases italicized above denote only four of the 100+ attributes God uses in the Qur'an to describe Himself, and which, according to Muslims, are characteristics that they, too, should either strive to adopt or be mindful of as much as possible. Thus, Muslims in positions of leadership should reflect on God's attribute of *Rabbul Aal'ameen* (Lord of all the worlds) and realize that God alone deserves ultimate praise as a supreme leader and that they should be humble in their dealings with those under their leadership. Similarly, Muslims strive to be *Rahman* (gracious) and *Raheem* (merciful), and remind themselves that their own actions will be judged in the Hereafter by God, who is *Maliki-Yaumi Din* (Master of Judgment Day). Thus, contrary to Dr. Khoury's remarks, there are many "categories" that God is "bound up" in, and these categories are assigned in the Qur'an by God Himself.

Returning to the subject of the God of Islam being rational, then, let us turn to one of God's oft-repeated attributes in the Qur'an, which is first famously declared in the second verse of *Sura Al-Baqarah* (Chapter 2) of the Qur'an, where God introduces His Nature to the believers with a simple verse: "I am Allah, the All-Knowing." This verse alone stands in stark contradiction to the assertion that the God of Islam is not rational: the very nature of



God is that of omniscience and all-encompassing knowledge. By extension, Muslims are taught that God's creation, the Universe, is also the product of a beautiful logic and precision, as God Himself challenges to believers:

*No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw? Aye, look again, and yet again, thy sight will only return to thee confused and fatigued. (67:4-5).*

Again, in chapter 30, God declares:

*Do they not reflect in their own minds? Allah has not created the heavens and the earth and all that is in between the two but in accordance with the requirements of wisdom and for a fixed term. (30:9)*

Indeed, Islam provides a rational basis for understanding the world around us. As discussed earlier, Islam ensures complete freedom of conscience. Members of all faiths are free to believe as they wish and to preach their faith freely to others. In addition, the Qur'an states that there can be no contradiction between the work of God (i.e. nature) and His word. Almost 1/8 of the Qur'an (i.e., 750 verses) exhort the reader to study and learn from nature:

*"In the creation of the heavens and the earth and in the alternation of the night and day there are indeed Signs for men of understanding." (3:191)*

*"And He has pressed into service for you the night and the day, and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason." (16:13)*

These verses helped galvanize the great Muslim scientists, in what is now called the "golden age of Arab science", to render remarkable and unprecedented contributions to civilization. As noted by Falagas and colleagues only two months ago, "The biomedical sciences of the Arabic-Islamic world underwent remarkable development during the Eighth to Thirteenth Centuries C.E., a flowering of knowledge and intellect that later spread throughout Europe and greatly influenced both medical practice and education."<sup>15</sup>

A distinctive feature of Islam that supports its rational ideology is the proclamation of the Qur'an that Muhammad is a universal Prophet of God sent with a universal message (34:29). He came 1400 years ago, at a time when humankind, hereto fragmented by land and sea, began to develop closer communication and interaction. The Qur'an states that prophets or messengers of God were sent to all nations before the advent of Islam, yet now a single message (i.e., Islam) was required to unify man under the banner of the same One God. The belief in the acceptance of previously revealed faiths and the universality of its own message provide a strong indication of Islam's rational basis. Islam, categorically reject the violence perpetrated not only by extremists of other religions or creeds, but militant "Islamic" groups that have twisted the beautiful teachings of Islam to their own selfish ends.

The irrational behavior of ill-guided religious leaders – of whatever profession of

faith – should not tarnish a religion's pure and rational message. Notable examples of irrational behavior include the infamous witch trials that have marked medieval Christianity. Further, was it not the Papacy that placed Galileo under house arrest and forced him to recant his rational scientific observation that the earth orbited the sun, as opposed to the dominant view held by the Church?<sup>16</sup> The great Renaissance physicist Sir Isaac Newton was made to leave his faculty position at Trinity College because he refused to accept the Trinity and instead believed in One God.<sup>17</sup> Today the world is again immersed in irrational behavior, evidenced by the statements by fundamentalist clerics of all faiths who incite to violence and division.

Islam, as explained repeatedly in the Qur'an and as exemplified in the life of early Muslims, stands proudly on rational footing, and the majority of the Muslims of the world, who follow the peaceful teachings of Islam, categorically reject the violence perpetrated not only by extremists of other religions or creeds, but militant "Islamic" groups that have twisted the beautiful teachings of Islam to their own selfish ends.

We support the Pope's correctly stated observation that the wise do not need power, force, and weapons. For example, the Nineteenth Century Muslim scholar and founder of the Ahmadiyya Muslim Community, Hazrat Mirza Ghulam Ahmad, wrote:

*"The religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony, does not need the sword to threaten men and force a confession of its truth from them."*<sup>18</sup>

We wish that world powers today that wage brutal wars would also adhere to these principles. Again going back in history, were those principles of reason and non-violence shown by the perpetrators of the Spanish Inquisition? Endorsed by the Catholic Church, over several decades, thousands of non-Christians – mostly Muslims and Jews – were brutally tortured, killed, or exiled from Spain if they did not accept Jesus as God. Another example of that which stains a large part of our recent past is the systematic entrapment and sale of Africans into an American and European slave trade. In America, justification for enslaving innocent Africans came from verses of the Bible in which the Africans were said to have descended from a tribe of the outcast son of the prophet Noah.<sup>19</sup> Armed with the Bible, they overpowered generations of Africans and subjugated them to the worst form of inhumanity. According to the Qur'an, Jesus and Noah, peace be upon them both, were beloved messengers of God. Neither preached lifting the sword to win over their message or enslavement for any reason. They taught their respective communities the essential message of God given in the Qur'an: "There is no compulsion in religion."

A few Muslim extremists responded irrationally to the Pope's comments by burning effigies of the Pope or, worse still, destroying Churches in apparent retribution. In so doing, they grossly disobeyed the teachings from the Qur'an, which emphasize the defense of one's home and of all houses of worship:

*Those who have been driven out from their homes unjustly, only because they said, 'Our Lord is Allah.' And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered, would surely have been destroyed. And Allah will, surely, help him*

*who helps Him. Allah is, indeed, Powerful, Mighty.” (22:41)*

Just as Christian perpetrators of terror during the Spanish Inquisition or African slavery are not to be confused with Jesus, these few Muslims do not represent the Prophet or the religion of Islam in their actions. The comments of non-Muslim scholars illustrate in actuality the peaceful, rational, and magnanimous character of the Prophet and the peaceful nature of Islam:

Dr. DW Leitzh writes:

*“All these arguments, advanced to prove that the purpose of jihad was to spread Islam by force, are contradicted by the Qur'an. The Qur'an says that the purpose of jihad is to protect mosques, churches, synagogues, and cloisters [22:41].”<sup>20</sup>*

Sir George Bernard Shaw writes:

*“I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man - and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity.”<sup>21</sup>*

De Lacy O'Leary writes:

*“History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated.”<sup>22</sup>*

Edward Montet writes:

*“Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically....the teachings of the Prophet, the Qur'an has invariably kept its place as the fundamental starting point, and the dogma of unity of God has always been proclaimed therein with a grandeur a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam....A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to possess and does indeed possess a marvelous power of winning its way into the consciences of men.”<sup>23</sup>*

Mahatma Gandhi writes:

*“I wanted to know the best of the life of one who holds today an undisputed sway over the hearts of millions of mankind.... I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the second volume (of the Prophet's biography), I was sorry there was not more for me to read of that great life.”<sup>24</sup>*

## Conclusion

Evidently, Emperor Paleologus's twin accusations against Islam are without basis. Even a cursory review of Qur'anic authority and Islamic history reveals that Islam categorically opposes compulsion in matters of faith. As attested to by several non-Muslim scholars, the Prophet of Islam was an incomparable humanitarian who preached against violence. Moreover, Islam imbibes rationality, particularly with respect to understanding God. The Pope's regrettable reliance on the Emperor's remarks demonstrates his fundamental lack of knowledge of Islam. By educating himself further on the true tenets of Islam, the Pope can better educate his millions of followers. Indeed, with further education lies the prospect for meaningful dialogue between Muslims and Christians on matters of faith and reason.

