

The Ahmadiyya

GAZETTE

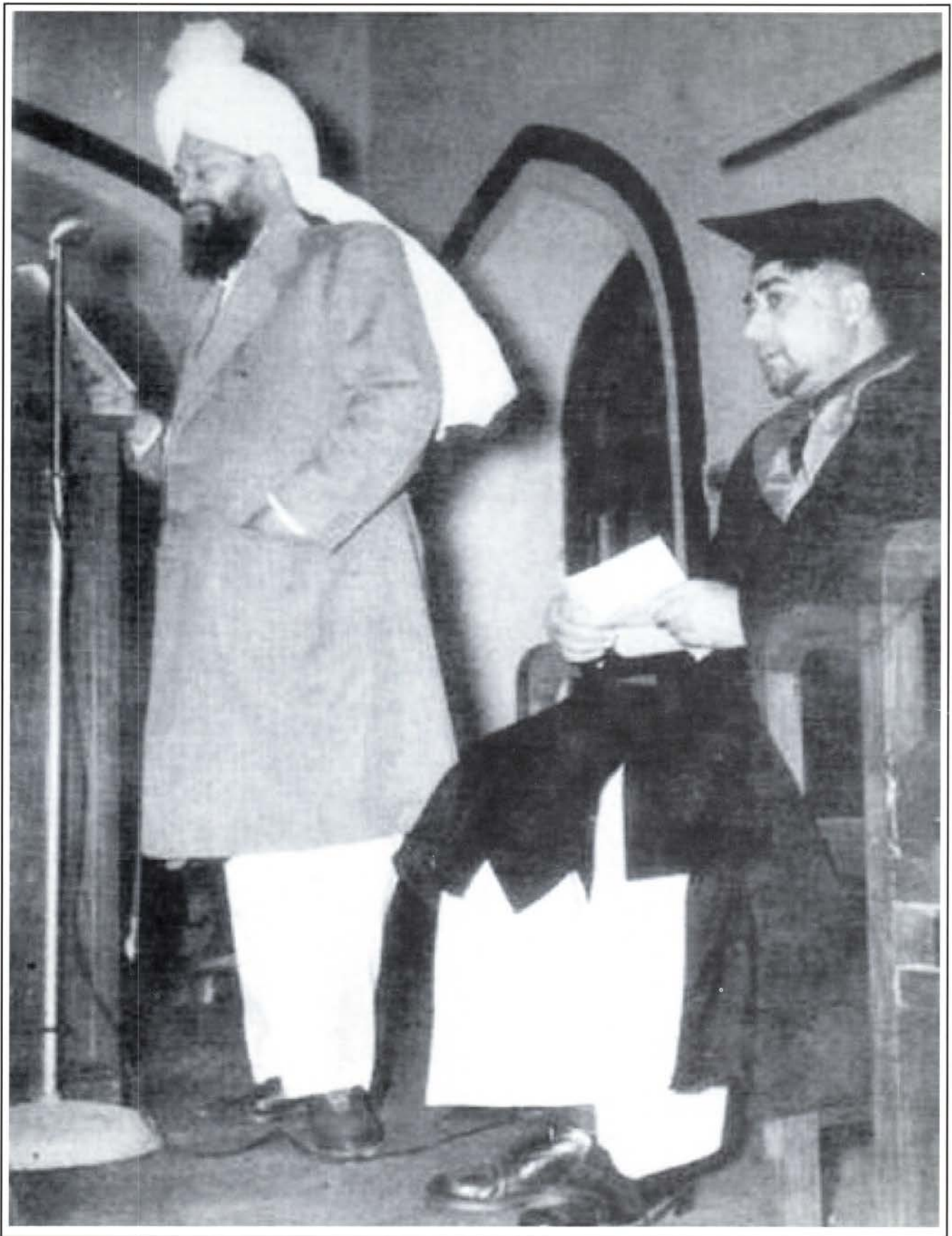
USA



AHMADIYYA
MUSLIM COMMUNITY
United States of America



24th West Coast USA Jalsa Salana Held on December 25-27, 2009 at Baitul Hameed Mosque, Chino, California



A historic picture of Hadhrat Musleh Mau'ood^{ra}
Hadhrat Mirza Nasir Ahmad^{rh} (Khalifatul Masih III) is sitting on the chair

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA
MOVEMENT IN ISLAM, USA

January — February 2010

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

Editor-in-Chief **Dr. Naseer Ahmad**

Editor **Dr. Karimullah Zirvi**

Editorial Advisor **Muhammad Zafrullah
Hanjra**

Cover: *Latif Ahmed* Photos: *Kalim Bhatti*

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 Fax: 301-879-0115

Editor: karimzirvi@yahoo.com
Tel. and Fax: 201-794-8122

www.ahmadiyya.us

www.alislam.org



Table of Contents

2	Al-Qur'an
3	Al-Hadith
4	Sayings of the Promised Messiah ^{aa}
5	Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V ^{aa} on November 20, 2009 at Baitul Futuh Mosque, London
10	The Great Prophecy of Musleh Mau'ood
12	A Grand Prophecy and its Faith-Inspiring Manifestation: Ataul Mujeeb Rashed, Imam Masjid Fazl, London, UK
22	Hadhrat Mirza Bashiruddin Mahmood Ahmad - The Promised Reformer: Mansura Bashir Minhas
25	Darul Ifta and Hadhrat Malik Saifur Rahman Sahib: Zabeer Ahmad Khan
30	Poem: Mother: Sana Malik Goss
31	Verses of the Holy Qur'an Related to War: Atif Munawar Mir
36	Importance of Obedience to <i>Nizam-e-Jama'at</i> : Nasir Mahmood Malik
42	Evolution and Angels: Naseer Tahir, M.D.
48	A Challenge for Dawkins: Where Did Carbon Come From?: Zia H. Shah, M.D.
60	A Note From the President of the Association of Architects and Engineers USA
61	The Concept of Sacrifice: Dr. Waseem A. Sayed
60	Finding the Right Life-Partner: Maulana Mubasher Ahmad
65	Poem: Youth at Cross-Roads: Ausaf Khan
66	Zafar Chaudhry Remembers the Great Dr. Abdus Salam and His Love for the Country that Disowned Him
69	Poem: <i>Istighfar</i> : Abdul Naseer M.K., University of Minnesota
70	A Report of the 24th West Coast USA Jalsa Salana: Amjad Mahmood Khan
72	The Sun: 1,200 Gather for Muslim Convention at Baitul Hameed Mosque
73	Hundreds of Faithful from Ahmadiyya Branch of Islam Gather in Chino for Convention: Steven Cuevas/KPCC
74	Abdus Salam Received His Nobel Prize in <i>Sherwani</i> and The Many Laurels of Dr. Abdus Salam
75	A Symposium on "Life After Death" Organized by Philadelphia <i>Jama'at</i> : Ahmad Nuruddin
76	Religious Founders Day Conference Organized by North New Jersey <i>Jama'at</i> : Aamir Khokhar
77	Interfaith Symposium Highlights, St. Paul Chapter, MN: Abdul Naseer M. Kakkada
79	Religious Founders Day Held at Masjid Noor, York, PA: Saleem A. Muhaimin
80	Al Islam eGazette
83	USA <i>Jama'at</i> Activities Calendar — 2010

Acronyms for salutations used in this publication

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

The Ahmadiyya Gazette USA is published by the Ahmadiyya Movement in Islam, Inc., at the local address:

Fazl-i-Umar Press
P.O. Box 226, Chauncey, OH 45719

Periodicals Postage Paid at Chauncey, Ohio
Postmaster: Send address changes to
The Ahmadiyya Gazette
P.O. Box 226, Chauncey, OH 45719-0226

Al-Qur'an

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ ط
 اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتَ الْعَنْكَبُوتِ لَوْ كَانُوا
 يَعْلَمُونَ ۝ إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ
 الْعَزِيزُ الْحَكِيمُ ۝ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَا
 إِلَّا الْعَالِمُونَ ۝

The case of those who take helpers beside Allah is like unto the case of the spider, who makes for itself a house; and surely the frailest of *all* houses is the house of the spider, if they but knew! Verily, Allah knows whatever they call upon beside Him; and He is the Mighty, the Wise. And these are similitudes which We set forth for mankind, but only those understand them who have knowledge. (29:42-44)

COMMENTARY:

The subject of the Unity of God with which the *Surah* primarily deals is brought to a close in this verse with a beautiful metaphor which drives home to polytheists the folly, futility and falsity of idolatrous beliefs and practices. They are as frail as the web of a spider and cannot stand intelligent criticism.

Al-Hadith

عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَعَدَدْتُ لَهَا؟ قَالَ حُبُّ اللَّهِ وَرَسُولِهِ قَالَ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ ، وَفِي رِوَايَةٍ مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرِ صَوْمٍ وَلَا صَلَاةٍ وَلَا صَدَقَةٍ وَلَكِنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ -

Hadhrat Anas^{ra} relates that a rustic asked the Holy Prophet^{saw}: "When will the Judgement be? He countered with: 'What preparation have you made for it?' The man said: 'The love of Allah and His Messenger,' The Holy Prophet^{saw} said: 'You will be with those whom you love.' " Another version is: I have not prepared for it with many Prayers and fasts and much almsgiving, but I love Allah and His Messenger.

(Bukhari kitabul adab bab 'alamatul hub fillah)

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: أَنْ يُكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ، إِلَّا لِلَّهِ ، وَأَنْ يُكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يُكْرَهُ أَنْ يُقَدَفَ فِي النَّارِ -

Hadhrat Anas^{ra} relates that the Holy Prophet^{saw} said: "Whosoever possesses the following three things, will experience the sweetness of the Faith: That God Almighty and His Messenger is more dear to him than anything else, and that he loves someone, only for the sake of God Almighty, and that, when, by the grace of God, he escapes infidelity, he dislikes returning to it, as much as he dislikes being put into fire."

(Bukhari kitabul Iman bab halawatul Iman)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Progressive Development by Following Islam

When I reflect upon the Holy Word of God, I find that in its teachings it seeks to reform the natural conditions of man and to raise him step by step to higher spiritual levels. In the first place God desires to teach man the elementary rules of behaviour and culture and thus to change him from the wild condition of animals, and then to bestow upon him elementary moral conditions which can be described as culture or civilisation. Then He trains him and raises him from the elementary moral conditions to a high moral stage. All this is in truth one stage, which is the reform of natural conditions, and the only difference is one of degree. The All-Wise One has presented the moral system in such a way whereby man should be able to move from a lower moral level to a higher moral level. The third stage is that man should be devoted to winning the true love and pleasure of his Creator and the whole of his being should be devoted to God. It is at this stage that the faith of Muslims has been named Islam, which means to be wholly devoted to God and to keep nothing back.

[Islami Usul ki Philosophy, Roohani Khaza'in, Vol. 10, p.324]

The Need for Islam

It is foolish to imagine that religion means a few things that are mentioned in the Gospel. All matters that are essential for the perfection of man are comprehended within the scope of religion. Religion comprises all those matters which lead man from his wild condition to the condition of true humanity and then lead him from the condition of humanity to a life of wisdom and thereafter lead him from a life of wisdom to a life that is devoted to God.

[Kitabul Bariyyah, Roohani Khaza'in, Vol. 13, p. 89]

SYNOPSIS OF THE FRIDAY SERMON

OF

HADHRAT KHALIFATUL MASIH V^{aba}

DELIVERED ON NOVEMBER 20, 2009

Shermeen Butt

Hazoor^{aba} gave a discourse on the fragility of reliance on worldly supports and the solid support that God grants to those who seek Him as a *Wali* (Friend). Hazoor^{aba} recited verse 42 of *Surah Al Ankubut*, the translation of which is as follows:

'The case of those who take helpers beside Allah is like unto the case of the spider, who makes for herself a house; and surely the frailest of all houses is the house of the spider, if they but knew!' (29:42)

Hazoor^{aba} said as it is clear from the verse, it speaks of those unfortunate people who, having left the threshold and friendship of God search for other supports. They see transitory benefit and overlook permanent benefit. Worldly ranks and resources make them abandon pleasure of God. Rather than become a friend of God they make friends others than God. Rather than come into the refuge of God's strong defense they deem the spider's web as their defense. The verses preceding the above verse cite Korah and people of Ad, Thamud, and Lot and how they forgot God and worldliness became their objective. Indeed, the wealth or high mansions of any nation were of no avail when God's decree came to pass. The Holy Qur'an mentions in many places how earlier people were destroyed because rather than take refuge with God they sought temporary refuges. Through these stories we are alerted that simply believing is not sufficient, one has to seek Divine friendship and has to honor the due of friendship with God.

In the past Korah's wealth did not save anyone who was connected to him, similarly the riches of anyone who goes against the will of God cannot save them from God's chastisement. Korah's wealth did not satiate anyone's hunger and the Pharaoh too could not save anyone, no one could help for the refuges they had sought had no more significance than a spider's web. Today the world yearns for the wealth of the wealthy or ingratiate to the wealthy. Under-developed governments grovel to the developed governments for aid and assume that their permanence lies in humbling themselves before the powerful nations. Self-seeking leaders put the interest of nations at risk. This has become apparent by the exposure of the internal affairs of some countries. Leaders of Muslim nations have most unnecessarily pawned their countries for the reason that their belief in God was not complete.

None can avert God's decree. The stories of the Pharaoh, Korah etc. are not mentioned in the Holy Qur'an to simply provide a lesson of history for us. Rather they are there for the believers to take note of their own spiritual condition and progress in faith. God states about Korah, 'Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allah, nor was he of those who can defend themselves. (28:82). Hazoor^{aba} explained that when people look for support through the wealth of others they forget God. Last year's economic crisis gave the entire world a slight jolt. It is termed as the credit crunch and despite statements issued about signs of stability the world has not come out of it. The effects are still manifesting themselves and unemployment is still widespread and people are losing jobs every day and there is fear in capital investment.

Similarly, people tend to go after the support of worldly power. The Holy Qur'an gives the example of Pharaoh with reference to the ultimate vainness of worldly power. When his end came, let alone the preservation of his kingdom, even his boast of divinity could not save him. There was a point in his life when Pharaoh's conceit made him say [to his chief minister], '...and build me a tower, that I may have a glimpse of the God of Moses, though I believe him to be one of the liars.' (28:39). However, when his end came, this is what God made him utter, '...till, when *the calamity of* drowning overtook him, he said, 'I believe that there is no God but He in Whom the children of Israel believe, and I am of those who submit *to Him*.' (10:91). So, from the point where he arrogantly suggested to climb up a tower to look for the God of Moses he came to the point where he was drowning and uttered that he believed in the God of the Israelites. Hazoor^{aba} said it is significant that he did not call God, God of Moses at the time of his end. Moses (on whom be peace) was brought up in his house and was therefore considered noble, calling God, God of Moses would not have had the same connotation. God made him say 'God of the children of Israel', people for whom he had nothing but contempt in order to expound his disgrace and utter helplessness at that point.

Today, the status of worldly supports is the same in God's sight. However, people still do not comprehend. Let alone royalty, if someone gets to have a connection with a member of parliament, they start looking down on others. Hazoor^{aba} said this is very common in the countries which are dubbed as 'developing' countries. Hazoor^{aba} added that although no development has taken place there but this is how they are referred to. This phenomenon has exceeded all limits in Pakistan. The transgressors do not realize that the real kingdom is that of God and when His decree comes into action, great big Pharaoh-like people have to face it. True fear of God is that which stays even when one is in power otherwise it is all verbosity. Then there are those who only take God's name in a ritualistic sense. These are the people who live in spiders' web. Their faith is in their wealth, their connections, their faction and their gangs. They do not realize that bigger powers will be most fickle once their interests are met and the only Being that is sincere is the Being of God alone.

God has enjoined the Muslims repeatedly to adopt *Taqwa* and make God their shield and to ever be mindful that His Being alone is eternal. Of course it is important to plan and make arrangements, to benefit from one's connections. It is vital for the permanence of society to keep social contacts, to seek help, to give help, all in accordance to the rules of God.

But a true believer must never imagine that the apparent planning and arrangements are everything. On the contrary if God's support is not there, the apparent arrangements cannot help even an iota. God has taught us a comprehensive prayer in the very beginning of the Holy Qur'an, 'Thee alone do we worship and Thee alone do we implore for help' (1:5) signifying that He alone can enable us to worship Him and He alone can fulfill our needs. Such is the significance of this prayer that it is obligatory to repeat it several times in the daily Salat. Hazoor^{aba} said in time of need we should turn to God in the first instance then plan and make arrangements.

Spirituality and *Taqwa* are very important for believers. By citing the example of the spider's web, God has explained that verbal professing of faith is not enough. This does not bring about man's salvation. Rather, salvation comes with God's grace and by putting His teaching in practice. It is in generating that spirit for which God sent religion. The fundamental lesson of religion is to make connection with God. With this being the objective, it is the task of an honest person to search for God and put His commandments in practice. This is the reason for which Prophets of God come and this indeed was the objective of the advent of the Promised Messiah^{as}. He said he was sent so that he may attract lost people to God with forbearance, courtesy and gentleness and to show people the way through the spiritual light that was given to him. He wrote: 'I have been sent to strengthen the faith and to prove the existence of God Almighty to the people, for their faith has become weak, and they take life after death no more seriously than a fable. The conduct of every person proclaims that he has not the faith and trust in God and in the hereafter as he has in the world and its ranks and its resources. Tongues profess a lot but the hearts are suffused with the love of the world...I have been sent so that truth and faith may be revived and righteousness may inspire the hearts.' (Essence of Islam, vol. IV, p.110)

Hazoor^{aba} said despite the fact the teaching of the Holy Qur'an is there, hearts are devoid of its influence. This is why when the world forgets God, He sends His chosen, commissioned people to once again establish His kingdom on earth. It is apparent from today's state of affairs that the world has forgotten God. Let alone non-Muslims, even the Muslims have become very materialistic. The advent of the Promised Messiah^{as} took place so that he could implement the teaching of the Holy Qur'an which was established 1,500 years ago by the Holy Prophet (peace and blessings of Allah be on him). This is the teaching that brought about a living relationship between man and God and which, in addition to ways of worship, also instructed in social obligations that were to be carried out to seek the pleasure of God. This environment was created by the holy power of the Prophet of Islam^{saw} and it was purely to seek the pleasure of God. In this age, the Promised Messiah^{as} has come to establish the same, therefore we Ahmadis need to self-examine and see if we are playing any role in this. Do we wish to, aspire to, make God our *Wali*? Or do we consider the rank and resources of this world our friend? Until such time that reliance on any other but God does not come to an end we cannot be called true believers.

Without doubt we say we are among those who believe, however, do we, in practice consider God as our shield? That will be only so when each action of ours is for God alone. We will not be those who simply read about friends of God, rather we will take our spirituality to the lofty height where everything is only to seek God's pleasure. This is why the

Promised Messiah^{as} said ‘be a *Wali* [of God], do not be a devotee of a *Wali* [of God].’ Our connection with the beloveds of God should not be limited to seek their prayers; it would be a harmful innovation in faith if we did not pray ourselves, did not offer Salat but made connections with holy people to seek their prayers. Hazoor^{aba} said only God knows the state of holiness of a person. However, if a person deemed holy is asked by someone to pray on their behalf and he tells them that he is close to God and his prayers will be accepted but does not advise the person to also pray and seek nearness to God, then he is being arrogant. Rather than be dependent on others we should strive to imbue such tenor that we become friends of God. In Ahmadiyyat true *Wali* of God is that person who has a connection with *Khilafat*. Maulana Rajiki was a revered person of our Community. In spite of his very special connection with God, he would always say to those who sought his prayers to keep a connection with and to seek the prayers of the Khalifatul Masih. He also advised people to pray for themselves. This is real *Wilayat* (friendship of God). This is the kind of *Wali* of God we should aspire to be and not of the kind that people outside our Community tend to follow by visiting shrines of dead saints. Hazoor^{aba} explained that it is not forbidden to ask for others to pray. Believers ask each others for prayers, but they also pray themselves. Also, they do not pray only in hard times, rather, a *Wali* [of God] keeps a connection with God in all situations.

Citing verse 15 of *Surah Al-An’am*, ‘Say, ‘Shall I take any protector other than Allah, the Maker of the heavens and the earth, Who feeds and is not fed?’ Say, ‘I have been commanded to be the first of those who submit.’ And be thou not of those who associate partners with God’. (6:15). Hazoor^{aba} expounded that it is the height of foolishness to leave the Master of the heavens and the earth and seek the help of His creation. When all arrangements of sustaining life have been put in place by God, then it is ridiculous to turn to others simply impressed by their influential status. Fact is, even the most influential person is dependent on God. People who seek worldly supports do not realize that the One Who provides for the people they turn to Himself states that people should directly go to Him, He will provide all. His Being is not dependent on material aspects like the rest of the living things. He is the fountain-head of all resources. Each believer should be conscious that it is this God they are worshiping.

God has taught us a prayer to reach a high spiritual station and to stay firm on it, ‘... O Maker of the heavens and the earth, Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission to *Thy will* and join me to the righteous.’ (12:102). God’s *Wali* does not forget Him in prosperity or adversity. He remembers God in every situation, in every circumstance. They make the aforementioned prayer. This prayer is also cited so that we may seek Divine nearness and spiritual development through it. Difficulties and hard times should not make us have negative thoughts about God, rather we should pray for complete obedience in all circumstances so that we are counted among the righteous.

Hazoor^{aba} said it was worldly greed that had divided the world in two blocs and we note those concepts are emerging once again. The presence of big world powers in Afghanistan is apparently a favor to the region, in particular Pakistan and Afghanistan. Fact is, the presence is to maintain their power in the region and to utilize the resources of neighboring countries. The current stirring by the world powers may have a dreadful end. Muslims have been enjoined that their success is in connecting with God. It is stated in *Surah Ta Ha*, ‘And enjoin Prayer on

thy people, and be constant therein. We ask thee not for provision; it is We that provide for thee. And the end is for righteousness.’ (20:133). For spiritual development one should be regular in Salat and also make one’s family regular in it. When a believer prays to God, God provides spiritual sustenance along with material sustenance, contentment is instilled and one looks to God every step of the way. This develops one in *Taqwa* and indeed God Himself looks after one and provides for the one who abides by *Taqwa*.

Hazoor^{aba} related a prayer of the Holy Prophet^{saw}, ‘O Allah guide me along with those whom You have guided, grant me safety along with those whom You have granted safety. Be my Provider along with those for whom You have provided. Whatever You have granted me, place blessing in it for me. Protect me from the evil of whatever You have decreed. Surely, You decree and none can decree over You. He whose Friend You become is never disgraced. O our Lord, Blessed and Exalted are You.’ Hazoor^{aba} said we should say this prayer regularly.

Hazoor^{aba} concluded that may we put the teachings of the Holy Qur’an in practice and look for refuge in God each moment, may we stay away from worldly greed and may we honor each other’s dues in the highest order and become the recipients of the prayers of the Promised Messiah (on whom be peace) and may we step onwards each moment towards becoming a *wali* [of God].

Next Hazoor^{aba} explained that it is being said with reference to Hazoor^{aba} that Hazoor^{aba} has forbidden having the preventative swine flu injection that some governments in Europe and other places are offering. Hazoor^{aba} said he has certainly not forbidden this. Whoever [vulnerable groups], children and the elderly, is being asked by the authorities to take the injection should go ahead. Hazoor^{aba} said he does not know how this came to be, whether something he said was misconstrued or whether it was conjured out of thin air. Hazoor^{aba} said rumors should be avoided.

PRAYER FOR SEEKING RIGHTEOUSNESS AND PURIFICATION OF THE SOUL

Hadhrat Zaid bin Arqam^{ra} relates this prayer of the Holy Prophet^{saw}:

اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا ، وَزَكِّهَا أَنْتَ
خَيْرُ مَنْ زَكَّاهَا ، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا -

O Allah! Grant righteousness upon my soul and purify it as You are the best of the purifiers. You are its friend and Lord.

(An-Nasa’i Kitabul Isti’adhah, Muslim Kitabudh-Dhikr)

THE GREAT PROPHECY OF MUSLEH MAU'OOD

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

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

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

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

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

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

مَظْهَرُ الْأَوَّلِ وَالْآخِرِ مَظْهَرُ الْحَقِّ
وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

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

وَكَانَ أَمْرًا مُفْضِيًا

A GRAND PROPHECY AND ITS FAITH-INSPIRING MANIFESTATION

Ataul Mujeeb Rashed, Imam Masjid Fazal, London

Translated by: Belal Khalid

This has been a tradition of Allah, the Exalted since eternity that He bestows Divine signs upon His messengers in order to prove their truthfulness. These Divine signs and prophecies not only prove the grandeur and powers of Allah the Exalted but also authenticate the truthfulness and veracity of the messengers of Allah, the Exalted.

In this age, which is the second age of the *Umma Muhammadiyya* (followers of Muhammad^{saw}), Allah, the Exalted sent Sayyedna Hadhrat Mirza Ghulam Ahmad Qadiani^{as}, the spiritual son of *Sarwar-e-Ka'inat*, *Khatamul Anbiya*, Hadhrat Muhammad^{saw} as a follower Prophet with the titles of the *Imam Mahdi*, and the Promised Messiah for the revival of Islam. He was tasked to prove the superiority of the beloved religion, Islam brought by the beloved Prophet of God. He dedicated his entire life for this cause and founded the *Jama'at-e-Ahmadiyya* which is spreading his mission in all the corners of the world. The flag of the grandeur of Islam

is being waved in every corner of the world, and hearts are being won in the six directions of the world for the sake of Islam. A blessed age of revival of Islam has started which is destined to end with the global supremacy of Islam.

Allah, the Exalted revealed a large number of prophecies to Hadhrat Promised Messiah^{as} as signs that were fulfilled at their appointed time with great grandeur and proved his truthfulness. One of those grand prophecies relates to Hadhrat Musleh Mau'ood^{ra} (the Promised Reformer).

Allah, the Exalted commissioned Hadhrat Promised Messiah^{as} via a revelation in 1882. He raised the flag of the service of Islam with such grandeur that its reverberations were felt beyond the subcontinent in Europe and America. He invited the entire world to witness the signs of the truth of Islam at the hand of Ghulam Ahmad who was commissioned by God, the Exalted. The people of

Qadian requested him to first show a sign to the residents of Qadian while he was showing signs to the rest of the world. Hadhrat Promised Messiah^{as} accepted this request and decided to go to Sojanpur for special prayers in solitude. At this stage, he was told by means of a revelation that his commencement ceremony would take place in Hoshiarpur. So he went to Hoshiarpur in 1886 for the sake of this grand spiritual undertaking.

The Divine mercy bestowed upon him a sweet fruit after about 40 days of pleading and beseeching and Allah, the Exalted gave him the following glad-tidings:

“I confer upon thee a Sign of My mercy according to your entreaties and have honored your prayers with acceptance through My mercy and have blessed your this journey (towards Hoshiarpur and Ludhiana) for you.”

Following words were

mentioned about the Sign of mercy about which a glad tiding was given to him:

“A sign of power, mercy, and nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O Victorious one.”

After mentioning the grandeur of the Sign that was to be given to him, his great goals and blessings were also mentioned in this revelation:

“Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God’s word may become manifest unto the people and so that they may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one^{saw} may be confronted with a

clear sign and the way of the guilty ones may become manifest.”

(*Ishtihar*, February 20th, 1886, *Majmu’a Ishtiharat*, vol.1, p.101, 102.)

This grand prophecy which was a manifestation of the powers and the mercy of Allah, the Exalted contains glad-tidings of the birth of two sons. One son was a guest who was to depart soon from this world after his birth, while the second son was to live a long life, possess extraordinary qualities, and was to have miraculous achievements, and a blessed personage.

