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Masih Mau'ood Edition

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USA

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Waqfe Nau USA Career Planning Workshops, East Coast, 2010

March 27th, 2010
Masjid Baitur Rahman, MD

March 28th, 2010
Masjid Baituz Zafar, NY

11 am - 5pm



The National Waqfe Nau department, USA, is holding Career Planning workshops in Baitur Rahman, MD, on Saturday, March 27th and Baituz Zafar, NY, on Sunday March 28th.

All Waqifeene Nau (boys and girls) aged 14 and above are invited along with their parents.

For any questions, please feel free to contact Mahmood Hanif, Assistant National Secretary Waqfe Nau for Career Planning, via email: mahmood_hanif@yahoo.com, or telephone: 201-838-9338, or your local or regional Waqfe Nau secretary.

The workshop will include:

- Information sessions on careers of interest to Waqifeene Nau.
- Rededication Q&A.
- One-on-One Career Counseling

Hafiz Samiullah Chaudhary
National Secretary Waqfe Nau, USA

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

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Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam
(Peace and Blessing of Allah be upon him)

as: alaihissalam
(Peace be upon him)

ra: radhi 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)

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Table of Contents

2	Al-Qur'an
3	Al-Hadith
4	Sayings of the Promised Messiah ^{as} : Mission of the Promised Messiah ^{as}
5	Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V ^{aba} on January 29, 2010 at Baitul Futuh Mosque, London
10	The Announcement, "Takmil-e-Tabligh", and the First Bai'at in Ludhiana (1988): Divine Commandment for Bai'at
16	The Grandeur of the Muhammadi Messiah ^{as} : Hadhrat Sufi Ghulam Muhammad ^{ra}
18	Promised Messiah's Treatment of Friends and Foes: Hadhrat Mirza Bashir Ahmad ^{ra}
21	Bai'at Means Handing Over One's Life to Almighty Allah: Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V ^{aba}
26	The Promised Messiah ^{as} - A Savior for Mankind: Mansura Bashir Minhas, Miami, FL
29	Prayers of the Promised Messiah ^{as} for Members of the Jama'at
31	To Tackle One's Satan: Rizwan Khan
33	The White Minaret (<i>Minaratul Masih</i>): A. R. Dard
38	Majlis Ansarullah, USA: 28th National Ijtimaa' 2009 and 17th Majlis Shura: Imran Hayee, Qa'id Umummi
44	Islam Not 'Violent By Nature': Syed Sajid Ahmad
46	Book Review by Zakaria Virk: "Life of Muhammad ^{saw} " By Dr. Karimullah Zirvi
47	Maulana Tariq Islam Sahib, Missionary Canada
48	Award of "Order of Ontario" for Nascem Mahdi Sahib, Na'ib Ameer and Missionary In-charge USA
49	Al Islam eGazette

Hadhrat 'Ali^{ra} relates the Holy Prophet^{saw} said: "The key to the Prayer is cleanliness (ablution). Glorification of the Prayer is *Takbir* (Allah is Greatest) and dissolution of the Prayer is *Salutation* (Peace and blessings of Allah be upon you)."

(*Tirmadhi kitabuttaharat bab ma ja' an*)

Al-Qur'an

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ۖ شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا
 إِلَىٰ فِرْعَوْنَ رَسُولًا ۗ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ
 أَخْذًا وَبِيلًا ۗ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ
 الْوِلْدَانَ شِيبًا ۗ

Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh. But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing. How will you then, if you disbelieve, guard yourselves against a day which will turn the children's hair grey. (73:16-18)

Commentary:

The verse refers to the biblical prophecy: 'I will raise them up a Prophet from among their brethren, like unto thee, and will put My word in his mouth; and he shall speak unto them all that I shall command. and it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name. I will require it of him' (Deut. 18:18,19). 'Turn children grey-headed' in the present verse, 'being rent asunder of the heaven' in the next, 'rolling up of heaven' in 21:105, and similar other expressions used in the Qur'an (82:2 and 84:2) are metaphors for most calamitous happenings which bring about disastrous changes.

Al-Hadith

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ فَكِرَهُ مَا قَالَ، وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ حَتَّى إِذَا قَضَى حَدِيثَهُ، قَالَ: أَيْنَ السَّائِلُ عَنِ السَّاعَةِ؟ قَالَ: هَا أَنَا يَا رَسُولَ اللَّهِ! قَالَ: إِذَا ضَيَّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ قَالَ كَيْفَ إِضَاعَتُهَا؟ قَالَ: إِذَا وَسَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ -

Hadhrat Abū Hurairah^{ra} relates: "While the Holy Prophet^{saw} was sitting talking to the people a rustic came and asked, 'When will the Doomsday be?' The Holy Prophet^{saw} continued his talk. Some of those present thought that the Holy Prophet^{saw} had heard him but did not like the interruption and the others said he did not hear him. When the Holy Prophet^{saw} finished what he was saying, he asked, 'Where is the one who inquired about the Doomsday.' The man said, 'Here I am, Messenger^{saw} of Allah.' The Holy Prophet^{saw} said, 'When the trust is betrayed expect the Doomsday.' The man inquired, 'How will the trust be betrayed?' The Holy Prophet^{saw} answered, 'When authority is committed to those not fit to administer it.' "

(Bukhari kitabal 'ilm bab man su'ila 'ulama' wa huwa mushtaghil fi hadithih)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Mission of the Promised Messiah^{as}

The reason for calling the Reformer of this age by the name of the Promised Messiah^{as} appears to be that his great task would be to put an end to the supremacy of Christianity and to repel the attacks of the Christians and to demolish their philosophy—which is opposed to the Holy Qur'an—with strong arguments and to convey to them fully the truth of Islam. The greatest calamity for Islam in this age consists of the philosophical attacks and religious criticism by the Christians, which cannot be repelled without Divine support. It was necessary that someone should come from God Almighty to combat them.

(*A'ina-e-Kamalat-e-Islam. Roohanj Khaza'jn, vol.5, p. 341*)

Both Muslims and Christians, with some variations, believe that Jesus son of Mary^{as} was raised to heaven in his physical body and would descend from heaven sometime in the latter days. I have expounded the error of this belief in this booklet and have also explained that the descent of Jesus son of Mary^{as} does not mean his bodily descent. but the advent of one who is spiritually and metaphorically like Jesus and this humble one fulfills that prophecy both according to the pronounced criteria and according to the Divine revelation.

(*Tauzih-e-Maram. Roohani Khaza'in, vol. 3, p. 51*)

I believe in all that which is contained in the Holy Qur'an and in true *Ahadith*. I do not claim that I am Jesus son of Mary~ nor do I believe in the transmigration of souls. I only claim that I have been sent in the likeness of Jesus. As *Muhaddathiyat* resembles Prophethood. in the same way my spiritual condition very closely resembles the spiritual condition of Jesus son of Mary^{as} and I am truly a Muslim.

اَيُّهَا الْمُسْلِمُونَ اَنَا مِنْكُمْ وَاِمَامُكُمْ مِنْكُمْ بِاَمْرِ اللّٰهِ تَعَالٰى

O ye Muslims, I am one of you and I am your Imam from among you by Allah's command.

In short, I am a *Muhaddath* from God and have been commissioned by Him. And at the same time I am a Muslim who has come in the fourteenth century as a Reformer of the faith from the Lord of the heavens and earth in the character and spirit of Jesus son of Mary^{as}. I am not an impostor.

وَقَدْ خَابَ مَنْ افْتَرٰى

And surely. he who forges a lie shall perish. (Ta Ha, 20:62)

God Almighty looked at the world and found it in darkness and singularized His humble servant for the reform of His creatures Do you then wonder that according to the Divine promise a Reformer has been sent at the turn of the Century? God created him in the image of whichever Prophet He chose. Was it not necessary that the Prophecy of the Holy Prophet^{saw} should be fulfilled?