<sup>1</sup> Pope Benedict XVI, "Lecture of the Holy Father: Faith, Reason and the University Memories and Reflections," University of Regensburg, Germany, September 12, 2006, *full text available at*: [http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2006/september/documents/hf\\_ben-xvi\\_spe\\_20060912\\_university-regensburg\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg_en.html).

<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

<sup>4</sup> Ibid.

<sup>5</sup> Pope Benedict XVI, "Angelus," September 17, 2006, *full text available at*: [http://www.vatican.va/holy\\_father/benedict\\_xvi/angelus/2006/documents/hf\\_ben-xvi\\_ang\\_20060917\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/angelus/2006/documents/hf_ben-xvi_ang_20060917_en.html).

<sup>6</sup> Cardinal Tarcisio Bertone, "Statement By The Secretary of State," September 16, 2006, *full text available at*: [http://www.vatican.va/roman\\_curia/secretariat\\_state/card-bertone/2006/documents/rc\\_seg-st\\_20060916\\_dichiarazione\\_en.html](http://www.vatican.va/roman_curia/secretariat_state/card-bertone/2006/documents/rc_seg-st_20060916_dichiarazione_en.html).

<sup>7</sup> *Supra*, note 1.

<sup>8</sup> Mirza Bashir-ud-Din Mahmud Ahmad, *Life of Muhammad* (The United Kingdom: Islam International Publications, 2005), pp. 182-186.

<sup>9</sup> Ibid., at pp. 29-37.

<sup>10</sup> Ibid., at pp. 82-163.

<sup>11</sup> Ibid., at pp. 194-199.

<sup>12</sup> Ibid., at pp. 144-159.

<sup>13</sup> Ibid., at pp. 233-249.

<sup>14</sup> Ibid., at pp. 253-255.

<sup>15</sup> Matthew E. Falagas, Effie A. Zarkadoulia, and George Samonis, "Arab science in the golden age (750-1258 C.E.) and today," *FASEB Journal*, 20:1581-1586 (2006).

<sup>16</sup> Michael J. Crowe, *Theories of the World from Antiquity to the Copernican Revolution* (New York: Dover Publications, Inc., 1990), pp. 157-159.

<sup>17</sup> R.C. Westfall, *The Life of Isaac Newton* (Cambridge: Cambridge University Press, 1993), pp.121-124.

<sup>18</sup> Mirza Ghulam Ahmad, "Jihad," *The Review of Religions*, 1902.

<sup>19</sup> See, e.g., Deuteronomy 9:19-27: "These are the three sons of Noah that went forth of the ark, were Shem and Ham and Japheth and Ham is the father of Canaan. These are the three sons of Noah and of them was the whole earth overspread. And Noah began to be an husbandman and he planted a vineyard: And he drank of the wine, and was drunken, and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father and told his two brethren without. And Shem and Japheth took a garment and laid it upon both their shoulders and went backward and covered the nakedness of their father, and their faces were backward and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem and Canaan shall be his servant. God shall enlarge Japheth and he shall dwell in the tents of Shem and Canaan shall be his servant." (King James Version).

<sup>20</sup> Dr. D.W. Lenz, *Asiatic Quarterly Review*, October 1886.

<sup>21</sup> Sir George Bernard Shaw, *The Genuine Islam*, Vol. 1, No. 8 (1936).

<sup>22</sup> De Lacy O'Leary, *Islam at the Crossroads* (London, 1923).

<sup>23</sup> Edward Montet, *La Propagande Chretienne et ses Adversaries Musulmans* (Paris, 1890).

<sup>24</sup> Mahatma Gandhi, *Young India*, 1924.

# ANNOUNCEMENT

## THE MUSLIM SUNRISE SUBSCRIPTIONS

We hope the members received and enjoyed the first three issues of the quarterly magazine *The Muslim Sunrise*. As announced at Jalsa Salana USA this year, **the magazine will no longer be mailed to general membership free of charge**. The last free issue was distributed during Jalsa Salana.

1. We request all the members of our Jamaat to please start subscribing to this magazine. You can do this via mail or go to **Ahmadiyya.us** web site to place an order. The annual subscription rate is only \$15.
2. You can also make gift subscriptions on your behalf. Please provide us the names and addresses of libraries, universities and other institutions where you would like us to send this magazine on your behalf.
3. We also ask the Tabligh Secretaries of the local Jama'ats to take advantage of the *Muslim Sunrise* as a Tabligh tool. If you send us your Tabligh contact list and corresponding subscription fee, we can mail the magazines to them as a free gift on behalf of your local Jama'at.
4. Local Jama'at may place an order for a fixed number of copies, and the magazine will be mailed for further distribution to personal contacts or at book fairs etc. Some Jama'ats have already subscribed up to 100 copies out of their annual Tabligh budget!
5. We are also looking for generous members who are willing to donate a significant sum of money, which will go towards the free distribution of the *Muslim Sunrise* to non-Muslims in their area. At Jalsa Salana, some members donated \$500 to \$1,000 for this enviable purpose.
6. We also need your help in identifying skilled writers in your Jamaat. Please send us their name and contact information so they may be able to contribute to the *Muslim Sunrise*.

***Editorial Board***  
***The Muslim Sunrise***

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## Report of Ahmadiyya Talent Awards 2006

The committee felt honored to be allowed to count the blessings of Allah upon the Promised Messiah and his Jamaat. With this spirit, in 2006, the Talent Award Committee reviewed 54 applications. These were reviewed anonymously during a combined review session. Few applications requiring more detailed information, were then further individually re-reviewed by additional 2 reviewers, before a final decision was made. For the purposes of the Talent Award, as published in the application form, the committee considered outstanding achievement upon completion of a degree for students and outstanding achievements during a professional career for professionals. More emphasis was made on more recent accomplishments than on very old accomplishments. Furthermore, experts from outside the committee were also consulted for their opinion on the importance of certain achievements. The consensus of the committee was to consider those achievements to be a marker of 'talent' that would place an applicant in the top 5% of his/her peers. Since this was the second year of Talent Award presentation at the Jalsa, the committee unanimously felt that those who had been recognized at the Jalsa last year would not be recognized again, unless there is demonstration of significant new achievements.

### Winners of the Ahmadiyya Talent Award Gold Medal 2006 - Men

1. **Mirza Nayyar Ahmad** For outstanding achievement in High School. He was a Valedictorian and scored 1530 in SAT. He won many awards in High school.
2. **Syed Hassan Ahmed** For outstanding achievement in High School. He scored 1480 in SAT which is more than 95<sup>th</sup> percentile. He won many awards in High school.
3. **Jahshan Bhatti** For outstanding achievement in High School. He was a Valedictorian and scored 1440 in SAT which is more than 95th percentile. He won many awards in High school.
4. **Tahir Ahmed** For outstanding achievement in BSc. From New York University. He scored 97<sup>th</sup> percentile in MCAT and won multiple awards in undergraduate studies.
5. **Abdul Qayum Khan** For outstanding achievement in Masters of Public Management from Carnegie Melon University. He graduated with highest distinction with a cumulative GPA of 4.06
6. **Amir Arif** For outstanding achievement as a Lead financial analyst in the energy sector. He was rated as number one financial analyst in the energy sector in North America by the Wall Street Journal in 2006.
7. **Tanveer Padder, MD** For outstanding achievement as a physician and researcher. He won multiple awards for outstanding research and performance in residency. He is the first author or co-author of more than 30 articles in leading peer-reviewed journals of medicine. A number of his articles are landmark articles, referenced in concurrent research.