This distinguishing prophecy that was published on February 20th was fully representative of the powers and glory of the All-Powerful God. Hadhrat Promised Messiah^{as} was already 51 years old at the time of this prophecy. No one knew how long he was going to live. He was given this certain promise that the Promised Son would be born within the next 9 years. Who knew that he was going to live for this period and if his wife would survive that long! And there was no guarantor of the offspring either. Who can claim that if he was going to have children, it would

be a boy or a girl? Even if a son was given, who knew he would survive or not! And if he lived, what qualities would he have! What would he do in life? No one can say with certainty about these things. All these things are usually obscure from human eyes. No one knows about these matters except the All-Knowing God. Only the one who has been told these secrets by the Glorious God could claim such things.

When the worldly people and the sons of darkness heard these definite announcements, their ignorance led them to foul language. They started making puns of the words of God and made fun of everything. Allah the Exalted’s All-Prevailing powers also followed a strange path.

A girl was born to Promised Messiah^{as} few months after the prophecy. The opponents hastily claimed that the prophecy was proven to be false. But God intended their further test. Next year a boy was born to him who died after 15 days. The opponents once again celebrated that God’s word and prophecy were false. But who can falsify God’s words, and who can stand in the path of God’s powers? In response to these deceptions of the opponents, Hadhrat Promised Messiah^{as} repeatedly said with great conviction,

and glory that the Promised Son would definitely be born within the appointed time. Heavens and earth can lose their tracks but His promises cannot be broken.

So the thing that was destined since eternity came to pass. Allah, the Exalted bestowed upon Hadhrat Promised Messiah^{as} a son on January 12th, 1889 within the 9 years term as was foretold in the prophecy.

The thing that He says He must do;

Is never postponed; this is called godliness

Hadhrat Promised Messiah^{as} mentioned the birth of the Promised Son the same day by means of an announcement. By God's plan, this announcement of birth was included in the same announcement *Takmil-e-Tabligh*, which included the 10 conditions of *Bai'at* published by the Promised Messiah^{as} for initiation in the *Jama'at*. This coincidence also underscores the grandeur of this prophecy about Hadhrat Musleh Mau'ood^{ra}.

The Promised Son, whose full name was Sahibzada Mirza Bashiruddin Mahmood Ahmad^{ra} was born exactly according to the prophecy, and by the Grace of God possessed more than 50 attributes that were mentioned in the prophecy. Allah the Exalted had said:

“Rejoice, therefore, that a handsome and pure boy will be

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

high ranking, noble; a manifestation of the First

مُظَهَّرُ الْأَوَّلِ وَالْآخِرِ مُظَهَّرُ الْحَقِّ
وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His Pleasure. We shall pour Our spirit into him and he will be sheltered under the

Shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

وَكَانَ أَمْرًا مُفْضِيًّا

(19:22)

(*Ishtihar*, February 20th, 1886,
Majmu'a Ishtiharat, vol.1,
p.101, 102)

Every single attribute mentioned in this prophecy is in itself a great prophecy. Every single attribute is so special that its possessor automatically becomes beholder of grandeur and greatness. You could well guess the greatness of that Promised Son who was to possess all those attributes. In the eyes of the world, it is probably impossible for all these attributes to be gathered in one person, but these were the words of the Almighty, All-Powerful, Glorious and the most Gracious God, and there is nothing outside the realm of possibility for Him, and doing these things is easy for Him. God's words were fulfilled.

The words of God came true in spite of apparently impossible and unfavorable conditions. The world saw it. Insiders and outsiders, and friends and foes witnessed that the Promised Son born in the holy house of the Promised Messiah^{as}

rose on the horizon of the world with great grandeur and became the possessor of all the attributes that were foretold in the prophecy. God's hand always remained on his head, and he grew rapidly in stature, and fulfilled every single word mentioned in the prophecy and finally departed from this world after achieving all of his goals with such grandeur that his pious legacy will always be remembered. He was a grand sign of the Gracious God, and the luster of the divine signs never fades away.

After this brief description, let us follow step by step the life of Hadhrat Musleh Mau'ood^{ra} in order to see what heights this holy personage achieved, what great achievements he accomplished, and how he sacrificed every single moment of his borrowed life for the sake of religion.

Hadhrat Promised Messiah^{as} passed away on May 26th, 1908. Hadhrat Musleh Mau'ood^{ra} was his eldest child. We could easily guess the burden of the household and the family related responsibilities that landed on his shoulders due to the great loss of his father. But his worries were not centered on his personal loss; rather he was worried about the mission of the Promised Messiah^{as}, lest it would derail. At

this critical time, Hadhrat Musleh Mau'ood^{ra} made the following pledge standing next to the body of the Promised Messiah^{as} at the time of his death.

“If everyone abandons you, and I am left alone, I will still single handedly face the entire world, and no opposition or enmity could bother me.”

(*Tarikh-e-Ahmadiyyat*,
vol.3, p.560)

This was not a temporary or sentimental expression, rather a truthful and a firm pledge of faith that he always remembered and observed very faithfully.

*Spent all abilities in the
path of God;
Did not care about his life
but kept his words*

Hadhrat Musleh Mau'ood^{ra} dedicated his life for the sake of service of religion right after entering his adult life. This blessed jihad encompassed his entire life. He was appointed a member of *Sadr Anjuman Ahmadiyya* at the age of 17 years and the same year he made his first ever speech at the time of *Jalsa Salana*. In 1910 he, for the first time delivered Friday Sermon during the time of *Khalifatul Masih I^{ra}*. He visited Arabian countries in 1912.

He performed *Hajj* during that journey and also met with the custodian of Mecca. He also visited Egypt in that trip. He also met with the Italian President, Benito Mussolini.

In 1913, he got a great opportunity to provide an everlasting service to *Jama'at* by starting the daily newspaper, *Al-Fazl*. This organ of *Jama'at* is still continued to this day with great grandeur. In addition to the daily newspaper from Rabwah, an international edition of *Al-Fazl* is also published from London. *Al-Fazl* has done a remarkable service of educating members of *Jama'at* and carrying the voice of the *Khalifa* of the time to the entire world.

In 1914, after the death of Hadhrat *Khalifatul Masih I^{ra}*, all the responsibilities of *Khilafat* moved to Hadhrat Musleh Mau'ood^{ra}. Majority of the *Jama'at* members had the honor of entering his *Bai'at*. He was only 25 years of age at that time. Apparently, the heavy burden of *Imamat* (leadership) was put on the shoulders of a young, inexperienced, and a not properly qualified person from worldly education's perspective. Some people were of the opinion, and they openly expressed

it that *Jama'at* would not survive as its leadership had been given in the hands of a young man who in their eyes did not deserve it. How can the one who was made *Khalifa* by God fail? The child that grew with the support and help of God, the Exalted as a great leader progressed day by day. Allah, the Exalted extraordinarily bless-ed his wisdom, insight, spiritual, knowledge, and leadership qualities. Within no time, he turned his faithful *Jama'at* into a very vibrant and effective *Jama'at*. The *Jama'at* started to win recognition as an organized and dynamic *Jama'at*, and started spreading Islam in the other countries as well. Hadhrat Musleh Mau'ood^{ra} led the *Jama'at* for 51 years as Khalifatul Masih II. This was a golden period of the history of Ahmadiyyat. During this time, enormous work for the progress of Islam, its victory, strengthening of Ahmadiyyat, publishing of the Holy Qur'an and service for the country and nation was done. Our sentiments when we remember his accomplishments are well expressed in the verse:

The truth is that justice could not be done

Planning and organization is a key to doing well

any task. Hadhrat Musleh Mau'ood^{ra} first focused on the foundational work. One month after taking his office, he called *Majlis-e-Shura* of all the representatives of the entire country. After due contemplation, seeking appropriate advice, and with prayers, he simultaneously started working on educational, reformatory, organizational, and propagation related tasks. Missionaries had been sent to England in the final years of the Khalifatul Masih I^{ra}. However, central mission house was started in April 1914, during the initial period of Khalifatul Masih II^{ra}. The following year, mission houses were opened in Mauritius and Ceylon. In 1920, a mission house was set up in USA, and in 1921 in Sierra Leone, Ghana, Nigeria and Bukhara and thereafter, this vigor never slowed down.

During the time of the second *Khilafat*, Mission Houses were established in 46 countries. 311 *Masajid* were established outside Pakistan. Message of the unity of God started spreading from these *Masajid* day and night. The sacred duty of preaching of Islam was always the top priority of Hadhrat Musleh Mau'ood^{ra}. He advised the young men to dedicate their lives for the service of Islam making

no demands and to be always ready to do anything for the sake of Islam. He presented this revolutionary scheme to *Jama'at* and also showed his remarkable example. He said:

“I have 13 boys, and all of them are dedicated for the service for the religion.”

The faithful members of the *Jama'at* passionately followed his scheme, and hundreds of young men dedicated their lives and after getting the necessary training started serving in India as well as all over the world. During his time, 164 dedicated *Mujahidin* performed the duty of spreading Islam outside the country. It included such fortunate ones who had to bear the hardships of imprisonment but they bore them with great courage and finally returned after winning the battle of propagation. It also included such fortunate ones who lost their lives while preaching and were buried in faraway lands. They earned the eternal life by dying for the noble cause. These *Mujahidin* of Islam were blessed with this opportunity by the special grace and blessings of Allah, the Exalted, but Hadhrat Musleh Mau'ood^{ra} played a vital and historical role in invigorating this sense of sacrifice in these people.

Before the commissioning of Hadhrat Promised Messiah^{as}, Christian missionaries were determined to convert the entire India to Christianity, and claimed that after conquering their first destination, they would waive the flag of trinity over *Ka'bah*. Muslims were stunned by this scheme. They had neither the courage nor the motivation to defend Islam. In this difficult time, Allah, the Exalted sent the destroyer of Christianity, *Imam Mahdi*^{as} who not only defended Islam with the divine help and support, and heavenly arguments and reasoning, but gave a definite defeat to the Christians in the field of arguments and logic and forced them to retreat.

Hadhrat Musleh Mau'ood^{ra} very swiftly and rapidly advanced forward the foundational work that was started by Hadhrat Promised Messiah^{as} for the victory of Islam. He brought a revolution in the world by setting up a net of Islamic Preaching Centers in the world. The Christian missionaries who were attacking Islam were forced to escape. After repeated failures the Christian missionaries closed their mission houses in some of the African countries. The efforts of the *Jama'at Ahmadiyya* took away the bustle from

the houses of trinity. This is such a fact which is accepted by outsiders as well. The name of Hadhrat Musleh Mau'ood^{ra} as the architect of this grand spiritual revolution could never be forgotten.

Hadhrat Musleh Mau'ood^{ra} along with the preaching of Islam never neglected the service of mankind. He especially focused on African countries in this regard as they lacked educational and medical facilities. During his time, 74 schools and colleges, 28 religious schools, and 17 hospitals were opened in 24 countries.

Jama'at Ahmadiyya played a historical role in the creation of Pakistan under the leadership of Hadhrat Musleh Mau'ood^{ra}. Hadhrat Musleh Mau'ood^{ra}'s efforts and advice led to the return of *Qaid-e-Azam* from England to India and in taking over the second time the leadership of the Muslims of India. Under the guidance of Hadhrat Musleh Mau'ood^{as}, the *Imam* of Masjid Fazl London, Maulana Abdul Rahim Dard, convinced *Qaid-e-Azam* for this task. This historical service that resulted in the creation of Pakistan is acknowledged by everyone.

On the political front,

Hadhrat Chaudhri Muhammad Zafrulla Khan^{ra} provided a forceful and selfless leadership to Muslims under the guidance of Hadhrat Musleh Mau'ood^{ra}. In addition the services rendered by Hadhrat Chaudhri Muhammad Zafrulla Khan^{ra} that led to the independence of some of the countries from their occupiers are such golden services which can never be forgotten from the pages of the history. Ungrateful people might deny them, or suppress their publication, but these selfless services can never be wiped out from the hearts of just Muslims. A part of the prophecy says:

“He will be the means of procuring the release of those held in bondage... and people will be blessed through him.”

The organization that was shown by the volunteers of the *Ahmadiyya Jama'at* while helping hundreds of thousands of helpless, hungry, and thirsty people having no permanent residence at the time of the division of the subcontinent constitutes a golden chapter of the history of Ahmadiyyat. The force that was active behind this great service was the personage of Hadhrat Musleh Mau'ood^{ra}. After the creation of Pakistan, Hadhrat Musleh

Mau'ood^{ra} played a key role in releasing the people of Kashmir from the atrocities of Hindus and in organizing the Independence Movement of Kashmir. He was the first president of the All India Kashmir Committee. Furqan Force performed military services in Kashmir under his guidance at the request of the Government of Pakistan. This battalion consisted of Ahmadi volunteers that helped Pakistan Army from 1948 to 1950 with great vigor and vitality. Government of Pakistan and Paksitani newspapers greatly appreciated the service of Ahmadiyya volunteers.

The list of remarkable achievements of Hadhrat Musleh Mau'ood^{ra} in organizing and strengthening of the *Jama'at* is very long. He held the office of *Khalifa* for more than 50 years by the blessings of Allah, the Exalted. The work of organization of *Jama'at* continued throughout this entire time. In 1919, he expanded the *Nazarats* in the *Sadr Anjuman Ahmadiyya* in order to strengthen the organization of the *Jama'at*. The setting up of various auxiliaries of the *Jama'at* for men and women and also making them effective and organized is also a grand achievement of Hadhrat Musleh

Mau'ood^{ra}. He set up the organizations of *Lajna Ima'illah* and *Nasiratul Ahmadiyya* in 1928. He instituted *Khuddamul Ahmadiyya* in 1938, and *Atfalul Ahmadiyya* in 1940. The same year he founded *Majlis Ansarul-lah*. *Majlis-e-Shura* is the most important organizational body after *Khilafat*. It was founded in 1922. He formally started the scheme of *Waqf-e-Zindagi* in 1917, and founded *Jami'a Ahmadiyya* for the training and education of the *Waqfeen* in 1928. He founded the system of *Darul Qaza* in 1925.

Many difficult times came in the history of the *Jama'at Ahmadiyya*, but the caravan of the lovers of Islam always advanced forward in complete peace and security under the leadership of the grand *Imam* who possessed messianic qualities. According to the prophecy, he was under the protection of God, and he defeated every single scheme of the enemy with the divine support. In 1923, Hindus started the scheme of *Shuddi* to convert other people, and especially Muslims to Hinduism. A large number of Muslims were influenced by this scheme and became Hindu. Hadhrat Musleh Mau'ood^{ra} was greatly agitated to see the situation of Muslims. He

started a scheme in response to the *Shuddhi* scheme. The faithful *Mujahidin* of Ahmadiyyat took part in this jihad with such faith under his guidance that it not only saved many people from the influence of the *Shuddhi* scheme, but also many who were converted to Hinduism reverted back to Islam.

In 1934, *Ahrar* started a countrywide movement against *Jama'at Ahmadiyya*. They pledged to annihilate Qadian and wipe out *Jama'at Ahmadiyya* from the face of the earth. Hadhrat Musleh Mau'ood^{ra} with his God-given vision not only defeated the ill-plans of *Ahrar*, but also started the revolutionary scheme of *Tehrik-e-Jadid* in response which started the work of the preaching of Islam in the entire world. Today the sweet fruits of *Tehrik-e-Jadid* have encompassed the entire world and most of the countries of the world are beneficiaries of this scheme.

In 1947, when the division of the subcontinent took place, *Jama'at Ahmadiyya* had to migrate from its blessed center of Qadian. This was a very difficult time for the *Jama'at*. Hadhrat Musleh Mau'ood^{ra} with great vision and wisdom not only ensured the safety and security of the lives and belongings of the

members of the *Jama'at*, but also established a new center for the *Jama'at* in Pakistan. The establishment of the new center for the immigrants within a year is nothing less than a miracle. In place of that barren, dry, and arid place, now, a green, fertile, progressive, bustling, and charming city is situated. Long live Rabwah! No unjust regulation could wipe out this city. Every tiny part of this town testifies that its founder was a man of great determination and grandeur.

Storms of opposition have always been a hallmark of the history of godly people. In 1953, *Ahrar* started a countrywide movement against the *Jama'at*. Their plans were extremely tyrannical and treacherous. There was a time when even very bold people were greatly scared, but the blessed personage of Hadhrat Musleh Mau'ood^{ra}, who possessed high resolve, and was called extremely intelligent and understanding by God in the revelation, whose coming was called the manifestation of God's glory, was present to lead the *Jama'at*, and he had God's support over his head.

Hadhrat Musleh Mau'ood^{ra} performed the service of ensuring safety of the *Ja-*

ma'at in these trying times and led the *Jama'at* in a remarkable manner, and announced after being told by God. "Don't worry! I am seeing God running towards us to help us." In that unrest some Ahmadis achieved the status of martyrs, but this flood of opposition could not stop the progress of the *Jama'at*. Rather another means of the progress of *Jama'at* appeared in the form of *Waqf-e-Jadid*, which was founded by Hadhrat Musleh Mau'ood^{ra} in 1957.

The light of God is amused at the denial; Blows cannot extinguish this lamp

Words of the Prophecy about the Promised Son said:

"He will be filled with secular and spiritual knowledge."

This faith-inspiring manifestation took place in this way that God blessed Hadhrat Musleh Mau'ood^{ra} with secular and spiritual knowledge in spite of his weak health and without having any worldly educational degrees. He loved reading and this is how he gained knowledge and further, this extremely intelligent and visionary person had the hand of God's mercy and blessings upon

him. God, by investing His Holy Spirit in him scented him with the fragrance of His pleasure. Obviously, the gathering of so many blessings produced the sense of light upon light and the world saw it, heard it, and again and again witnessed the high status of Hadhrat Musleh Mau'ood^{ra} with respect to his knowledge of religious matters and there was no match for him during his times. He wrote about 225 books and journals. Following are some of them:

- *Preface to the Commentary of the Holy Qur'an*
- *Bounties of the Holy Qur'an*
- *Life of the Best of Prophets*
- *Ahmadiyyat, the True Islam*
- *Dawat-ul-Ameer*
- *Beginning of Conflicts in Islam*
- *Angels of God*
- *God, the Exalted*
- *Minhajul Talibayn*
- *Spiritual Walk*

His books have been collectively published under the title of *Anwarul 'Aloom*.

Much higher in value than the above remarkable writings are his two masterpiece writings, *Tafseer-e-Saghir* and *Tafseer-e-Kabir* that were written with the

help of the God-given knowledge. *Tafseer-e-Kabeer* - consisting of almost 10,000 pages, is full of wonderful and insightful knowledge. Great scholars and specialists, who read his scholarly writings, and particularly *Tafseer-e-Kabeer*, had to acknowledge his lofty scholarly status. One of the aspects of the blessings that the world gained from his beneficial personage was the translation of the Holy Qur'an that was published into 16 languages during his life. Under his supervision, 40 newspapers and journals were started in different countries.

If we want to describe his life under two headings, it would be the Spreading of Islam and the Service of the Holy Qur'an. These two things were food for his soul. He tirelessly wrote and delivered speeches to achieve these lofty goals. Allah, the Exalted put so much charm and allure in his pen and tongue that the readers reading his writings would get lost in the lofty meanings and the people listening to his speeches would listen to his speeches for hours and lose track of time. There is no doubt that he was a great writer and an unrivaled orator of his time. Where, the holy father was the King of Pen, the great son was the King of Ex-

pressions. Truth is that he dedicated all of his life and abilities in this path.

*Did not care about his life
but kept his words*

The year of 1924 proved to be an important year of his life. He participated in a conference of the representatives of the religions of the world held in London. This conference was held in Wembley, Imperial Institute London. He wrote a speech for this conference. The English translation of his speech was read by Hadhrat Chaudhri Muhammad Zafrulla Khan^{ra} in that gathering. His masterpiece speech was later published under the title of *Ahmadiyyat, the True Islam* in the form of a book. During this journey, Hadhrat Musleh Mau'ood^{ra} laid the foundation of Masjid Fazal London with his blessed hands and beseeching prayers. This foundation proved to be a milestone for the propagation of Islam for Europe, and in another sense for the entire world. After the building of this first mosque in London, a movement of setting up mosques and preaching centers started in the world which by the grace and blessings of God, the Exalted kept on increasing ever after. Because of the blessings of the efforts of

spreading Islam, and the blessings and grace of Allah, the Exalted, the name of *Ahmadiyya Jama'at* has become a known entity in all the corners of the world, and with it, the blessed name of Hadhrat Musleh Mau'ood^{ra} has also gained fame in all corners of the world.

A very remarkable achievement of Hadhrat Musleh Mau'ood^{ra} in the service of Islam was the initiation of the *Seeratun Nabi* gatherings in 1928. When the enemies of Islam with their ill-plans to taint the sacred life of the Leader of Innocents, Hadhrat Muhammad^{saw} wrote the disgraced book, *Rangila Rasul*, it played havoc on the heart of Mahmud^{ra}. As a positive and effective response to this unholy and tyrannical effort, he instituted *Seeratun Nabi* gatherings in the entire country. These gatherings were held with such grandeur that every town and city reverberated with salutations and peace sent to the beloved of God, Muhammad Mustafa^{saw}. Later, this movement spread even further, and now these gatherings of *Seeratun Nabi* have become a hallmark of *Jama'at Ahmadiyya* in the entire world.

It is not possible to encompass all the aspects of this prophecy. Truth is that the prophecy of Hadhrat

Musleh Mau'ood^{ra} is a living sign of the powers, greatness, and mercy of the Glorious Lord. It is a brilliant miracle from all aspects. It is a proof of the fact that it was a divine revelation that was fulfilled with great grandeur. It is an argument for the truth of the words that were heard by Hadhrat Promised Messiah^{as}. What he told the world was nothing but truth. Allah, the Exalted proved it by means of this prophecy that Ghulam Ahmad was the true *Mahdi*, and in order to prove his truthfulness, God, the Exalted bestowed him this living sign of his powers, and greatness.

Hundreds of thousands of salutations on the greatest beloved, Hadhrat Muhammad^{saw}, because of the blessings of his name Ahmad, Ghulam Ahmad^{as} got the crown of the *Ummati Nabuwat* because of following Muhammad^{saw}. Allah the Exalted gifted Ghulam Ahmad with the Promised Son according to his promise who possessed all those attributes that were mentioned in the holy prophecy. The superiority of the words of Allah was proved with such grandeur that every word of the prophecy was fulfilled in him and every single word became a proof of the truth of the revelation of Allah. The truth is that such a faith-inspiring manifestation of this proph-

cy is an everlasting proof of the truth of Islam.

Hadhrat Musleh Mau'ood^{ra}, being a human being, left this world after achieving his goals, and was raised to his ultimate destination in the heavens, but the divine sign of the fulfillment of this prophecy through the personage of Hadhrat Promised Son will always live and beautiful memories of Hadhrat Promised Son will always be remembered with this sign and it's blessings will continue until the Judgment Day. Hadhrat Musleh Mau'ood^{ra} said:

*A day will come when everyone will say;
May God have mercy on this faithful of the nation*

Today, after seeing the faith-inspiring manifestation of this grand prophecy, and after witnessing the everlasting and continuous effects of this prophecy with our own eyes, we could say with full conviction:

Now the time has come, say those who recognized the truth:

May God have mercy on this faithful of the nation

In the end, our prayer is, all Praise belongs to Allah, the Lord of all the Worlds!

HADITH

Hadhrat 'Abdur Rahman bin Abi Qurad^{ra} relates that, one day, the Holy Prophet^{saw} was performing ablution when the Companions of the Holy Prophet^{sa} started to rub the Holy Prophet's^{saw} ablution water on their hands and faces. The Holy Prophet^{saw} asked them, "Why are you doing so?" The Companions replied, "We are doing so for the love of God Almighty and His Messenger." The Holy Prophet^{saw} said: "If you really love God Almighty and His Messenger, and deeply desire that God Almighty and His Messenger love you, you should do the following: Always tell the truth, when something is entrusted to you return it, and always treat your neighbour well.

(Mishkat bab al-shafqatah warrahmata 'alal khalq bahawalah baihaqi fi sha'bal iman)

Hadhrat 'Abdullah bin 'Abbas^{ra} relates that someone asked the Holy Prophet^{saw}: "Whose company is better?" The Holy Prophet^{saw} said: "Whose company reminds you of God Almighty, whose talk increases your knowledge, and whose deeds remind you about the Day of Judgement."

(At-Tarhib wa't-Tarhib - At-Tarhib fi majalasilul'ulama', p 76/1)

Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra} - The Promised Reformer

Mansura Bashir Minhas, Miami, FL

Hadhrat Mirza Bashiruddin Mahmood Ahmad's^{ra} life is a clear evidence of the fulfillment of the Divine promise that preceded his birth:

"Would abound in the Wisdom of the Explicit and the Intrinsic"

His life was extraordinary and his legacy and accomplishments unparalleled. Glad tidings that were prophesied before his birth bore fulfillment as he assumed the leadership of *Jama't Ahmadiyya* at the tender age of 25. Those were nascent times for the *Jama'at*, which was still devoid of a formal organizational and administrative structure. It was his sheer caliber, charisma and great leadership that guided a young *Jama'at* through its formative years and enabled it to achieve a sound and recognizable footing in turbulent and uncertain times. He consolidated the institution of *Khilafat* in the face of venomous assaults from the challengers of this divine institution. Such magnificent achievements that are nothing short of miracles are mere fulfillment of a Divine promise to his father -

the Promised Messiah and the *Mahdi*^{as} who was foretold that his message and mission was to be carried forward by his Promised Son.

The *Khilafat* of Hadhrat Khalifatul Masih II^{ra} is remarkable in many aspects, but his formulation of a structured organization of *Jama'at* can be termed as the pinnacle of his tenure. He was a great visionary who sought a purpose for all *Jama'at* members. Establishment of auxiliaries allowed each and every member to contribute their efforts towards the progress of the *Jama'at*. This was achieved through education and training of members in a structured format. Grouping *Jama'at* members according to age and gender was helpful in tapping the potential of every member. The benefits of these organizations can be witnessed in the overall success of the *Jama'at* since then. To illustrate, *Khuddamul Ahmadiyya* enables the youth of the *Jama'at* to mobilize their efforts and work in a collaborative effort, it instills in them a sense of

brotherhood and pride by channeling their positive energies. This equips them with a disciplined outlook of life which helps them lead their lives in a constructive and productive manner. The energized youth are thus able to excel in other spheres of life as well.

Trying to encapsulate the life and all-encompassing achievements of Khalifatul Masih II^{ra} in a few lines is near impossible. How far the *Jama'at* has come since his *Khilafat* and consolidated itself on a sound footing, bears marks of his dynamic leadership which guided the *Jama'at* to new frontiers, even beyond the Sub-continent. His vision and dynamism was the great instrument in helping fulfill the Divine prophecy:

"I shall cause thy message to reach the corners of the earth".

His *Khilafat* saw the *Jama'at* reach the far-flung frontiers of Europe, North America and Africa. *Tehrik-e-Jadeed* - the brainchild of Hadhrat Musleh Mau'ood^{ra} was instrumental in the

propagation of Ahmadiyyat to many apparently inaccessible regions of the world in the face of meager resources.

Hadhrat Khalifatul Masih II^{ra} imparted the *Jama'at* with the immense treasure of his wisdom through his profound Qur'anic knowledge. This understanding of the Holy Qur'an was a direct result of Divine guidance. He admitted that while compiling the commentaries of the Holy Qur'an, at times Allah would reveal and guide him towards the right interpretations. He was a true reformer of the age (*Musleh Mau'ood*) and his writings and poems instill a sense of pride and love for Islam and Allah. To date, they are a source of guidance and are effective moral-training tools for the *Jama'at*, even decades after his passing. This proves that he was indeed the Guided One, not just for his tenure but for ages to come. His writings are relevant even today and are demonstrative of his astounding vision and sagacity. Under his tutelage, the *Jama'at's* social and moral well-being was fostered as he instructed the youth regarding an ethos consistent of self discipline, the virtue of hard labor, and a somewhat puritanical and austere way of life, with emphasis on adherence to the regulations and conventions of the *Jama'at* and its leadership.