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on January 29, 2010 at Masjid Baitul Futuh London

Shermeen Butt

The Promised Messiah^{as} says in his book '*Khutbah Ilhamia*' (Revealed Sermon) that God revealed to him, 'the Prophet^{saw} has taught you through the effect of his spirituality and has put the beneficence of his mercy in your heart, so that you may be included in his Companions and are encompassed in his blessing. So that God's prophecy of, 'And *among* others from among them...' (62:4) is fulfilled with His grace and His favor.' While this beneficence illumined the Promised Messiah^{as} with spiritual light, it also gave him an apparent and manifest light so that pure natured people would benefit from it. By virtue of being the Imam of the people of latter-days, the Promised Messiah^{as} was granted more than just the light of the Companions. God made him an example of the exquisiteness of his holy master. Just as his community was to resemble the Companions, the Imam too bore a shadow-like resemblance to the Holy Prophet^{saw} as the Prophet himself had stated this to be a sign of the *Mahdi*. This resemblance was vital, so that the glory of the master would be apparent in his servant.

Hazoor^{aba} gave a discourse on this apparent and manifest light of the Promised Messiah^{as} as described by his companions. Hadhrat Mirza Bashir Ahmad^{ra} relates that Dr. Mir Muhammad Ismael Sahib^{ra} narrated that the summary of the countenance of the Promised Messiah^{as} would be that he was a fine specimen of masculine good looks. However, this description would be incomplete if it was not said that this human charisma was accompanied by a spiritual light. This luminosity did not have any element of dread in it, rather it exuded humility. His complexion was a most refined brown. His facial glow did not dim at the time of any adversity but always shined brilliantly. His face would always be cheerful and smiling. Certainly, the face of a liar could never be such. The light of belief can never illuminate the face of a wicked person.

Hazoor^{aba} said this apparent light was granted to the Promised Messiah^{as} because he had absorbed himself in the light of his master, self-negating in the process, so that only the light of the Holy Prophet^{saw} would be seen in his light. He had nothing of his own, his body and spirit were reflective of the spirit of the Holy Prophet^{saw}. In his practices and his morals, he sought inspiration from the blessed model of the Holy Prophet^{saw} who had said, 'there will be no Prophet between my *Mahdi* and I'. Hazoor^{aba} said the Promised Messiah^{as} was

given the status of prophethood due to his complete absorption in the person of the Holy Prophet, who was the one and only perfect man. Contrary to what is alleged, an Ahmadi cannot even think for a moment, that God forbid, the status of the Promised Messiah^{as} could be more than that of the Holy Prophet (peace and blessings of Allah be on him).. Ahmadi indeed are the people who have a real insight into the light and the lofty status of the Holy Prophet^{saw}.

Hadhrat Maulana Ghulam Rasool Rajiki^{ra} writes that he once saw in a vision that the Holy Prophet^{saw}, the Promised Messiah^{as} and he are standing together. The face of the Prophet^{saw} is shining like the sun and the face of the Promised^{as} is shining like the moon while he himself is extremely proud to be in this sacred and blessed company and is saying, 'how fortunate are we that we found the Holy Prophet^{saw} and also found the *Mahdi*^{as}' At this he looks at the two sacred faces and the face of the Promised Messiah^{as} is being illumined by the light of the face of the Holy Prophet^{saw}. The next night Maulana Rajiki^{ra} dreamed that Sheikh Sa'di [a 13th century Persian Sufi author] tells him how fortunate he is to have found the era of the *Mahdi*. He sends his greetings to the *Mahdi*. In the morning Maulana Rajiki^{ara}, who was away from Qadian at the time, wrote to the Promised Messiah^{as} to send the greetings and also described his vision. A few days later he again saw Sheikh Sa'di in a vision who looked extremely pleased at his greetings being conveyed and gave him a book as a gift.

Hadhrat Mirza Bashir Ahmad^{ra} related that when the Promised Messiah^{as} heard the news of the passing away of Mirza Fazal Ahmad, his infant son, it was the time of *Maghrib*. He continued walking from that time until it was almost time for *Isha*, his face was luminous as he walked

Mian Rahim Bukhsh Sahib^{ra} related that once, after *Zuhr Salat* the Promised Messiah^{as} went to his residence. Later, through a window he called Hadhrat Khalifatul Masih I^{ra}. He was writing a book and perhaps wanted to consult something. The Promised Messiah^{as} did not have his turban on at the time and the glow on his face illumined the interior of the house.

Dr. Basharat Ahmad wrote that in 1906, he took a long leave and stayed in Qadian. Once, the Promised Messiah^{as} had severe headache but still came to the mosque for *Zuhr Salat*. Due to the headache his face looked pained but there was an extraordinary luminosity on his forehead that dazzled the eyes and exhilarated the heart. Signs of this resplendent sanctity could be seen all the time and even the Hindus accepted and acknowledged this. Dr. Basharat writes that these signs could neither be described in words nor captured in photographs. When the Promised Messiah^{as} came to the mosque it appeared as if a mass of light had arrived.

Chaudhry Barkat Ali Khan Sahib^{ra} related that a month after his *Bai'at* through the post, he wished to take *Bai'at* in person and asked for directions to reach Qadian. He undertook the long journey and reached Batala, where he had been advised to stay overnight before going on to Qadian. He decided to spend the night in a mosque and was met with a hostile man when he explained he was en route to Qadian. Next morning he reached *Masjid*

Mubarak in Qadian and the Promised Messiah^{as}. Upon looking at him, Khan sahib impulsively said 'he is a personification of light upon light, the face of the truthful and he indeed is the person about whom I read in *Al-Hakm*; the sacred being that I was looking for'

Muhammad Sadeeq Sahib^{ra} related that he was blessed with the opportunity to see the Promised Messiah^{as} in Qadian in 1903 as a ten year old where he would longingly take a look at the blessed face by lifting the curtain of the bullock-carriage in which the Promised Messiah^{as} traveled. Although he was a born Ahmadi he had the opportunity to take *Bai'at* in person. He described the pain and humility that the resplendent face of the Promised Messiah^{as} exuded as he said the words of the *Bai'at* as impossible for a human to recount.

Hadhrat Fazl Ahmad Patwari Sahib^{ra} said that when the Promised Messiah^{ra} returned from a lawsuit it was evening. When he came into the mosque, it lit up.

Chaudhry Ali Muhammad Gondil Sahib^{ra} recounted that although he had taken his *Bai'at* through letter, he went to Qadian to take *Bai'at* in person with a group of people. He was the youngest in the group. They called on the Promised Messiah^{as} who came out of his house. There stood two bedsteads, the Promised Messiah (on whom be peace) sat on the smaller one and offered them the larger one. Gondil Sahib^{ra} wondered whose hand the Promised Messiah (on whom be peace) would take for *Bai'at*, perhaps not his as he was the youngest. However, it was his hand on which the Promised Messiah placed his blessed hand. As it touched his hand it felt as if electricity passed through from the Promised Messiah's hand to the Gondil Sahib's^{ra} hand, who felt at the moment that there was no one on the earth with the dignity of the Promised Messiah^{as}.

Nazamud Din Postmaster Sahib^{ra} said that once he fell critically ill and was lying unconscious when the Promised Messiah^{as} came, instantly, the room filled with light. The Promised Messiah^{as} gave him medication and he was better.

Mir Inayat Ali Shah^{ra} related that he and others went to the train station to receive the Promised Messiah^{as} None, save one, was familiar with his blessed face. However, as soon as he set eyes on him, he knew from the humility and the luminosity of his face that it was the Promised Messiah^{as}.

Mian Feroze Din Sahib^{ra} of Sialkot recounted that his grandfather took his *Bai'at* following the claim of the Promised Messiah^{as} and asked his entire family to do the same. He said he knew the Promised Messiah (on whom be peace) from the time when he was employed there (Sialkot) and that his face was not the face of those who lie.

Dr. Abdul Majeed Khan Sahib^{ra} related that once during the heat of summer he followed the Promised Messiah^{as} as he went outside. He told him not to follow him and went to sit under the shade of a small tree. After a short while, the Promised Messiah^{as} returned for *Zuhr Salat* and his face glowed.

Hazoor^{aba} said certainly he must have received some glad-tiding from God.

Maulvi Fazal Ilahi^{ra} recounted that once, after *Maghrib*, in darkness the moon rose from the east and he saw that beams of light emitted from the blessed face of the Promised Messiah^{as} and collided with the beams of the moon.