## Winners of Ahmadiyya Talent Recognition Award 2006 - Men

1. **Ata-ul-Malik Khan** For excellent achievement in High School. He was a Valedictorian and scored 99<sup>th</sup> percentile in ACT
2. **Tauseef Chaudhry** For excellent achievement in B. Sc. in Criminology from Univ. of Seattle. His GPA was 3.85. In addition, he won many awards during his undergraduate studies.
3. **Ahmad Malik** For excellent achievement in B. Sc. from University of Michigan. His GPA was 3.85 and he won many awards during his undergraduate studies.
4. **Rafiuddin Malik** For excellent achievement in MBA from Franklin Univ. in Ohio. His GPA was 3.94

## Ahmadiyya Talent Award 2006 Finalists - Men

1. **Amjad Khan** For very good achievement in JD at Harvard Law School. He was the editor of law journal of his school.
2. **Saad Ahmad** For very good achievement in B. Sc. in Computer Science from Univ. of Wisconsin in 1994. He had a cumulative GPA of 3.9
3. **Ghulam Farrukh** For very good achievement in PhD in Computer Sciences from George Mason Univ. in 1998, His cumulative GPA 3.76
4. **Mamoon Malik** For very good achievement in B Sc. from Univ. of Albany, in 1998. His cumulative GPA was 3.9
5. **Manzur Sikder** For very good achievement in St. George's Univ. School of Medicine, Grenada. He was ranked 7<sup>th</sup> in a class of 277 in Medical School. He scored 93<sup>rd</sup> percentile in USMLE.
6. **Ahsan Khan** For very good achievement in Ophthalmology Residency training program. He won the Pfizer Award for research in Glaucoma and had 3 publications in leading journals during his residency.
7. **Imran Hayee** For very good achievement as an Electrical Engineer. He is PhD in Electrical Engineering. He has multiple publications and 8 patents.
8. **Monib Zirvi** For very good achievement as a dermatologist. He won many awards a dermatology resident and is author on a number of publications.
9. **Khalid Minhas** For very good achievement as a researcher and resident in internal medicine. He has won awards from the American Heart Association. He was the best graduate in Medical School.
10. **Muzaffar Malik** For very good achievement in postgraduate diploma from Punjab University. He stood 5<sup>th</sup> in rank in his class

- 11. Mubarak Ahmed Tanvir** For very good achievement in Masters in Health Sciences from Mountain State Univ. He had a cumulative GPA of 3.8 which was the highest in his class.

## **Winners of the Ahmadiyya Talent Award Gold Medal 2006 - Ladies**

- 1. Khaula Tauqeer** For outstanding achievement in High School. She scored 1540 in SAT.
- 2. Izza Mir** For outstanding achievement in High School. She scored 1470 in SAT.
- 3. Iram Ahmad** For outstanding achievement in B.Sc. from Univ. of Arizona. She had a cumulative GPA 3.942 and was the first author on 2 important publications in leading journals.
- 4. Uzma Rana, MPH** For outstanding achievement in MPH from Drexel University. She was 2<sup>nd</sup> in the class and was the first author on one important publication in a leading journal
- 5. Najm-u- Sehar** For outstanding achievement in MSc. in Information Systems from George Mason Univ. She had a cumulative GPA of 4.0 and won the Distinguished Academic Achievement Award

## **Winners of Ahmadiyya Talent Recognition Award 2006 - Ladies**

- 1. Rizwana Haneef** For excellent achievement in High School. She scored 1410 in SAT and 99 percentile in the verbal section. She has won many awards in writing.
- 2. Hamida Owusu** For excellent achievement in High School. She scored 1390 in SAT and 99% in the verbal section. She has won many awards in writing and is poet.
- 3. Raema Mir** For excellent achievement in High School. She scored 1390 in SAT which is 93<sup>rd</sup> percentile, and has won many awards in school.
- 4. Atiya Malik** For excellent achievement in High School. She scored 93<sup>rd</sup> percentile in ACT and had a cumulative GPA of 4.0 in High School.
- 5. Mariam Khokhar** For excellent achievement in BA in International Relations from American Univ. in Washington DC. She had a cumulative GPA of 3.902.

## **Ahmadiyya Talent Award Finalists 2006 - Ladies**

- 1. Salma Haneef** For very good achievement in High School. She scored 1290 in SAT and 97<sup>th</sup> percentile in the verbal section.



2. **Bushra Umbreen,** For very good achievement in Certificate of Teaching in Mathematics. She had a GPA of 3.95
3. **Nusrat Sharif, PhD** For very good achievement in Post doctoral Research. She has won the Mary Kirkland Award in 2006 for research.
4. **Sobia Naz** First Position in FSc. Board of Intermediate and Sec. Education, Abbottabad, NWFP, Pakistan, in 1999

## Report of Ahmadiyya College Scholarship Committee

For the year 2006 the ACS reviewed 85 applications. 43 need-based scholarship awards and 11 Talent Based Scholarship awards were given. The need-based awardees have been contacted. The list of talent-based scholarship awardees is as follows:

### Maulana Sheikh Mubarak Ahmad Talent Scholarship:

1. **Izza Mir d/o Nibras Mir [Willingboro Jamaat]** For SAT score of >97 percentile. She is currently studying BS at Rutgers Univ.
2. **Jahshan Bhatti s/o Mr. Bhatti [Austin Jamaat]** For SAT score of 94.5 percentile and being a Valedictorian in High school. He is currently studying Aerospace engineering at Univ. of Texas in Austin.
3. **Rizwana Q Haneef d/o Maulana Azhar Haneef [Philadelphia Jamaat]** For SAT score of 93.5%. She is currently studying BS at Johns Hopkins Univ.

### Dr. Abdus Salaam Sheikh Scholarship:

1. **Tahir Ahmad s/o Rafi Ahmad [Brooklyn Jamaat]** For an MCAT of 97.7 percentile and outstanding performance in BS at NYU. He is currently studying in a combined Harvard/Cambridge Univ. MD/PhD program
2. **Saba Ali d/o Syed Jafar Ali [Cleveland Jamaat]** For 99 percentile score in US-MLE and being in the top 5% of her class in medical school. She is currently in the last year of her medical school at NEOUCOM, Ohio.

### Mirza Muzaffar Ahmad Talent Scholarship:

1. **Atiya-tu-Ghulab d/o Nasir Malik [Detroit Jamaat]** For an outstanding performance during freshman year at Univ. of Michigan.
2. **Aadil Ahmad s/o Inam ur Rehman [Chicago East Jamaat]** For outstanding performance during the junior year at Lake Forest College, Chicago in Physics and Mathematics.
3. **Talha Ali s/o Muhammad Shafiq Qaiser [Chicago East Jamaat]** For an ACT score of 93%. He is currently a freshman at Univ. of Illinois in Physics

### Talent Appreciation Award:

1. **Aasim Raheen Ahmad s/o Inam-ur-Rehman [Chicago East Jamaat]** For a very good performance during undergraduate studies at Lake Forest College, Chicago, in Biology.
2. **Sadaf Ahmad d/o Inam-ur-Rehman [Chicago East Jamaat]** For a very good performance during PharmD studies at Lake Forest College, Chicago.
3. **Abdul Naseer Kakkada s/o Abdu Rahman Koya [Indian Jamaat]** For good performance as a freshman student at Hanover College, Indiana.

## *A Message from Taleem Board USA*

*Taleem Board USA has been formed by the direction of Ameer Sahib, USA. The charter and objectives of Taleem Board are described in detail by a letter sent to Um'ara of all countries including USA in May 2001 by Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad<sup>th</sup> as a result of a visionary guidance he received. One of the major objectives of the Taleem Board is to promote higher education among our younger generation and identifying talented students and facilitating a smooth completion of their desired education without any financial or other hurdles. Please note that Taleem Board's focus is rather limited and it will function to supplement the efforts of other educational bodies like the Education Advisory Committee and Department of Taleem.*

*To partially achieve the objective of equipping our talented youth with the best available education, some very useful scholarship programs have been identified below. The programs focus on the students who are outstanding but belong to minority groups in the United States. All these scholarship programs provide for full tuition as well as room and board expenses for the completion of undergraduate or graduate degrees. In future, Taleem Board plans to identify some additional resources which might benefit our youth in continuing their college/higher education. Further information regarding such scholarships will be updated in the Ahmadiyya Gazette USA and [www.ahmadiyya.us](http://www.ahmadiyya.us).*

*We encourage all ambitious students to look at these scholarship programs carefully, and try to take advantage in pursuing their college/higher education. At the same time, if there is a student who thinks that he/she is talented in a particular field of study but can not continue or advance his/her education only because of the financial constraints or any other impediments, the Chairman, Taleem Board USA could be approached for guidance regarding such situation.*

*Imran Hayee  
Chairman, Taleem Board USA  
Ph: 732 801 4657  
Email: [imranhayee@yahoo.com](mailto:imranhayee@yahoo.com)*

## *Scholarship Programs for Talented Students*

### **1) Harvard Minority Scholarship Program for Low and Middle income Families**

Reinforcing its commitment to opportunity and excellence across the economic spectrum, Harvard today (March 30, 2006) announced a significant expansion of its 2004 financial aid initiative for low- and middle-income families. Beginning with the class admitted this week, parents in families with incomes of less than \$60,000 will normally no longer be expected to contribute to the cost of their children attending Harvard. In addition, Harvard will reduce the contributions of families with incomes between \$60,000 and \$80,000. Visit <http://www.news.harvard.edu/gazette/daily/2006/03/30-finaid.html> for the full text of this announcement.