The poems in *Kalam-e-Mahmood* are instrumental in the moral training and character-building of Ahmadis. His literary contributions which cover a wide array of subjects are a source of guidance for generations to come. His command over world affairs was extraordinary and his thoughtful analysis appears to be a precursor of things to come, when read in retrospect in modern times. A case in point is his book-'*Islam Ka Iqtisadi Nizam*' (Islamic Economic System), where he highlighted the flaws of communism (the prevalent, dominant economic system of that time) and also examined the newly emerging capitalistic system, and its inherent flaws. Reading that book in modern times leaves the reader in awe, as no one else had forewarned of the turn of events as explicitly as Hadhrat Musleh Mau'ood^{ra}. This is all the more remarkable at a time when capitalism was blooming, and the prophecy of a fore-coming debacle appeared a mirage.

The Muslim cause was very close to Hazoor's heart and he played an instrumental and constructive role in the Independence of Pakistan. The decision to uproot *Jama'at's* center from Qadian to Rabwah was not an easy one. It en-

tailed great hardship for the *Jama'at* but it was through his sheer determination and sense of sacrifice that the *Jama'at* was able to weather the storm of the time. Rabwah was a mere barren and deserted land at that time and an ordinary eye would be confounded to see the thriving metropolitan today. Such are the blessings of Allah, that with Divine Guidance even the impossible becomes a reality. The toils and tribulations borne by the *Jama'at*, and the heroic contributions made by the *Khuddam*, are to date recognized by all and sundry. The *Jama'at's* patriotism and sacrifices at the time of partition and later on in the development of a newly founded State are chronicled in the annals of history.

It is a little known fact that the founder of Pakistan, Muhammad Ali Jinnah quit the political scene after being disillusioned with Indian politics after the second Round Table Conference in 1932. He was ultimately persuaded by Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, whose vision recognized him as the sole honest and outstanding Muslim figure capable of leading the Muslims at their time of disarray. The Sunday Times London (April 9, 1933) carried a report of a reception that was held by the *Imam* of London Mosque (Maulana Abdur Rahim

Dard) where Mr Jinah frankly acknowledged the fact that:

“The eloquent persuasion of the Imam left me no way of escape.”

The 51 years of the second *Khilafat* strengthened the *Jama'at* into a versatile and dynamic organization which got firmly entrenched globally. His era was the harbinger for the even greater successes to come. His was indeed the Golden Era, with the *Jama'at* reaching brand-new frontiers and an unprecedented alacrity of growth.

It is imperative for every Ahmadi to derive benefit from Hadhrat Musleh Mau'ood's^{ra} enduring legacy. Study of his books and poetry can be instrumental in the broadening of one's outlook on life, as they encompass a vast range of both secular and spiritual subjects. “*Tafseer-e-Kabir*” is one of the most composite commentaries of the Holy Qur'an, and it is a must-read to fully comprehend the multifarious interpretations of the Holy Qur'an.

May Allah enable us to reap benefits from the wisdom of Hadhrat Khalifatul Masih II^{ra} and lead our lives in accordance with the enduring guidelines set by him.

The Holy Prophet Muhammad^{saw}

Ramadhan Ali Mahmud,
Philadelphia, PA

The Holy Prophet Muhammad^{saw} was a mercy for all mankind

Before the dawning of his event, the whole world was spiritually blind.

Stars, animals, and creature worship was the order of the day

But this was the not state of affairs when he finally passed away.

His truth and light began to impress the hardened hearts of man

And woke up the hearts of the Arabs

Who were truly a rebellious band

They began to give up their idols and worship the one true God

The God of Abraham, Moses, Jesus and Muhammad^{saw}

Who none from his presence can hide

They began to practice justice, mercy, and kindness towards one another

And practice one precept of the Prophet that paradise lies at the feet of the mother.

They began to spread the message of peace and propagate it throughout the earth

With the help of the Holy Qu'an, Divine remembrance in them was given birth.

Darul Ifta and Hadhrat Malik Saifur Rahman Sahib, *Mufti Silsila Aaliah Ahmadiyya*

Zaheer Ahmad Khan

Translated from monthly Magazine, "Khalid" By: Karimullah Zirvi

From the creation of Adam till this day whenever God Almighty enforced a Divine Law for human beings, He has always made knowledge and education a compulsory part of it and has expounded certain guiding principles regarding its implementation. The following verses of the Holy Qur'an prove it to the hilt:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

(Al-Baqarah, 2:32)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝

الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ

يَعْلَمُ ۝

(Al-Alaq: 2, 4-6)

In view of these guidelines given by God Almighty the Prophets have been commanding their followers about learning and acquiring knowledge.

Hadhrat Musa^{as} enjoined upon his followers to learn and understand the revelations granted to him by God Almighty. Our master, the Holy Prophet^{saw}, Seal of the Prophets, according to his high rank and status elevated acquiring knowledge by his companions to utmost heights. The following traditions serve as eloquent testimony to that effect:

اطْلُبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى الْمَهْدِ

طَلَبَ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

اطْلُبُوا الْعِلْمَ وَلَوْ كَانَ بِالصَّيْنِ

One of the many branches of the knowledge is

تَعَقُّهُ فِي الدِّينِ

i.e., to develop an understanding of the religion.

The words, *Fiqah* and *Faqeeh* are derived from this branch of knowledge. The terminology, "Principles of *Fiqah*" deals with

the discussion about the visible aspects of the religious conduct of human beings and the one who attains expertise in this field is called a *Faqeeh*. The answers given based on this branch of learning to the questions raised by the people are called, *Fatawa*. The person who provides answers to such questions is called a *Mufti*.

The revered personality to be introduced here with reference to this branch of learning is Hadhrat Malik Saifur Rahman Sahib, *Mufti Silsila Aaliah Ahmadiyya*. Before I talk about this revered person with reference to *Darul Ifta*, it will be proper to give a brief introduction to *Darul Ifta, Silsila Aaliah Ahmadiyya*.

Establishment of Darul Ifta

During the blessed period of the Promised Messiah^{as} and Khalifatul Masih I^{ra}, there was no formal department dealing with *Fiqah* issues. Initially, the Promised

Messiah^{as} himself and then later on Hadhrat Khalifatul Masih I^{ra} used to give answers to the questions raised by the *Jama'at* members about various issues. The institution of *Darul Ifta* was established during the blessed *Khilafat* of Hadhrat Khalifatul Masih II^{ra}. Accordingly, on January 1, 1919 he made the following proclamation:

"For the information of all the members of the Ahmadiyya *Jama'at* it is announced that in order to fulfill the needs of the *Jama'at* after consulting Ahmadis in Qadian and other areas, outside Qadian I have decided to appoint an officer who will cater for multifarious needs of the *Jama'at*, and perform the duties assigned to him.. Keeping in mind the needs of the *Jama'at* with respect to *Ifta*, I have appointed Maulvi Sayed Sarwar Shah Sahib^{ra}, Maulvi Muhammad Ismail Sahib^{ra} and respected Hafiz Roshan Ali Sahib^{ra} to carry out *Ifta* obligations. It is anticipated that all the members of the *Jama'at* will wholeheartedly cooperate with them so that they could carry out their responsibilities. Moreover, their decisions will be considered as my decisions."

(History of Ahmadiyyat, Vol. 5, p. 242)

Accordingly, in the light of the above pronounce-

ment in 1919 the responsibilities of the *Ifta* were given to three revered elders of the *Jama'at* and Hazoor authorized them to issue the religious edicts. However, the duties of *Ifta* were mainly carried out by Hadhrat Maulana Hafiz Roshan Ali Sahib. On June 23, 1929, Hadhrat Hafiz Sahib passed away. After his demise, Hadrat Maulana Sayed Sarwar Shah Sahib was given the responsibility of carrying out *Ifta* duties. *Tarikh Ahmadiyyat* notes that:

"After the sad demise of Hadhrat Maulana Hafiz Roshan Ali Sahib almost all of the responsibilities of *Ifta* were put on the shoulders of Hadhrat Maulana Sarwar Shah Sahib. He, throughout his life, carried out these responsibilities beautifully and in an elegant way."

(History of Ahmadiyyat, Vol. 6, p. 127)

Since 1931 a formal record of the edicts issued by *Ifta* was preserved. According to the record of the edicts, the first edict given by Maulana Sayed Sarwar Shah Sahib was on August 23, 1931 and the last edict was issued by him on May 31, 1947. It is noteworthy that during sixteen years as *Mufti* he had issued 2,251 edicts.

Establishment of Ifta Committee

With regards to *Darul Ifta* it is worth mentioning here that in order to deliberate on various issues concerning Islamic *Fiqah*, by the end of 1943, Hadhrat Musleh Mau'ood^{ra} established an *Ifta* Committee comprising of the following members:

Hadhrat Maulana Sayed Muhammad Sarwar Shah Sahib^{ra} (*Mufti Silsila*), Hadhrat Mir Muhammad Ishaq Sahib^{ra}, Hadhrat Maulana Abul Ata Sahib Jalundhari.

Next year, in 1944, upon the demise of Hadhrat Mir Muhammad Ishaq Sahib^{ra}, Hazoor added the following members to the Committee: Hadhrat Maulana Ghulam Rasul Sahib Rajeyki and Hadhrat Maulana Abdur Rahman Sahib Jatt. Furthermore he appointed Hadhrat Maulana Sayed Sarwar Shah Sahib as President and Hadhrat Maulana Abul Ata Sahib Jalundhari as Secretary of the committee.

(History of Ahmadiyyat, Vol. 9, p. 454-455)

In June 1947, upon the demise of Hadhrat Maulana Sayed Sarwar Shah Sahib, Hazoor appointed Hadhrat Malik Saifur Rahman Sahib as *Mufti Silsila Aaliyya Ahmadiyya*.

Darul Ifta and Hadhrat Malik Saifur Rahman Sahib

Hadhrat Malik Sahib belonged to a very respectable and religious family. He had great passion for knowledge. To satisfy his passion for acquiring knowledge he studied several different religious disciplines and sciences. After joining the fold of Ahmadiyyat, he, under personal attention and guidance of Hadhrat Musleh Mau'ood^{ra} polished his expertise in allied fields. He was a precious stone which was recognized by a talent finder such as Hadhrat Musleh Mau'ood^{ra}. Then Hazoor carved the stone in such a fashion that it became a jewel. The one way the Hazoor used to turn him into a jewel was that he included him among the group of students who were sent to various institutions for further studies and specialization so that they could be prepared to succeed the revered (*Ulema* of the *Jama'at*. In the Friday Sermon, delivered on June 6, 1947, after the demise of Hadhrat Sayed Muhammad Sarwar Shah Sahib,^{ra} Hazoor^{ra} said:

"For several years I have been worrying that the number of elderly *Ulema* of the *Jama'at* is slowly decreasing, and it may not

happen so that suddenly *Jama'at* has to face such a calamity that the scholarly standard of the *Jama'at* declines. Accordingly, three to four years ago, I had embarked upon the training of new *Ulema*. Some young men I had attached with Maulvi Sahib so that they could be educated and trained by him and also sent some young men to other institutions like *Deoband* to benefit from them. This is also the Will of God Almighty and a Divine act that within a week of their coming back after completion of their studies that Maulvi Sahib passed away. As if, God Almighty did not let him die till our *Ulema* did not return after completion of their studies. God Almighty kept him alive to show that He supports and helps this dispensation and Himself has established it. God Almighty did not let a top-notch scholar of our *Jama'at* die till the day the foundation for the new *Ulema* was not laid down."

(History of Ahmadiyyat,
Vol. 10, p. 694)

Later on, Hadhrat Musleh Mau'ood^{ra} appointed Hadhrat Malik Saifur Rahman Sahib to this important position. It was apparent from the decision of Hadhrat Musleh Mau'

ood^{ra} that Hazoor considered Hadhrat Malik Sahib fully capable of carrying out the responsibilities of the *Ifta* in as good a manner as was done by Syed Sarwar Shah Sahib^{ra}. The later events clearly proved his decision to be hundred percent correct. Hadhrat Malik Sahib by being an excellent successor of Hadhrat Syed Sarwar Shah Sahib^{ra} proved to be the reflection of this couplet.

إذا سيد منا خلا قام سيد
قوول لما قال الكرام قوول

He held this important office of the *Jama'at* for forty years and showed the sterling qualities of being an all-rounder Jurist and a great scholar. During his tenure, he issued around five thousand and five hundred religious edicts (according to the record of the *Darul Ifta* which does not include edicts issued during some of the years). Study of these edicts reveals that he was an expert not just in the field of *Fiqh* but he was also expert in several other sciences. He had thorough insight of the Holy Qur'an. He also had expertise in the commentary of the Holy Qur'an. Furthermore, he had thorough knowledge of the *Ahadith*. He was a scholar of the intricate traditions of Arabic literature. Since he had studied thoroughly the

books of the leading founders of various Jurist Schools, he always kept their opinions and reasoning about an issue in his mind. However, he never accepted the opinions and reasoning of the earlier Jurists blindly. Rather, he used to fully benefit from his God-given wisdom and spiritual sagacity which had been polished through studies of the books of the Promised Messiah^{as} and by undergoing excellent training rendered by Hadhrat Musleh Mau'ood^{ra}. Accordingly, all these qualities are fully reflected from the edicts issued by him.

Besides bearing the important responsibility of being the *Mufti Silsila* he rendered various other services relevant to *Darul Ifta* to the *Jama'at* which are as follows:

"In 1949, the Finance Department of the Government of Pakistan established a *Zakat* Committee which developed a questionnaire consisting of 39 questions concerning the obligation of payment of *Zakat* and sent the questionnaire to various associations and institutions. A copy of this questionnaire was also sent by the Government to the *Imam Jama'at* Ahmadiyya. In order to compile responses to the questions Hadhrat Musleh

Mau'ood^{ra} established a committee of the learned scholars of the *Jama'at* Ahmadiyya and made Hadhrat Malik Saifur Rahman Sahib a member of the committee. The response prepared by the committee to the questionnaire was published in a book format under the title, "*Tashrihuz Zakat*" (Explanation of *Zakat*).

It has been stated earlier that in order to consider and reflect upon the jurisprudence issues Hadhrat Musleh Mau'ood^{ra} in 1943, established an *Ifta* Committee. In 1948, Hazoor^{ra} renamed the committee as *Majlis Ifta* and then in 1952 Hazoor^{ra} revived the committee afresh and at the beginning of the new era of the committee appointed Hadhrat Malik Saifur Rahman Sahib as the first President of the committee

The significance of this committee is clearly evident from this announcement made by Hazoor^{ra} which was published in *Daily Al-Fazl* of January 11, 1952:

"As it was announced at the *Jalsa*, in order to consider and reflect upon jurisprudential issues at one place and consequently make decisions a committee is being estab-

lished. Edicts concerning all important issues will be published after deliberation of the issues by this committee. All such edicts will be published after approval from the Caliph of the time. The edicts concerning the matters considered to be important only will be published. All such edicts, until modified or revoked will be binding upon the Judiciary of the *Jama'at* and the judiciary of the *Jama'at* would not violate their edicts while making their own decisions. However, they would be free to elucidate/interpret these edicts. However, if the elucidation/interpretation is wrong then the same Edicts Committee can declare the elucidation/interpretation incorrect. In the matters concerning special issues, the Caliph of the time would call a meeting of the committee under the chairmanship of his representative. Under normal circumstances the committee will hold its meetings under the chairmanship of its president. However, all the decisions made by the committee will be announced with the signatures of the Caliph of the time and only the decisions announced in such way will be considered as authority/approved. For the time being the Chairman of this committee will be Malik Saifur Rahman Sahib and Secretary

will be Maulvi Jalaluddin Sahib Shams."

(Sd./Mirza Mahmood Ahmad, Khalifatul Masih II, July 1, 1952) (History of Ahmadiyyat, Vol. 15, pp. 49-50)

Later on, at different times, prominent personalities of the *Jama'at* were appointed as President of the Committee while Hadhrat Malik Sahib was appointed as Secretary of the Committee and he carried out this responsibility effectively and elegantly, till his demise.

In 1952, while Hadhrat Malik Sahib was President of the Committee, *Majlis Ifta* under the directions of Hadhrat Musleh Mau'ood^{ra} sent a comprehensive response to the Government of Pakistan to the questionnaire issued by the Marriage and Family Laws Commission established by the Government of Pakistan. The questionnaire and its response given by the *Majlis Ifta* was published in the Daily *Al-Fazl* of March 10, 1952.

During the era of the Chairmanship of Hadhrat Malik Sahib and also while he was the Secretary of *Majlis Ifta*, 42 important issues were scrutinized and deliberated upon which were then ratified by Hadh-

rat Khalifatul Masih. Although, each one of issues deliberated upon is significant and important in itself, however, some of the issues which were deliberated upon, such as, the issue of interest, congregation for *Eid* and Friday Prayers. Prayer timings in extraordinarily different areas and zones, the issue of Kosher meat prepared by the people of the book, relics of the Promised Messiah^{as}, fasting while traveling,, the issue of insurance, implantation of human organs and the issue of inheritance of *kalah* (a childless person whose parents are also dead) were some of the issues referred to *Majlis Ifta*.

In 1976, Hadhrat Khalifatul Masih IIIth established a committee consisting of nine members to compile material with regards to issues of *Fiqah* for the guidance of the Ahmadiyya Muslim *Jama'at*. Hazoor appointed respected Mirza Abdul Haq Sahib as President and Hadhrat Malik Saifur Rahman Sahib as Secretary of the Committee.

This Committee published two books separately dealing with topics related to the pillars of Islam and marriage, divorce, inheritance, etc., in the light of Ahmadiyya beliefs, which are known as, "*Fiqah*

Ahmadiyya". In one of the books the *Jama'at's maslak* (beliefs) with regards to Prayer, Fasting, *Hajj* and *Zakat* has been explained in detail while in the second book precepts regarding *Nikah*, divorce, *Khul'a* (divorce taken by woman), and inheritance are described.

As stated above, Hadhrat Malik Saifur Rahman Sahib was a great scholar of *Fiqah* (Jurisprudence). He used to consider and keep pondering about various issues in order to move along smoothly with the changed conditions of the time. Accordingly, in 1988, taking into consideration various aspects of *Zakat*, he presented a questionnaire to Hadhrat Khalifatul Masih IVth and requested him that there is an urgent need to discuss these matters. Hazoor accepted the proposal and appointed a Committee to ponder over and do research concerning the issues stated in the questionnaire.

Hadhrat Malik Sahib had intense desire that the research on the issues concerning the various aspects of *Zakat*, is completed during his life-time and he also participates in the meetings when the research material is presented to *Majlis Ifta*. Taking into consideration his desire Hazoor instructed to the Committee

that the collected material, relevant to the issues and the detailed analysis of the material should be presented to the *Majlis Ifta* and Malik Sahib be invited to attend all the meetings of the *Majlis Ifta* scheduled for discussion of the material concerning the issues. However, he passed away and went to his Everlasting Lord prior to completion of the research work.

Some of the achievements which are mentioned here are only a partial homage to him. The fact is that each moment of his life from January 1, 1936 to October 25, 1989 was spent fulfilling all the demands of a devotee. He kept himself occupied serving the religion round the clock. He accepted Ahmadiyyat during the prime of his youth and after a few years he devoted his life to serve Islam. Thus, in his youth, his old age, his days of good health and sickness, all the time he remained fully devoted to serving the religion. This humble one remembers well the time when besides suffering with other health problems he was also suffering with diabetes due to which his hands and feet often used to become swollen. However, despite the swelling of his hands and feet he would be present in the assembly much before the *Jamia* students. I also remember the time when upon receiving a message from Hazoor he would immediately get fully absorbed in complying with the instructions and totally forget about his troubles. He used to do his writing work with painful swollen hands.

We can neither mention all

his contributions nor can fully elaborate on them. However, we can pray to God Almighty, "O Lord! Grant our very dear, affectionate and learned teacher much more reward than his services and as You changed him from a stone to a diamond, grant this diamond a place close to Yourself and Your dear ones in the next world, so that he continues to absorb and refract, and reflect spiritual light in the heavens. *Ameen.*"

HADITH

Hadhrat Hisham bin 'Urwah relates that his father 'Urwah^{ra} narrated: "Someone asked Hadhrat 'A'isha^{ra}: 'Did the Holy Prophet^{saw} perform any of the household chores?' She replied: 'Yes. He used to mend his shoes, sew his clothes, and did other household chores just like you do in your houses.' "

(*Musnad Ahmad*, p 167/7 - p 121/6)

Hadhrat Aswad bin Yazid^{ra} relates that I asked Hadhrat 'A'isha^{ra}: "What did the Holy Prophet^{saw} do in his house? She answered: 'He occupied himself with helping members of his family, and when the time of Prayer came he would go out for Prayer.' "

(*Bukhari kitabul adhan bab man kana fi hajjah ahlihi ... alkh*)

MOTHER

Sana Malik Goss

Mother mine,
You are me,
In a million shapes and forms.
More beautiful than I ever could be;
Grace personified...

Mother mine,
I am your begotten child
Your elder daughter;
But you are mine too,
In spirit, if not in body.

Mother mine,
I live through you
As you live through me.
One at heart,
We can make each others souls soar
To the ends of the universe;
To new beginnings.

Mother mine,
What we share is between only us,
Unhindered laughter and sadness,
Joys of the soul...
I have never been so proud of my tears
As when I shed them with you.
You give them meaning,
Bring them a higher cause,
Give them life.

Mother mine,
Your aura symbolizes rebirth
For me and all who know you.
Language betrays me,
Words seem insignificant
For your grace and strength.

Mother mine,
We are more than tied by just blood,
Perhaps we are reincarnations of each other
Living during the same lifetime.
You were me in your youth,
I hope to be you in my maturity.

Mother mine,
You are my pride, my dignity,
The god in you, your sanctity.

You are cherished beyond words,
Mother Mine.

VERSES OF THE HOLY QUR'AN RELATED TO WAR

Atif Munawar Mir

Introduction

The Holy Qur'an promotes peace, condemns violence and considers all forms of life sacred.

The Holy Qur'an emphasizes:

"...and that you kill not the life which Allah has made sacred, save by right. That is what He has enjoined upon you, that you may understand. (6:152)

The Holy Qur'an also states:

"We prescribed for the children of Israel that whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he killed all mankind (5:33)

If the Holy Qur'an declares human life sacred, then why do some verses of the Holy Qur'an permit "violence"? For example, the Holy Qur'an says:

"Therefore, when ye meet the unbelievers (in fight), smite at their necks.

At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter, (is time for) either generosity or ransom, until the war lays down its burdens..." (47:5)

Does the Holy Qur'an contradict itself by preaching peace and condoning "violence" at the same time? The answer might be an affirmative from those scholars and journalists who possess only a partial knowledge of the Holy Qur'an and have a limited understanding of Islam's early history. The same question will be answered with a resounding 'No' from those who possess a holistic understanding of the Holy Qur'an and are aware of the historical circumstances in which the Holy Qur'an was revealed. The Holy Qur'an does not permit violence. However, it does permit a just war. What is a just war? Hadhrat Mirza Ghulam Ahmad^{as} defines a just war as follows:

- (1) War undertaken in self defense
- (2) War undertaken as chastisement for aggression

- (3) War undertaken for the establishment of freedom of conscience

In addition to laying down the principles of a just war, the Holy Qur'an describes the responsibilities of Muslims in the time of war and the reward they deserve for endangering and sacrificing their lives for a just cause. For example, some verses of the Holy Qur'an:

1. Implore Muslims not to be cowardly and fight with conviction
2. Promise them a reward for fighting with bravery.

Again, not taken in true context, such verses of the Holy Qur'an might appear to present Islam in a negative light.

Holy Qur'an and the Permission of Defensive Wars

Here are the first two verses which gave Muslims the permission to take up arms in self-defense.

Permission to fight is given to those against

whom war is made, because they have been wronged — and Allah indeed has power to help them — Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty —(22:40-41)

These verses were revealed before the *Battle of Badr* when Muslims were numerically inferior to Meccans and had fewer horses, camels and weapons. According to these verses, Muslims are permitted to wage a defensive war if they have been wronged or driven out of their homes unjustly on account of their belief.

Hadhrat Mirza Ghulam Ahmad^{as} explains:

“It should also be remembered that Islam permits the taking up of the sword only in opposition to people who themselves take it up first and it permits the slaughter only of those who embark upon slaughter first. It does not lay down that

Muslims while they are the subjects of a non-Muslim sovereign who deals with them with justice and equity should take up arms against him as rebels”.

After permitting Muslims to fight a defensive war, Allah commands Muslims to keep their response proportional to injustices committed against them.

And fight in the cause of Allah against those who fight against you, but do not transgress. Surely, Allah loves not the transgressors. (2: 191)

The next verses of the Holy Qur'an permit Muslims to kill the enemy when the war has broken out but once the enemy has been subdued or freedom of conscience has been restored then war must come to an end. In other words, when Muslims are in the position to dictate the terms of war, they must choose peace.

And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not in, and near, the Sacred Mosque until they fight you therein. But if they fight you, then fight them: such is the requital for the disbelievers. (2: 192)

But if they desist, then surely Allah is Most Forgiving, Merciful. (2:193)

And fight them until there is no persecution, and religion is freely professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors. (2: 194)

In another place, the Holy Qur'an also instructs Muslims as to how they must treat prisoners of wars. The prisoners of wars must not be humiliated or killed instead they should be released as a good gesture or for ransom after the aggressor has been defeated.

And when you meet in regular battle those who disbelieve, smite their necks; and, when you have overcome them, bind fast the fetters — then afterwards either release them as a favor or by taking ransom — until the war lays down its burdens. That is the ordinance. And if Allah had so pleased, He could have punished them Himself, but He has willed that He may try some of you by others. And those who are killed in the way of Allah — He will never render their works vain (47:5)

Holy Qur'an and Waging of War for the Sake of Freedom of Conscience

The protection of human life and freedom of belief is absolutely essential to human dignity according to the Holy Qur'an:

There should be no compulsion in religion. Surely, right has become distinct from wrong... (2:257)

The verse below clearly establishes that freedom of conscience is granted to all religions. Burning of churches or synagogues is not condoned by the Holy Qur'an. On the contrary, the following verse makes it incumbent upon Muslim states to protect the religious minorities living in their jurisdictions.

Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty — (22:41)

Once war has broken out, Allah commands Muslims to fight until the freedom of conscience has been restored as the Holy Qur'an says:

And fight them until there is no persecution and religion is wholly for Allah. But if they desist, then surely Allah is Watchful of what they do. (8: 40)

And fight them until there is no persecution, and religion is freely professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressors. (2: 194)

Holy Qur'an and the Waging of War to Chastise Aggressor

The Holy Qur'an permits Muslims to wage war in order to chastise aggressors. The Holy Qur'an seems to identify three types of aggressors:

1. Parties that transgress.
2. Parties that are hostile and constantly plan the extermination of Muslims
3. Parties that don't abide by any covenant

The first type of aggressor is a party which endangers peace.

And if two parties of believers fight against each other, make peace between them; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just. (49: 10)

This verse along with the ones discussed above clearly establishes that Allah dislikes aggression whatever the faith of the perpetrator or the victim. Hadhrat Khalifatul Masih II^{ra} acknowledges that while this verse primarily "deals with the settlement of disputes between Muslim parties, it equally embodies a sound basis on which a really effective League of Nations or a United Nations Organization can be built. The verse lays down a sound principle for the maintenance of international peace."