Hadhrat Khalifatul Masih II^{ra} related that in 1904 the Promised Messiah^{as} gave an address at a convention in Lahore. A non-Ahmadi, Sheikh Rahmatullah Sahib, was in the audience. During the speech he saw a column of light coming out from the Promised Messiah's^{as} head and ascending towards heavens. He mentioned this to the person next to him, who verified it. Sheikh Rahamatullah^{ra} sahib took his *Bai'at* on the same day.

Hadhrat Mirza Ghulam Muhammad Ra'een^{ra} recounted that at the passing away of the Promised Messiah^{as} he heard that his face had, God forbid, darkened. He took his young sons to see the blessed face. The sons were very emotional and saw the face four times. He recounted that just as we have heard that the blessed face of the Holy Prophet^{saw} was luminous, so was the Promised Messiah's^{as}. The Holy Prophet^{saw} was the original, while the Promised Messiah^{as} was his reflection.

Hazoor^{aba} said the aforementioned traditions were from the register of the companions of the Promised Messiah^{as}. Next Hazoor^{aba} cited a few traditions signifying the high standard of spirituality of these companions.

After the election of Hadhrat Khalifatul Masih II^{ra} a few materialistic people were misled, however, with the grace of God, the majority were saved. Maulana Rajiki^{ra} related that once in a mosque in Peshawar he had a vision in which he saw Hadhrat Khalifatul Masih II^{ra} with his heart clearly visible and luminous like many brilliant suns. By comparison, he saw his own heart which had the light of a bulb. Sohney Khan Sahib recounted that during the disturbance of the *Ahrars* he started praying for the honor of Hadhrat Khalifatul Masih II^{ra}, engaging in invoking *Durud* and reading *Surah Al-Fatihah* with profusion. He dreamed that a man comes to him and says that some *maulvis* have arrived in the village to the east and are saying they would uproot Ahmadiyyat. The dream continues that he and some others go to that village. There, he looks up and sees two moons in the sky. One is very bright and the other does not have light. However, soon it also brightens up. He hears a voice that the first moon is the Promised Messiah^{as} and the second one is Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}.

Hazoor^{aba} said Hadhrat Khalifatul Masih II^{ra} was that promised son of the Promised Messiah^{as} about whom there had been many prophecies. In his era of *Khilafat*, despite many adverse times, extensive *Tabligh* work was carried out.. Much subversion arose at the time and even now, when someone in the Community is mentally disturbed, whether he does something else or not, he definitely claims to be Musleh Mau'ood^{ra}. The real danger is from those who back these subversions, they are indeed hypocrites. Then there are those who leave the Community and want to create disorder in it. The matter of who was Musleh Mau'ood^{ra} was proved so conclusively with lucid proofs that only a fool would not accept it.

Maulana Rajiki^{ra} related that he had requested Hadhrat Khalifatul Masih II^{ra} for specific spiritual counsel. A short while after which he announced in *Masjid Mubarak Qadian*

that the youth should say 'Subhanallah Wabihamdihi Subhanallah Hilazim' (Exalted is Allah with all His Glory, Exalted is Allah, Who is Great) as well as *Durud* twelve times after obligatory *Salat*. Maulana Rajiki^{ra} said of the several benefits of making this his permanent practice, one was purification of heart through which he attained a wondrous light which would make his heart light up like a bulb during the prayer.

Hazoor^{aba} said the aforementioned prayer was one of the *Khilafat* Centenary prayers that he had enjoined. The Holy Prophet^{saw} had said that these words are very easy and light to utter but very heavy in God's sight. Hazoor^{aba} said they draw God's grace. Hazoor^{aba} said we should continue to say this prayer because this prayer and *Durud* are very significant in purifying hearts and to attain love of God to enable us to continue with our mission.

Hazoor^{aba} cited another incident from the life of Maulana Rajiki^{ra} where he went to stay with his non-Ahmadi relatives, who despite being informed of his truthfulness via a dream, were hostile to him. Eventually they were victims of the famous plague.

Hazoor^{aba} prayed that may God grant us His true light with His grace, the light that can be attained through loving His beloveds. The *Imam* of the age has taught us the ways and means to attain this by virtue of attaining the *Nur* of the Holy Prophet^{saw} himself. May we, rather than be embroiled in the idle pursuits of this world, be always seekers of this *Nur* from God and be among those who always pray; '... Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things.' (66:9). May God show us signs of this prayer in this life and may this *Nur* stay with us eternally in the Hereafter. *Ameen*.

Hadhrat Anas^{ra} relates that whenever someone asked the Holy Prophet^{saw} something in the name of Islam, he always gave. He further relates that once a man came to the Holy Prophet^{sa} and he^{sa} gave him a flock of goats scattered over a valley. When the man returned to his people he said to them: "O my people! Accept Islam, for Muhammad^{saw} bestows as if he has no fear of poverty." Even when a person out of a worldly motive became a Muslim, in due course, Isla-m became dearer to him than the world and all it contains.

(*Muslim kitabul fadai'l bab ma su'ila rasulullah salallahu 'alaihi wasallam shai'an qat faqala la, Musnad Ahmad, p 108-175/3*)

Hadhrat Ibn 'Abbas^{ra} relates that the Holy Prophet^{saw} was the most generous person and he was at his best in generosity and benevolence during the month of Ramadan when Gabriel visited him. Gabriel visited him every night during the month of Ramadan and recited the Qur'an to him. When Gabriel visited him the generosity of the Holy Prophet^{sa} used to increase, faster than the rain-bearing breeze.

(*Riyadus Salihin babaljud*)

THE ANNOUNCEMENT, “TAKMIL-E-TABLIGH”, AND THE FIRST BAI’AT IN LUDHIANA (1889)

DIVINE COMMANDMENT FOR BAI’AT

Translated by Belal Khalid

Though, the sincere members had this desire for years that Hadhrat Aqdas Promised Messiah^{as} take *Bai’at*, but Hadhrat Aqdas^{as} would always respond

لَسَمْتُ بِمَا مَوَّرِ

that he was not commissioned to do so. He once clearly wrote to Maulvi Abdul Qadir, (care of Mir Abas Ali), “The disposition of this humble person is overwhelmed by the Unity of God and committing all affairs to God... Since the Gracious God has not communicated anything to me in the matter of *Bai’at*, it is not proper that I should do so on my own initiative.

لَعَلَّ اللّٰهُ يُحَدِّثُ بَعْدَ ذَلِكَ أَمْرًا

Maulvi Sahib should continue to strive to foster the brotherhood in faith and nurture this tree with the pure water of sincerity and love. This method will God-willing prove beneficial.”

Finally, 6 or 7 years later, in the first quarter of 1888, Hazoor^{as} was commanded by Allah the Exalted, to take *Bai’at*. This

divine commandment was delivered in the following words:

إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ وَاصْنَعْ
الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا - الَّذِينَ يُبَايِعُونَكَ
إِنَّمَا يُبَايِعُونَ اللّٰهَ يَدُ اللّٰهِ فَوْقَ أَيْدِيهِمْ

And when you made up your mind, then trust Allah. And, make an ark before Our eyes and according to Our revelation. Those who take a pledge at your hand take a pledge with Allah. Allah’s hand is above their hands.

Announcement of *Bai’at*

Hadhrt Aqdas^{as}, because of his natural disposition had an aversion to all sorts of people entering his *Bai’at*. His heartfelt desire was that only those blessed people enter into this movement who were faithful at heart and fully committed. Therefore, he waited for an occasion that would distin-

guish between the sincere and the hypocrites. So, Allah, the Magnificent, produced that occasion in the same year in November 1888, by means of the death of *Bashir Awwal* by His supreme wisdom and mercy. A commotion rose against Hazoor^{as} in the country, and it despaired and separated the uncommitted ones. Therefore, Hazoor^{as} considered this particular time appropriate for the founding of his movement, and announced the start of his *Bai’at* by means of an announcement on December 1, 1888.

Announcement, *Takmil-e-Tabligh-o- Guzarish Zaroori* (Conclusive Call and An Essential Request)

Hazoor^{as} did not publish any specific conditions for the *Bai’at* at the time of the announcement of the first *Bai’at*. However, immediately after the birth of Hadhrt Musleh Mau’ood^{fa} at 10 or 11 P.M. on January 12, 1889 (in the eastern room that was adjacent to the room below the *Baitul Dhikr* #1), Hazoor^{as} published

the announcement, 'Takmil-e-Tabligh' with the 10 conditions of *Bai'at* which are considered vital for initiation in the *Jama'at*. In this way, the simultaneous birth of *Ahmadiyya Jama'at* and the Promised Son took place.