### **2) Meyerhoff Scholarship Program for UMBC**

The Meyerhoff Program is open to all high-achieving high school seniors who have an interest in pursuing doctoral study in the sciences or engineering, and who are interested in the advancement of minorities in the sciences and related fields. Prospective freshmen, with strong high school backgrounds, routinely turn down spots at other top schools to come to UMBC because they recognize the edge that the Meyerhoff Program. Meyerhoff Scholars are twice as likely to graduate with a science or engineering major than students who decline the scholarship offer. Their GPAs in science, math and engineering are higher, and they are significantly more likely to enroll in a graduate program in a technical field. The Meyerhoff Scholars Program awards four-year scholarships for tuition,

mandatory fees, room and board. For more information, please visit <http://www.umbc.edu/meyerhoff/>.

### **3) Gates Millenium Scholarships**

The Gates Millennium Scholars (GMS), funded by a grant from the Bill & Melinda Gates Foundation, was established in 1999 to provide outstanding low income African American, American Indian/Alaska Natives, Asian Pacific Islander American\*, and Hispanic American students with an opportunity to complete an undergraduate college education in any discipline area of interest. Continuing GMS Scholars may request funding for a graduate degree program in one of the following discipline areas: education, engineering, library science, mathematics, public health or science. The goal of GMS is to promote academic excellence by providing thousands of outstanding students, who have significant financial need, the opportunity to reach their full potential. For more detailed information, please visit the <http://www.gatesfoundation.org/Education/Scholarships/GMS/default.htm>

### **4) Cambridge Scholarship Program**

The Bill and Melinda Gates Foundation established a major scholarship program in 2000 to bring outstanding students from countries around the world to Cambridge University. The program provides for a maximum of 230 Gates Cambridge Scholars in residence at any one time, 100 of them from the U.S. Through this initiative, the Foundation hopes to create a network of future leaders who will bring new vision and commitment to improving the life circumstances of citizens in their respective countries. Over time, it is intended that Gates Cambridge Scholars will take a lead in addressing global problems related to health, equity, technology and learning, areas in which the Foundation is deeply engaged.

Scholarships are for tenure of one to three years, with a possible extension to a fourth year. In some cases, it is possible to pursue a second undergraduate degree at Cambridge under the scheme. If pursuing a PhD, candidates may hold a Master's degree. Scholarships are awarded only to students who have been admitted to the University of Cambridge through the University's regular procedures. For further detail, please visit <http://www.gates.scholarships.cam.ac.uk/>.

### **5) Gates Public Service Law Scholarships**

The first five scholars in the Gates Public Service Law Scholarship program were selected in April 2006. They begin coursework at the University of Washington School of Law in the fall of 2006. Announced in November 2005, the William H. Gates Public Service Law (PSL) Scholarship encourages students to seek public service law careers, without the burden of debt normally associated with a legal education. The program is administered through the University of Washington School of Law to develop a group of highly trained and committed attorneys to help those who are without access to legal representation or who are historically underserved by the profession.

The Gates PSL Scholarship funds the legal education of five candidates per year, over a period of 80 years, and covers the total cost of attending the UW School of Law (as defined by the university's Office of Financial Aid). For more information about the Gates PSL Scholarship and the recipients, please visit the University of Washington School of Law Web site or <http://www.gatesfoundation.org/Education/Scholarships/PLS/default.htm>.

# VISIT OF U.S. WAQFE NAU BOYS TO JAMIA AHMADIYYA, CANADA FRIDAY, JUNE 23<sup>RD</sup> – SUNDAY 25<sup>TH</sup>, 2006

**Hafiz Samiullah Chaudhary,  
National Secretary Waqfe Nau, USA**

*Alhamdu`Lillah*, the historic, first ever, visit of Jamia Ahmadiyya, Canada by the U.S. Waqfe Nau boys ages 14 and above, took place from Friday, June 23, through Sunday, June 25, 2006. All the traveling groups were advised to go directly to Baitul Islam. Baitul Islam Mosque was the meeting point decided by the National Waqfe Nau Team, USA, because any other location would have caused additional travel and inconvenience to the Waqifeene Nau, the organizers and the workers of the trip. However, regional leaving points were established so that the Waqfe Nau boys of one region could travel together. Vans were rented for most of the regions. A few parents also traveled in their own cars and brought their Waqfe Nau boys along.

## Thursday June 22, 2006

The Waqfe Nau parties from various regions started reaching Baitul Islam Mosque, Toronto on the evening of Thursday, June 22, 2006. We were greeted by National Secretary Waqfe Nau Canada, Khalid Qureshi Sahib. The last Qafila reached from Detroit, MI on Friday morning. Three Waqifeene Nau traveled by air, one each from Houston, New Orleans and Los Angeles. Jama`at Canada made arrangements for their pick up and drop off from the airport. On my special request to have a missionary accompany us on this trip, Respected Ameer Sahib USA granted permission to Maulana Yahya Luqman Sahib to represent U.S. missionaries in this historic visit to Jamia Ahmadiyya, Canada. He, along with four Waqfe Nau boys from upstate New York area Jama`ats, joined us at Buffalo, NY. The National Waqfe Nau Department, Canada, had established a welcome station at 'Bait-e-Maryum', the Lajna Imaillah guesthouse, where the Ziafat team, under the supervision of Nasir Khan Sahib National Secretary Ziafat Canada, had dinner ready to serve. As soon as a Qafila from any region of the United States reached their destination, they were served with hot dinner, cold drinks and hot tea and coffee. After dinner the Waqifeene Nau were taken to their residences which were provided by the Ahmadies living in Peace Village. May Allah Ta`ala reward them abundantly for their services.

## Friday June 23, 2006

The breakfast on Friday, June 23, 2006 was served in the lobby of Baitul Islam Mosque while lunch was served at 'Bait-e-Maryum'. Beautiful green colored nametags of all U.S. Waqfe Nau boys with their Waqfe Nau numbers and Jama`at names, displayed on their chests when they entered the Masjid Baitul Islam Mosque for Jumu`ah Prayer. All the U.S. Qafila members wore nametags for their identification and distinction.

### ***Salatul Jumu`ah and Tour of the Peace Village:***

The program started with Jumu`ah prayer at Masjid Baitul Islam lead by Respected Ameer

Canada, Maulana Nasim Mahdi Sahib. In his Friday sermon he gave the commentary on the last two verses of chapter Al-Fat'h in which he beautifully explained how to attain nearness to the Holy Prophet<sup>saw</sup> while he is no longer physically with us. He explained in detail how this association with our master can solve the problems that the Muslim Ummah is facing these days.

After the Jumu'ah Prayer the Waqfe Nau group was given a tour of the Peace Village. Before going on a walk through the streets of the village the National Secretary Properties Canada, Karim Tahir Sahib, gave a brief introduction of the village. He explained the various phases of planning, appearance before zoning & variance boards of the town and stages in developmental projects. He answered a few questions asked by the interested Waqifeene Nau. Then the tour took place and we walked through the streets of the only village whose streets have been named after prominent Ahmadies. We were greeted by the residents of the village at various places.