The second types of aggressor refers to those parties which are hostile to the Muslim state and are constantly plotting against it for its extermination. According to Khalifatul Masih II^{ra}, the Holy Qur'an is discussing such a party in its following verse:

Fight those from among the People of the Book who believe not in Allah, nor in the Last Day, nor hold as

unlawful what Allah and His Messenger have declared to be unlawful, nor follow the true religion, until they pay the tax with their own hand and acknowledge their subjection. (9: 29)

Hadhrat Khalifatul Masih II^{ra} explains this verse as follows:

“The verse refers to those people of Book who lived in Arabia. Like the idolaters they too had been actively hostile to Islam and had planned and plotted to exterminate it. Muslims were, therefore, ordered to fight them unless they agreed to live as loyal and peaceful subjects. The *Jizyah* was a tax which these non-Muslims had to pay as free subjects of the Muslim state in return for protection they enjoyed under it. It may be noted that as against *Jizyah* which was imposed on non-Muslims, a much heavier tax – *Zakat* was levied on the Muslims and in addition to *Zakat* they had to perform military service from which non-Muslims were exempt. Thus the latter in a way fared better, for they had to pay a lighter tax and were also free from military duty...”

The third type of aggressor is that party which breaks a treaty or covenant. About these kinds of aggressors, the Holy Qur’an states:

They observe not any tie of relationship or covenant in respect of anyone who trusts them. And it is they who are transgressors. (9:10)

The Holy Qur’an says:

And if they break their oaths after their covenant, and attack your religion, then fight these leaders of disbelief — surely, they have no regard for their oaths — that they may desist. (9: 12)

Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence hostilities against you? Do you fear them? Nay, Allah is most worthy that you should fear Him, if you are believers. (9: 13)

According to Khalifatul Masih II^{ra}, these three verses clearly explain as to why Muslims were commanded to wage war against the Meccan idolaters. The reasons for waging war against them are as follows:

(1) They were treacherous and perfidious; they professed to be friendly to Muslims, but as soon as they found an opportunity to injure them, they broke their oaths

- (2) They disregarded even the ties of relationship and slew their own kinsmen merely because the latter had embraced Islam
 (3) Their object in making war was to prevent men from embracing Islam
 (4) They attacked Muslims first.

Holy Qur’an and Fight for Just Cause with Conviction

It is clear that a war of just cause must be waged and thus such a war becomes incumbent upon every Muslim to fight with conviction, bravery and valor as the existence of Muslim community, its freedom of conscience and/or international justice are at stake. That is why the Holy Qur’an makes the participation in just war mandatory and calls upon all Muslims to carry out their duties with bravery unless they have good reason to do otherwise. The Holy Qur’an states:

And what is the matter with you that you fight not in the cause of Allah and of the weak — men, women and children — who say, ‘Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?’ (4: 76)

Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?’ (4: 76)

If you do not go forth to fight, He will punish you with a painful punishment, and will choose in your stead a people other than you, and you shall do Him no harm at all. And Allah has full power over all things. (9: 39)

Verily, Allah loves those who fight in His cause arrayed in solid ranks, as though they were a strong structure cemented with molten lead. (61: 5)

O ye who believe! fight such of the disbelievers as are near to you and let them find hardness in you; and know that Allah is with the righteous. (9: 123)

There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick, if they go not forth for fight. And whoso obeys Allah and His Messenger, He will make him enter the Gardens beneath which streams flow; but whoso turns his back, him will He punish with a grievous punishment. (48: 18)

One of the purposes of these verses of the Holy Qur’an is the same as Winston Churchill’s speeches in World War II that is

to inspire soldiers to fight aggressive forces.

Holy Qur’an and Reward for Those Who Fight

Armies reward soldiers who have fought bravely in war with medals. Allah, of course, doesn’t issue medals but promises a great reward to those who die in a war of just cause.

Let those then fight in the cause of Allah who would sell the present life for the Hereafter. And whoso fights in the cause of Allah, be he slain or be he victorious, We shall soon give him a great reward (4: 75)

Surely, Allah has purchased of the believers their persons and their property in return for the Garden they shall have; they fight in the cause of Allah, and they slay and are slain — a promise that He has made incumbent on Himself in the Torah, and the Gospel, and the Qur’an. And who is more faithful to his promise than Allah? Rejoice, then, in your bargain which you have made with Him; and that it is which is the supreme triumph. (9: 111)

Conclusion

It is true that more than a few Muslims have justified their terrorist ac-

tions by invoking the “violent” verses of the Holy Qur’an. But as discussed above, these verses are anything but violent when understood in their textual and historical context. The murderous actions of a terrorist are often driven by utter despair, complete hatred and/or political aims – all this baggage is often cloaked under the verses of the Holy Qur’an. The Qur’an cites “the past to show that those who perpetuate brutality in religion’s name are either anti-religious or people whose religion has been corrupted. There are also religious leaders who have no warmth, compassion, mercy or piety...they are hypocrites with a lust for power – cruelty is their ruling passion. It would be a great mistake to associate religion with the misdeeds of such men.”

The Holy Qur’an does not preach war. It discourages it but acknowledges that war is a part of human condition and therefore prescribes rules and regulations of war. The Qu’anic verses that deal with war and “violence” are guidelines against which Muslims are to determine what a just war is and are strengthening verses that urge Muslims to fight courageously, once war becomes inevitable, and promises them a reward for sacrificing and endangering their lives to protect their faith and to punish the aggressor.

IMPORTANCE OF OBEDIENCE TO NIZAM-E-JAMA'AT

Nasir Mahmood Malik. National Tarbiyyat Secretary

**2009 West Coast Jalsa Salana at Baitul Hameed Mosque,
Chino, CA**

And they swear by Allah their strongest oaths that, if thou command them they will surely go forth. Say. 'Swear not: what is required is actual obedience in what is right. Surely. Allah is well aware of what you do.' (Al-Nur. 24:54)

Honored Guests of the Promised Messiah^{as}:

The topic of my speech is, "Importance of Obedience to *Nizam-e-Jama'at*". A good understanding of this topic is critical to peace and harmony in our community and to our individual moral and spiritual success. I have divided my speech into two subtopics, *Nizam-e-Jama'at* and Obedience.

What is *Nizam-e-Jama'at*?

Nizam-e-Jama'at simply means the Overall System or Organization of the Ahmadiyya Muslim Community. The primary purpose of this *Nizam* is to

unite the true followers of the Promised Messiah^{as}, Hadhrat Mirza Ghulam Ahmad of Qadian, in a worldwide brotherhood so they can:

- (a) Reform themselves to real Islamic Teachings
- (b) Spread the message of real Islam throughout the world
- (c) Serve mankind for the sake and pleasure of Allah

This *Nizam* was initiated on March 23, 1889, when the Promised Messiah^{as} took *Bai'at* from his close disciples. Since then, as this community continues to grow in size and complexity, so does the *Nizam-e-Jama'at*.

Today, this *Nizam* is established in 193 countries to various levels of development and maturity. After the demise of the Promised Messiah^{as}, his five divinely guided Successors have lead and developed this *Nizam*. This *Nizam* is thus the

delicious fruit of *Khilafat-e-Ahmadiyya*. *Nizam-e-Jama'at* is a comprehensive term that consists of its:

- * Aims and Objectives Traditions and Culture
- * Moral and Spiritual Guidance (regarding Worship, Lifestyle, Social Interaction, *Rishta Na-atah*, Ceremonies ...) — *Tarbiyyat*
- * Schemes and Campaigns (*Tabligh*, Financial Sacrifices, Social Services)
- * Organizational Structure (*Jama'at* and Auxiliary — Local, Regional, National and International)
- * Administrative Processes and Procedures — Consultation (*Shura*), Authoritative Hierarchy, Reformation (*Islah*), Judiciary (*Qaza*),...
- * Programs and Priorities (*Jalsas/Ijtemas/Meetings* — Local, Regional, National, International; Daily, Weekly, Monthly, Annually)
- * Members (you and I)

Is this *Nizam* perfect? No, because its operators are after all human. However, unlike any other system or organization, the roots, nourishment, support and protection of this *Nizam* are divine. This *Nizam* is in operation for the good of its current and future members. And, you and I, the fortunate current members of this Blessed *Nizam*, have the obligation to obey it, and make it better. What is Obedience?

Obedience means compliance, submission, agreement, duty, respect, and deference. According to the Holy Qur'an, the hallmark of true believers is:

We hear and we obey.
(2:286)

This attitude of 'hear and obey' is not under any duress. The context of this verse proves that this trait of true believers is a natural outcome of their belief in Allah, His Angels, His Books, and His Messengers. The history of prophets and their disciples indicates that the level and demonstration of this trait of obedience is directly proportional to their level of belief and conviction.

A mere proclamation of belief or allegiance is for naught unless it is accom-

panied by complete obedience. Allah tells the Holy Prophet^{saw} to admonish his followers:

Swear not: what is required is actual obedience in what is right. (24:54) At another place in the Holy Qur'an, Allah says:

O ye who believe! Obey Allah. and obey His Messenger and those who are in authority among you.
(4:60)

Therefore, complete obedience to the *Nizam-e-Jama'at* is incumbent on Ahmadi Muslims after their *Bai'at*. The 10th Condition of *Bai'at* reads:

He/She shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in every thing good. for the sake of God. and remain faithful to it till the day of his/her death. 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 connection that demands devoted dutifulness. Explaining this condition of *Bai'at*, Hadhrat Khalifatul Masih V^{aba} says:

1. You should be mindful that this bond does not remain inactive, rather it should become stronger

every day.

2. You have to be obedient without grumbling. You never have the right to say that such and such cannot be done or that you cannot do such and such at this time.
3. When you have taken the *Bai'at* and have entered the *Nizam-e-Jama'at*. you have given everything of yours to the Promised Messiah^{as}.
4. This condition is such that the more one thinks about it. the deeper one submerges in the love of the Promised Messiah^{as} and the more one finds oneself bound by the *Nizam-e-Jama'at*.

Admonishing those who took the *Bai'at* on March 23, 1889, the Promised Messiah^{as} said:

To utter these words (of *Bai'at*) is easy, but to do justice to them is hard because Satan is always busy trying to make man careless about his faith. Satan shows the world and its benefits to be within reach, and faith to be distant. In this way, the heart is hardened and each subsequent condition is worse than the previous one. (*Dhikr-e-Habib*, pp. 436-438)

Therefore, after taking real *Bai'at*, we are naturally obligated to obey the

Nizam-e-Jama'at. However, it is easier said than done, especially, if obedience requires doing something against our own desires and expectations. In our daily lives, Obedience to *Nizam-e-Jama'at* practically boils down to respect and obedience of a local office holder of the *Nizam-e-Jama'at*. And, if Satan has his way, personal ego, vanity and jealousy get in the way of such obedience, either in the form of a superiority complex about one's knowledge and righteousness, or a victim mentality of some perceived unjust treatment, or some personal differences. In such situations, a couple of *Hadith* should be kept in mind.

Hadhrat Anas^{ra} relates that the Holy Prophet said:

Hear and obey even if a Negro slave, whose head is like a grape, is placed in authority over you (*Bukhari*)

This *Hadith* implies that, if we don't have this level of obedience, we not only disrespect and disobey such a person, we also disrespect and disobey the *Nizam* that put him or her in authority.

Similarly, Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said:

You are obligated to hear and obey in prosperity and adversity, willingly or unwillingly, and even when you are treated unjustly. (Muslim)

To practice this level of obedience, we should separate our personal differences from the *Nizame-Jama'at*. Of course, we must resolve our personal differences sooner rather than later and do so within the *Nizam-e-Jama'at* system. However, in the meantime, if we are unable to respect an officer as a person, we must respect and obey him or her as a face of the *Nizam-e-Jama'at*.

As Ahmadi Muslims, we are all members of this *Nizam* and many of us also serve this *Nizam* in one capacity or another. So, let us review what is expected of us as members and then as officers.

As Members of the *Nizam-e-Jama'at*, we should not only obey this *Nizam* but we should strive to establish and strengthen it through active participation, preferring its interests over all personal interests. We should discourage all cynicism about it, remembering that obedience is inextricably tied to respect and reverence. Any loose talk, especially in front of vulner-

able youth or new members, can tarnish the respect of *Nizam-e-Jama'at* and thus hinder its proper obedience. We should neither be indifferent to the *Nizam* nor just criticize it from the sidelines; rather we should get engaged, offer solutions and be part of those solutions by volunteering to help. We should respect the officers and volunteers of the *Nizam* and forego their shortcomings. They may not be perfect, but they are the best we have. They offer a lot of sacrifices and take on a lot of grief out of their goodness for the love of Allah and this *Nizam*. We should remember that they face the same struggles and frustrations of daily life as we do. We should help them in their service to the *Nizam* and pray for them to do better. While the officers and volunteers of the *Nizam* are not rulers by any stretch of imagination, the following two *Hadith* are very insightful and instructive.

Hadhrat Ibn Abbas^{ra} relates that the Holy Prophet^{saw} said:

If a person experiences something unpleasant at the hands of a ruler he should bear it with equanimity, for he who departs from obedience a hand's breadth dies in error. (*Bukhari and Muslim*)

Similarly, Hadhrat Auf bin Malik^{ra} relates that the Holy Prophet^{saw} said:

Your best rulers will be those whom you love and who love you, and for whom you pray and who pray for you; and your worst rulers will be those whom you hate and who hate you, and whom you curse and who curse you. (Muslim)

On this point, the Promised Messiah^{as} said:

“If the ruler is a cruel person you should not go about talking ill of him~ you should try to reform yourselves and make yourselves better in every way. God will remove him or make him a better man. Whatever hardship a man passes through, it is the outcome of his own evil deeds. Otherwise so far as a believer is concerned God is with him. God Himself provides him with everything. My advice to you is that you should become a model of every virtue.” (*Malfoozat*, Vol 2)

Therefore, if we are true believers, we should love, respect and pray for all officers and servants of this *Nizam*.

Another proactive way of establishing and strengthening the *Nizam-e-Jama'at* is to take the election proc-

ess more seriously as a sacred duty. We should be well informed about the functions of various offices and be fully engaged in the election process. It is painful to note that sometimes local elections have to be postponed due to lack of quorum. Such postponements indicate that more than 50% of the eligible voters do not care for it. Then, once an election is held, we should fully respect, support and cooperate with the approved officer regardless of whether we voted for that person or not.

As Officers of the *Nizam-e-Jama'at*, we have the obligation to create and promote an environment that enables the members to be attached and obedient to the *Nizam*. We should be compassionate, forgiving, and prayerful towards the members. Allah says in the Holy Qur'an:

Pardon them and ask forgiveness for them. and consult them. (3:160)

We should respect, befriend and engage all members and seek their input and assistance in the affairs of the *Nizam*. We should look after their physical, moral and spiritual needs and well being. We should be kind and po-

lite towards them. Hadhrat Ayesha^{ra} relates the Holy Prophet^{saw} prayed:

Allah. when one who is placed in authority over my people is hard on them, be Thou hard on him also. and when such a one is gentle with them. be Thou gentle with him also. (Muslim)

Similarly, we should be just and fair in the discharge of our duties of the *Nizam*. Hadhrat Abdullah ibn Amr ibn 'Aas^{ra} relates that the Holy Prophet said:

The just will be placed in columns of light in the presence of Allah. They will be those who act justly in their decisions, their families and the affairs committed to them. (Muslim)

In short, as officers of the *Nizam-e-Jama'at* we should do *Istighfar* and ensure that no one moves away from the *Nizam* due to our shortcomings or any inadvertent insolence.

Now, let us switch gears and reflect upon the objectives and cultural aspects of the *Nizam-e-Jama'at*. Keeping in mind that obedience means compliance, submission, agreement, duty, respect, and deference, let us ask ourselves how obedient and compliant are we with the *Nizampe-Jama'at* in these practical situations?

1. Offering congregational prayers in the mosque
2. Paying *Jama'at* and Auxiliary subscriptions regularly
3. Propagating the message of Islam, Ahmadiyyat to others
4. Attending various local *Jama'at* and Auxiliary programs
5. Adopting *Jama'at* guidelines on dress code and social interaction
6. Following *Jama'at* guidelines on the *rishtanaatah* process
7. Following *Jama'at* guidelines on various ceremonies, like weddings
8. Following *Jama'at* guidelines on resolving our personal or family disputes

My Dear Ahmadi Muslim Brothers and Sisters and Youngsters, after taking *Bai'at*, we are duty bound to respect and obey the *Nizam-e-Jama'at* to the best of our ability. The Promised Messiah^{as} has set a very high standard for his true followers. Hazoor^{as} explained that the insight with which his followers recognized and accepted him is like a *Karamat* (miracle). It is with this God given light that the believer navigates through the pitfalls of this life and stay on the right path. So, those of us who are born Ahmadis, we need to pray to Allah for this in-

sight and then consciously take the real *Bai'at*. The Promised Messiah^{as} elucidated the main point of *Bai'at* as *tauba* (repentance) and likened *tauba* as a migration from the old lifestyle to a new lifestyle and never going back. Hazoor^{as} also described real *Bai'at* like a branch grafted to him. He expected us to be green and growing branches, not dry and dead ones.

To appreciate the Importance of Obedience to *Nizam-e-Jama'at*, we have to see the value in *Nizam-e-Jama'at*. We should reflect upon the plight of those who failed to see this value. In the early years of Ahmadiyyat, those who disobeyed the *Nizam* deprived themselves of all the bounties of *Khilafat-e-Ahmadiyya* flowing through this *Nizam*. Even today, look around for those who are ignorant of or indifferent to this blessed *Nizam* and ask, are they happier and more peaceful than those who are trying to respect and obey it?

This blessed *Nizam* is a manifestation of Allah's Grace (*Rahmaniyyat*). By respecting and obeying this *Nizam*, we can become deserving of Allah's mercy (*Rahimiyyat*). Here are some some of the countless

some of the countless values and bounties of this *Nizam*:

1. This *Nizam* provides us divine guidance under *Khilafat-e-Ahmadiyya*. Through it, we have free access to the priceless advice from Hadhrat Khalifatul Masih^{aba} at least every Friday.
2. This *Nizam* is like an extended family that provides us an identity and fulfills our social needs. It provides a loving company of the noble and the righteous.
3. This *Nizam* is like an impenetrable fort that protects us from evils and offers us peace and tranquility in an environment of mutual love and respect. It provides us numerous opportunities to grow morally and spiritually.
4. This *Nizam* inspires and nourishes hope, scholarship and purposeful pursuits of happiness and service to mankind.

This reminds me of a story. It is said that in the court of a king, people used to bring different gifts. On one such occasion, someone brought some *laddoo* (sweets). As usual, the king shared those them with his courtiers. All the courtiers enjoyed the delicious *laddoo* and quickly finished eating them, except one wise old man

who had only taken one small bite and seemed very pensive. The king asked him as to why he was not eating and enjoying the *laddoo*. The old man said that the *laddoo* indeed was very delicious and he was enjoying it very much. However, he said that when he took the first bite he could not help but to praise Allah that how He had arranged a whole system and aligned a lot of resources so that a humble servant like him could taste that delicious *laddoo*. It was Allah's Grace (*Rahmaniyyat*) that He created the field, the water, the sun, the grain, the crop and other ingredients, the farmer, the middlemen, the cook, and on and on, such that he could enjoy the *laddoo*. So, he was busy praising Allah while enjoying the *laddoo*.

In the same way, it will be a tragedy if, having accepted Ahmadiyyat, we fail to see any value in this blessed *Nizam*, remain ignorant and indifferent to it, and not praise Allah for this Grace and Bounty. Actually, the question should not be whether there is any value and benefit for us in this *Nizam*, rather the real question should be what value and contribution do we add to this *Nizam*. Again, after taking *Bai'at*, indifference and disobedi-

ence to *Nizam-e-Jama'at* is not an option. Hadhrat Ibn Umar^{ra} relates that the Holy Prophet^{saw} said:

He who dies having discarded his association with the community dies in error. (Muslim)

Let us remember that this *Nizam* is for us. May we be for this *Nizam* and may this *Nizam* become our real identity. May Allah enable us to realize the significance of our *Bai'at* to the Promised Messiah^{as} and live a life of sincere Obedience to this Blessed *Nizam-e-Jama'at*. May we always grow like green branches firmly grafted to the blessed tree of this *Nizam*. *Ameen*.

**HUMANITY
FIRST**

**URGENTLY
NEEDS**

VOLUNTEERS

AND

**MONETARY
SUPPORT**

HADITH

Hadhrat Aswad^{ra} relates that Hadhrat 'Umar bin Al-Khattab^{ra} visited the Holy Prophet^{saw}. The Holy Prophet^{saw} was ill and was lying on a *Qutwani* bed-sheet and his pillow was filled with *Adhkhar* grass. Seeing this, Hadhrat 'Umar bin Al-Khattab^{ra} said: "May my father and mother be sacrificed for you! Caesar and Chosroes rest on silky mattresses and you are in such a condition. Hearing this, the Holy Prophet^{saw} said: 'O 'Umar! Would you not be happy that you get these comforts in the Hereafter, whereas worldly people have these in this world?' Then Hadhrat 'Umar bin Al-Khattab^{ra} touched the body of the Holy Prophet^{saw} and noticed that he had a very high fever. At this, Hadhrat 'Umar bin Al-Khattab^{ra} said: 'Hazaar! You are a Messenger of Allah, yet you have such a high fever.' The Holy Prophet^{saw} said: 'In this *ummah*, it is the Prophet who is tried the most, after that, rank-wise, the virtuous people. This has been the case with other Prophets and peoples who passed before me.' "

(*Msunadul Imamul A'zam kitaburriqa-q, p 217*)

EVOLUTION AND ANGELS

Naseer Tahir, MD

Even though he had studied all the specimens and reached his conclusions, Darwin delayed the publishing of *On the Origin of Species* for twenty years, possibly fearing the inescapable wrath of the Church that befell Bruno and Galileo earlier. In 1600 Giordano Bruno was burned alive for his audacious heliocentric views—that the sun is in the center and not the earth, but some say it was for his other heretical views. Galileo held similar views and decided to bow down to the decision of the church and in 1633 he retracted his statements and spent rest of his life in prison, thus saving his life.

Among other reasons for delaying the publication of *On the Origin of Species* might be the reason that Darwin was concerned about the storm, his idea of evolution would raise. He was right in his concern. Even two hundred years later that storm shows no signs of settling down. Religion and Science have never seen eye to eye in the long history of Christianity. We find several incidences where scientists were persecuted and harassed for their views not conforming to

those of the Bible. Islam, on the other hand, allowed full freedom to the flow of free ideas with rare exceptions.

The idea of evolution is perceived differently by all: The Holy Qur'an certainly proposes it, the Bible negates it, the Priest (and *mullah*) is fueled by it, the atheist believes in it, the scientist builds upon it, and the uninformed misinterprets it. The theory of evolution has hit mankind like no other scientific theory, proving to be the greatest breakthrough in science for some and blasphemy for others, earning for Darwin both respect and ridicule at the same time.

Evolution is a Dangerous Idea

The Atheist movement has profited the most from Evolution:

Although atheism might have been *logically* tenable before Darwin, Darwin made it possible to be an intellectually fulfilled atheist. (Richard Dawkins)

Darwin's idea of evolution is a powerful one for

many. This is how a philosopher Daniel Dennett describes it:

“Let me lay my cards on the table, if I were to give an award for the single best idea anyone has ever had, I'd give it to Darwin, ahead of Newton and Einstein and everyone else. In a single stroke, the idea of evolution by natural selection unifies the realm of life, meaning, and purpose with the realm of space and time, cause and effect, mechanical and physical law. But it is not just a wonderful scientific idea. It is a dangerous idea.”

Creationism, Intelligent Design and Darwinism

This powerful and dangerous idea became a challenge for Christianity. Creationism, spontaneous generation and then young earth creationism were just the products of reaction to the idea. Briefly, these ideas promote that the earth was created few thousand years ago and Darwin and evolution are wrong. When confronted by irrefutable scientific arguments (e.g. fossils records) Creationism

metamorphosed into Intelligent Design movement.

Creationism is Christian religious belief that humanity, life, the Earth, and the universe were created in their current form by God. A complete, literal and non-interpretational belief in words as written in the book of Genesis. Hadhrat Khalifatul Masih IVth calls it spontaneity of creation and as such rejects it:

The Qur'an speaks of creation only in step by step progressive stages which are well provided for, categorically rejecting the concept of spontaneous generation.¹

It is a complete misunderstanding on the part of naturalists that the divide between them and the creationists is the real contention. The religious clergy they often allude to is the extremist faction among the Christian scholars who deny evolution at all levels and believe in spontaneity instead. Spontaneity means that each animal was created separately in its finished form with all the organs it contains. This is certainly not the Qur'anic concept of creation which we have been explaining throughout the book. It is completely different from the

creationist's view found among the Christians.²

Intelligent Design movement (ID) started with a claim that it is science, a claim they tried to prove in court of law in 2005. In his decision about the famous and well publicized *Kitzmiller et al. v. Dover Area School District* case Judge John E. Jones III wrote:

In making this determination, we have addressed the seminal question of whether ID is science, we have concluded that it is not, and moreover that ID cannot uncouple itself from its creationist, and thus religious, antecedents.

The Holy Qur'an supports the idea of a gradual evolutionary process, not agreeing with all aspects of evolution as described by Darwin, and certainly not with the idea of the naturalists. As Ahmadi Muslims we believe that God Almighty is the Creator, He is intelligent and the best of Designers, and He created and evolved the universe by stages. As such, we are believers in Creation, Intelligent Design, and Evolution. But these words are understood differently and carry implied meanings that we must not agree with. Like many other English words, these words carry inherent

'labels' that we must avoid. The word 'Democrat' refers to one who belongs to the Democratic Party and believes in the Democratic agenda, and it has nothing to do with its English meaning—belief in Democracy; the word 'Intelligent Design' refers to one who belong to the Intelligent Design Movement and not one who thinks God to be an Intelligent Designer. Similarly, being *Leftist* does not refer to being left-handed. Darwinism, Young Earth Creationism, Creationism and Intelligent Design are all loaded terms and labels with additional connotations and agendas. It is very important for Ahmadi and particularly those involved in communicating the message to others (*Daeen Ilallah*) to completely understand the implied connotations of these labels. While it must be emphasized that the Holy Qur'an proposes evolution and there are several verses describing creation of life in stages and over a long periods of time, it does not support Darwinism and its implied Atheism, Creationism, or Intelligent Design.

All this has been extensively discussed by Hadhrat Mirza Tahir Ahmadth in his book *Revelation Rationality Knowledge and Truth* and one should refer to this

book for further study on this topic. This book describes the Qur'anic concept of unique evolution, not the evolution proposed by Darwin, and demolishes the sandcastles of Natural Selection and survival of fittest when used by atheists to support their views. In the scientist arena and with pertinent scientific examples forceful arguments are made against Naturalists views: views unchecked surely leading to atheism.

How Do the Birds Fly?

If you ask someone a question, "How do the birds fly? How do they stay up in the air?"

The answers might be a good lecture on aerodynamic and laws of physics and shape of the wing of the bird and the act of flapping of the wings and its interaction with the currents of the air stream.

The explanations are all scientifically accurate. However, The Holy Qur'an gives a different answer:

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ

السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنْ فِي

ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝

Do they not see the birds held under subjection in the vault of heaven? None keeps them back save Allah.

Verily, in that are Signs for a people who believe. (Al-Qur'an 16:80)

This verse forcefully states that it is Allah who holds the bird in air, preventing it from a free fall. It does not deny the existence of gravity and the laws of physics in operation, but only as a system totally in control of Allah. It is very interesting to note that none of us have any problem in believing in Allah's power to hold the bird against gravity while knowing very well it is due to laws of physics. No one has thought of a need for the word like 'Guided Gravity,' or 'All-powerful Aerodynamics?' Then why do we need a expression like, "Guided Evolution"?