Following are the 10 conditions in the words of Hadhrat Promised Messiah^{as}:

1. The initiate shall solemnly promise that he/she shall abstain from *Shirk* [associating partners with God] right up to the day of his/her death.
2. That he/she shall keep away from falsehood, fornication/adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and that he/she will not permit himself/herself to be carried away by passions, however strong they might be.
3. That he/she shall regularly offer the five daily Prayers in accordance with the commandments of God and the Holy Prophet Muhammad^{saw} and shall try his/her best to be regular in offering the *Tahajjud* and invoking *Durud* on the Holy Prophet Muhammad^{saw}. That he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to

praise and glorify Him.

4. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of God in general and Muslims in particular, neither by his/her tongue, hands, nor any other means.
5. That he/she shall remain faithful to God in all circumstances of life, in sorrow and in happiness, in adversity and in prosperity, in felicity and in trial; and that he/she shall in all conditions remain resigned to the decree of God and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from Him at the onslaught of any misfortune; on the contrary, he/she shall march forward.
6. That he/she shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself/herself to the authority of the Holy Qur'an; and that he/she shall make the Word of God and the sayings of the Holy Prophet Muham-

mad^{saw} his/her guiding principles in every walk of his/her life.

7. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.
8. That he/she shall hold faith, the honor of faith and the cause of Islam dearer than his/her life, wealth, honor, children, and all loved ones.
9. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only and shall endeavor towards the beneficence of mankind to the best of his/her God-given abilities and powers.
10. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good for the sake of God, and remain faithful to it until the day of his/her death. That he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection that demands devoted dutifulness.

Hazoor^{as} also instructed to appear for *Bai'at* after offering the traditional *Istikhara* prayers.

Arrival in Ludhiana

Hadhrat Aqdas^{as} went to Ludhiana after this announcement, and stayed at the house of Hadhrat Sufi Ahmad Jan Sahib^{ra}.

Aims and Objectives of *Bai'at*

From Ludhiana, Hazoor^{as} published another announcement on March 4, 1889 explaining the aims and objectives of the *Bai'at*. In this announcement he wrote:

“This system of *Bai'at* has been established solely to assemble a group of righteous people in a *Jama'at* so that an effective group of righteous people make a holy impact on the world. The unity of these righteous people should be a source of blessings, grandeur, and benefits for Islam. The blessings of being united on one creed may enable them to perform noble and righteous services for the sake of Islam. They may not be lazy, stingy, and useless Muslims; nor should they be like the unworthy ones who have done great damage to Islam because of their discord and disunity; nor such as have blemished Islam's beautiful face with their unholy state of affairs; nor should they be like those heedless dervishes and hermits who have no awareness of what Islam needs, nor have any sympathy for their brothers, nor have any aspirations to do good deeds

for humanity. Rather, they should be such sympathizers of the nation that they should become a refuge for the poor and fathers for the orphans. In the service of Islam, they should be willing to sacrifice themselves like the one obsessed with love. All their efforts should be devoted to spreading Islam's blessings throughout the world so that pure fountains of the love of Allah and sympathy for humanity flowing from every heart may be combined into a flowing river... Almighty Allah desires to manifest His Glory and demonstrate His Omnipotence through this group, and then He desires to grant it further progress so that the world may be filled with the love of Allah, true repentance, purity, true goodness, peace, reconciliation, and, sympathy for mankind.

This group will be a special group of Allah, and He will grant them power through His Own Spirit, and safeguard them from unholy life, and bring about a pure change in their life. As He has promised in His holy glad-tidings, He will increase this group tremendously, and thousands of truthful will join it. He Himself will irrigate it and make it prosper until its numbers and blessings will appear to be a source of marvel for all. Like a lamp

placed high, they will spread their light on all sides of the world, and will be considered an example of the blessings of Islam. Allah will grant all kinds of blessings to the perfect followers of this Movement, and He will grant them victory over all others.

Up to the Day of Judgment, there will be people among them who will be granted divine acceptance and succor. This is what the Glorious God has desired; He is All-Powerful and does what He desires. All strength and power belongs to Him.”

Instructions to Reach Ludhiana for *Bai'at*

In the same announcement, the Promised Messiah^{as} said that those who wish to make *Bai'at* should arrive in Ludhiana after March 20, 1889.

Participation in a Ceremony at the House of Sheikh Mehr Ali Sahib in Hoshiarpur

In the same days, Hazoor^{as} was invited to attend the wedding ceremony of the son of Sheikh Mehr Ali held in Hoshiarpur. So, Hazoor^{as} had to travel to Hoshiarpur once before the occasion of taking the *bai'at*. In this journey, Hazoor^{as} was accompanied by Munshi Abdullah Sanauri^{ra}, Mir Abbas Ali Ludhianwi, and Hafiz Hamid Ali Sahib^{ra}, Hazoor's^{as} devotee for a long time. Sheikh Mehr Ali had

arranged separate rooms for the chiefs, their associates, and servants. But Hazoor's^{as} practice was to let his servants first enter the room, thereafter he would enter and make them sit on his right and left sides. In those days, Maulvi Mahmood Shah Sahib Chach Hazarvi's address was scheduled to take place. Hadhrat Aqdas^{as} sent the announcement of his *Bai'at* by the hand of Munshi Abdullah Sanauri^{ra} with the instructions for the Maulvi to read it at an appropriate time during his address, and that Hazoor^{as} would also attend his address. He agreed, therefore Hazoor^{as} attended his address. But he did not fulfill his promise and read Hazoor's^{as} announcement at the end when most of the people had already left. Hadhrat Aqdas^{as} was very grieved at this. He said, "I came to attend his lecture because of his promise to do my *Tabligh* (preaching), otherwise there was no need for me to come. He went back on his words. Annoying godly people does not go unnoticed." A little while later, the *Maulvi* had to face extreme humiliation because of the accusation of theft.

Beginning of the First *Bai'at* on March 23rd, 1889 at *Mahalla Jadid*

In accordance with the above announcement, quite a few sincere members from Sialkot, Gurdaspur, Gujranwala, Jalandhar, Patiala, Malirkotla, Anbala, Kapurthala, and Mirath, and other districts reached

Ludhiana. According to the tradition narrated by Hadrat Munshi Abdullah Sanori^{ra}, the first *bai'at* started on Rajab, 20th, 1306, or March 23rd, 1889 at the house of Hadhrat Sufi Ahmad Jan, in *Mahalla Jadid*. A register with the title of '*Bai'at* of Repentance for the Sake of Attaining Righteousness and Purity', was prepared to keep records of the people who participated in the *Bai'at*. The register included a table with the names of the people, their parents, and addresses.

Hazoor^{as} sat in a room of the house for taking *Bai'at* (which later came to be known by the blessed name of *Darul Bai'at*), and told Hadhrat Hafiz Hamid Ali Sahib to stand at the door, and Hazoor^{as} instructed him to invite the person inside the room whose name was called by Hazoor^{as}. So, Hadrat Maulana Nur-ud-Din^{ra} was the first one to be called inside. Hadhrat Aqdas^{as} firmly held the wrist of *Maulana* and took a long *Bai'at*. In those days, the words of *Bai'at* were as follows:

"I repent today, at the hand of Ahmad^{as}, of all the sins and bad habits to which I was addicted; and most truthfully and solemnly do I promise that to the last day of my life, I shall eschew, to the best of my ability, all

manners of sin. I will hold my faith above all worldly considerations. I shall try, as far as I can to observe the 10 conditions of *Bai'at* laid down in the leaflet dated January 12th, 1889. I seek forgiveness of God for my past sins."