### ***Ahmadiyya Abode of Peace (Ahmadiyya Building):***

Now it was time to visit Ahmadiyya Abode of Peace (Ahmadiyya Building) in the town of Mississauga, where the residents are 99% Ahmadies. The Waqfe Nau group traveled in the vehicles which came from the USA, but in each van a Canadian guide was also present. We reached at the Ahmadiyya building where we were greeted by Malik Lal Khan Sahib, Naib Ameer II of the Canada Jama'at. He is also the director of the management board of the building. After soft drinks were presented, a ceremony to welcome the U.S. Waqifeene Nau took place in which Naib Ameer Sahib explained the various stages of planning and development of the housing project. Curious Waqifeene Nau asked questions about the project and the tenancy of the building. Questions of interest included how much the rent is, the basis of the rent determination, how they made it possible that 99% tenants were Ahmadies? We offered Asr prayers in the mosque of Ahmadiyya building in congregation and started preparing for our next station.

### ***CN (Canadian National) Tower:***

Next was the visit of CN (Canadian National) Tower. With the help of Canadian guides we reached to the CN tower's location. There was an extra ordinary rush in the area; on our inquiry we were told that the Toronto Blue Jay's baseball game was going on against a U.S. baseball team. After everybody got together from various parking lots, Khalid Qureshi Sahib, National Secretary Waqfe Nau of Canada Jama'at bought tickets for everybody, on behalf of Canada Jama'at. We are very much thankful to both of them for their generosity. After the distribution of entry passes, the group was divided into two sections to go all the way up to the top of the tower via elevators. It was an interesting scene from the top of the tower and our official photographer Ijan Khan Sahib took some beautiful snapshots of the Arial view of Toronto city. Defining the Toronto skyline, the CN Tower is Canada's most recognizable and celebrated icon. At a height of 553.33m (1,815 ft., 5 inches), it is Canada's National Tower, the World's Tallest Building, an important telecommunications hub, and the center of tourism in Toronto. Each year, approximately 2 million people visit the CN Tower to take in the breath-taking view and enjoy all the attractions it has to offer. After spending an hour in the skies of Toronto downtown we started getting together for our next stop.

### ***Baitul Mahdi of Durham Jama'at:***

Durham Jama'at is in the greater Toronto area. They had invited us for dinner at their mosque which is in the form of a castle. From the CN tower we traveled to Baitul Mahdi Mosque of Durham Jama'at. The local Amila of the Durham Jama'at received us in the leadership of their President, Basharat Ahmad Sahib and Missionary Maulana Nasir Mahmood Butt Sahib. First, Farhan Ahmad Basharat Sahib, National Secretary Audio-Visual Canada, gave us a tour of the property,

which is approximately 15 acres. Syedna Hadhrat Khalifatul Masih V<sup>aba</sup> visited this mosque during his Canadian visit and planted a tree in a corner of the property. A delicious dinner was served by Ziafat team of the host Jama'at. We offered our Maghrib and Isha prayers in this beautiful mosque. This house was built by a Dutchman, a builder himself, who had to go back because of his ill health and had to sell this property. The amazing thing is that it was built in the direction of Qibla by its original owner who was not a Muslim. We are very much thankful to the President, members of the Jama'at and Missionary Sahib for their hospitality. The Waqfe Nau entourage reached safely at Peace Village by midnight, *Alhamdu Lillah*.

## **Saturday June 24, 2006**

### ***Jamia Ahmadiyya, Canada:***

The most important day of the visit started with Fajr Prayer at Baitul Islam. Breakfast was arranged in the lobby of Baitul Islam at 7:30 AM. The group left from Baitul Islam, after breakfast was over, for Jamia Ahmadiyya, Canada, Mississauga, ONT. The 68 member US Waqfe Nau party was received by the faculty and staff of Jamia Ahmadiyya in the Auditorium of the facility. Immediately after the welcome, the assembly of Jamia students started with the recitation of the Holy Qur'an followed by its translation. After the roll call of Jamia students the Principal Sahib addressed the audience in which after giving some "food for thought" he welcomed the U.S. Waqifeene Nau. The Waqifeene Nau were seated in the front rows and Jamia students were sitting in the back rows. The staff and guests from the USA were seated on either side of the podium facing the audience. After the assembly was over, the group was divided into three sub-groups, each lead by a Professor of Jamia Ahmadiyya. The respected group leaders gave a tour and introduction of various sections of the Jamia buildings. The classrooms, library, faculty offices and administration office were visited. The next stop was the cafeteria where snacks were presented to all present. Now was the time for some social interaction between the Jamia students and US Waqifeene Nau who spent some time together in small groups of their own choice. The Jamia classroom experience was next and the Waqifeene Nau were given the opportunity to sit with Jamia students while the lectures of various faculty members were going on.

The final session at Jamia, started with the presentations of various Waqifeene Nau from USA. Then, Jamia students gave speeches on various topics including their experiences after joining the Jamia Ahmadiyya, Canada. An Urdu speech was given by a non-Urdu speaking Jamia student; it was very encouraging for those who had some fears about learning Urdu at this stage of their life. With the permission of Principal Sahib, I requested Maulana Yahya Luqman Sahib to give us a brief introduction of his decision to join Jamia Ahmadiyya, Rabwah while he was raised, like these Waqfe Nau boys, in America and went to similar schools that these Waqifeen are attending. After his address Principal Sahib asked me to give some concluding remarks, in which I gave the introduction and background of the visit and thanked them for their hospitality. Zuhri and Asr prayers were offered in the mosque at Jamia Ahmadiyya and afterwards a fabulous lunch was served in the cafeteria of Jamia Ahmadiyya. The current students were hosting the future students of Jamia. All of us were humbled and thankful for the hospitality of Jamia officials, faculty and students. May Allah Ta'ala reward them for their services that they offered to the guests of Waqfe Nau, USA.

### ***Niagara Falls and Saint Catherine's Jama'at:***

Niagara Falls was the next stop. We reached there in about two hours from Jamia, with the help of Canadian guides. Those who had seen the Falls before preferred playing soccer over sight-seeing, since the Football World Cup was going on during those days in Germany. Those who were

there for the first time, enjoyed various views of the Falls. We left for our next and final stop of the day, the newly purchased future mosque site of Saint Catherine's Jama'at. Syedna Hadhrat Khali-fatul Masih V<sup>aba</sup> has visited this proposed mosque site during one of his previous visits to Canada, as well. This mosque site is right on the highway Q.E.W. and is not too far from the city of Niagara Falls. When we reached there hot pizza was waiting for the tired and hungry boys. May Allah Ta'ala bless the President, Abdur Rahman Chaudhary Sahib, and the Ziafat team of Saint Catherine's Jama'at. We offered Maghrib and Isha prayers in the house on the property. We reached Baitul Islam safely by midnight, Alhamdu'Lillah.

**Sunday, June 25, 2006**

### ***Basketball Match: Jamia Ahmadiyya, Canada VS. Waqfe Nau, USA***

The final day of the visit started, as usual, with Fajr Prayer at Baitul Islam. This day a basketball exhibition match was played between the teams of Students Jamia Ahmadiyya, Canada and U.S. Waqfe Nau boys from 8:30 A.M to 9:30 A.M. Khalid Qureshi Sahib supervised this match. This was indeed a tough match. The final score was Team Jamia Ahmadiyya, Canada 41 and Team Waqfe Nau USA, 39. Congratulations to the players, students, staff and Principal Sahib Jamia Ahmadiyya, Canada.