Among the innumerable rules and laws of Allah which operate the universe, evolution is, like physics, chemistry, astronomy, a rule of Allah. No reputable scientist will deny evolution; many observe it daily under their microscope, seeing one form of bacteria evolving into another form. Actions of Allah pertaining to laws of nature are not guided but in fact totally and completely controlled minute to minute, second to second and nanosecond to nanosecond: which is much more than mere guidance. It

is not as if evolution goes on by itself and only needs tweaking here and there! It is a full time job and Allah is doing it and Angels have a role to play:

And to Allah belongs

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ

وَ كَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۝

all that is in the heavens and all that is in the earth; and Allah encompasses all things. (Al-Qur'an 4:127)

Laws of Allah and Angels

How does the universe operate according to Islam? And what role do the Angels play in the general scheme of things? To answer such questions and more about the topic, Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra} gave a speech on December 28, 1920 entitled *Malaikatullah*. The speech is printed in Urdu in *Anwarul Aloom* in the fifth volume. Anyone who will read this speech in its originality will be rewarded with an exhilarating experience, an experience leading to unique knowledge about angels. I can only make a humble attempt to translate parts of it. Hazoor said:

They (Angels) are the last "link" for the fulfillment of Laws of Nature. All that

happens around us; the rain falling, the wind blowing, the rays of sun reaching the earth, the poisons having their poisonous effects, the antidote working against poisons, are all due to the acts of angels. Nothing can work on its own. It does not mean that poison is not poison itself, it is, but unless the angel permits, it cannot do its work. Similarly, the antidote will not work unless permitted by the angel. It is abundantly clear from the Holy Qur'an and about the functions assigned to angels.³

Explaining it further, he goes on:

“It is proven that all that is physical and visible to us is divisible into smaller and yet smaller particles, leading into (*Lateef*) the ethereal, incomprehensible, and imperceptible world. Obviously, it gets its energy from a source not easily visible because of its size, and the size of the particles it is comprised of. There is a hidden wisdom in all of this system. It is at those smallest of the smallest and ethereal (*Lateef*) places where angels operate to fulfill their duties.”⁴

He elaborates upon it more:

“When we study the physical world and its causes and

effects, we find observations leading to a world small in size, particles leading to sub-particles, all of it invisible to our eyes. Solid matter changing to gases and even more ethereal in nature, and finally, it is said, the matter changing to energy, and sources of these energies are the angels.”⁵

(We should note here that the famous matter-energy relationship $E=mc^2$ was suggested by Albert Einstein in 1905.)

Hazoorth said:

“I am not saying that the immediate cause of rain is an Angel, nor am I saying that it is the Angel who carries water from the ocean to cause rain. What I am saying is this: those clouds that cause the rain are in control of the Angels. The Angels operate as the final link in the chain of cause and effect, while there are other causes in operation as well. Angels do not possess any power of their own. They merely manifest the properties inherently present in the objects possessing those properties. If something is the cause for fever and someone uses that something; then the Angel responsible for that cause to

be manifested makes the fever to be manifested. When the remedy is used for the fever then the Angel responsible for that remedy causes that to work and fever gets cured. Not having any power of their own, they are the last link in the chain of cause and effect.”⁶

And explaining it further he said:

“All those who believe in God to be the Creator, also must believe that He created all properties of the material things. These properties are inherently present and get manifested through the agency of Angels. Matter is dense and Allah is *Lateef* (Incomprehensible). When we look at the laws of nature we see that Allah's rules work upon visible things with forces working upon the finest and invisible. The human body is controlled by the mind, soul, spirit, whatever we call it, it is invisible and ethereal. Once it departs from the physical body, the physical body becomes useless and lifeless.”⁷

Before the advent of The Promised Messiah^{as}, the Muslim scholars had contributed very little to knowledge of the Angels. It was the Holy Prophet Muhammad^{saw} and after him, the Promised Messiah^{as} who extensively and eloquently elaborated upon

this topic. Following are some of the excerpts from the Promised Messiah's^{as} writings:

“The All-Powerful One has not confined the events of the world to a visible system, but there is also an invisible system which is in operation all the time. The sun and the moon and the earth, and the vapors that become rain, and the winds that blow fiercely, and the hail that descends upon the earth and the shooting stars have physical causes for all their actions and changes and revolutions and occurrences which are set out in books on astronomy and physics, yet those who possess insight know that behind these causes there are other causes which regulate them and which are called angels. Whatever they are connected with, they carry it to its goal and in their functions they keep in mind the spiritual objects that God Almighty has committed to them.”^{8,9}

“Angels safeguard against physical calamities also, but this safeguarding is in a spiritual manner. For instance, if a person is standing at a place where a wall is about to fall down, no angel will lift him up with his hands and take him away from the place. If that person is destined to be saved, an angel would convey to him the warning that he

should move away. But the protection of stars and elements, etc., is physical.”¹⁰

“The Holy Qur’an nowhere says that God is changeable, but it does say that man is changeable. Therefore, God carries out changes appropriate to him. When a child is in the womb it is nourished on blood, and when it is born, for a time it is nourished on milk and thereafter takes other food. God Almighty makes appropriate provision for it from time to time.

When a child is in the womb God Almighty commands the internal particles to manufacture blood for it. When it is born that command is canceled. The angels of the mother's breasts, which are their particles, are commanded to produce milk. When a child finishes its nurture through milk, that command is also canceled and the angels of the earth, who are its particles, are commanded to produce food and water for it till the end. We admit, therefore, that there are such changes in God's commandments.... God has taught us in the Holy Qur’an that this natural system does not run by itself and that all the particles of these things hear the voice of God and are His angels, who are appointed by Him to carry out certain functions and they do so

according to His will. The particles of gold manufacture gold, and the particles of silver manufacture silver, and the particles of pearls manufacture pearls, and the particles of the human body prepare the human child in the womb. These particles do not function on their own, but hear God's voice and act in accordance with it. That is why they are called His angels. Angels are of many types. These are angels of the earth. The angels of heaven exercise their influence from heaven as the heat of the Sun is an angel of God which ripens the fruits and performs other functions. The winds are God's angels which assemble the clouds and influence the fields in different ways, and then above them there are other angels which exercise their influence. Physics bears witness that angels are essential beings. We observe them with our own eyes.”¹¹

“The manner in which the Holy Qur’an has expounded the subject of angels is straightforward and reasonable and there is no escape from accepting it. Deep reflection over the Holy Qur’an discloses that for the development of man, and indeed for the external and internal development of the whole universe, some intermediaries are needed. It appears clearly

from certain indications in the Qur'an that some of the pure beings that are called angels have distinct relationship with heavenly bodies. Some of them drive the wind and some cause the rain to descend and some others cause other influences to descend upon the earth." ¹²

Angels are the agency for manifestation of Allah's powers. They are responsible for maintenance of the universe and the laws that govern it. Angels are responsible for evolution to take place. The Angels hold the bird up in the air. This can be understood only by those who have faith and *Iman*. Non-believers cannot understand it. This is exactly what The Promised Messiah^{as} explained:

"A philosopher, as I have said already, contemplating the heavens and earth reflecting on the perfect orderliness of universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is present." (Malfoozat, Vol 3, p. 16)

As the operation of reason is defective, incomplete and doubtful, a philosopher cannot recognize God purely through reason. Most people who try to determine the existence of God

Almighty purely through the existence of reason, in the end become atheists." ^{13, 14}

In summary, evolution is a law of Allah, and like other laws of Allah, Angels are the last link in its manifestation. Creationism, Intelligent Design and Darwinian evolution will never be able to completely explain the physical and spiritual basis for evolution, and for us the concept of evolution is beautifully explained by the Holy Qur'an.

BIBLIOGRAPHY

1. Hadhrat Mirza Tahir Ahmad. *Revelation Rationality Knowledge and Truth*. Islam International Publications Ltd., 1998. P:340.
2. Hadhrat Mirza Tahir Ahmad. *Revelation Rationality Knowledge and Truth*. Islam International Publications Ltd., 1998. P:491.
3. <http://www.alislam.org/urdu/au/AU5-17.pdf#page=28>
4. <http://www.alislam.org/urdu/au/AU5-17.pdf#page=36>
5. <http://www.alislam.org/urdu/au/AU5-17.pdf#page=37>
6. <http://www.alislam.org/urdu/au/AU5-17.pdf#page=44>
7. <http://www.alislam.org/urdu/au/AU5-17.pdf#page=57>
8. <http://www.alislam.org/books/essence2/Essence-2>.
9. Hadhrat Mirza Ghulam Ahmad of Qadian. *Essence of Islam Vol. 2*. Islam International Publications Ltd., 2004. Page 158.
10. Hadhrat Mirza Ghulam Ahmad of Qadian. *Essence of Islam Vol. 2*. Islam International Publications Ltd., 2004. Page 158.

11. Hadhrat Mirza Ghulam Ahmad of Qadian. *Essence of Islam Vol. 2*. Islam International Publications Ltd., 2004. Page 148.
12. Hadhrat Mirza Ghulam Ahmad of Qadian. *Essence of Islam Vol. 2*. Islam International Publications Ltd., 2004. Page 151.
13. Hadhrat Mirza Ghulam Ahmad of Qadian. *Roohani khazaen vol 22 p. 120*, in the book *Hakeekatul Wahee*.
14. <http://www.alislam.org/urdu/rk/rk-22-80.pdf#page=120>

Financial Educational Assistance

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

Ahmadiyya College Scholarship committee is pleased to welcome you for the 2010 scholarship season. A limited number of scholarships/loans are available to support college education for Ahmadi students of US. Kindly send the completed application attached for educational assistance through the local President or Regional Missionary, along with the required documents to: Secretary Scholarship Committee, Baitur Rahman, 15000 Good Hope Road, Silver Springs, MD 20905.

All inquiries are to be directed via email to: scholarship_committee@yahoo.com Application form can also be down loaded from www.ahmadiyya.us website under *Talim*

A CHALLENGE FOR DAWKINS: WHERE DID CARBON COME FROM?

Zia H Shah MD

He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

(Al-Qur'an, 59:25)

Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out? And We made from water every living thing. Will they not then believe?

(Al-Qur'an, 21:31)

Professor Richard Dawkins seems to divide the physical reality of the universe into simple things like stones and clouds and complex things that are the living beings. He opens his book *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe without Design*, with the following words:

“We animals are the most complicated things in the known universe. The universe that we know, of course, is a tiny fragment of the actual universe. There may be yet more complicated objects than us on other planets, and some of them may already know about us. But this doesn't alter the point that I want to make. Complicated things, everywhere, deserve a very special kind of explanation. We want to know how they came into existence and why they are so complicated. The explanation, as I shall argue, is likely to be broadly the same for complicated things everywhere in the universe; the same for us, for chimpanzees, worms, oak trees and monsters from outer space. On the, other hand, it will not be the same for what I shall call 'simple' things, such as rocks, clouds rivers galaxies and quarks. These are the stuff of physics. Chimps and dogs and bats and cockroaches and people and worms and dandelions and bacteria and galactic aliens are the stuff of biology.

The difference is one of complexity of design. Biology is the study of complicated things that give the appearance of having been designed for a purpose. Physics is the study of simple things that do not tempt us to invoke design.”¹

But, tell this to a quantum physicist that rocks, clouds and rivers are ‘simple things,’ and do not require an explanation! Dawkins claims that ‘physics is the study of simple things that do not tempt us to invoke design,’ not so fast! This is only his assumption created by the anesthesia of familiarity, and a passionate desire to prove atheism. Non-living things certainly require an explanation and of course the living things require a greater explanation. The assertion that the stone does not require an explanation is only his delusion and with his passing years it has become more entrenched in his mind.



Such an assertion could have been true prior to the Big Bang theory but no more. According to Aristotle the universe was eternal and this continued to be the physics of the nineteenth and the twentieth century until Edwin Hubble's discovery of the expanding universe. Where did the Big Bang come from? Who made the laws of nature and why do they conspire to make this universe suitable for life? Is multiverse universe science or only the confabulation of those scientists who are fundamentalists in their atheism? Here we will focus on only one type of evidence and only one type of element or stone for our purposes, namely carbon and why it requires an explanation. A diamond is a precious stone and is made entirely of carbon (just like the graphite in a pencil). But, while graphite is very soft, the carbon atoms in diamonds form in such a way as to create the hardest known substance. The word carbon probably derives from the Latin *carbo*, meaning variously 'coal,' 'charcoal,' 'ember.' The term diamond, a corruption of the Greek word *adamas*, 'the invincible,' aptly describes the permanence of this crystallized form of carbon. Pure diamond is the hardest naturally occurring substance known. The Encyclopedia Britannica describes, "On a weight basis, carbon is 19th in order of elemental abundance in the crust of the Earth, and there are estimated to be 3.5 times as many carbon atoms as silicon atoms in the universe. Only hydrogen, helium, oxygen, neon, and nitrogen are atomically more abundant in the cosmos than carbon." The Encyclopedia summarizes that originally in the universe, carbon has been produced by a nuclear reaction involving helium atoms, "Carbon is the cosmic product of the 'burning' of helium in which three helium nuclei, atomic number 4, fuse to produce a carbon nucleus, atomic number 12."² Life as we know it would not be possible without carbon. The Encyclopedia Britannica describes:

"More than 1,000,000 carbon compounds have been described in chemical literature, and chemists synthesize many new ones each year. Much of the diversity and complexity of organic forms is due to the capacity of carbon atoms for bonding with each other in various chain and ring structures and three-dimensional conformations, as well as for linking with other atoms. Indeed, carbon's compounds are so numerous, complex, and important that their study constitutes a specialized field of chemistry called organic chemistry, which derives its name from the fact that in the 19th century most of the then-known carbon compounds were considered to have originated in living organisms."³

Life as we know it would not be possible without water and carbon, yet there was no carbon around at all for tens of millions of years after the Big Bang. Peter Ward and Donald Brownlee write in their book *Rare Earth: Why Complex Life Is Uncommon in the Universe*:

“The cosmic choreography that led to the formation of Earth, all other bodies in the Universe, and (ultimately) life began with the Big Bang, the very ‘beginning of time.’ The Big Bang is what nearly all physicists and astronomers believe is the actual origin of universe. Born in an instant, the entire universe started out as an environment of incredible heat and density, but subsequent expansion led to rapid cooling and more rarefied conditions. During the first half-hour, conditions existed that produced most of the atoms that are still the major building blocks of the stars—mainly hydrogen and helium, atoms that make up over 99% of the normal (visible) matter in the universe. In itself however, the Big Bang generated little chemical diversity. It gave us little or nothing beyond hydrogen, helium, and lithium to fill the periodic table. It did not produce oxygen, magnesium, silicon, iron, and sulfur, the elements that constitute more than 96% of the mass of our planet. It did not produce carbon, a chemically unique element whose versatile ability to form complex molecules is the basis for all known life. But the Big Bang did produce the raw material (hydrogen) from which all heavier and more interesting elements would later form.”⁴

The simple fusion process of hydrogen changing into helium is the secret of the stars. It is the reason why the night sky is not dark, the reason why Earth's surface is not frozen, and the reason why planets can exist; it is the energy source that powers life on Earth. This process commonly occurs inside stars, but it was also the major nuclear reaction in the Big Bang. In stars the fusion of hydrogen to yield helium provides a critical long-term energy source. In addition to being the first nuclear reaction to produce new elements, the formation of helium from hydrogen (thermonuclear fusion) has handed advanced life a double-edged sword. On the one hand, fusion is the only known process that could be used in future reactors to provide truly long-term energy sources for advanced civilizations. The sun has continued to provide solar energy to the earth, by thermonuclear fusion for its 4.5 billion years of existence and will continue to do the same for billions of years to come. But the same life bestowing thermonuclear fusion cannot be happening on the planets that harbor life. So, on the other hand, bombs based on the fusion of hydrogen are one of the surest means of destroying advanced life forms completely on our planet earth on a wide scale. In the early universe we had only few elements, mostly hydrogen and helium. Peter Ward and Donald Brownlee explain that we did not have any carbon for a period of over 2 billion years after the Big Bang:

“The fusion of hydrogen to form helium was the end of the road for element production during the Big Bang. The key process that would lead from helium to the production of heavier elements could not occur under the conditions that prevailed in the early Universe. When the temperature was high enough to produce them, the spatial density of atoms was too low and the reaction rates too small. Thus it was not possible for Earth-like planets to form in the early Universe, because their formation depends on elements heavier than helium. During the first 15% of the age of the Universe, a period of over 2 billion years, stars could form, but there was not enough dust and rocks for them to have terrestrial planets. When modern telescopes are used to observe more and more distant objects, we are actually seeing further and further back into the early history of the Universe. If it were possible to detect life with a telescope, we would observe a ‘dead zone’ beyond a certain distance beyond a certain time, that is, when the Universe was without life or planets or even the elements to produce them.”⁵

One needs to glance at the Periodic Table and how it mentions the number of electrons in each element and their atomic weight and how each individual element relates to other elements. One needs to glance at hydrogen, helium, carbon and oxygen especially to grasp the rest of the story.

PERIODIC TABLE OF THE ELEMENTS
CENTRAL WASHINGTON UNIVERSITY

1A 1	2A 2												3A 13	4A 14	5A 15	6A 16	7A 17	8A 18		
1 H Hydrogen 1.00794													2 He Helium 4.002602							
3 Li Lithium 6.941	4 Be Beryllium 9.012182											5 B Boron 10.811	6 C Carbon 12.011	7 N Nitrogen 14.00644	8 O Oxygen 15.999	9 F Fluorine 18.9984032	10 Ne Neon 20.1797			
11 Na Sodium 22.98976928	12 Mg Magnesium 24.304											13 Al Aluminum 26.9815386	14 Si Silicon 28.08558	15 P Phosphorus 30.973762	16 S Sulfur 32.06	17 Cl Chlorine 35.453	18 Ar Argon 39.948			
19 K Potassium 39.0983	20 Ca Calcium 40.078	21 Sc Scandium 44.955912	22 Ti Titanium 47.88	23 V Vanadium 50.9415	24 Cr Chromium 51.9961	25 Mn Manganese 54.938045	26 Fe Iron 55.845	27 Co Cobalt 58.933195	28 Ni Nickel 58.6934	29 Cu Copper 63.546	30 Zn Zinc 65.38	31 Ga Gallium 69.723	32 Ge Germanium 72.630	33 As Arsenic 74.9216	34 Se Selenium 78.96	35 Br Bromine 79.904	36 Kr Krypton 83.798			
37 Rb Rubidium 85.4678	38 Sr Strontium 87.62	39 Y Yttrium 88.90584	40 Zr Zirconium 91.224	41 Nb Niobium 92.90638	42 Mo Molybdenum 95.94	43 Tc Technetium 98	44 Ru Ruthenium 101.07	45 Rh Rhodium 102.9055	46 Pd Palladium 106.42	47 Ag Silver 107.8682	48 Cd Cadmium 112.411	49 In Indium 114.818	50 Sn Tin 118.710	51 Sb Antimony 121.757	52 Te Tellurium 127.6	53 I Iodine 126.905	54 Xe Xenon 131.29			
55 Cs Cesium 132.90545196	56 Ba Barium 137.327	*La Lanthanum 138.90547	58 Ce Cerium 140.12	59 Pr Praseodymium 140.90766	60 Nd Neodymium 144.242	61 Pm Promethium 144.9127	62 Sm Samarium 150.36	63 Eu Europium 151.964	64 Gd Gadolinium 157.25	65 Tb Terbium 158.92534	66 Dy Dysprosium 162.50015	67 Ho Holmium 164.93033	68 Er Erbium 167.259	69 Tm Thulium 168.93032	70 Yb Ytterbium 173.054	71 Lu Lutetium 174.967				
87 Fr Francium 223	88 Ra Radium 226	*Ac Actinium 227	90 Th Thorium 232.0377	91 Pa Protactinium 231.036888	92 U Uranium 238.02891	93 Np Neptunium 237.048173	94 Pu Plutonium 244	95 Am Americium 243	96 Cm Curium 247	97 Bk Berkelium 247	98 Cf Californium 251	99 Es Einsteinium 252	100 Fm Fermium 257	101 Md Mendelevium 258	102 No Nobelium 259	103 Lr Lawrencium 260				

Central Washington University © 1998

Eulogizing the inherent organization of the periodic table, Thomas David Parks writes in an article, *Plain water will tell you the story*:

“Probably to a chemist the periodic arrangement of the elements is the most arresting. One of the first things a freshman chemistry student learns is the periodicity or order found in the elements. This order has been variously described and classified but we usually credit Mendeleev, the Russian chemist of the last century, with our periodic table. Not only did this arrangement provide a means of studying the known elements and their compounds but it also gave impetus to the search for those elements which had not yet been discovered. Their very existence was postulated by vacant spaces in the orderly arrangement of the table.

Chemists today still use the periodic table to aid them in their study of reactions and to predict properties of unknown or new compounds. That they have been successful is sound testimony to the fact that beautiful order exists in the inorganic world.”^{6, 7}

To understand the process of manufacturing of carbon and complexities involved let us turn again to Peter Ward and Donald Brownlee:

“Carbon formation requires three helium atoms (nuclei) to collide at essentially the same time: a three-way collision. What actually happens is that two helium atoms collide to form the beryllium-8 isotope, and then, within a tenth of a femtosecond (1/10,000,000,000,000,000 second) before this highly radioactive isotope decays, it must collide with and react with a third helium nucleus to produce carbon. Carbon has a nucleus composed of six protons and six neutrons, the cumulative contents of three helium atoms. Once carbon had been made, however, heavier and heavier elements could be formed. The

production of heavier and more interesting elements occurred in the fiery cores of stars where temperatures ranged from 10 million to over 100 million degrees Celsius. The sun is currently producing only helium, but in the future, in the last 10% of its lifetime, it will produce all of the elements from helium to bismuth, the heaviest non-radioactive element in nature. Elements heavier than bismuth are all radioactive, and most are produced by the decay of uranium and thorium. The elements heavier than bismuth were produced in the cores of stars ten times more massive than the sun that underwent supernova explosions, dramatic events in which a star brightens by a factor of 100 billion over a period of a few days.”⁸

So, what is the great difficulty in three helium atoms combining to yield an atom of carbon? Paul Davies explains:

“After beryllium, carbon is the next-heaviest element. It has six protons and six neutrons. Could it be that stars have found a way to vault over lithium and beryllium and go straight from helium to carbon? This would require *three* helium nuclei to come together at the same moment. The proton and neutron arithmetic ($3 \times 2 \times 2 = 6 + 6$) works out correctly, and the end product would be stable carbon nuclei. Because more protons are involved in a triple nuclear encounter than in the original hydrogen fusion, the electrical repulsion is correspondingly greater, so the temperature must be higher to overcome it and allow the nuclei to get close enough for the short range strong nuclear force to act. That isn't a problem: by further contracting, a star's core can raise the temperature to a high enough level. There is, however, a fundamental difficulty with the reaction itself. The likelihood of three helium nuclei coming together at the same place and the same time is tiny. To be sure, they don't have to arrive at *exactly* the same moment; two helium nuclei could first form a very unstable nucleus of beryllium, and before it fell apart a third helium nucleus might slam into it. But at first sight the numbers look very unfavorable, with a typical beryllium nucleus disintegrating too quickly to give a third helium nucleus a decent chance to hit it. On the face of it, then, that route to carbon seems to be blocked too.”⁹

They elaborate further the detailed and complex process of evolution of the stars, let me quote Peter Ward and Donald Brownlee again:

“The matter produced in the Big Bang was enriched in heavier elements by cycling in and out of stars. Like biological entities, stars form, evolve, and die. In the process of their death, stars ultimately become compact objects such as white dwarfs, neutron stars, or even black holes. On their evolutionary paths to these ends, they eject matter back into space, where it is recycled and further enriched in heavy elements. New stars rise from the ashes of the old. This is why we say that each of the individual atoms in Earth and in all of its creatures—including us—has occupied the interior of at least a few different stars. Just before the sun formed, the atoms that would form Earth and the other planets existed in the form of interstellar dust and gas. Concentration of this interstellar matter formed a nebular cloud, which itself then condensed into the sun, its planets, and their moons.”¹⁰

Paul Davies describes the unusual circumstances that are needed for the helium atoms to merge, leading to the creation of carbon in the following words in his book, *Cosmic Jackpot: Why Our Universe is Just Right for Life*:

“The carbon story left a deep impression on Hoyle. He realized that if it weren't for the coincidence that a nuclear resonance exists at just the right energy, there would be next to no carbon in the universe, and probably no life. The energy at which the carbon resonance occurs is determined by the interplay between the strong nuclear force and the electromagnetic force. If the strong force were slightly stronger or slightly weaker (by maybe as little as 1 percent), 10 then the binding energies of the nuclei would change and the arithmetic of the resonance wouldn't add up; the universe might very well be devoid of life and go unobserved.

What are we to make of this? When Hoyle drew attention to this issue, the orthodox view was that the strength of the nuclear force is simply ‘given’ - it is a ‘free parameter,’ the value of which is not determined by any theory but must be measured by experiment. A common response was to shrug the matter aside with the comment ‘The value it has is the value it has, and if it had been different, we wouldn't be here to worry about it.’ But that attitude seems a bit unsatisfactory. We can certainly *imagine* a universe in which the form of the strong force law is the same but the actual strength of the force is different, just as we can imagine a world in which gravity is a little stronger or weaker but otherwise obeys the same laws. The fact that the value of the strong and electromagnetic forces in atomic nuclei are ‘just right’ for life (like Goldilocks' porridge) cries out for explanation.”¹¹

Paul Davies draws our attention to the absolute value of the strong force and the electromagnetic forces, and how they are neither too high and nor too low, just about right to make our earth and the universe suitable for life or biophilic. The attention to the complex details draws our attention to the Providence of God, as the Holy Qur'an says, “You see not any imperfection in the creation of the Gracious God. Return your gaze, do you see any flaw. Then return your gaze again and again. Your gaze comes back to you dazzled, perplexed and fatigued, having found no incongruity.” (Al-Qur'an 67:4-5) So, what are the strong and electromagnetic forces that are conspiring to give ‘Goldilocks' porridge,’ in the nuclei? According to the Encyclopedia Britannica:

"Strong force is a fundamental interaction of nature that acts between subatomic particles of matter. The strong force binds quarks together in clusters to make more-familiar subatomic particles, such as protons and neutrons. It also holds together the atomic nucleus and underlies interactions between all particles containing quarks.

The strong force originates in a property known as color. This property, which has no connection with color in the visual sense of the word, is somewhat analogous to electric charge. Just as electric charge is the source of electromagnetism, or the electromagnetic force, so color is the source of the strong force. Particles without color, such as electrons and other leptons, do not “feel” the strong force; particles with color, principally the quarks, do “feel” the strong force. Quantum chromodynamics, the quantum field theory describing strong interactions, takes its name from this central property of color.”¹²

Unlike the gravitational force the strong force increases with increasing distance, ‘As the distance between two quarks increases, the force between them increases rather as the tension

does in a piece of elastic as its two ends are pulled apart. Eventually the elastic will break, yielding two pieces.’¹³ The strong force falls sharply to zero beyond about a ten-trillionth of a centimeter, which is roughly the size of an atomic nucleus, so only by getting very close will protons come under its influence. When they do, the nuclear force is strong enough to overwhelm the longer-ranged electrical repulsion.¹⁴ Mark Mahin in his book *the new scientific case for God's existence* has explained the issues at hand in regards to the strong force and the electromagnetic forces in detail. He writes pertaining to the strong force:

“Protons and neutrons are the two types of nucleons; they are called nucleons because they are found in the nucleus of the atom. If two nucleons are separated by a hundred billionth of a centimeter, there is very little mutual attraction between them. Yet when two nucleons are separated by a distance of less than a ten trillionth of a centimeter, they feel an extremely strong force of attraction. This force between nucleons is called the strong nuclear force or the strong force. After the appearance of the theory that protons and neutrons are composed of quarks, some physicists suggested that the force binding nucleons is only a remnant of the much stronger force binding quarks. In this book when I refer to the value of the strong force constant I mean only the strength of the force binding nucleons. This force is about 10^{11} times stronger than the gravitational force.