أَسْتَغْفِرُ اللَّهَ رَبِّي . أَسْتَغْفِرُ اللَّهَ رَبِّي .
أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَنْتُوبُ
إِلَيْهِ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ
رَسُولُهُ . رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
وَاعْتَرَفْتُ بِذُنُوبِي فَأَغْفِرْ لِي ذُنُوبِي فَإِنَّهُ لَا
يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

After Maulana Nurud Din^{ra} took *Bai'at*, Mir 'Abbas Ali^{ra} Sheikh Muhammad Husain^{ra} Khushnawees Muradabadi, Maulvi Abdullah Sanauri^{ra}, and Maulvi Abdullah^{ra} (resident of Tangi region of Charsadda, Frontier Province) did so as well in that order. After that, most probably, Munshi Allah Baksh^{ra} of Ludhiana was called. Then, Sheikh Hamid Ali^{ra} was instructed to admit people one by one on his own. Thereafter, Qazi Khawaja Ali^{ra} Sahib was the 8th person to be called, the 9th was Mir Anayat Ali^{ra}, and the 10th was Chaudhry Rustam Ali^{ra}. After that, either Munshi Arora Khan^{ra} Sahib was invited next, or he was invited after a little while. Rahim Baksh Sanauri^{ra} Sahib was the 27th person to be called in. In this way,

on the first day, 40 people took pledge one by one on Hazoor's^{as} blessed hand.

Hadhrat Munshi Zafar Ahmad^{ra} Sahib states:

“When Hazoor^{as} published the announcement on a green paper, he sent me 6 or 7 copies. Munshi Arora Khan immediately set out for Ludhiana. The second day, Muhammad Khan Sahib and I went, and took the *Bai'at*. Munshi Abdul Rehman Sahib reached there the third day as he did the *Istikhara* prayers and heard the voice, “Go Abdur Rehman”. That day, 8 or 9 other people had already taken *Bai'at*. Hazoor^{as} used to seat everyone and take *Bai'at* one by one. After receiving the announcement, we left the next day, and took the *Bai'at* the following morning. First Munshi Arora Khan took the *Bai'at* and then I took the *Bai'at*. When I was about to take the *Bai'at*, Hazoor^{as} said, “Where are your companions?” I replied, “Munshi Arora Khan has already taken the *Bai'at*. Muhammad Khan Sahib is bathing and will take the *Bai'at* after that.” Thereafter, Muhammad Khan Sahib took the *Bai'at*. The next day, Munshi Abdur Rehman Sahib took the *Bai'at*. Munshi Abdur Rehman, Munshi Arora Khan, and Muhammad Khan Sahib returned from Ludhiana after taking *Bai'at* since they had to appear for service. I stayed for the next 15 to 20 days in Ludhiana. Many other

people took *Bai'at*. Hazoor^{as} privately took *Bai'at*, and the door was also partially closed. During the *Bai'at*, a certain quivering and sobbing would overcome the person, and Hazoor^{as} would offer a long prayer after *Bai'at*.”

On the first day of *Bai'at*, Pir Sirajul Haq No'mani, Sheikh Yaqub Ali Tarab, and Maulana Abdul Karim Sialkoti were present in Ludhiana, but could not participate in the *Bai'at*. Pir Sirajul Haq expressed his desire to do *Bai'at* in the *Masjid Mubarak* of Qadian which Hazoor^{as} accepted, and took his *Bai'at* on December 23rd, 1889. Hadhrat Maulana Abdul Karim^{ra} and Hadhrat Sheikh Yaqub Ali Tarab took the *Bai'at* in the same days. Hadhrat Aqdas^{as} called Maulana Nurud Din^{ra}, and put the hand of Maulana Abdul Karim^{ra} in his hand, and held both of their hands, and made Maulana Abdul Karim^{ra} repeat the words of *Bai'at*.

In those days, Hadhrat Maulana Abdul Karim^{ra} held naturalistic views, but since he had close relationship with Hadhrat Maulana Nurud Din^{ra} from his childhood, therefore he also took *Bai'at* merely on his behest. He went through such a complete transformation after the *Bai'at*, which he used to relate in the follow-

ing words, “I had read the Qur'an, and also developed a taste for *Ahadith* because of the relationship with Maulana Nurud Din^{ra}. I also used to read books of *Sufis* in the house, but did not attain the height of faith and enlightenment that I possess now. Therefore, based on my personal experience, I say to my friends that a living faith like that of the companions of the Holy Prophet^{saw} cannot be obtained without the company of a *Khalifatullah*. Living with him, you will find how he at times shares with you the revelations from God, and their fulfillment erupt fountains of love and sincerity in your spirit which nurture the tree of faith.”

***Bai'at* of Women**

When Hazoor^{as} returned home after the *Bai'at* of men, few women also took *Bai'at*. First of all, Hadhrat Sughra Begum, the wife of Hadhrat Maulana Nurud Din^{ra} took the *Bai'at*. Hadhrat *Ummul Momineen* believed in all of his claims and considered herself under *Bai'at* right from the start, therefore, she did not feel the need of a separate *Bai'at*.

Collective Food and *Salat* after the *Bai'at*

Mian Rahim Bakhsh Sanauri^{ra} says:

“When food was prepared after the *Bai'at*, Hazoor^{as} said, ‘Let's eat in this house since it is a large house.’ So the food was served and everyone ate it.

By chance, I sat next to Hazoor^{as} while having food. Hazoor^{as} would put food in my plate from his plate, and I kept eating. Everyone prepared for *Salat* after food. By chance, I also stood next to Hazoor^{as} while offering *Sal-at*. Now, I do not remember, who was the *Imam* for *Salat*."

***Bai'at* in Other Days**

Hadhrat Aqdas Promised Messiah^{as} stayed in Ludhiana until April 18th, 1889. The *Bai'at* started in *Mahalla Jadid* and then continued in *Mahalla Iqbal Ganj*. In the beginning *Bai'at* was individually taken, then by letters, and later in the form of groups.

Advice After the *Bai'at*

Hazoor's^{as} practice was to give advice to the people taking *Bai'at*. A few of his advices are given below:

* "After entering this *Jama'at*, first, one should bring a transformation within oneself so that one develops a firm faith in God that helps in each hardship. Then, one should not consider his commandments insignificant, rather, each commandment should be respected, and put to practice."

* "It is considered as an association with God to bow before worldly reasons, and to trust them instead of trusting God, and is tantamount to denying God. Material things should be trusted to the point that shirk does not take over. Our religion is that we don't stop from using material means, but stop from trusting them. It should be like,

دست در کار دل با یار

* "Look, you have taken *Bai'at* and repeated the pledge from your tongues, but it is easier said than done as Satan is on the look out to weaken the faith of humans. He portrays the world and its comforts within reach while the religion unattainable. Thus the hearts are hardened, and the future becomes bleaker than the past. If you want to please God, always be ready and endeavor to keep your promise to stay away from sins."

* "Stay away from dissensions, do not spread discord, tolerate abuse with patience, do not fight, treat the one who fights with you with kindness and goodness, show an excellent

example of sweet talk, obey every commandment with your heart to please God, and even the enemy has to accept that this person has completely transformed after *Bai'at*, provide truthful testimonies in lawsuits. The one who enters into this movement should adopt righteousness whole heartedly, with full conviction and all faculties."

Some people after taking *Bai'at* would ask Hazoor to tell them of some *Wazifa* (an often repeated prayer). In response, Hazoor^{as} would often tell them to offer their *Salat* in a good manner, and to pray in their own language in the *Salat*, and to recite the Holy Qur'an a lot. He would also tell them to do *Istighfar* (to repent), repeat Chapter *Al-Fatiha*, send salutations on the Holy Prophet^{saw}, make a habit of saying,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

and

سُبْحَانَ اللَّهِ

Hazoor^{as} used to call these prayers his *wazif*."

(*Tarikh-e-Ahmadiyyat*, vol.1, 335 to 343)

THE GRANDEUR OF THE MUHAMMADI MESSIAH^{as}

Hadhrat Sufi Ghulam Muhammad^{ra}

Translated by Belal Khalid

The entire world was engulfed in darkness when the leader of the entire human race, *Khatamun Nabiyyin*, Muhammad^{saw} was commissioned. No single country of the world was free from idol worship and superstition. Jews had elevated their scholars and the learned people to the status of gods besides one God.