### ***Joint session of Canadian & American Waqifeene Nau with Ameer Sahib Canada:***

As planned, everybody packed up their luggage before coming for breakfast in the lobby of Baitul Islam Mosque. The final program of the visit was a joint session of American and Canadian Waqfe Nau boys with Respected Ameer Sahib, Canada at 10:00 A.M. The program started with the recitation of the Holy Qur'an by a Canadian Waqfe Nau boy. After the Canadian presentations were over, the U.S. Waqfe Nau Sheryar Bhatti of Maryland presented a poem of Hadhrat Promised Messiah<sup>as</sup> while Syed Owais Ahmed of Philadelphia presented a few couplets from Qaseeda. Then, the National Secretary Waqfe Nau, Canada, Khalid Qureshi Sahib gave a speech in which he welcomed everybody, followed by the thankful remarks of the U.S. National Secretary Waqfe Nau. Respected Ameer Sahib Canada gave the concluding address in which he highlighted the services of earlier Muslim scholars in the fields of algebra, mathematics and science. He emphasized the fact that the number 0 (zero) which is now the basis of computers, was the invention of earlier Muslim scholars. Ameer Sahib encouraged Waqfe Nau boys to follow in their footsteps. After his speech, he along with Principal, Jamia Ahmadiyya and other dignitaries of the Canadian Jama'at shook hands with Waqfe Nau boys and each and every member of the U.S. Waqfe Nau visiting party. The climax of this session was the gift of T-shirts presented to every U.S. Waqfe Nau boy on behalf of the Canadian National Waqfe Nau Department and Canada Jama'at. This T-shirt was specially designed and made in the memory of our 2006 visit to Jamia Ahmadiyya, Canada. The three-day visit ended with silent prayers led by Respected Ameer Sahib Canada at the conclusion of the joint session. Lunch was served by the Canadian Ziafat team in the form of lunch boxes, so that you could take it along with you or eat it there, the option was yours. A hallmark of the whole trip was that every event was completed within 10-15 minutes of the time frame in the published program of the visit. Everyone reached home safely by Monday, June 26, 2006, Alhamdu'Lillah.

### ***Jamia Students of Class Commencing in September 2006***

There are seven (7) American students who have applied for Jamia Ahmadiyya, Canada for

the class starting in September 2006. Six of them are Waqfe Nau boys. Five of them traveled with us during this trip. Informal interviews were arranged for them with Respected Ameer Sahib Canada and Principal Sahib Jamia Ahmadiyya, Canada during this visit.

### Special Thanks

Respected Ameer Sahib USA wrote to Hadhrat Khalifatul Masih V<sup>aba</sup> to seek his permission for this visit of Waqifeene Nau boys to Jamia Ahmadiyya, Canada, after I had submitted a formal request to him. Hazoor<sup>aba</sup> granted the permission and prayed for the success of this trip. The National Waqfe Nau Department is thankful to Hazoor<sup>aba</sup> for his blessings and prayers. We are thankful to Respected Ameer Sahib USA and Canada for their support, encouragement and approvals of various suggestions, programs and budgets.

Our very special thanks go to Maulana Mubarak Ahmad Nazir Sahib, the Principal, faculty and all staff of Jamia Ahmadiyya, Canada for their favors, hospitality and courtesies extended to us during this visit. Khalid Qureshi Sahib, National Secretary Waqfe Nau, Canada was a complete help all along, from the inception of the concept through the stages of the program development to its final completion. During our stay in Toronto, he was with us at all times wherever we went, during the hours of the day through midnight. His presence and support was a big blessing. May Allah Ta'ala reward him abundantly for that.

Basit Khan, Secretary Waqfe Nau Baltimore, MD and Ammer Bin Abbass of Virginia Jama'at did a special service on this tour. A Waqfe Nau boy got hurt while playing soccer, the injury was a minor one but because of his previous history of illness and for our own satisfaction we decided to take him to the emergency room of the nearby hospital. It was late at night when we reached Baitul Islam Mosque and I decided myself to take him to the emergency room of the hospital, but Basit Khan and Ammer Bin Abbass insisted and went with the Waqfe Nau boy for the emergency room visit. They came back from the hospital at about 5:00 A.M. in the morning. *Alhamdu 'Lillah*, the boy turned out to be alright and was in good health. May Allah, the Almighty, accept their sacrifice and shower His blessings on both of them.

Many members of the National Waqfe Nau Team, USA did the background work. To start and facilitate the work of the trip a committee was appointed by the National Secretary, which was led by Mahmood Ahmad Sahib of Georgia, a Regional Secretary Waqfe Nau. The assignment of the committee was to plan and implement all the details before the visit. The team members were Syed Fazal Ahmad Sahib of Philadelphia, Pervaiz Khan Sahib of Detroit, Layeequddin Ahmed Sahib of Chicago, and Hammad Malik Sahib of New Jersey. The team started conference calls in April, 2006 to accomplish the goal. The team did an extraordinary job of coordinating the work. A separate report submitted by the committee chairman is attached elsewhere in this report.

Ijaz Ahmad Khan Sahib of Detroit Jama'at did all the still photography while Nadeem Mian Sahib and Nasar Ahmad Tahir were the representatives of MTA Canada to record all the events on video. The design and delivery of nametags was the work of Syed Fazal Ahmad Sahib and he did an excellent job. Madeel Abdullah of Philadelphia Jama'at did the reporting for MTA International. I am very much thankful to all the workers, members of the committee, all regional, local secretaries Waqfe Nau and the presidents of the U.S. Jama'ats for their cooperation, dedication, support and prayers. May Allah Ta'ala reward everyone for their services, *Ameen*.

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# **RESOLUTION OF MAJLIS AAMILA AND JAMA'AT SILVER SPRING, MD ON THE TRAGIC DEATH OF DR. AMIRA ABBAS AND HER TWO CHILDREN**

Members of Majlis Aamila and Jamaat Silver Spring express their heartfelt condolence at the sudden and shocking accident that engulfed the lives of our member Dr. Amira Abbas w/o Dr. Feroz Padder and her two children Ayesha Feroz Padder and Ali Abbas Padder.

***Inna Lillahe wa Inna Ilaihe Rajعون***

May Allah elevate their souls and grant them exalted station in *Jannatul Firdous*.

Dr. Amira was Moosia and was very regular in Jama'at activities and provided medical help whenever needed by the community members. Her services were well recognized in Ahmadi and non-Ahmadi circle of this area.

Dr. Amira was a Cardiologist. She served as a **Clinical Associate** in the Cardiology Branch of the National Institute of Health's National Heart, Lung and Blood Institute, Bethesda. She used to hold free seminars for Women Heart Disease at HCGH Wellness Center of Columbia Medical Center. Her services for Humanity would always be remembered.

We express our sympathy and heartfelt condolence with her husband, Dr. Feroz Padder, with her mother, brothers, sisters and all relatives. May Allah Almighty grant comfort and patience to the grieved family and enable them to bear this loss.

The copies of this resolution will be sent to the members of the family, Ameer Sahib USA and Ahmadiyya Gazette, USA.

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# MY SISTER, DR. AMIRA ABBAS, MD. F.A.C.C.

Maryam Muslim, Oslo Norway

My dear sister, Amira Abbas, daughter of Professor Abbas Bin Abdul Kadir *Shaheed*, was well known throughout the Maryland and entire US *Jama'at*. She died in a tragic car accident along with her two children, Ayesha and Ali, on Tuesday, October 31<sup>st</sup>, 2006 in Hagerstown, Maryland.

To Allah alone do we belong and to Him shall we return

At the time of our father's *shahadat* on Sept. 2, 1974 in Khairpur Mir Sindh, Pakistan, Ammar (Amira's twin brother) and Amira were nine years old. They are the youngest among us brothers and sisters.

Amira met Hadhrat Khalifatul Masih III<sup>rh</sup> after she completed her matriculation exams with good grades. He told her to study medicine. She fulfilled Hadhrat Khalifatul Masih<sup>rh</sup>'s wish by completing her medical degree from Liaquat Medical College, Hyderabad, Sindh in Pakistan in 1991. After immigrating to America she obtained a residency in Internal Medicine at Deaconess Hospital in St. Louis, Missouri finishing her training in 1996 and passing her board exams to become a diplomat in the American Board of Internal Medicine. She worked as a Clinical Associate in Cardiology for one year at The National Institute of Health (Bethesda, MD) before starting a fellowship in Cardiology at Vanderbilt University, Nashville, Tennessee. Upon finishing her training and passing her Cardiology board exam in 2000 she fulfilled her dream of becoming the first Ahmadi Muslim woman Cardiologist. At the time of her death, she was working for Cumberland Memorial Hospital and Sacred Heart Hospital, Cumberland, Maryland.