During the first few minutes after the expansion of the universe began, roughly 25 percent of all hydrogen was converted into helium. A number of scientists have said that if the strong force had been only a few percent stronger, essentially all of the universe's hydrogen would have been converted into helium. In such a case intelligent life would not exist in our universe, for three reasons. First, there would be no water; for water is composed of hydrogen and oxygen. It has often been said that water is probably necessary for the evolution of life anywhere; for no other waterless liquid is even half as suitable for biological purposes. Second, hydrogen is a crucial element in the proteins and nucleic acids needed for life. Third, if all hydrogen had been converted into helium early in the universe's history, stars like the sun would never have existed. Only relatively short-lived stars made of helium could have existed. It took over three billion years for life on our planet to evolve from the most primitive level to the level of man, and if all stars were relatively short-lived, intelligent life would probably never have evolved. According to some scientists, if the strong force had always been more than a few percent greater, protons would not have formed from quarks. In such a case there would be none of the atoms needed for life. So if the strong force constant had always had a value greater than twice its actual value, intelligent life would not exist in our universe.

Things also would have been very different if the strong force had always been much weaker. The strong force of attraction between protons is roughly 100 times greater than the electromagnetic repulsion between them. If the strong force constant had a value less than a hundredth of its actual value, protons would not stay together in the cores of atoms, and there would be no living things (there would not even be any rocks). So if the strong force constant had always had a value less than a hundredth of its actual value or more than twice its actual value, intelligent life would not exist in our universe. In other words, intelligent life would not exist in our universe if the strong force constant did not have a value between $.01f$ and $2f$. Here I use f as a symbol for the actual value of the strong force constant that is, the strength

of the attractive force between nucleons, which is about 10^{11} times greater than the gravitational force.”¹⁵

It is not only the strong force and the electromagnetic force that are finely tuned but almost every force known to mankind appears to be manipulated to make the universe biophilic. Pertaining to the lengthy details about electromagnetic forces please see the actual work of Mark Mahin in his book *the new scientific case for God's existence*. Paul Davies writes about the weak forces:

“The weak force is implicated in the carbon story, not only in the manufacturing the carbon but also in disseminating it. The carbon atoms inside your body were forged inside a star, some billions of years ago. How did they end up on earth? A good way for a star to divest itself of carbon is by exploding.

If the weak force were weaker, the neutrinos will lack the punch to create this explosion. If it were stronger, the neutrinos would react more vigorously with the stellar core and wouldn't escape to deliver their blow to the outer layers. Either way, the dissemination of carbon and other heavy elements needed for life via the process would be compromised.”¹⁶

No wonder, Stephen Hawking said, “The odds against a universe like ours emerging out of something like the Big Bang are enormous. I think there are clearly religious implications.”¹⁷ Professor Dawkins may find it convenient to ignore what Mark Mahin or I have written. But he certainly cannot casually dismiss the writing of Martin John Rees, Baron Rees of Ludlow, who is an English cosmologist and astrophysicist. He has been Astronomer Royal since 1995, and Master of Trinity College, Cambridge since 2004. He became President of the Royal Society in December 2005. He writes in his book *Our Cosmic Habitat*:

“A universe hospitable to life--what we might call a biophilic universe--has to be very special in many ways. The prerequisites for any life--long-lived stable stars, a periodic table of atoms with complex chemistry, and so on--are sensitive to physical laws and could not have emerged from a Big Bang with a recipe that was even slightly different. Many recipes would lead to stillborn universes with no atoms, no chemistry, and no planets; or to universes too short lived or too empty to allow anything to evolve beyond sterile uniformity. This distinctive and special-seeming recipe seems to me a fundamental mystery that should not be brushed aside merely as a brute fact.”¹⁸

Professor Richard Dawkins may also recall, that he had adequately defined ‘complicated thing’ in his book, *the Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe without Design*:

“A complicated thing is one whose existence we do not feel inclined to take for granted, because it is too 'improbable'. It could not have come into existence in a single act of chance. We shall explain its coming into existence as a consequence of gradual, cumulative, step-by-step transformations from simpler things, from primordial objects sufficiently simple to have come into being by chance. Just as 'big-step reductionism' cannot work as an explanation of mechanism, and must be replaced by a series of small step-by-step peelings down through the hierarchy, so we can't explain a complex thing as *originating* in a single step.

We must again resort to a series of small steps, this time arranged sequentially in time.”¹⁹

One would hope that given the above explanation of carbon, Dawkins will not want to be pompous and obscurantist and will stop calling stones ‘simple things.’ Dawkins might believe that ‘multiverse,’ concept may come to his rescue. Multiverse is the main ploy of the atheists to wriggle out of the evidence of the finely tuned universe. Antony Flew explains, “This fine tuning has been explained in two ways. Some scientists have said the fine tuning is evidence for divine design; many others have speculated that our universe is one of multiple others—a ‘multiverse’—with the difference that ours happened to have the right conditions for life. Virtually no major scientist today claims that the fine tuning was purely a result of chance factors at work in a single universe.”²⁰

A true scientific explanation, says Paul Davies, is like a single well-aimed bullet. The idea of a multiverse replaces the rationally ordered real world with an infinitely complex charade and makes the whole idea of ‘explanation’ meaningless.²¹ Richard Swinburne is just as strong in his disdain for the multiverse explanation: “It is crazy to postulate a trillion (causally unconnected) universes to explain the features of one universe, when postulating one entity (God) will do the job.”²²

EPILOGUE

Indeed in the creation of the Heavens and of the earth, and in the alternation of the night and of the day, are there signs for men of understanding. They who, standing, sitting or reclining, bear Allah in mind and reflect on the creation of the Heavens and of the earth, saying: ‘O our Lord! You have not created this in vain.’ (Al-Qur’an 3:189-190).

Most agnostic or atheist scientists are witness to the above verses of the Holy Quran, from *Sura Al-Imran*, when they see the order, beauty and complexity in the Universe. For example Baron John Rees, President of the Royal Society of UK writes in his book, *Just Six Numbers: the Deep Forces That Shape the Universe* describes:

“I have highlighted these six because each plays a crucial and distinctive role in our universe, and together they determine how the universe evolves and what its internal potentialities are; moreover, three of them (those that pertain to the large-scale universe) are only now being measured with any precision.

These six numbers constitute a ‘recipe’ for a universe. Moreover, the outcome is sensitive to their values: if anyone of them were to be ‘untuned’, there would be no stars and no life. Is this tuning just a brute fact, a coincidence? Or is it the providence of a benign Creator?”²³

To drive home the full force of the fine tuning of these six numbers from physics, Martin Rees further quotes a very useful metaphor:

“There are various ways of reacting to the apparent fine tuning of our six numbers. One hard-headed response is that we couldn’t exist if these numbers weren’t adjusted in the appropriate ‘special’ way: we manifestly are here, so there’s nothing to be surprised about. Many scientists take this line, but it certainly leaves me unsatisfied. I’m impressed by a

metaphor given by the Canadian philosopher John Leslie. Suppose you are facing a firing squad. Fifty marksmen take aim, but they all miss. If they hadn't all missed, you wouldn't have survived to ponder the matter. But you wouldn't just leave it at that - you'd still be baffled, and would seek some further reason for your good fortune.”²⁴

But as most of these authors do not believe in accountability or hereafter, in other words deny the last portion of the above quoted verses, ‘Holy art Thou; save us, then, from the punishment of the Fire,’ there thinking is vulnerable to go astray. When we read the above verses in totality they read:

“Indeed in the creation of the Heavens and of the earth, and in the alternation of the night and of the day, are there signs for men of understanding. They who, standing, sitting or reclining, bear Allah in mind and reflect on the creation of the Heavens and of the earth, saying: ‘O our Lord! You have not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.’” (Al-Qur’an 3:189-190).

It is denial of accountability, by the atheist scientists and their preconceived conclusions about atheism that make them weave artificial explanation for the order, beauty and organization that they have observed in the universe and in the living organisms on our planet earth. Now watch how Baron Martin Rees starts manufacturing smoke screens in the concluding chapter of the book that I am quoting here. The chapter is titled, *Coincidence, providence—or multiverse*, he writes trying to be an apologetic for concept of ‘multiverse’:

“Some people may be inclined to dismiss such concepts (multiverse) as ‘metaphysics’ (a damning put-down from a physicist’s viewpoint). But I think the multiverse genuinely lies within the province of science, even though it is plainly still no more than a tentative hypothesis. This is because we can already map out what questions must be addressed in order to put it on a more credible footing; more importantly (since any good scientific theory must be vulnerable to being refuted), we can envisage some developments that might rule out the concept.”²⁵

He chooses to put multiverse genuinely in the province of science while the multiverse is by definition outside of our universe and there is no hope of us ever studying or observing it, except in make belief stories. He knows it himself also as a little bit later he confesses, “These universes would never be directly observable; we couldn’t even meaningfully say whether they existed ‘before’, ‘after’ or ‘alongside’ our own.”²⁶

In summary, the processes leading to the formation of what Dawkins calls ‘simple things,’ are hugely complex and unusual and the assumption that they do not require an explanation is presumptuous. Peter Ward and Donald Brownlee explain:

“The near-ideal nature of Earth as a cradle of life can be seen in its prehistory, its origin, its chemical composition, and its early evolution. What are the most important factors that allowed Earth to support advanced life? Earth has offered (1) at least trace amounts of carbon and other important life-forming elements, (2) water on or near the surface, (3) an appropriate atmosphere, (4) a very long period of stability during which the mean

surface temperature has allowed liquid water to exist on its surface, and (5) a rich abundance of heavy elements in its core and sprinkled throughout its crust and mantle regions.

Earth is actually the final product of an elaborate sequence of events that occurred over time span of some 15 billion years, three times the age earth itself. Some of these events have predictable outcomes, whereas others are more chaotic, the final outcome controlled by chance. The evolutionary path that led to life included element formation in the Big Bang and in stars, explosions of stars, formation of interstellar clouds, formation of the solar system, assembly of Earth, and the complex evolution of the planet's interior, surface, oceans, and atmosphere. If some god-like being could be given the opportunity to plan a sequence of events with the express goal of duplicating our 'Garden of Eden,' that power would face a formidable task. With the best intentions, but limited by natural laws and materials, it is unlikely that Earth could ever be truly replicated. Too many processes in its formation involved sheer luck. Earth-like planets could certainly be made, but each outcome would differ in critical ways. This is well illustrated by the fantastic variety of planets and satellites that formed in the solar system. They all started with similar building materials, but the final products are vastly different from each other. Just as the more familiar evolution of animal life involved many evolutionary pathways with complex and seemingly random branch points, the physical events that led to the formation and evolution of the physical Earth also required an intricate set of nearly irreproducible circumstances."²⁷

With every passing year more and more information has pooled to suggest that there ought to be a Creator for this universe. Some of this information is discussed in this article and much more is documented in the form of short book reviews and some videos in the February 2010, Al-Islam eGazette.

Plato would make Socrates say in the Republic (7.514a ff.), comparable to that of prisoners of an underground cave, whose unfortunate fate is to confuse reality with passing shadows created by a fire inside their miserable abode and kept in motion by clever manipulators, who in the name of politics, religion, science, and tradition control the human herd.

Dawkins is able to see the beauty and organization in biology, as he confesses in *The Blind Watchmaker*, commenting on the famous book of Reverend William Paley, "One thing I shall not do is belittle the wonder of the living 'watches' that so inspired Paley. On the contrary, I shall try to illustrate my feeling that here Paley could have gone even further. When it comes to feeling awe over living 'watches' I yield to nobody."²⁸ He further concedes describing the beauty of bats, "We shall look at a particular example and shall conclude that, when it comes to complexity and beauty of design, Paley hardly even began to state the case."²⁹ It is time for Dawkins and like to stop hiding behind the smoke screens of 'multiverse' universe and confess that the very building materials of all life forms on our planet, especially carbon, demand that there ought to be a creator!

I conclude in the words of the Promised Messiah, may peace be on him, as he describes the purpose of human life and nature of human brain in his book *Haqiqatul Wahee (Essence of Revelation)*:

“Let it be clear that man has been created with the ultimate purpose to recognize his Creator. Man is supposed to have full awareness of his Creator and to understand His attributes to a level that his cognizance reaches a degree of certainty. Therefore, Allah has designed the human mind with two different talents. On the one hand, he has been given intellectual abilities. As a result of these abilities he is able to study Allah’s creations, and by observing divine purpose in every particle of nature, by studying the organization and order in the natural systems of the universe, he is able to fully realize that this elaborate infra-structure of the earth and the heaven cannot be by itself, without a creator. He can conclude that there should be a Designer and a Maker of all this!

On the other hand Allah has gifted man with spiritual powers and perceptions as well. This dual gift from Allah is for the reason, that, whatever limitations and short comings are left from the domain of intellectual capacity should be satisfied with the spiritual abilities. It is obvious that intellectual abilities given to man are only able to study the earth and the heaven and observing individual details declare that this profound and organized universe should have a creator. It is beyond the capacity of the intellectual abilities to go further and declare that such a Creator of this universe does exist! It is not within their scope to announce that there is indeed such a Maker!”³⁰

BIBLIOGRAPHY

1. Richard Dawkins. *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe without Design*. WW Norton & Company, 1996. Page 1.
2. "carbon (C)." Encyclopædia Britannica. 2009. Encyclopædia Britannica Online. 08 Dec. 2009 <<http://www.britannica.com/EBchecked/topic/94732/carbon>>.
3. "carbon (C)." Encyclopædia Britannica. 2009. Encyclopædia Britannica Online. 08 Dec. 2009 <<http://www.britannica.com/EBchecked/topic/94732/carbon>>.
4. Peter Ward and Donald Brownlee. *Rare Earth: Why Complex Life Is Uncommon in the Universe*. Copernicus Books, 2000. Page 38.
5. Peter Ward and Donald Brownlee. *Rare Earth: Why Complex Life Is Uncommon in the Universe*. Copernicus Books, 2000. Page 39.
6. This article is published in a book *the Evidence of God in an Expanding Universe* edited by John Clover Monsma, published in 1958.
7. <http://www.alislam.org/egazette/articles/Plain-water-200908.pdf>
8. Peter Ward and Donald Brownlee. *Rare Earth: Why Complex Life Is Uncommon in the Universe*. Copernicus Books, 2000. Page 40.
9. Paul Davies. *Cosmic Jackpot: Why Our Universe Is Just Right for Life*. Houghton Mifflin Company, 2007. Page 135.
10. Peter Ward and Donald Brownlee. *Rare Earth: Why Complex Life Is Uncommon in the Universe*. Copernicus Books, 2000. Page 43-44.
11. Paul Davies. *Cosmic Jackpot: Why Our Universe Is Just Right for Life*. Houghton Mifflin Company, 2007. Page 138.
12. "strong force." Encyclopædia Britannica. 2009. Encyclopædia Britannica Online. 09 Dec. 2009 <<http://www.britannica.com/EBchecked/topic/569442/strong-force>>.
13. "strong force." Encyclopædia Britannica. 2009. Encyclopædia Britannica Online. 09 Dec. 2009 <<http://www.britannica.com/EBchecked/topic/569442/strong-force>>.
14. Paul Davies. *Cosmic Jackpot: Why Our Universe Is Just Right for Life*. Houghton Mifflin Company, 2007. Page 134.
15. Mark Mahin. *The new scientific case for God's existence*. Mindlifter Press, Boston, 1985. Pages 56-58.
16. Paul Davies. *Cosmic Jackpot: Why Our Universe Is Just Right for Life*. Houghton Mifflin Company, 2007. Page 140-141.

17. J Boslough. Stephen Hawkings universe. William Morrow, New York, 1985. Page 121.
18. Martin Rees. Our Cosmic Habitat. Princeton University Press, 2001. Page xvi of prologue.
19. Richard Dawkins. The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe without Design. WW Norton & Company, 1996. Page 14.
20. Antony Flew. There Is a God: How the World's Most Notorious Atheist Changed His Mind. Harper One, 2007. Page 115.
21. Paul Davies, "Universes Galore: Where Will It All End?"
. <http://cosmos.asu.edu/publications/chapters/Universes%20galore.pdf>
22. Richard Swinburne, "Design Defended," *Think* (Spring 2004): page 17.
23. John Rees. Just Six Numbers: The Deep Forces That Shape the Universe. Basic Books, 2000. Page 4.
24. John Rees. Just Six Numbers: The Deep Forces That Shape the Universe. Basic Books, 2000. Page 165-166.
25. John Rees. Just Six Numbers: The Deep Forces That Shape the Universe. Basic Books, 2000. Page 166-167.
26. John Rees. Just Six Numbers: The Deep Forces That Shape the Universe. Basic Books, 2000. Page 168.
27. Peter Ward and Donald Brownlee. Rare Earth: Why Complex Life Is Uncommon in the Universe. Copernicus Books, 2000. Page 36-37.
28. Richard Dawkins. The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe without Design. WW Norton & Company, 1996. Page 5.
29. Richard Dawkins. The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe without Design. WW Norton & Company, 1996. Page 21.
30. Promised Messiah^{as}. Haqiqat-ul-Wahi, Ruhani Khaza'in, vol. 22, pp. 7-8

A Note

From the President of the Association of Architects and Engineers USA

To seek the blessing and guidance from Hadhrat Khalifatul Masih V^{aba} upon various matters of *Jama'at* interest and upon professional issues, the President, Association of Architects and Engineers USA(AAAE) visited London UK for three weeks.

Hazoor^{aba} has been very kind to take a lot of interest and blessed us with his precious guidance and suggestions. In his couple of meetings he was keen to know the contributions of AAAE and its result in *Jama'at* USA building activities. He desired that like all other associations of different countries the USA association must play an active part in the *Jama'at* developmental program and a report be submitted at appropriate time.

Hazoor^{aba} further entrusted the president of AAAE USA, architect Shafiq Ahmed Malik to be the architect of the Mission House in Brazil. Hazoor^{aba} directed Additional *Wakeel Tabshir* London to help him in this matter. Architect Shafiq Ahmed Malik has had the honor of being associated as a professional since 1980 and worked upon prestigious building projects of the *Jama'at*.

Architect
Shafiq A.Malik
President AAAE,USA

TWO CONCEPTS OF SACRIFICE

Dr. Waseem A. Sayed

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَنَحَدُهُ لَا
شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ، أَمَا بَعْدُ فَلَعُوذُ بِاللَّهِ مِنَ
الشَّيْطَانِ الرَّجِيمِ -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ
الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ۝ الصِّرَاطَ الَّذِي أَنْعَمْتَ
عَلَيْهِمْ ۝ لَا غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ۝

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِنِّي أَرَى
فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى
قَالَ يَا بَنِيَّ أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن

شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ۝

And when he was old enough to work with him, he said, 'O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it!' He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allah please, of those

who are patient.' (37:103)

فَلَمَّا أَتَمَّوَا وَقَالَ لِلْجَبِينِ ۝

And when they both submitted to the Will of God, and he had thrown him down on his forehead. (37:104)

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمَ ۝

We called to him: 'O Abraham, (37:105)

قَدْ صَدَقْتَ الرَّءْيَا إِنَّا كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ۝

Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good. (37:106)

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ۝

That surely was a manifest trial. (37:107)

وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ۝

And We ransomed him with a great sacrifice. (37:108)

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝

And We left for him a good name among the following generations — (37:109)

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ۝

'Peace be upon Abraham!' (37:110)

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

Thus do We reward those who do good. (37:111)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

Surely, he was one of Our believing servants. (37:112)

We celebrate this *Eid* – the *Eid* of Sacrifices every year...and because we understand the true concept of sacrifice we never stop to consider aloud that true concept...but this year I feel very strongly that it needs to be considered out aloud.

You see there are in the body of Islam two competing and colliding, or diametrically opposed concepts of sacrifice that are battling for supremacy.

There is the concept that is based on the medieval innovations that crept into Islam ..this concept dictates and urges those who follow it to kill and

maim innocent people and to forcefully impose their ideas and understanding of religion on others and they contend that this is the surest way to win the pleasure of God and to enter Paradise in the most swiftest manner and to be blessed there with numberless and beautiful companions... central in this false understanding of Islam is also the bloody *Mahdi* concept.

A *Mahdi's* advent is awaited by such people at the end of times and whose purpose of coming is to come and kill the infidels and forcefully raise the banner of Islam all over the world..

It is the great Grace and Mercy of God that we, the members of the Ahmadiyya Muslim Community, we the Muslims who believe in the Messiah, Mirza Ghulam Ahmad Qadiani^{as}, we are those who reject this concept as being utterly false and totally foreign to Islam and the practice of the Holy Founder of Islam, Muhammad, peace and blessings of Allah be upon him.

Every facet of the life of the Holy Prophet^{saw} bears testimony to this.

The 13 long years of

persecution and trials that he and his holy Companions bore with patience and steadfastness bears testimony to this.

Even when life was made unlivable he only exercised the option of leaving his home and seeking to settle in another place... but he refused to break the law of the land where he lived ... this is what Islam teaches...a Muslim has no choice... how clearly the Holy Qur'an declares:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَطِيعُوا اللَّهَ وَاطِيعُوا
الرَّسُولَ وَلِوَلِيِّ الْأَمْرِ مِنْكُمْ ؕ فَانْتازِعْتُمْ
فِي شَيْءٍ ؕ فَرَدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ؕ ذَلِكَ
خَيْرٌ وَأَحْسَنُ تَأْوِيلًا 0

O ye who believe! obey Allah, and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and *His* Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end. (4:60)

And again how clearly it guides the Muslims that even if they face persecution even then they have only the choice of leaving

such places... .not disturbing the peace ...and seeking refuge in the earth that God says is ample enough..

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَنْفُسِهِمْ
قَالُوا فِيمَ كُنْتُمْ ؕ قَالُوا كُنَّا مُسْتَضْعَفِينَ
فِي الْأَرْضِ ؕ قَالُوا أَلَمْ تَكُنْ تَرْضَى اللَّهَ
وَاسِعَةً فَتُهَلِّجُوا فِيهَا ؕ فَأُولَئِكَ مَأْوَاهُ
جَهَنَّمُ ؕ وَسَاءَتْ مَصِيرًا 0

Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say *to them*: 'What were you after?' They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allah's earth vast enough for you to emigrate therein?' It is these whose abode shall be Hell, and an evil destination it is; (4:98)

So this is what the Holy Prophet did..

It was not until even here, two hundred plus miles away from Mecca, when he and his holy Companions were attacked, that he was forced to stand up in defense of freedom and in defense of liberty and to ensure that all cloisters and churches and synagogues and mosques were ensured their freedom that he stood up despite not having the

wherewithal to be sure of success..

الَّذِينَ أُخْرِجُوا مِنْ بِلَادِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ
وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَالِحٌ وَبِيعَ وَ
صَلُوكٌ وَ مَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَأَلْتَمِزْنَا اللَّهَ
مَنْ بَلَّغَهُ إِلَيْنَا اللَّهُ لَقَوِيَ عَزِيزٌ

Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allah' — And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, whe-rein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty — (22:41)

History bears ample testimony to the truth of all I state..

I do not have time to discuss all aspects of this... suffice it to say that the concept of sacrifice that Islam promotes and teaches is the one where a Muslim is taught to suffer for the sake of providing comfort to others..

This was the lesson we were drilled in for a whole month ..fasting during *Ramadhan*...just 2 months and 10 days ago..

So Islam teaches us to sacrifice from all that we

have been blessed with, to serve the creation of God, and it tells us that it is only the doers of good that are the beloveds of God..

The sacrifices that this *Eid* celebrates each year are replete with this true concept of sacrifice...Look what Allah says in favor of Abraham^{as} — after he fulfills the wish of God:

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝

And We left for him a *good name* among the following generations. (37:109)

'Peace be upon Abraham!' (37:110)

سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ۝

Thus do We reward those who do good. (37:111)

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

Surely, he was *one* of Our believing servants. (37:112)

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

It is those who do good that receive the pleasure of God and whose name is remembered with love and affection and in the best manner possible...what a wonderful act of service Abraham and his wife and their son must have done to merit a place, an honorable place in the hearts of the followers of the three great religions of the world..

Can anyone with even the smallest sense ever conceive such being the reward of those who carry out suicide attacks in the name of this beautiful religion - misguided are such indeed, even as those religious leaders who teach such things are the worst of creation under the canopy of the heavens..

How wonderfully, powerfully the Holy Founder of the Ahmadiyya Muslim Community had condemned such interpretations of Islam when he wrote a hundred and twenty years ago:

"I have written this book [to] remove the serious misconceptions which are current among Muslims misconceptions, the dangerous implications of which have not only injured and destroyed the conception of Divine Unity, but the unwholesome and poisonous influence of which has for long been noticed in the morals of the Muslims of this country.

Spiritual maladies, i.e., want of good morals, evil thoughts, callousness, want of sympathy, are spreading among most Islamic sects, being the result of beliefs in unfounded stories and anecdotes of this kind.

Human sympathy, pity and love of justice, humility and humble-mindedness - all good qualities - are disappearing day by day, as if they

will soon bid a last farewell to this community.

This callousness and this immorality make many a Muslim appear no better than the beasts of the jungle. A Jain or a Buddhist is afraid of and avoids killing even a mosquito or a flea, but, alas! there are many among us Muslims who, while they kill an innocent man or commit wanton murder, are not afraid of the powerful God, who rates human life higher than that of all the animals.

What is this callousness and cruelty and want of sympathy due to?

It is due to this - that from their very childhood, stories and anecdotes and wrong views of the doctrine of *Jihad* are dinned into their ears and inculcated into their hearts, the result being that gradually they become morally dead and cease to feel the heinousness of their hateful actions; nay, rather, the man who murders another man unawares and thus brings ruin to the murdered man's family thinks that he has done a meritorious deed; or rather, that he has made the most of an opportunity to win favor with his community.

As no lectures or sermons are delivered in our

country to stop such evils - and if there are any such lectures they have an element of hypocrisy in them - the common people think approvingly of such misdeeds.

Accordingly, taking pity upon my own people, I have compiled several books in Urdu, Persian and Arabic, in which I have stated that the popular view of *Jihad* prevalent among Muslims, that is, the expectation of a bloody *Imam*, full of spite and hostility for other people, is a texture of false beliefs inculcated by shortsighted *Ulema*; otherwise, Islam does not allow the use of the sword for the Faith; except in the case of defensive wars, or in the case of wars waged to punish a tyrant or to uphold freedom.

The need of a defensive war arises when the aggression of an adversary threatens one's own life. These are the three kinds of *Jihad* permitted by the *Shariat*, and, apart from these three kinds, there is no other kind of war which is permitted by Islam for the propagation of the Faith. I have, in short, spent a large sum of money on such books, and have published them in this country and in Arabia and Syria and Khurasan, etc.

But, by the grace of God, I have now discovered powerful arguments which are meant to eradicate these unfounded beliefs from the hearts of the people. I have clear proofs, circumstantial evidence of a conclusive character, and historical evidence the light of whose truth holds out the promise that soon after their publication there will be brought about against such beliefs a wonderful change in the hearts of the Muslims. And I hope - I am sure - that after these truths have been comprehended, there will flow out of the hearts of the righteous sons of Islam the sweet and beautiful springs of lowliness, humility and mercy, and that there will come about a spiritual change which will have a wholesome and a blessed influence on the country."

(Preface to "Jesus in India")

By the Grace and Mercy of God we are beginning now to see everywhere among the Muslims, an awakening and a realization developing that the popular views they have entertained about *Jihad* are wrong...and many, if not all, have begun to abandon those thoughts and teachings...and we pray that Allah may hasten the arrival of the day when the entire Muslim *Umma* accepts

the Messiah Mirza Ghulam Ahmad Qadiani^{as}, sent by God, and peace and love reign supreme throughout the earth. *Ameen.*

To hasten the arrival of that day we must clearly understand the message of this *Eid* of Sacrifices – nations can only be reformed when its people understand that the sacrifice of the animal symbolizes the sacrifices of our egos and arrogances and requires of us humility and total devotion to the worship of God...it is to this that the *Khalifa* of God continuously invites us ever since Allah bestowed upon him the mantle of *Khilafat*.