أَزْيَابٍ مِّنْ دُونِ اللَّهِ

Christians had started worshipping Messiah^{as} and Mariam. Worship of worldly and material objects had crossed all bounds. The entire world had gone astray. At that point the mercy of God decided to spread the truth in the world, and sent the Holy Prophet Muhammad^{saw}. He established unity of God in Arabia after wiping out idol worship and the practice of holding associates with God. Hazoor^{saw} sent the message of truth to the rulers of that time by means of letters and preached them Islam. Thereafter, the *Khulafa-e-Rashideen* fulfilled the responsibilities of preaching and this good age lasted for three centuries after the Holy Prophet^{saw}. Then a perverted era appeared and spread darkness engulfed

everywhere in the thirteenth century. At that time, God commissioned Hadhrat Promised Messiah^{as} and fulfilled the pledge of:

إِنَّا نَحْنُ نُزَلُّنَا الذِّكْرَ وَ إِنَّا لَهُ لَحَفِظُونَ ۝

Verily, We Ourselves have sent down this Exhortation and most surely We will be its Guardian (15:10)

Hadhrat Promised Messiah^{as} brought back the real Islam from the pleiades. He established a special *Jama'at* in the world that is sacrificing its lives, wealth and honor for the sake of spreading Qur'an and Islam in the world.

مِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ۝

Some who still wait, and they have not changed their condition in the least. (33:24)

Some of them offered their lives in this struggle and some are still waiting for it.

Hadhrat Promised

Messiah^{as} revived Islam and proved the Holy Prophet^{saw} as a living prophet and a living messenger and the Holy Qur'an as a living book of God.

God gave me the good fortune of living in the service of Hadhrat Promised Messiah^{as} for a long time. I went to Qadian at the time of *Jalsa Salana* of 1893. I was also in Qadian when the year of 1895 started. I then remained in the service of Hazoor^{as} from 1895 until his death in May, 1908. Almost every day I heard divine and sacred words from the blessed mouth of Hazoor^{as} and saw the fulfillment of countless signs during the blessed life of the Promised Messiah^{as}. The signs witnessed by me included the fulfillment of the prophecy about Atham and his death in the seven month after his refusal to take the oath, the murder of Lekh Ram according to the prophecy of Hadhrat Promised Messiah^{as}, Hazoor's^{as} essay writing for the *Jalsa* of the World Religions in Lahore, the reading of that essay during the gathering, and the fulfillment of the prophecy about its top position in the competition, the

delivery of the Revealed Friday Sermon in the vernacular Arabic language, his impromptu (without any preparation) speeches at the time of the December *Jalsas*, walking in the streets of Qadian, narration of divine revelations every morning at the time of his walk, the telling of sacred words to his friends during his eastward or westward walks, his sending of the essay for the gathering of Wichowali Arya Samaj, and the listening of that essay from this humble person in *Masjid Mubarak*, his reproof to the *Jama'at* for not walking away from the Arya Samaj *Jalsa* where blasphemous words were used in the lectures about the Holy Prophet^{saw}, the earthquake of 1905 during the lifetime of Hazoor^{as} and his camping in the garden, his claim during the time of the plague that plague would not touch even a mouse of his house.

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

Also the protection of Qadian from the great plague during that time, the founding of the Arya newspaper from Qadian and the prophecy about their destruction, the attack of plague on the Muslim Imams, the challenge of Pir Mehr Ali Shah, the writing of *I'jaz-e-Masih*, the coming to light of Pir Sahib's plagiarism, the filing of the case by Karam Din Bhin in Jehlum, Hazoor's^{as} Jehlum's journey and thousands of people's initiation in Ahmadiyyat, Hazoor's^{as} stay in Gurdaspur because of the lawsuits, demotion and transferring of the judges opposed to Hazoor^{as}, erection of the wall in front of the *Masjid Mubarak* to pester the people going for

prayers and the demolition of the wall, the case about the income tax, the cases of Muhammad Hussain Batalvi, the lectures in Lahore, and the claim of being the Krishan in the lectures in Sialkot.

I have also observed the writings of Hazoor^{as}. Books were being written in Arabic language. Many great scholars and writers were proofreading Hazoor's^{as} writings, and they could not find certain words in the authentic dictionaries. On asking Hazoor^{as}, Hazoor^{as} replied to not to worry about them as he was told those words as such by God. Many calligraphers were working day and night to copy the manuscript. Some books were written, published and distributed in a day and a half and others in a few days. When Hazoor^{as} was revealed prophecies, or future events were shown to him, he immediately published them in announcements.

Hazoor^{as} published an announcement with '*A'ina Kamalat-e-Islam*'. It is in English on one side and in Urdu on the other side. All the leaders of the nations, pastors, pundits, *maulvis*, were challenged to prove that Islam is the only true religion and all other religions are false and they could verify its truthfulness by living in his company. Similarly Hazoor^{as} wrote books in Arabic and repeat-

edly challenged people for a competition on a fixed date, but no one dared to compete with him. Hazoor^{as} was taught the roots and meanings of 40,000 Arabic words in a night. He challenged the Muslim scholars to describe the commentary of a *Ruku'* of Qur'an chosen by a draw, but no one accepted the challenge.

I witnessed that divine help supported him during his speeches and writings. He had a very simple nature without an iota of pretense or display. He would repeatedly say:

سُبْحَانَ اللَّهِ

while sitting in the *Masjid* and patting his thigh with his hand. I have closely observed all facets of his life. He was a great well-wisher of his followers. When he would pray after someone's *Bai'at*, I have heard him from a close distance that he would first read *Surah Al-Fatiha* followed by *Durud Sharif*, thereafter he would pray,

اللَّهُمَّ اغْفِرْ لَهُمْ وَارْحَمْهُمْ وَقِيَّتَهُمْ
عَلَى التَّقْوَى وَالْإِيمَانِ

His getting up, sitting, standing, walking, his treatment of friends inside and outside his house, his talking, accompanying them for a walk, eating, drinking, sleeping, waking, being in the state of journey or not, his hospitality, taking care of the people in journey, his talking to people with sympathy and kindness, all was only for the sake of God.

(Daily Al-Fazl, Qadian, December 5th, 1941, p.10,11)

THE PROMISED MESSIAH'S^{as} TREATMENT OF FRIENDS AND FOES

Hadhrat Mirza Bashir Ahmad^{ra}

Translated by Belal Khalid

Treatment of Friends

Allah, the Exalted gave a heart to the Promised Messiah^{as} that was full of the sentiments of love and loyalty. He was among those people who after erecting the building of love was never the first one to demolish it. Maulvi Muhammad Hussain Batalvi was a friend and a fellow of childhood, but he stumbled at the time of Hazoor's^{as} claim of being the Messiah and thereafter not only broke his friendship with him but became one of the worst opponents of Hazoor^{as}. He was the first one to issue the *fatwa* of heresy against Hazoor^{as}. But the memories of his friendship persisted forever in the heart of Hadhrat Promised Messiah^{as}. Though, for the sake of God, Hazoor^{as} disassociated himself from him and wrote forceful writings to curb his dissensions and objections but he never forgot the time of his friendship and always remembered the disassociation with him with pain. So, remembering Maulvi Muhammad Hussain in poetic verses that he said during his final years, he says:

قَطَعْتَ وَدَادًا قَدْ غَرَسْنَا فِي الصَّبَا

وَلَيْسَ فُؤَادِي فِي الْوَدَادِ يُفَصِّرُ

That you cut the tree of love that we planted together in our childhood, but my heart will never waiver in the relationship of love.

(Brahin-e-Ahmadiyya, vol.5, p.1905)

When Hazoor^{as} would meet a friend after a while, his face would radiate with joy as if a new flower has just blossomed and his heart would be greatly pained at the departure of friends. Once Hazoor^{as} at the time of the Ameen ceremony of his elder son, and our elder brother, Hadhrat Mirza Bashiruddin Mahmood Sahib wrote a poem. On that occasion, Hazoor^{as} invited some friends from outside to participate in his happiness as well. Hazoor^{as}, in that poem mentioned the joy he felt at their coming on this ceremony and also expressed his sorrow at the thought of their departure. So he says:

Guests have come because of their affection and love;

It has pleased my heart and delighted me

But my heart pains on the thought of their departure;

May Allah bless this day, all praise for the one who showed me this day

This world is an inn; everyone we meet will depart;

Though one might have lived 100 years, but has to leave

There is nothing to complain, as this house is temporary;

May Allah bless this day, all praise for the one who showed me this day

Durre-Thamin, Urdu

In the beginning, it was Hazoor's^{as} tradition to eat food in the men's section of his house with friends and guests. It used to be a completely informal gathering with casual discussion on every topic as if spiritual food was also served along with food for their bodies. Hazoor^{as} would personally take care of each guest to ensure that all dishes were served

to each guest. Usually, Hazoor^{as} would personally ask each guest to find out if they were used to any particular thing, like milk, tea or *pan*, and serve it to them to the fullest extent possible. When some of his special guests would leave, he would accompany them for a mile and a half to two miles outside Qadian and see them off with great affection and love.