She was always very close to Khilafat-e-Ahmadiyya. Hadhrat Khalifatul Masih IV<sup>rh</sup> treated her like his own daughter and took great interest in her medical career. He used to encourage her and pray for her. When Amira completed her fellowship, he was extremely pleased and proud of her achievement. Amira always felt that it was his special prayers which were responsible for her successes. When she started her residency in St. Louis and received her first paycheck she presented the full amount to Hazoor as a gift of love and gratitude. She had a great reverence for Hadhrat Khalifatul Masih V<sup>aba</sup> as well and used to maintain a close relationship with him. She counted as one of her greatest blessings that she was able to attend the *Janaza* prayer of Hadhrat Khalifatul Masih IV<sup>rh</sup> and be part of the crowd of thousands of Ahmadies who were present in London at the time of the election of Hadhrat Khalifatul Masih V<sup>aba</sup> to witness the events herself and to offer her *Bai'it*.

She had a loving personality and always offered her sympathy and assistance to her

relatives, friends, and acquaintances. She formed such strong bonds of love with those who may have been only distantly connected to her that she became as dear as their own blood relations. It was her aim in life to sympathize with and help people. She used to extend that help towards Ahmadies, non-Ahmadies, Muslims and non-Muslims alike. Wherever she worked, the patients and staff loved her and were always full of praise for her. She was at Cumberland Hospital for a couple of months, and even in this short time her patients and co-workers were impressed with her personality and disposition. Those who came to her funeral expressed with sincerity that Amira had a lasting, loving impression on them.

My brother-in-law, Sardar Rafiq Ahmad, told me that once while he was leaving for work during the evening, Amira found out that he had not had a chance to eat. She quickly asked him to wait and came back with a small meal for him. The way she acted, he found it very simple and sincere. He was very impressed by her concern and prayed for her. He says that he always found this expression of love and simplicity in Amira and all of her relatives. The way she behaved, the manner in which she spoke, and the manner in which she kept her house showed that she was an exceptional person.

We are grief-stricken and try to console our hearts in different ways. The sound of her laughter, the look of her smiling face, her playful nature, and her teasing ways are always in our thoughts. These memories will always stay with us, however she herself could not. When we realize this sad truth, that she is not among us and we cannot see her dear children, we feel a vast amount of pain. We are comforted with the fact that we know this is not the one and only life; that there is an everlasting life in the Hereafter.

To list all of her commendable qualities and characteristics would be difficult, but a few key traits that I can share are that Amira always had a great deal of concern for the well-being and moral upbringing of her children, according to the principles set by Hadhrat Masih Mau'ood<sup>as</sup>. Because of this reason, she would always stress the importance of learning the Holy Quran and was extremely happy about her daughter's completion of Quran-e-Karim *Nazira*. It was going to be Ayesha's *Ameen* ceremony on the 4<sup>th</sup> of November, 2006 and Amira was ever excited. It was especially important to her that her children should be exposed to an Islamic environment, and often MTA was the only TV channel available in her home.

We are very grateful to Allah that whosoever came to offer their condolences would always express their appreciation for her presence in their life. Everyone had good words about her. The dear members of Hadhrat Masih-e-Mau'ood's *Jama'at* took our loss as their own and offered their support with love and affection. Our whole family is thankful to the entire *Jama'at* and especially the members of Hadhrat Masih Mau'ood's<sup>as</sup> family who offered their support in this hour of trial. We request that everyone please keep us in their prayers and pray that Allah Almighty grant us solace and compensate our loss by His Grace. *Ameen*

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*Bismillah*

## Ahmadiyya Movement in Islam, Inc., USA

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15000-GOOD HOPE ROAD, SILVER SPRING, MD 20905 PHONE: 301-879-0110 FAX: 301-879-0115

INTERNATIONAL HEADQUARTERS - RAHWAH, PAKISTAN

October 14, 2006

DR. MOHAMMAD ALI MUMTAZ SAHIB  
PRESIDENT AHMADIYYA MEDICAL ASSOCIATION

Dear Dr. Mumtaz Sahib,

السلام عليكم ورحمت الله وبركاته

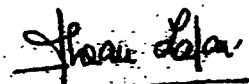
Hazrat Khalifatul Masih Al-Khamis has graciously approved the election of the following office-bearers for the Ahmadiyya Medical Association USA:

President	Dr. Mohammad Ali Mumtaz
Sahib	
Vice President	Dr. Mansoor Qureshi Sahib
General Secretary	Dr. Afzalur Rahman Sahib
Treasurer	Dr. Abdul Hakim Nasir Sahib

Please convey the congratulations to each of them, from everyone in the USA Jamat Ahmadiyya.

We all join in praying that Allah Grant each and all of you the Guidance and Wisdom to fulfill the responsibilities of your leadership positions, and to be Servants of every human being in His Way. Ameen.

والسلام و خاكسار



Ahsanullah Zafar



## AHMADIYYA MOVEMENT IN ISLAM, INC., USA

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15000 GOOD HOPE ROAD, SILVER SPRING, MD 20905  
Ph: (301) 879-0110 □ Fax: (301) 879-0115

No. 6218 / 2006

August 13, 2006

Dear Faheem Younas Qureshi Sahib

Assalamo Alaikum WarahmatUllah

I am happy to inform you that Hazrat Khalifatul Masieħ Al-Khamis has approved your appointment as Sadr Khuddam-ul Ahmadiyya with the upcoming term.

Barak'Allah-o La-Kum.

This is an occasion for deep thankfulness to Allah and prayers for His Help and Guidance in your new responsibilities.

With the Grace of Allah you have set an excellent example as a model Ahmadi. I join every one else in welcoming you, wishing you well, extending our encouragement and support, as well joining you in your prayers that Allah make this a source of Blessings for you, your dear ones, and Jamat Ahmadiyya. Ameen.

Wassalam, Khaksar

Ahsanullah Zafar  
Ameer Jamaat, USA

Copy: All Presidents, National Amla Members

## Education of the Holy Qur'an

### FOCUS ON A SURAH: **AL-MUZZAMIL**

#### **General Information:**

This Surah is the 73<sup>rd</sup> Surah (chapter) of the Holy Qur'an and is composed of 20 verses.

**When Revealed:** It is known to be the third Surah revealed to the Holy Prophet<sup>saw</sup>, therefore prior to Hijra.

#### **Meaning of Surah Title:**

The word *Al-Muzzamil* refers to "one who wraps himself in a garment or mantle." It is also defined in Arabic as "one bearing a heavy responsibility" or "to join or unify." The Prophet's<sup>saw</sup> task was to unify all of mankind under the banner of Islam, *"And we shall charge thee with a weighty word"* (verse 6).

#### **Background of Surah:**

After the first spiritual experience when the Angel Hadhrat Jibreel came to him, the Holy Prophet<sup>saw</sup> went home and asked to be wrapped in a mantle (blanket/cloth).

**Subject Matter of Surah:** This surah deals with the divine mission of the Holy Prophet. Specifically, it discusses five topics:

(1) **The Holy Prophet<sup>saw</sup> and his followers are instructed to pray** for success in their task of spreading the message of Islam. The Prophet is specifically instructed to pray at night, *"Stand up in prayer at night, except a small portion thereof. Half of it, or reduce it a little. And recite the Quran, a good recital."* (verses 3-5).

(2) **Getting up at night to pray (Tahajjud) is an excellent means of "subduing the self" and "most effective in speech."** (verse 7) The stillness and solitude of the night is the time when man is alone with his Creator. During this time he can mentally train himself to gain control over his actions, which leads to control over his words.

(3) **Allah informs the Holy Prophet<sup>saw</sup> that while preaching he will face bitter opposition and hardship.**

However he should put his full trust in Allah, and bear these hardships patiently. (verses 9-11) Allah also promises punishment to those who reject the truth: *"And leave Me alone with those who reject the truth, possessors of plenty; and give them a little respite."* (verse 11)

(4) The Surah then makes **references to a calamitous "day"** when catastrophes will occur. Reference is made to *"turning children grey-headed", "mountains will become like crumbling sandhills", and "rolling up of the heavens"* (verses 15 - 18) This may be the Day of Judgment or any other catastrophic day.