May Allah enable all of us to understand the true concept of sacrifice and may He enable us to make those sacrifices in His way and thus make us His devoted worshippers and the doers of good deeds. *Ameen!*

Our last word is All praise belongs to Allah, Lord of all the worlds..

**PAY
ZAKAT**

YOUTH AT CROSS-ROADS

Ausaf Khan

Life too short and the world too large
Little experience, but moving fast
Failing, falling and stone-walling
Trying to reach unreachable stars

Denying nature, denying truth
Madness drives us in our youth
Fighting the ones who try to teach
Resenting those who try to preach

I am the best, the fastest, the brightest
The greatest the bravest, I am unique
On the highway, highway of intricate life
Young fools often head-on collide

Lack of patience plays a big part
Over-confidence is another short fall
Stubbornness doesn't help at all
Arrogance multiplies velocity of the fall

Like a fool they follow the lost
Delusional youth on an unknown path
Blessed are those who have a guide
Unfortunate ones shun advice

Ahmadiyya Talent Award

Students and professionals with outstanding achievements are invited to apply for the Ahmadiyya Talent Award. The details and the application form is attached in the current issue of Gazette. Application deadline is May 1, 2010.

Friday Times of 1st Jan: 10

Zafar Chaudhry

Remembers the Great Dr. Abdus Salam and His Love for the Country that Disowned Him

I got to know Abdus Salam when we were students in Government College, Lahore, in the early 1940s. We both lived in the New Hostel; he was a year senior to me in class but, of course, aeons ahead in intellectual prowess. I remember he liked good food (*Aloo Gosht* being his favorite) and consumed it heartily. We often chided him about his hunger for food keeping full pace with his hunger for books, but he never minded our impudence. He had instructed his servant to put a lock on the door of his cubicle so that boys did not disturb him while he studied. The only relaxation he permitted himself was a game of chess in the Common Room with Khushia, the elderly keeper of this facility that housed several indoor games.

I caught up with Salam again in London in 1946 when he had been en-

rolled in Cambridge. He had already become a known figure for having created new records in Matriculation and BA in the Punjab University. In those days, Salam paid very little attention to his dress and his appearance was usually quite disheveled. He most eagerly visited the well-known museums and art galleries of London and sometimes dragged me along.

I happened to meet Salam in Government College in the early 1950s where I think he was then the Head of Department of Mathematics. He told me that he was not making the best use of his time and was thinking of going back to Cambridge for further study. He said that he wasted a lot of time answering all kinds of objections raised by the university about some advance increments that had been sanctioned for him. Also, he had

been made in charge of the college football team even though he knew nothing of the sport. He seemed quite determined to free himself of the stifling environment of his job and dearly wanted to study further.

I happened to visit Cambridge in 1956 as a guest of Mr. Ian Stephens who had been the editor of *The Statesman* in India; he had visited the Pakistan Air force a few years earlier and I had flown him in a dual seater fighter aircraft at Peshawar. He was now a don at Cambridge. He asked me if I knew a young man by the name of Salam from Pakistan who had made quite a mark at Cambridge and was thought of very highly by his teachers. I said I knew him well and that we were good friends. He also told me that I was to attend a formal dinner that evening where I would be sitting next to Ian Forster, the author of A

Passage to India. However, I needed to wear a dinner jacket and a bow tie for this formal occasion, which I was obviously not carrying with me. As Salam had about the same physique as I did, I visited him and borrowed his clothes for the evening function. He told me that he had received an offer of a chair at the Imperial College of Science and Technology, London, which he was planning to accept. And, thus, at only 30 years of age, Salam became the youngest ever to occupy this prestigious position at a leading center of learning in Britain.

Salam moved to London to take up this assignment in 1956 and acquired a modest house at 8 Campion Road, London, SW18, a house he continued to live in till the very end and where some members of his family live to this day. His room had a large bed and book racks all around, and served as his study as well as his living room. Books of all kinds would be spread on one side of the bed and the room would look well and truly lived-in. This is where he worked and received friends and most visitors. One would be sure of getting a good cup of tea here, his favorite brand being

Twining's Earl Grey, to which he introduced me with great relish. He also had a very keen ear for music, both Eastern and Western, and had a vast collection of tapes and cassettes, as well as a large number of Urdu, Persian and English books of poetry.

Mr. Hayat Ahmad Khan (the founder of the All-Pakistan Music Conference) told me that once he flew from London to Lahore on the same PIA flight as Dr. Salam. Mr. Hayat Ahmad Khan introduced himself to Dr. Salam and told him of his devotion to music. He found Dr. Salam quite knowledgeable in this field and enjoyed exchanging views about great classical singers. Dr. Salam wanted to become a member of the All Pakistan Music Conference and insisted on paying the membership dues. Mr. Hayat Ahmed Khan had the currency note given by Dr. Salam framed and hung in his office as a keepsake of the Nobel laureate.

In the early 1960s, my wife and younger son had to visit England for a rather complicated surgical treatment of the boy's spine for which facilities did not then exist in Pakistan. While awaiting surgery,

they had to stay in London for about two weeks. I rang up Dr. Salam from Pakistan to ask if it would be possible for them to stay with him for the duration. His immediate response was, "You don't even have to ask; they would be most welcome." This indeed was most kind of him and it saved us a lot of bother and expense.

Once, in the early 1970s, my younger brother and I happened to visit Dr. Salam in London fairly early in the morning. We found him pacing up and down in front of his house in an agitated state. He told us that he had to get to the college to deliver a lecture but his car had refused to budge as the starter did not respond at all. I said if the reason was a depleted battery, perhaps the car could be started with a push. He appeared quite surprised that the engine could be started by pushing the car. I sat at the wheel while Dr/Salam and my brother pushed the car and the engine started as soon as I engaged the gear by releasing the clutch. Dr. Salam was overjoyed that he would not only reach the college on time but that he had learnt something new about car engines. This incident shows that a great mind that

is able to advance the frontiers of scientific knowledge does not always pay attention to such mundane tricks involving low level technology that are commonplace for the rank and file.

Dr. Salam was very keen that an international institute of higher science be established in Pakistan. Unfortunately, petty and jealous minds who sat in authority did not approve of this project, with the result that such an institution was instead set up at Trieste with the full help of the Italian government. Dr. Salam was the founder of the Institute and its first head and, after his demise, it has been named after him. Many Pakistanis have studied at this institution and some have gained wide recognition as a result.

Apart from the Nobel Prize, Dr. Salam received scores of honors and awards from several countries, some of which carried substantial monetary privileges. It speaks volumes for the generosity of this man that he did not keep a single penny of these huge sums for himself, instead setting up trusts to help and encourage promising students who would otherwise not be able to pursue advanced studies in science for lack of financial resources, especially

those from Pakistan. This sacrifice becomes all the more precious when one considers that he belonged to the lower middle class in rural Pakistan and could well use extra money for his own and his family's needs. But what did some of our petty rulers think of this selfless genius who brought such great laurels to his country? Some twenty years ago, the then Chief Minister of the Punjab addressed the annual convocation ceremony at Government College, Lahore. In his formal address, he read out the names of a large number of eminent people produced by this seat of learning, taking full care to omit any mention of Salam, the only Pakistani and Government College alumnus to have won world acclaim in science!

Dr. Salam had tried to persuade the rich Muslim countries to set aside a small percentage of their gross national income for the advancement of scientific knowledge that would primarily benefit their own populations. Several promises were made with great fanfare but hardly anyone bothered to honor them. No wonder the Muslim world lags so far behind in science and technology.

I met Dr. Salam dur-

ing one of his visits to Lahore in the summer of 1982. He was on his way to Delhi for a conference by a flight leaving in the early afternoon. When ready to leave for the airport, he wore a heavy raincoat despite the blistering heat. Jokingly, I asked him if it was snowing in Delhi for which he had made such elaborate preparation. He burst out laughing and said, "This is a faithful old coat and I prefer to wear it lest I should lose it along with my luggage, as sometimes happens in air travel." What a simple man despite his spectacular achievements in the rarefied realm of science!

As is well-known, in his late 60s, Dr. Salam was afflicted with a debilitating nervous disorder which made him chair bound and it became difficult for him to speak clearly. I met him in London as he sat in a wheel chair and, holding my hand, with tears spilling from his eyes, he started to talk about our college days in Lahore. His speech was slurred and difficult to understand, and I responded as best as I could. It was so sad to see a person who had held his audiences spellbound with his masterly oratory on a variety of scientific and philosophical subjects, reduced to a physical state where he even found it difficult to speak. A true

Pakistani, he had wished to be buried in Pakistan, the ungrateful country that had virtually turned its back on him, but whose green passport he clung to for dear life despite offers of citizenship and huge grants by a host of other countries. How aptly has Ghalib said:

وفاداری بشرط استواری اصل ایمان ہے

It should also be recalled that while receiving the Nobel Prize, Dr. Abdus Salam wore the dress of the land he belonged to and loved with all his heart: achkan, shalwar, turban, and shoes normally worn by the village folk from where he hailed.

*Zafar Chaudhry is a retired
air marshal and lives in
Lahore*

Istighfar

Abdul Naseer M.K
University of Minnesota

O the Mighty One,
and yet the Most Merciful One,
Thou hast bestowed upon this servant -
multitudes and multitudes
Of such that I have never asked of Thee,
and of such that I can never thank Thee enough.
And, yet, with the burden of ingratitude, I tread
to Thy altar
Begging for more and more.
Ever so feeble and ever so weak, I beseech Thee
with a meager bowl in hand.
Despite all such, Thou covers this poor one with
Thy all embracing Grace
After all, who else but Thee can this humble one
turn to?
For Thou art the purpose of my life
and Thou art the only One.
The One and the only One.

Shaheed Ahmadi Physician Fund

Ahmadiyya Muslim Medical Association USA (AMMA) has recently introduced the **Shaheed Ahmadi Physician Fund**. This is aimed at providing monetary help in the form of *Qarz-e-Hasana* [interest-free loan] to new physicians in the US who are in wait of the residency match. These include Ahmadi physicians from anywhere around the world who are in the US, but especially those who come here from Pakistan and other third world countries and face financial hardship and especially those with visa issues due to which earning a livelihood is legally impossible.

AMMA is presently accepting applications from eligible physicians. If you think you could benefit from this Fund, please fill in the application and send them in. Scholarships will be offered based on the availability of funds and applicants.

For the application forms and other questions, please contact the Chairman of the Shaheed Ahmadi Physician Fund, Naeem Lughmani MD, (drlughmani@gmail.com) or the Fund Secretary, Kashif Chaudhry MD (kashifnadeem@live.com).

A Report of the 24th West Coast USA Jalsa Salana

**Amjad Mahmood Khan, Afsar Jalsa Salana,
Los Angeles, CA**

Nearly 1,200 Gather at Baitul Hameed Mosque in Chino, California

By Allah's sheer Grace and Mercy, 1,161 individuals attended this year's historic 24th West Coast USA *Jalsa Salana* (Annual Convention) on December 25-27, 2009 at the newly renovated 5-acre Baitul Hameed Mosque in Chino, California -- the largest attendance ever in the history of the West Coast Jalsa Salana. This included: 452 Lajna, 236 Ansar, 235 *Khuddam*, 82 *Atfal*, 69 *Nasirat* and 86 non-designated guests. The Convention returned to Baitul Hameed Mosque for the first time since 2002. The attendance spanned over 12,000 miles with representation from over 37 *Jama'ats*, including members from Vancouver, Edmonton, Toronto, Newfoundland, Guatemala, the United Kingdom, Australia and Belarus. Members within the United States traveled from as far as Boston and Miami. Every Region within the United States was represented at the *Jalsa*. 17 National *Jama'at* officeholders attended the *Jalsa*, including Respected Missionary-in-Charge, Naseem Mahdi Sahib, 3 *Na'ib Umara*, 4 Regional Missionaries and 8 National *Amila* members. The *Jama'at* auxiliaries were also represented by National officeholders: 6 from *Lajna Imaillah* (including *Sadr Sahiba*, *Lajna Imaillah*), 8 from *Majlis Khuddamul Ahmadiyya USA* (including *Na'ib Sadr Sahib*) and 3 from *Majlis Ansarullah USA* (including *Na'ib Sadr Sahib*). In addition, a special delegation from *Jama'at* Guatemala, led by *Ameer* and Missionary-in-Charge Maulana Abdus Sattar Khan Sahib, addressed the gathering. 16 *Jama'at* presidents attended the *Jalsa*.

The planning for this event began months in advance. This year, the organizing committee launched a brand new West Coast *Jalsa Salana* web portal (www.ahmadiyya.us/wcjs), which included online registration, travel information, site information and a special segment called "The Weekly Inspiration" (a set of inspiring quotes and facts about the *Jalsa Salana* tradition within the *Jama'at*). In addition, the portal included a Twitter feed that kept all attendees updated with the latest *Jalsa* information, pictures and press coverage about the event. The accommodations team hosted 290 guests in 45 *Jama'at* homes and 5 hotel rooms, and the transportation team made nearly 50 trips from three airports. Guests enjoyed the state-of-the-art new facility, with multiple large halls for men and women, large rooms for overflow, LCD screens and projectors, multiple large outdoor tents for food and both on-site and off-site parking and shuttle arrangements. Over 100 volunteers -- men, women and children -- worked tirelessly for many weeks to prepare for and manage the large-scale event. Respected Missionary-in-Charge USA, Imam Nasim Mahdi Sahib, led the *Jalsa* inspection one day prior to the *Jalsa*. In the span of several hours, he spoke to each *Afsar*, *Muntazema-e-Aala Lajna* and each *Nazim* and *Nazima* about his or her assigned responsibilities.

Day 1 of the *Jalsa* began with *Jumu'ah* Prayers led by Respected Missionary-in-Charge USA, Imam Nasim Mahdi Sahib. The Opening Session included welcome remarks by *Na'ib Ameer Jama'at USA*, Dr. Hameed-ur-Rahman Sahib, and speeches by National Secretary *Waqf-e-Jadid*, Dr. Waseem Sayed Sahib, Regional Missionary Northwest, Imam Irshad Malhi Sahib, and President Los Angeles (Inland Empire) *Jama'at*, Asim Ansari Sahib. Friday evening included two

special programs: a meeting with all *Waqfeen-e-Nau* children led by National Secretary *Waqf-e-Nau*, Dr. Hafiz Samiullah Sahib, and a special Spanish-speaking *Da'een* session, led by Respected Imam Nasim Mahdi Sahib. The Spanish-speaking *Da'een* session included reflections from Respected *Ameer* and Missionary-in-Charge Guatemala, Maulana Abdus Sattar Khan Sahib, and National General Secretary Guatemala, David Gonzales De Leon Sahib. *Jalsa* attendees enjoyed several on-site *Jalsa* booths, including a book stall and Humanity First USA stall, as well as an exhibition in the Mosque lobby.

Day 2 of the *Jalsa* included parallel sessions for men and women. The men's morning session included speeches by National Secretary *Tarbiyyat*, Nasir Malik Sahib, *Na'ib Ameer Jama'at USA* and Regional Missionary, Imam Azhar Haneef Sahib, Regional Missionary Southwest, Imam Shamshad A. Nasir Sahib, *Na'ib Ameer Jama'at USA*, Dr. Nasim Rehmatullah Sahib, *Na'ib Ameer Jama'at USA*, Munum A. Naeem Sahib, and Humanity First designee Dr. Faizan Abdullah Sahib. The men's afternoon session included speeches by Secretary *Tabligh* Los Angeles West, Ibrahim A. Naeem Sahib, President Phoenix *Jama'at*, Dr. Latif Ahmad Sahib, National Secretary *Wasaya*, Dr. Khaled Ata Sahib, and *Qa'id* Los Angeles East, Saif-ur-Rahman Sahib. In addition, a special Hadhrat Mufti Muhammad Sadiq (ra) Lifetime Commitment Award was presented to Abdul Raqib Wali Sahib of Merced *Jama'at* on behalf of *Majlis Khuddamul Ahmadiyya USA*. Maulana Sattar Sahib also discussed the background and activities of the Guatemala *Jama'at*. The women's sessions included a speech by National *Sadr Lajna*, Dr. Shehnaz Butt Sahiba, and several additional speeches. The joint Evening Session was entitled, "Education and Excellence," and included speeches by Dr. Rafi Ahmed, Regional Missionary Gulf Coast, Imam Zafrulla Hanjra Sahib, Umer Momen Sahib, Rizwan Jattala Sahib, Dr. Arshad Mahmood Khan Sahib and Muhammed A. Chaudhry Sahib. A special interactive question and answer session followed the speeches.

Day 3 of the *Jalsa* included the closing session presided by *Na'ib Ameer Jama'at USA*, Dr. Nasim Rehmatullah Sahib. A special message from Respected *Ameer Jama'at USA*, Dr. Ahsanullah Zafr Sahib, was read out to all guests. This was followed by speeches by Respected Missionary-in-Charge, Imam Nasim Mahdi Sahib, and National Secretary Finance, Mrza Ehsan Naseer Ahmad Sahib. *Afsar Jalsa Salana*, Amjad Mahmood Khan Sahib, made an announcement of members who had passed away in 2009 and delivered the annual *Jalsa Salana* report. *Na'ib Ameer Jama'at USA*, Dr. Hamid-ur-Rahman Sahib, made special acknowledgments. *Na'ib Ameer Jama'at USA*, Dr. Nasim Rehmatullah Sahib, delivered the concluding remarks and led silent prayers. The organizing committee prepared a special on-site dinner for all *Jalsa* volunteers.

This year's *Jalsa* received extensive press coverage. On December 25, 2009, National Public Radio (NPR)'s Los Angeles affiliate, KPCC (89.3 fm), aired a special radio segment introducing the *Jama'at* and the West Coast *Jalsa Salana*. It also included a full-page story entitled, "Hundreds of Faithful from Ahmadiyya Branch of Islam Gather in Chino for Convention," on its website: <http://www.scpr.org/news/2009/12/24/islam-convention/>. In addition, the *India Post*, *Riverside Press-Enterprise*, *Inland Valley Daily Bulletin* and *Chino Champion* each provided full-page stories leading up to the event. After the *Jalsa*, the *San Bernardino Sun* ran a lengthy column entitled, "1200 Gather for Muslim Convention," available at: <http://ahmadiyyatimes.blogspot.com/2009/12/1200-gather-for-ahmadiyya-muslim.html>. Complete videos and pictures of the entire *Jalsa* proceedings are available at: <http://jalsasalana.org/usa/westcoast/2009>.

May Allah bless all those who participated in this year's *Jalsa*, and may He cause the message of Ahmadiyyat, the true Islam, to spread across the western United States. *Ameen*.

1,200 gather for Muslim convention

Neil Nisperos, Staff Writer

Posted: 12/28/2009 8:56 PM

More Today's News >>

<< Prev | Next >>

CHINO - Hundreds of Muslims this past weekend celebrated their annual convention at a new home.

About 1,200 members of the Ahmadiyya Muslim Community in the western United States attended the 24th Jalsa Salana, or annual convention, at the recently expanded and refurbished Baitul Hameed Mosque, 11941 Ramona Ave.

The new 12,000-square-foot facility - an administration building with a library, meeting rooms and a prayer hall - was more than prepared to handle the crowd.

"We're very happy that the mosque has reopened," said Hamid Rahman, a national vice president for the Ahmadiyya Muslim Community.

Naseem Mahdi, a missionary for the organization, agreed.

"We are all very excited about our new offices and our new facility," Mahdi said. "We consider it a house of God, open to all. Everybody, even non-Muslims, can worship God in this facility."

The convention included a number of talks in the meeting hall as well as a book sale in front of the mosque. Attendees were also able to have meals of curry and Dahl, or lentil soup.

Visitors also listened to talks about the message of Islam, translations of Quranic verses, directions for younger members as well as poem readings.

The community of Ahmadiyya Muslims, established in the 19th century in India by founder Hadhrat Mirza Ghulam Ahmad, is dedicated to a central tenet of "love for all and hatred for none."

Members work with other religious organizations

In the United States, the community has grown to tens of thousands of people.

Globally, its numbers are in the tens of millions, said Waseem Sayed, a community spokesman who attended the weekend celebration.

Recent events that have involved acts of violent Islamic extremism against Americans have reenergized the Ahmadiyya community to convey a message of peace and anti-violence, Sayed said.

"Definitely the major thing that these kinds of events is that we want to convey the message of sympathy for our fellow Americans, and we propagate the ideas we believe can put an end to suffering," Sayed said.

"Our belief is that true sympathy for God begins with true sympathy for human beings ... enough with 'an eye for an eye' and more of 'turn the other cheek.'"

The mosque, which originally opened in 1989, was shut down following a fire in the kitchen in April 2003. Firefighters were able to spare most of the mosque.

Since the fire, members of the mosque have been leasing space from neighboring churches for worship, but the community was able to celebrate and worship during the holy month of Ramadan at the Baitul Hameed mosque after its grand reopening in October.



Hundreds of faithful from Ahmadiyya branch of Islam gather in Chino for convention

Dec. 24, 2009 | Steven Cuevas | KPCC

More than a thousand members of a little known branch of Islam are gathering this weekend in Chino. The annual retreat is a time for Ahmadiyya Muslims to reaffirm beliefs that some consider heretical.

Amjad Mahmood Khan says it's definitely not easy being an Ahmadiyya Muslim. "They are the most persecuted Muslim community in the world. Pakistan declares this community as non-Muslim and any attempt by an Ahmadiyy to call themselves Muslim is an arrestable offense and they can be fined, imprisoned or put to death."



KPCC

Ahmadiyya founder Mirza Ghulam Ahmad in an undated photo.

Khan's parents fled Pakistan more than 30 years ago — and like many other Ahmadiyya, they settled in Southern California. Khan is an attorney who works on asylum cases involving Ahmadiyy facing persecution in other countries. He's also the organizer of this year's West Coast Jalsa Salana in Chino.

"It's an opportunity to improve one's spirituality", says Khan. "There's a lot of interesting discourse on anything from the secular to the spiritual, mostly dealing with Islamic ideology, governance issues and giving back to the community."

The Ahmadiyya branch of Islam was founded a little over a century ago by its spiritual leader Mirza Ghulam Ahmad. The Indian-born guru proclaimed himself to be the promised Messiah foretold by Muhammad. Followers say Ahmad was sent to purge Islam of radical beliefs and restore its true and essential teachings. Ahmad condemned "jihad by the sword" and openly embraced the teachings of Jesus, Krishna and Buddha.

Amjad Mahmood Khan says those beliefs can draw scorn from other Muslims.

"That finality of prophet concept in Islam is so sacrosanct that if any Muslim community believes that there is anyone who came after Muhammad, that is essentially heretical — no matter how peaceful the teachings are. Our response is that he actually came to resurrect the peaceful teachings that we believe Muhammad taught. And I think it's because of that ideological belief that the Ahmadiyya community is ostracized."

Khan says the Ahmadiyya have won greater acceptance from Muslims in the U.S. than in countries like Pakistan or Indonesia. In fact, some of Mirza Ghulam Ahmad's pacifist teachings were adopted by some mainstream American Muslims following the 9-11 terrorist attacks. An often heard credo in the Ahmadiyya community is "Love for All, Hatred for None."

The Inland Empire Amadiyya community also won considerable local support after an electrical fire severely damaged the Baitul Hameed Mosque six years ago.

Amjad Mahmood Khan says it took years to restore the mosque. "We actually said prayers every Friday for over a year, maybe two years, at the Mormon church across the street," remembers Khan. "It was amazing. They opened their church for us, and we offered all our services. So if you can imagine 5 or 600 Muslims every Friday at a Mormon church!"

DAILY TIMES, LAHORE, PAKISTAN

‘Abdus Salam Received His Nobel Prize in a Sherwani’

LAHORE: Although Dr. Abdus Salam faced religious discrimination in his own country for being an Ahmadi, he seemed every bit a Pakistani while receiving the Nobel Prize, dressed in the traditional Pakistani *sherwani*. According to Salam’s biography, written by Miriam Lewis of the International Centre for Theoretical Physics in Trieste, Dr. Salam was a devout Muslim. For him, religion was not separate from his daily life. Dr. Salam once wrote, “The Holy Qur’an enjoins us to reflect on the verities of Allah’s created laws of nature. However, that our generation has been privileged to glimpse a part of His design is a bounty and a grace for which I render thanks with a humble heart.” Dr. Salam’s first few lines in his Nobel Banquet speech on December 10, 1979 about Pakistan were, “Your majesties, excellencies, ladies and gentlemen, on behalf of my colleagues, professors Glashow and Weinberg, I thank the Nobel Foundation and the Royal Academy of Sciences for the great honour and the courtesies extended to us, including the courtesy to me of being addressed in my language, Urdu. Pakistan iss kay liye aap ka bohat mashkoor hai.”

(Pakistan is grateful to you).

The Many Laurels of Dr. Abdus Salam

LAHORE: Dr. Abdus Salam contributions for the development of science and culture in Pakistan are renowned and his service to the country far-reaching and influential. During his stay abroad, he occasionally visited Pakistan as an adviser on scientific policies. He also remained the advisor to the president of Pakistan from 1961 to 1974. He also served on a number of UN committees on science and technology in developing countries.

Salam was the first chairman of the Space and Upper Atmosphere Research Commission established by Ayub Khan in 1961. He was also recognized by Islamabad in the field of science by being awarded with the *Nishan-e-Imtiaz* in 1979 for his outstanding performance in scientific projects in Pakistan, and the *Sitara-e-Pakistan* in 1959 for his contribution to science in the country. He was also the first recipient of the Maxwell Medal and Award of Physical Society in 1961 and Hughes Medal of Royal Society in 1964. He was awarded the Atoms for Peace Award by the Atoms for Peace Foundation in 1968. In 1979, Dr. Abdus Salam was awarded with the three most prestigious awards in the world namely the Nobel Prize in Physics, the Einstein Medal from UNESCO and the Shri RD Birla Award from the India Physics Association.

A SYMPOSIUM ON “LIFE AFTER DEATH”

Ahmad Nuruddin, AMC Philadelphia

On November 15, 2009, the Philadelphia *Jama'at* convened for our annual celebration of Religious Founder's Day. Our guests consisted of people from the local community and *Jama'at* members from NY and NJ. The gathering began with *Salat* as guests and speakers arrived at the venue. Representatives from Judaism, Christianity, Islam, Buddhism, Hinduism, Church of Latter Day Saints (Mormans) and Sikhism graciously attended. Each participant was notified ahead of time that they would be giving their perspective on the following question: "What is the state of man after death (i.e., Afterlife) according to their religions' founder/doctrine?" I was given the distinguished honor of beginning the program with recitation of the Holy Qur'an. The verses were and were very appropriate for the occasion. Next, Rashid Bhatti Sahib recited a beautiful Poem. Our local President Mujeeb Chaudhary Sahib welcomed everyone and immediately introduced the first speaker. Each speaker delivered discourses on the topic and they were very informative. The audience paid rapt attention to all of the speakers and there was an atmosphere of peace and tolerance. Personally, most of the information presented was unknown to me and I feel like I have a better understanding of this aspect of these various religions. Particularly intriguing was the Jewish speaker who stated that there was no mention/understanding of an afterlife present in the Jewish faith. This was surprising because Judaism was founded upon the revelation vouchsafed to the Prophet Moses as. As Muslims, we know from the Holy Qur'an that the Prophet Musa was given knowledge of the unseen particularly about the hereafter by *Allah Ta'ala*. Other speakers presented facts, which were both surprising and informative. The final speaker was our dear Missionary Innamul Haq Kauser Sahib. Maulana Sahib presented a comprehensive discourse from the Qur'anic perspective. I personally learned much from his presentation and realized that I needed more research on this important topic. *Sadr Sahib* gave some closing remarks and gathered written questions from the audience. Because of time concerns, a few questions were entertained. The speakers were gracious in their answers and showed patience in addressing some difficult questions. *Sadr Sahib* thanked all of the participants and presented some sweets to the speakers. He invited everyone to enjoy a delicious lunch and encouraged us to continue dialog. Guests were served first and the people socialized and the guests expressed gratitude to the *Jama'at* for including them in such a special program. The Hindu speaker presented Calendars to everyone with more facts about his religion. Two guests in particular stated that they were informed about the gathering through our weekly radio program "The Voice from Heaven" (900amWURD.com) on Tuesdays from 7-8 pm EST. They seemed delighted to meet the radio program's panelists and give their opinions about the show. *Jama'at* members and guests filed out of the venue at their leisure and many expressed the desire to attend future gatherings. The one critique that I have for the gathering is that, again, our *Jama'at* members outnumbered the guests. I feel that a more concentrated effort to promote this program will make it a citywide event where the people of Philadelphia will look forward to each year and require mass media attention. *Insha Allah*. Overall, I consider the program to have been a success and one which all who attended were able to benefit.