He would always desire to house his friends visiting Qadian in a part of his house to the extent possible and said that life could not be trusted and people should appreciate the opportunity to stay together. So, almost every part of his house was transformed into a permanent inn and every room was reserved for guests. In spite of the lack of space, he always greatly enjoyed the opportunity to live in the company of his friends. I vividly remember that the distinguished people who now feel packed in their huge houses and mansions used to feel great joy staying in the tight rooms of the house of the Promised Messiah^{as}.

There is a fruit garden in Qadian that dates back to the time of the father of the Promised Messiah^{as}. It was a tradition of the Promised Messiah^{as} that during the fruit season, he would go to this garden with his friends and eat fruit with great informality. It would appear as if innocent children had gathered around their affec-

tionate father. But no indecent topic was ever discussed in those gatherings, rather always wholesome and sometimes religious topics were discussed, and a fountain of knowledge and education would flow in an informal setting full of love and affection.

There is another noteworthy thing about the friendly relationships of the Promised Messiah^{as}. His friendship was founded on the principle of

الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ

that friendship and animosity were only for the sake of God, and not for personal or worldly sake. Therefore, his friendship would never distinguish between rich and poor people, and influential and common people who would equally benefit from the extensive ocean of his friendship.

Treatment of Foes

The Holy Qur'an says:

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ۤأَلَّا
تَعْدِلُوۡا ۖ اِعْدِلُوۡا ۚ هُوَ اَقْرَبُ لِلتَّقْوٰى

And let not a people's enmity incite you to act otherwise than with justice. Be *always* just. That is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do. (Al-Ma'idah, 5:9)

This golden teaching of the Holy Qur'an was a cornerstone of the life of the Promised Messiah^{as}. He would often say that he had no personal animosity with anyone; rather he was only opposed to false and evil thoughts. Under this principle, as far as personal relationships are concerned, he was extremely kind to his enemies. Pain of his greatest enemy would disturb him. As has been mentioned before in his biography, his paternal cousins, who were his bloodthirsty enemies, greatly pained him and his friends by erecting a wall in front of his house. He finally won the lawsuit against them. Thereafter, when Hazoor's^{as} lawyer filed a lawsuit to recover the damages from them without seeking Hazoor's^{as} permission, they were greatly perturbed and wrote a humble letter to Hazoor^{as} asking for mercy. Hazoor^{as} not only immediately stopped the lawsuit, but he also apologized to his bitterest enemies and expressed his regret and also admonished his lawyer for filing the lawsuit without seeking his approval. If it would have been someone else, he would have only stopped after humiliating and destroying his enemies to the fullest extent possible. But he continued his good treatment in these circumstances and presented a great proof of the fact that his animosity was only with bad thoughts and evil acts. As far as personal relationships were concerned, he even considered his enemies friends.

Similarly, this event has also been previously mentioned that once, when in a dangerous homicide case, he was accused of murder, his worst enemy, Maulvi Muhammad Hussain Batalvi appeared in the court to testify against him, and Hazoor's lawyer, in order to undermine his testimony started questioning him about his family-related and personal matters. Hadhrat Promised Messiah^{as} stopped his lawyer expressing his great annoyance at this and said that irrespective of the consequences, he would never allow that line of questioning. And in this way, he protected the respect and honor of his worst enemy by endangering himself.

Similarly, when Pandit Lekh Ram was murdered in Lahore according to Hazoor's^{as} prophecy, Hazoor^{as} was informed about it. Where Hazoor^{as} thanked God, the Exalted at the fulfillment of the prophecy, at the same time he expressed his sadness at the death of Pundit Lekh Ram because of his sympathy for human beings, and repeatedly said that he was saddened that Lekh Ram did not listen to him and adopted way of impudence against God and His messenger and sowed the seed of his destruction by entering into a *mubahala* (prayer duel) with him.

Some of the Arya Samaj of Qadian were bitterly opposed to Hazoor^{as} and launched filthy propaganda against Hazoor^{as}, but whenever they faced any hardship or suffered any ailment, they forgetting their activities would run to him for help, and he would always treat them with great kindness and goodness and was delighted to help them. So, there was a person by the name of Lala Budhamal in Qadian who greatly opposed Hazoor^{as}. When *Minaratul Masih* was to be erected in Qadian, they complained to the authorities to stop its construction arguing that it would infringe upon the privacy of their houses. A local officer visited Qadian, and came to see Hazoor^{as} with Lala Bhudhamal, some other local Hindus, and non-Ahmadis. Hadhrat Promised Messiah^{as} explained to the officer that there was no infringement on the privacy of people, and that the complaint was launched only because of animosity. And if there was any issue of privacy, it would impact everyone evenly and said that he was constructing the minaret only because of a religious need, otherwise he had no desire to spend money on such matters. During that conversation, Hazoor^{as} said to the officer,

that he should ask Lala Budhamal that whenever there was an opportunity to harm him, Lala Budhamal availed himself of it, and whenever there was an opportunity to benefit Lala Budhamal, Hazoor^{as} never let it go. During this conversation, Lala Budhamal kept his head down, and could not say a single word in response to Hazoor^{as}.

In short, Hazoor^{as} was a paragon of mercy. He was mercy for Islam and a mercy for the message that he came to deliver. He was a mercy for the town in which he was born, and he was a mercy for the world to which he was commissioned. He was a mercy for his family, friends, and enemies. He spread the seed of mercy all around him, over him, below him, on his left and right, in front of him and behind him. Unfortunate is the one who got the seed, but refused to accept it and sow it like an unaware land.

(Daily Al-Fazl, Qadian,
December 5th, 1941, p.54)

**PAY
ZAKAT**

BAI'AT MEANS HANDING OVER ONE'S LIFE TO ALMIGHTY ALLAH

Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}

What is *Bai'at*?

The first question is: What is *Bai'at*?

To explain it, I will quote some *Ahadith* of the Holy Prophet Muhammad^{saw} and sayings of the Promised Messiah^{as}.

The Promised Messiah^{as} says:

Bai'at truly means to sell oneself; its blessings and impact are based on that condition. Just as a seed is sown into the ground, its original condition is that the hand of the farmer has sown it, but it is not known what will happen to it. If the seed is of a good quality and possesses the capacity to grow, then with the grace of Allah the Almighty, and as a consequence of the work done by the farmer, it grows until one grain turns into a thousand grains. Similarly, the person taking *Bai'at* has to first adopt lowliness and humility and has to distance himself from his ego and selfishness. Then that person becomes fit for growth. But he who continues to hold on to his ego, along

with taking *Bai'at*, will never receive any grace.

(*Malfooz-at*, vol. 6, p. 173)

Bai'at Means Handing Over One's Life to Almighty Allah

The Promised Messiah^{as} further says:

To take *Bai'at* means handing over your life to Almighty Allah. It means, 'Today we have sold our life to Almighty Allah.' It is wrong to say that by treading in the path of Allah anybody would ultimately suffer a loss. The truthful can never be in a state of loss. Only he who is false— i.e., who, for worldly gain, breaks the pledge that he has made with Almighty Allah— suffers loss. One who commits such an action because of the fear of the world should remember that at the time of his death no ruler or king of this world would come to procure his release. He has to present himself to the Judge of all the judges, Who will enquire of him, 'Why did you not honor Me?' Therefore, it is essential for all

the believers to believe in Allah, Who is the King of the heavens and earth and to make a true repentance.

(*Malfoozat*, vol. 7, pp. 29-30)

These sayings of the Promised Messiah^{as} make it very obvious what *Bai'at* is. If each one of us recognizes that, 'My person does not now belong to me; I now have to abide by all injunctions of Almighty Allah under all circumstances and have to follow them faithfully, and make all acts of mine subservient to the pleasure of Allah,' that would be a summary of the ten conditions of *Bai'at*.

I will now present a few *Ahadith* in which the subject of *Bai'at* is treated in different ways.