(5) **The final verse offers relief to those Muslims who could not keep up with the Holy Prophet<sup>saw</sup> and his more zealous companions** in spending half or two-thirds of the night in prayer and recitation of the Holy Quran. Allah says to the rest of the Muslims that, *"Allah knows that (all of you) are not able to do it, so He has turned to you mercifully."* (verse 20).

### QUESTIONS FOR THOUGHT ON SURAH AL-MUZZAMIL

- (1) How does getting up at night for prayer "subdue the self"?
- (2) Which category of believers do we as Ahmadies fall under, those zealous companions who prayed two-thirds of the night with the Holy Prophet<sup>saw</sup> or those whom Allah permitted to pray less?
- (3) What can we learn about how to do Tabligh from this Surah?

## Understanding the Holy Qur'an...In Your Words

**"Mutual rivalry in seeking increase in worldly possessions diverts you from God. Till you reach the graves." (102:2-3)**

**PLEASE RESPOND:** *"How does this verse impact your life?"* Please e-mail a few sentences (no more than 100 words) to **talim.quran@gmail.com**. Selected responses will be posted in the next issue.

### ***"HOW I READ THE QURAN"*** **A Conversation with Jalaluddin Abdul-Latif**

***Brother Jalal, what time of day do you typically read the Qur'an?***

I have always read the Qur'an after *Fajr* and my wife, Naima, has done the same. We also raised our four children in the same way – everybody reads Qur'an after *Fajr*.

***Do you read every day?***

Now I do and I tried to do it daily when I was working, but it was definitely challenging at times.

***Has the way you read the Qur'an changed over your life?***

Yes, it has evolved. When I was younger, I would read the Arabic, English and Short Commentary (in English – edited by Malik Ghulam Farid) and ultimately I completed the Qur'an in this

fashion. Then I began reading the 5-Volume Qur'an with commentary myself and ultimately completed that. Then my wife and I began to read it together.

***How do you and your wife read together?***

We'd listen to the Arabic recitation available through the Jama'at on CD. Then we would take turns reciting and correct each other. Next we would take turns reading the English and long commentary and discussing anything that was not clear.

***That seems like a very thorough approach – how do you integrate it into your morning routine?***

It usually takes 1-2 hours after *Fajr*. Then we usually rest for an hour or so and then start our day. Recently we completed



reading the Qur'an in this fashion and now we are reading it separately again and are coming together to discuss key points. We have also added important Arabic words to our study. So when you think about what our kids did when they were little – a couple of verses– and how it evolves to what we are doing now that I am retired, you can really see how the habit of reading the Qur'an grows along with you.

***The key word there seems to be "habit". Given all of the***

## Education of the Holy Qur'an

### HOW I READ THE QUR'AN (cont'd)

*time demands so many of us face today, what's your advice of how to make it a habit?*

The key is you have to get started. I recommend reading even a couple of verses at the same time every day, preferably in the morning before you get busy and distracted with the rest of your day. It's important that you read in your own language so the meaning of the Qur'an enters your heart. That builds love and attachment to the Qur'an and keeps you coming back. You also have to build a support system from your community. When we lived in Rahway (New Jersey), Rashid Arshed and Naeem

Waseem lived close by and my family and their families would read Qur'an and do other activities together.

*I am sure your example has inspired others – who inspired you to read the Qur'an when you were new to Ahmadiyyat?*

Akbar Tshaka Ahmadi introduced me to Ahmadiyyat which I joined in 1972 and he was the first to encourage me to read the entire 5-volume Qur'an with commentary. Some of my mentors were Muhammad Sadiq, Abdul-Ghafoor Sufi and Bashir Afzal, may Allah reward all of them. These brothers had read the Qur'an until it had permeated their heart.

*Jazakamullah - any final thoughts?*

It's important we stick to the basics. As Naib Ameer Munir Hamid beautifully explained at Jalsa, we are all here to strengthen our relationship with Allah and to try our hardest to enter Paradise. The Qur'an is the key. Just start reading a few verses of the Qur'an daily and Allah will, Insha Allah, take care of the rest.

*Jalaluddin Abdul-Latif and his wife Naima are members of the Research Triangle Jamaat in North Carolina and have three sons and one daughter. Brother Jalal retired in 2001 from 33 years in the telecommunications industry. He is currently the local General Secretary and has also served as local Zaim, Ansar and National Ansar Waqf-i-Jadid Secretary.*

#### Part 1: The Holy Qur'an –

Fill in the word to complete the phrases below:

1. All praise belongs to \* \_ \_ \_ \_ \*
2. Allah's two most recited attributes are \_ \_ \_ \_ \_ \* \_ \_ \_ \*
3. Muslims ask to be guided to \_ \_ \_ \_ \_ \*
4. Choosing the wrong path will lead you \* \_ \_ \_ \*
5. Allah is the Lord of \_ \_ \_ \_ \_ \*
6. We ask Allah alone for His \* \_ \_ \_ \_
7. This, and all days, Allah masters \_ \_ \_ \_ \_ \*.

#### Part 2:

Write down the letters from the blanks with asterisks from above, then unscramble them to solve this Final Clue: *"The seven real wonders of the world."*

\_ \_ \_ \_ \_



## Treasures of the Commentary – The Angels and Hadhrat Adam<sup>as</sup>

*"And when thy Lord said to the angels, 'I am about to place a vicegerent in the earth,' they said 'Wilt Thou place therein such as will cause disorder in it, and shed blood? and we glorify Thee with Thy praise and extol Thy holiness,' He answered, 'I know what you know not.'"(2:31)*

### Who was Hadhrat Adam<sup>as</sup>?

In the Holy Qur'an it is made very clear that Hadhrat Adam<sup>as</sup> was born on earth and was raised as a Prophet on earth.

### Did the Angels question Allah's decision in appointing Hadhrat Adam<sup>as</sup> as Khalifa?

In this verse the Angels are seeking enlightenment from Allah about His purpose in creating this new being. They are not questioning His decision, but rather seeking to understand. The Angels did not understand why limitations were going to be put on mankind's actions and why punishment and sin were going to be created. However, Allah in His infinite wisdom knew what the Angels did not. Through this new creation, men and women would come to know their Creator and manifest His attributes and lead

righteous lives. This would eventually lead to the birth of the most beautiful of all creation, the Holy Prophet Muhammad<sup>saw</sup>.

### What are the three aspects of the word 'Khalifa'?

In this verse the word 'Khalifa' or vicegerent is used to describe the status of Hadhrat Adam<sup>as</sup>. The word 'Khalifa' is used in three ways. First, it is used for a Prophet of God because Prophets reflect and represent the image of God to their followers.

Secondly, 'Khalifa' refers to a people who come after and stand in place of another people. When one society falls into decline and another rises up in its place, the latter are called their 'Khalifas'. Finally, the successors of a Prophet are also called 'Khalifas' because they follow in the Prophet's footsteps and

enforce his law. They maintain unity among the Prophet's followers.

### What is the "deep truth" contained in this verse and how does it relate to the people to whom the Holy Prophet (saws) was sent?

This verse is placed at the beginning of the Qur'an to serve as a warning to the Arabs at the time of the Holy Prophet (saws).

It acknowledges that while disorder and bloodshed occur when Allah sends a messenger to the people, it is more important that the truth be revealed. Even if disbelievers bring destruction upon themselves by defying the messenger, Allah reveals the truth to those who choose to accept it. This is because Allah values the believers more, even if they are small in number, than those who are rebellious.

### ...ADDITIONAL FOOD FOR THOUGHT: The next verse is:

*"And He taught Adam all the names, then He put the objects of these names before the angels and said, 'Tell Me the names of these, if you are right,'"(2:32)*

- 1) Why is belief in angels one of the fundamental articles of faith? (Vol. I: pg. 79)
- 2) What does the word 'names' refer to in this verse? (Vol. I: pg. 80)
- 3) Why were some of the 'names' unknown to the angels? (Vol. I: pg. 80)

### Waqfe-Ardhi

Members are encouraged to dedicate time (3 or more days) for the service of the Jamaat in various parts of the U.S. (For more info. see [www.ahmadiyya.us](http://www.ahmadiyya.us) under Talimul Quran Department, Waqfe-Ardhi.