RELIGIOUS FOUNDERS DAY CONFERENCE ORGANIZED BY NORTH NEW JERSEY JAMA'AT

Aamir Khokhar, Tabligh Secretaey

North Jersey *Jama'at* held its Religious Founders Day Conference on Sunday, November 1, 2009 at the Regency House Hotel on Route 23 North, Pompton Plains, NJ. The subject this year was "How to Achieve Peace, Love and Harmony in Our Diverse Society". *Salatul Zuhr* and *Asr* were offered at 12:30 PM. The conference was presided by Hafiz Samiullah Chaudhry Sahib (President North Jersey *Jama'at*). The proceedings started with the recitation of Holy Qur'an followed by an opening address by Aamir Khokhar Sahib (Tabligh Secretary, North Jersey *Jama'at*). Speakers from various religions represented their views as below:

Speaker Name	Religion	Office
Jordan Sklar	Judaism	Montclair NJ
Father Kolin Kay	Christianity	Saint Ann Church, Fairlawn, NJ
Joel Weinberg	Buddhism	SGI Community Center, E. Orange, NJ
Dr. Mahandra Jani	Hinduism	Vivekananda Vidya Pith
Diwakar Shah	Jainism	Jain Society, NJ
Dr. Gurparkash Singh	Sikhism	Gurduwara, Bridgewater, NJ
Maulana I. H. Kauser	Islam	Masjid Baitul Wahid, NJ

At the end there was a Question/Answer session, followed by brief closing remarks by the presiding officer, Hafiz Samiullah Chaudhary Sahib, President North Jersey *Jama'at*.

The speakers were presented gifts comprising of two *Jama'at* publications:

1. **Life of Holy Prophet Mohammad^{saw} by Dr. Karimullah Zirvi**
2. **Ahmadiyya Muslim *Jama'at* Mosques Around the World.**

The total attendance was approximately 175, including 30 non-Ahmadi guests. The guests took free literature and books from the book stall. At the end of the conference refreshments were served.

INTERFAITH SYMPOSIUM HIG LIGHTS

Abdul Naseer M. Kakkada St. Paul Chapter, Minnesota

An Interfaith symposium was held on October 4, 2009 by the Minnesota Interfaith Open Forum (MIOF). The MIOF is collaboration between Hindu, Jewish, Christian and Islamic communities in Minnesota where the Muslims are represented by the Ahmadiyya Muslim Community, St Paul Chapter. The MIOF formation resulted from a series of Interfaith Symposiums organized by Ahmadiyya Muslim community on yearly basis. Various invited speakers in those symposiums were invited to form an alliance by Ahmadiyya Muslim community to do the interfaith symposiums more often than on yearly basis. MIOF plans to hold a series of interfaith symposiums on various topics every 3-4 months. The first of these symposiums was hosted on October 4th by the Trinity United Methodist Church on the topic of "Extremism in the Name of Religion". The next symposium is scheduled to take place on January 31st and will be hosted by Ahmadiyya Muslim Community, St. Paul Chapter.

The October 4th symposium was attended by about seventy five people coming from various faiths including Hinduism, Christianity, Judaism, Islam and Atheism. There were four panel speakers representing each of the four religions, Judaism, Christianity, Islam, and Hinduism. The Muslim speaker was Imam Azhar Haneef Sahib, Missionary and Na'ib Ameer, USA. All the representatives from the four faith groups presented on the topic - Extremism in the name of religion - based on their own faith traditions. As extremism in religion seems to be a growing trend due to either a complete misunderstanding or a conscious choice to 'bend' religious teachings to individual interests, the symposium targeted a critical topic in terms of popular attitude towards faith in general.

The common theme of the symposium was that even as all the faith traditions encourage human beings to build and nurture a tolerant and peaceful society, few people misinterpret religious teachings to further their own twisted agenda. In his opening statement the Jewish speaker, Professor and Rabbi, Joseph Edelheit, presented specific examples of such misinterpretation of religious teachings from the Old Testament.

Interestingly, the Christian speaker Rev. Rachel Morey, a Pastor from United Methodist Church, pointed out that in terms of Christianity one often considers the period of extremism as a part of distant history, i.e. mainly in the middle ages, while even in the present day extremist outbursts manifested in actions such bombings of abortion clinics, violence in Ireland are happening. She also pointed out that the media tend to suppress acts of extremism within the Christian faith tradition while presenting problems elsewhere in order to captivate their audiences without fairly analyzing the reality at hand.

The Muslim speaker *Imam* Azhar Haneef Sahib, mentioned that it is indeed unfortunate

that while children in pre-school are aware of the basic principles of human interaction needed to maintain order among themselves, people who claim to follow religion which is meant to lead humanity towards a higher moral station are ignorant of such basic facts. For instance, he mentioned that children are aware of rules such as the need to respect others and their property while mature human beings whose actions have direct consequences in terms of maintaining order and peace in the society flagrantly ignore such basic principles. He questioned whether such people who create trouble in the society in the name of religion are truly following their lessons from childhood much less the higher ideals of faith which seek to lift human beings towards an ever loftier station in terms of service to society.

The Hindu speaker Dr. Shashi Sane presented the religion of Hinduism as an ever tolerant faith appreciative of diversity. He presented an example of how his local community played a role in reforming youths by forgiving two vandals who had destroyed their temple property at Maple Grove. He mentioned that forgiveness and openness towards others were the keys to the door of attaining peace in the society. The speaker also pointed out that the Indian nation dominated by Hindus has always been tolerant of diversity.

The symposium ended with a Question & Answer session followed by a social hour. A variety of interesting questions were posed by people from varying backgrounds including atheists who were also represented at the forum! Questions ranged from how religions could cope with the ever decreasing influence it exerts on the society as opposed to other material priorities to how the Hindu faith could co-exist with the ignominious caste system that also existed. The symposium lasted about two hours and audience still wanted to ask more questions but the host concluded the symposium by mentioning that delicious food was waiting for the audience in the adjacent room, and that audience can intermingle and ask questions from the speakers during the social hour. Finally, the social hour was characterized by food from different ethnic backgrounds nicely complementing the diversity of faith traditions discussed at the symposium.

Financial Educational Assistance

[Including Talent- based Scholarship, Need-based Scholarship,
Educational Loan]

Ahmadiyya College Scholarship committee is pleased to welcome you for the 2010 scholarship season. A limited number of scholarships/loans are available to support college education for Ahmadi students of US. Kindly send the completed application attached for educational assistance through the local President or Regional Missionary, along with the required documents to:

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

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

Application form can also be down loaded from www.ahmadiyya.us website under talim

RELIGIOUS FOUNDERS DAY

**HELD ON DECEMBER 14, 2009
AT MASJID NOOR, YORK, PA**

Saleem A. Muhaimin, Tabligh Sec. York/ Harrisburg

On November 14, 2009, the York/Harrisburg *Jama'at* sponsored an Interfaith Symposium on "How to Establish Peace, Love, and Harmony in Our Diverse Society ". This event was held at the Noor Mosque in York, Pa. Five guest speakers of different faiths attended the event.

The program started with the recitation from the Holy Qur'an by Kaleem Bhatti Sahib. Mr. Saleem Muhaimin welcomed all the guests and thanked them for coming together, joining hands in goodwill, opening communication and understanding. He also expressed that the Ahmadiyya Muslim Community is the leading Islamic organization categorically rejecting terrorism in any form and are advocates for universal human rights and its members are among the most law-abiding, educated Muslims in the world dedicated to the cause of spreading peace.

Mr. Stanley R. Lawson Sr. (President of the NAACP Greater Harrisburg, Pa.) was the first speaker and Rev. Wanda Weidman (Covenant Moravian Church) was the second speaker and Mr. Dennis Tyson (Stake President Church Of Jesus Christ Of Latter-day Saints) was the third speaker. Mr. Minister Osho David Doyle (Blue Mountain Lotus Society-Zen Buddhist Philosophy) was the fourth speaker while Pastor Ese Duke (Winners International Christian Church) was the fifth speaker and Rev. Doris J. Roadcap (Milestone Ministerium) was the sixth speaker. Our final speaker was Imam Inamul Haq Kauser Sahib (Missionary in Charge of the Central Eastern Region U.S.A).

The program ended with questions and answers session. The local President, Mr. Akram Khalid made closing remarks at the end. Mr. Mohammed Safiullah of the York/Harrisburg, PA *Jama'at*, wonderfully moderated the program. *Alhumdulilah* 35 non-Muslim guests attended this program.

Al Islam eGazette

It is an electronic international publication of Ahmadiyya Muslim Community that goes out to members through e mail every month. Each month it has articles on one particular theme. In January of 2010 the theme was *Europe's debt to the Muslim Empire*. If you have not already subscribed go to: <http://www.alislam.org/egazette/>

Islamic teachings that promote peace and security on a global level

Friday sermon by Hadhrat Mirza Masroor Ahmad^{aba}, the Head of the Ahmadiyya Muslim Community, given June 22nd, 2007:

In the aftermath of WWII the UNO was formed with its various bodies, e.g. the Security Council, the Economic and Social Council, and the International Court of Justice. However, the current affairs around the world are a testimony to the failure of this institution. The reason for this failure is lack of righteousness. Based on power or arrogance some nations of the world have an upper hand in the UNO; there are dual standards of permanent and non-permanent membership.

If lasting peace and security is to spread in the world, it will be through the teachings of the Holy Prophet (peace and blessings of Allah be on him). The Holy Qur'an addresses all nations of the world on the basis of humanity:

“O mankind We have created you from male and female; and We have made you into clans and tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All Knowing, All-Aware.” (Al Qur'an 49:14)

<https://www.alislam.org/archives/a.php?d=20070622>

‘Let the Muslim be my Master in Outward Things!’ References to Islam in the Promotion of Religious Tolerance in Christian Europe

By Abdul Haq Compier

Religious tolerance may seem very self-evident to the modern reader, who is educated to believe that tolerance is one of the fundamental values upon which Europe was built. However, up until the 16th century, religious tolerance was not seen anywhere in Europe. Ever since the Roman Empire, Christian rulers governed by the phrase ‘One Empire, One Law, One Faith.’ Christian theology regarded Christ as the only way to salvation, and the Church as the only way to Christ. Disbelievers were regarded to be exempted from salvation, and hence criminals, ‘children of Satan.’ The Church argued that it was the responsibility of the ruler to cleanse the community of corruption, or he would be held responsible. When persecutions became unbearable, Christians looked to Islam for help. To read the rest of the story go to the link: <https://www.alislam.org/egazette/articles/Islam-in-Christian-tolerance-201001.pdf>

Europe's debt to the Muslim Empire

By Zakaria Virk

'It was under the influence of,' wrote Robert Briffault in *the Making of Humanity*, 'Arabian and Moorish revival of culture and not in the 15th century, that the real renaissance took place.' Zakaria Virk has done an excellent job demonstrating the validity of Briffault's conclusion, not only in this article but several others and has authored several books on this subject in Urdu: http://www.alislam.org/ror/July_2003i.pdf

Science and Technology in Ottoman Sultanate

By Zakaria Virk

Clarence S Day an American writer once wrote, "The world of books is the most remarkable creation of man. Nothing else that he builds ever lasts. Monuments fall; nations perish; civilizations grow old and die out; and, after an era of darkness, new races build others. But in the world of books are volumes that have seen this happen again and again, and yet live on, still young, still as fresh as the day they were written, still telling men's hearts of the hearts of men centuries dead.

And even the books that do not last long, penetrate their own times at last, sailing farther than Ulysses even dreamed of, like ships on the seas. It is author's part to call into being their cargoes and passengers, -- living thoughts and rich bales of study and jeweled ideas. And as for the publishers, it is they who build the fleet, plan the voyage, and sail on, facing wreck, till they find every possible harbor that will value their burden." The books written in Baghdad and Cordova in Spain from 7th till the 14th centuries certainly did not go waste! They caused the European renaissance. This is a prelude to not only this article but the whole of this eGazette: <https://www.alislam.org/egazette/articles/science-and-technology-in-ottoman-sultanate/>

The Dark Ages

This is a documentary by history channel.

It says that the Crusades that were fought over eight generations countless Crusaders brought back with them the books from the Muslims in the Holy land in Jerusalem. That is what kick started the Renaissance.

More than a hundred years after the Treaty of Jerusalem was signed by Hadhrat Umar, Charlemagne was converting populations of his neighboring countries on the point of sword to Christianity. This is not only outlined clearly in the documentary but the Wikipedia states, "He also campaigned against the peoples to his east, especially the Saxons, and after a protracted war subjected them to his rule. By forcibly converting them to Christianity, he integrated them into his realm and thus paved the way for the later Ottonian dynasty."

Charlemagne, Carolus Magnus or Karolus Magnus, meaning Charles the Great was King of the Franks from 768 AD to his death in 814 AD. He expanded the Frankish kingdoms into a Frankish Empire that incorporated much of Western and Central Europe. During his reign, he conquered Italy and was crowned Emperor Augustus by Pope Leo III on 25 December 800 as

rival of the Byzantine Emperor in Constantinople. Today he is regarded not only as the founding father of both French and German monarchies, but also as the father of Europe: his empire united most of Western Europe for the first time since the Romans. To watch the documentary go to: <http://www.youtube.com/watch?v=VpHMPzk6uI4>

The legacy of Islam

By Sir Thomas Arnold and Alfred Guillaume

In the preface Arnold says that the book seeks to give an account of those elements in the culture of Europe which are derived from the Islamic world. He further states, "It was a fortunate thing for Islam that its message was delivered at a time when Arabic was potentially at its zenith. Aramaic was a poverty-stricken tongue compared with Arabic, and not even classical Hebrew at its best could rival Arabic in its astonishing elasticity. From its own inner resources it could evolve by autogenous processes the *mot juste* which new arts and new sciences demanded for their intellectual expression." The book is available on Archive.org.

Islam and Science – a BBC Documentary

By Prof. James Al-Khalili

Al-Khalili is professor of physics, and professor of the public engagement in science, at the University of Surrey, UK. He is author of several books on physics and producers of several movies. In this documentary he very precisely examines the heritage of Muslim scientists, including the calculation, of earth's circumference, by Al Biruni within 1% of the correct value. Every now and then an idea takes form that changes everything, it revolutionizes the way we see and understand the world around us. Al-Khalili believes that just such an idea took form in the medieval Islamic world. It is the idea that everything from the stars above to the working of our own bodies is not arbitrary or whimsical, but subject to certain systematic rules, and we humans may be able to work out what those rules might be. This idea with additional refinements led to what we now call the scientific method. The documentary has three episodes:

<http://www.youtube.com/watch?v=k52UsFUBPs4&feature=related>

<http://www.youtube.com/watch?v=fRrehLDyZv0>

<http://www.youtube.com/watch?v=KdUfPJCxRuA&feature=related>

President Barack Obama's Cairo speech

Obama said in his Cairo speech in June of 2009: "As a student of history, I also know civilization's debt to Islam. It was Islam – at places like Al-Azhar University – that carried the light of learning through so many centuries, paving the way for Europe's Renaissance and Enlightenment. It was innovation in Muslim communities that developed the order of algebra; our magnetic compass and tools of navigation; our mastery of pens and printing; our understanding of how disease spreads and how it can be healed. Islamic culture has given us majestic arches and soaring spires; timeless poetry and cherished music; elegant calligraphy and places of peaceful contemplation. And throughout history, Islam has demonstrated through words and deeds the possibilities of religious tolerance and racial equality." To read the rest of his speech go to: <http://joeduck.com/2009/06/04/president-obamas-cairo-speech-transcript/>

USA Jama'at Local, Regional and National Activities Calendar 2010

Start	Finish	Day	Activity	Type	Level
January					
01/02/10	01/03/10	Sa-Su	Review of 2009 activities and Plan for 10 activities	Jama'at	Local
01/16/10	01/16/10	Sa	Regional Waqfe Nau Ijtema at Miami, FL	Jama'at	South Region
01/16/10	01/16/10	Sa	TQ Class at Orlando	Jama'at	Local
01/17/10	01/17/10	Su	TQ Class at Miami	Jama'at	Local
01/23/10	01/24/10	Sa-Su	Ansar Leadership Conference, Los Angeles, CA	Ansar	National
February					
02/01/10	02/28/10	Mo-Su	Special Tabligh Month	Jama'at	Local
02/06/10	02/06/10	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
02/07/10	02/07/10	Su	TQ Class at South Virginia	Jama'at	Local
02/13/10	02/13/10	Sa	Regional Waqfe Nau Ijtima at New York Metro Area	Jama'at	North East Region
02/14/10	02/14/10	Su	TQ Class at Atlanta, GA	Jama'at	Local
02/21/10	02/21/10	Su	Musleh Ma'ud Day Meetings	Jama'at	Regional/Local
02/27/10	02/28/10	Sa-Su	Public Relations National Seminar at New York	Jama'at	National
March					
03/06/10	03/06/10	Sa	Regional Waqfe Nau Ijtima at Bay Point, CA	Jama'at	North West Region
03/06/10	03/06/10	Sa	TQ Class at San Jose	Jama'at	Regional
03/07/10	03/07/10	Su	Regional Waqfe Nau Ijtima at Los Angeles Metro Area, CA	Jama'at	South West Region
03/13/10	03/13/10	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National

USA Jama'at Local, Regional and National

Activities Calendar 2010

Start	Finish	Day	Activity	Type	Level
03/14/10	03/14/10	Su	National Humanity First Support & Awareness Day	Jama'at	National
03/21/10	03/21/10	Su	Masih-e-Ma'ud Day Meetings	Jama'at	Regional/Local
03/26/10	03/28/10	Fr-Su	Lajna Mentoring, Chino, LA	Lajna	National
03/27/10	03/27/10	Sa	TQ Class at LA East	Jama'at	Regional
03/27/10	03/27/10	Sa	Waqfe Nau Career Planning Workshop, Willingboro, NJ	Jama'at	East Coast
03/28/10	03/28/10	Su	TQ Class at Tucson	Jama'at	Regional
April					
04/02/10	04/04/10	Fr-Su	Waqfe Nau Boys' Trip to Jamia Ahmadiyya, Canada	Jama'at	National
04/03/10	04/04/10	Sa-Su	Khilafat Sports Tournament Masroor International sports tournament	Khuddam	National
04/04/10	04/04/10	Su	Tehrik-e-Jadid Days	Jama'at	National
04/04/10	04/04/10	Su	TQ Class at Baitur Rahman	Jama'at	Regional
04/10/10	04/10/10	Sa	Waqfe Nau Evaluation Day	Jama'at	Local
04/11/10	04/11/10	Su	Seeratun Nabi Day	Jama'at	Regional
04/17/10	04/17/10	Sa	Regional Waqfe Nau Ijtima at Houston, TX	Jama'at	South Region
04/17/10	04/17/10	Sa	TQ Class at Columbus	Jama'at	Regional
04/17/10	04/18/10	Sa-Su	Ansar, Khuddam, and Atfaal Ijtima (multiple regions)	Ansar/ Khuddam	Regional
04/18/10	04/18/10	Su	TQ Class at Pittsburgh	Jama'at	Local
04/23/10	04/25/10	Fr-Su	National Majlis-e-Shura at Baitur Rahman Mosque	Jama'at	National

**USA Jama'at Local, Regional and National
Activities Calendar 2010**

Start	Finish	Day	Activity	Type	Level
May					
05/01/10	05/02/10	Sa-Su	Khuddam, and Atfaal Ijtima (multiple regions)	Khuddam	Regional
05/08/10	05/09/10	Sa-Su			
05/15/10	05/16/10	Sa-Su			
05/02/10	05/02/10	Su	Regional Waqfe Nau Ijtima at Willingboro, NJ	Jama'at	Central East Region
05/08/10	05/08/10	Sa	Regional Waqfe Nau Ijtima Detroit, MI	Jama'at	East Midwest Region
05/08/10	05/08/10	Sa	TQ Class at Detroit	Jama'at	Regional
05/09/10	05/09/10	Su	TQ Class at St. Louis	Jama'at	Local
05/22/10	05/23/10	Sa-Su	Nasir Tournament (Location to be decided)	Khuddam	National
05/23/10	05/23/10	Su	Khilafat Day	Jama'at	Regional/Local
05/29/10	05/29/10	Sa	Regional Waqf Nau Ijtima at Rochester, NY	Jama'at	North East 2 Region
05/30/10	05/30/10	Su	Regional Waqfe Nau Ijtima at Atlanta, GA	Jama'at	South Midwest
June					
06/05/10	06/05/10	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
06/06/10	06/06/10	Su	Regional Waqfe Nau Ijtima at Baitur Rahman Mosque	Jama'at	NHQ I & II
06/12/10	06/12/10	Sa	Regional Waqfe Nau Ijtima at Milwaukee, WI	Jama'at	West Midwest Region
06/12/10	06/12/10	Sa	TQ Class Milwaukee	Jama'at	Regional
06/13/10	06/13/10	Su	TQ Class Chicago	Jama'at	Regional
06/25/10	07/15/10	Fr-Th	Hifz Class at Baitur Rahman	Jama'at	National

USA Jama'at Local, Regional and National Activities Calendar 2010

Start	Finish	Day	Activity	Type	Level
July					
07/02/10	07/04/10	Fr-Su	Jalsa Salana, Canada	Jama'at	Canada
07/02/10	07/11/10	Fr-Su	National Talim & Tarbiyyat Classes (multiple)	Jama'at	Regional
07/04/10	07/04/10	Su	Independence & Graduates Recognition Day	Jama'at	Local
07/10/10	07/10/10	Sa	Regional Waqfe Nau Ijtima at NY Metro Area	Jama'at	North East 1 Region
07/16/10	07/18/10	Fr-Su	Jalsa Salana USA, Expo Center	Jama'at	National
07/21/10	07/31/10	We-Sa	Waqfe Nau Jamia Orientation Course at Willingboro, NJ	Jama'at	National
07/30/10	08/01/10	Fr-Su	Jalsa Salana UK	Jama'at	International
August					
08/01/10	08/08/10	Su-Su	Quran Camps (separate for Girls and Boys in all regional) if not possible during this week a region can assign some other week in the calendar year with Markaz approval	Jama'at	National
08/06/10	08/08/10	Fr-Su	Majlis Khudamul Ahmadiyya Ijtima & Shura (Location to be determined)	Khuddam	National
08/07/10	08/07/10	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
08/11/10	09/09/10	We-Th	Ramadhanul Mubarak Month	Jama'at	National
September					
09/10/10	09/10/10	Fr	Eidul Fitr	Jama'at	National
09/25/10	09/25/10	Sa	TQ Class for RTP	Jama'at	Regional
09/25/10	09/25/10	Sa	Regional Waqfe Nau Ijtima at LA Metro Area, CA	Jama'at	South West Region
09/26/10	09/26/10	Su	Regional Waqfe Nau jtema at San Jose, CA	Jama'at	South West

USA Jama'at Local, Regional and National Activities Calendar 2010

Start	Finish	Day	Activity	Type	Level
09/26/10	09/26/10	Su	Tehrik-e-Jadid Days	Jama'at	National
October					
10/08/10	10/10/10	Fr-Su	Majlis Ansarullah National Ijtima and Shura	Ansar	National
10/09/10	10/10/10	Sa-Su	Musleh Ma'ud Tournament	Khuddam	National
10/17/10	10/17/10	Su	Religious Founders' Day	Jama'at	Regional
10/23/10	10/23/10	Sa	TQ Class at Willingboro	Jama'at	Regional
10/23/10	10/23/10	Sa	Regional Waqf-e-Nau Ijtima at Al-Masjid Bait-ul-Jaamay, Chicago, IL	Jama'at	West Midwest Region
10/24/10	10/24/10	Su	TQ Class at Queens	Jama'at	Regional
10/29/10	10/31/10	Fr-Su	Lajna Majlis-e-Shura at Bait-ul-Jaamay, Chicago, IL	Lajna	National
10/30/10	10/30/10	Sa	Regional Waqfe Nau Ijtima at York, PA	Jama'at	South East Region
November					
11/13/10	11/13/10	Sa	TQ Class at Houston	Jama'at	Regional
11/13/10	11/13/10	Sa	Regional Waqfe Nau Ijtima at Washington, DC Metro Area	Jama'at	NHQ I & II
11/13/10	11/14/10	Sa-Su	Qaideen Refresher Course NJ	Khuddam	National
11/14/10	11/14/10	Su	TQ Class at Austin	Jama'at	Regional
11/17/10	11/17/10	We	Eidul Adhia	Jama'at	National
11/20/10	11/21/10	Sa-Su	Waqfe Nau Career Planning Workshop (San Jose & Los Angeles, CA)	Jama'at	West Coast Regions

**USA Jama'at Local, Regional and National
Activities Calendar 2010**

Start	Finish	Day	Activity	Type	Level
December					
12/03/10	12/05/10	Fr-Su	National Amla Meeting & Jama'at Officials Refresher Course	Jama'at	National
12/03/10	12/10/10	Fr-Fr	Waqf-e-Jadid Collection Week	Jama'at	National
12/11/10	12/11/10	Sa	Regional Waqfe Nau Ijtima at Houston, TX	Jama'at	South Region
12/19/10	12/19/10	Su	Seeratun Nabi Day	Jama'at	Regional
12/24/10	12/26/10	Fri-Su	West Coast Jalsa Salana	Jama'at	Regional

CAREER ASSISTANCE

Resume Assistance Center

Want us to give you feedback on your resume?

We have a team of experienced professionals who can work with you on making your resume look more attractive. Send your resume to resumehelp@mkausa.org

Looking for a job?

Go to the Job Portal and search for job openings that have been referred to us by other Ahmadi brothers
Go to www.mkausa.org/sot

Need Financial Help?

These are tough economic times and many families are hurting. If you, your loved ones or your friends need help in paying for heat, electricity, medication, avoiding eviction or foreclosure, looking for a new job or simply putting food on the table. You can call- 211 - to get help or go to www.211.org.

This service will help callers with a broad range of needs, and who will connect callers with the right community-based resources. By working together and helping each other, we can make it through these very difficult times.



SANAT O TIJARAT AWARDS & GOALS 2010

MAJLIS OF THE QUARTER (PER REGION)

Each Majlis will be eligible to win a Quarterly award for being the top Majlis in your respective region.

MAJLIS OF THE YEAR

At the end of the year, the MKA SoT Department will award "Majlis of the Year" award to the most active Majlis.

The winner of the "Majlis of the Year" award gets a \$1000 worth of funding that can be distributed to one or more Khuddam in that winning Majlis for the purpose of schooling/education or career development training.



Fore more info, Please visit www.mkausa.org/sot