'A'idhullah Bin 'Abdullah^{ra} narrates that: 'Ubadah Bin As-Samit^{ra} was among the Companions^{ra} who joined the battle of Badr and also took part in *Bai'at* at 'Aqabah. 'Ubadah Bin As-Samit^{ra} told 'A'idhullah Bin 'Abdullah^{ra} that the Holy Prophet^{saw} said at the

time when a group of his Companions^{ra} was around him: Come and take a *Bai'at* upon the condition:

أَلَّا تُشْرِكُوا بِاللَّهِ شَيْئًا

that you will not associate anything with Allah, nor will you steal, nor will you commit adultery (the word adultery as used here covers all sexual relations outside the system of legitimate marriage), nor will you kill your children, nor will you slander, nor will you disobey me in anything good I ask you to do. So anyone of you who will prove true to this pledge of *Bai'at*, his reward is with Almighty Allah. Whoever falls short of fulfilling this pledge and suffers a loss in this world, his loss will become expiation for him. And he who falls short of fulfilling this pledge of *Bai'at*, and Almighty Allah covers his faults, his affair is with Almighty Allah; if He wills, He may punish him, and if He wills, He may forgive him?

(*Sahih Al-Bukhari, Kitabu Mana-qibil Ansari, Babu Wufudil Ansari Ilan-Nabiyyi Bi Makkata Wa Bai'atil 'Aqabah*)

Then there are other *Ahadith*.

Hadhrat 'Ubadah Bin As-Samit^{ra} narrates that, 'We pledged at the hand of the Holy Prophet^{saw} on the condi-

tion that we will listen and obey during the times of comfort and also during the times of hardship, during periods of joy and also during periods of pain, and that we will not argue with those in authority and wherever we might be, we will hold fast to truth and will not be afraid of the objections of any critics.'

(Sunan Al-Nasa'i, Kitab-ul-Bai'ati, Babul Bai'ati 'Alas Sam'I Wa~ Ta'ah)

The mother of the faithful, Hadhrat 'Aishah^{ra} relates that:

'The Holy Prophet^{saw} used to take the pledge from the women in accordance with the verse of the Holy Qur'an:

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ 0

'O Prophet! when believing women come to thee, taking the oath of allegiance at *thy hands* that they will not associate anything with Allah, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous

charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Verily, Allah is Most Forgiving, Merciful' (60:13)

Hadhrat 'Aishah^{ra} continues that:

"At the time of taking the pledge, the hand of the Holy Prophet^{saw} never touched the hand of any woman except those who belonged to his household."

(*Sahih Al-Bukhari, Kitabul-Ahkami, Babu Bai'atin Nisa'i*)

Even before the Promised Messiah^{as} started taking *Bai'at*, some pious Muslims were troubled by the conditions which had fallen upon Islam and felt that the only person who could save the ark of Islam from drowning and who had true sympathy for Islam was Hadhrat Mirza Ghulam Ahmad Qadiani^{as}, and that he was the *Al-Imam* and *Al-Mahdi*. Therefore, people used to request of him to take their pledge, but he always responded:

لَسْتُ بِمَأْمُورٍ

'I have not been commissioned.'

He once wrote to Maulvi 'Abdul Qadir Sabib, that:

The nature of this humble one is overpowered with the Unity of God and committing all affairs to Allah, and... since Almighty Allah has not conveyed anything to me in the matter of *Bai'at*, it is not proper that I should do so on my own initiative.

لَعَلَّ اللَّهَ يُخْدِتُ بَعْدَ ذَلِكَ أَمْرًا

Maulvi Sahib should continue to strive to foster the brotherhood in faith and nurture this tree with the pure water of sincerity and love. This method will God-willing prove beneficial.

Hayat-e-Ahmad, vol. 2, No. 2, pp. 12—13)

Divine Commandment to Take *Bai'at*

After six to seven years, in the first quarter of the year 1888, Almighty Allah commanded the Promised Messiah^{as} to take *Bai'at*. The Divine commandment was conveyed in the following words:

(*Ishtihar*, December 01, 1888, p. 2)

إِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ وَأَصْنَعِ
الْفَلَكَ بِأَعْيُنِنَا وَوَحْيِنَا - الَّذِينَ يَتَّبِعُونَكَ
إِنَّمَا يَتَّبِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

That is:

And when you made up your mind, then trust Allah. And, make an ark before Our eyes and according to Our revelation. Those who take a pledge at your hand take a pledge with Allah. Allah's hand is above their hands.

The Promised Messiah^{as}, because of his nature, disliked that all types of people should join in his *Bai'at*. His heart-felt desire was that only such blessed people whose nature was firmly established on fidelity should join this blessed *Jama'at*. Therefore, he waited for an occasion that should distinguish between those who were faithful and those who were hypocrites. Allah the Most Glorious, through His perfect wisdom and mercy, created that occasion in the same year in November 1888 by the death of Bashir I (who was the son of the Promised Messiah^{as}). As a consequence, there was a huge commotion raised against him. Many people of weak faith separated themselves from him. The Promised Messiah^{as} considered this an appropriate occasion to start the Ahmadiyya Muslim *Jama'at*. On December 1, 1888, he made a general announcement for *Bai'at*. The Promised Messiah^{as} also directed that those who come for *Bai'at* should first

perform *Istikhara* according to the traditions of the Holy Prophet Muhammad^{saw}.

(*From Ishtihar Takmil-e-Tabligh*, Jan 12, 1889)

That is to say, they should first pray, then perform *Istikharah*, and then take *Bai'at*.

After publishing this announcement, the Promised Messiah^{as} moved from Qadian to Ludhiana and stayed at the house of Hadhrat Soofi Ahmad Jan^{fa} in *Mahalla Jadid*,

(*Hayat-e-Ahmad*, vol. 3, Part I, p. 15)

Aims and Objectives of *Bai'at*

From Ludhiana, the Promised Messiah^{as} published another announcement, on March 4th, 1889, explaining the aims and objectives of *Bai'at*. He said:

“This system of *Bai'at* has been established solely to gather together a group of the righteous people in a *Jama'at* so that a weighty group of the righteous people should make a holy impact on the world. The unity of these righteous people should be a source of blessings, grandeur, and positive results for Islam. The blessings of being united on one creed may enable

them to perform noble and righteous services for the sake of Islam. They may not be lazy, stingy, and useless Muslims; nor should they be like the unworthy ones who have done great damage to Islam because of their discord and disunity; nor such as have vitiated Islam's beautiful countenance with their unholy conditions; nor should they be like those heedless dervishes and hermits who have no awareness of what Islam needs, nor have any sympathy for their brothers, nor have **any** enthusiasm to do good deeds for humanity. Rather, they should be such sympathizers of the nation that they should become a refuge for the poor and fathers for the orphans. In the service of Islam, they should be willing to sacrifice themselves like one overpowered with love. All their efforts should be devoted to spread Islam's blessings throughout the world so that a pure fountain of the love of Allah and sympathy for humanity may flow from every heart and, being combined in one place, should look like a flowing river... Almighty Allah desires to manifest His Glory and demonstrate His Omnipotence through this group, and then He desires to grant it further progress so that the world may be filled with the love of Allah, true repentance, purity, true goodness, peace, reconciliation,

and sympathy for mankind. This group will be a special group of Allah, and He will grant them power through His Own Spirit, and He will safeguard them from unholy life, and He will bring about a pure change in their life. As He has promised in His holy glad tidings, He will increase this group tremendously and thousands of the truthful will join it. He Himself will irrigate it and make it prosper until its numbers and blessings will be a source of marvel for all who see. Like a lamp placed high, they will spread their light on all sides of the world, and they will be considered an example of the blessings of Islam. Allah will grant all kinds of blessings to the perfect followers of this movement, and He will grant them victory over all others. Up to the Day of judgment, there will be people among them who will be granted divine acceptance and succor. This is what the Glorious God has desired; He is All-Powerful and does what He desires. All strength and power belong to Him.

(Majmu' ah Ishtiharat, vol 1, pp. 196-198)

In the same announcement, the Promised Messiah~ said that those who wish to make *Bai'at* should

arrive in Ludhiana after March 20, 1889.

Beginning of the System of *Bai'at*

In accordance with the above announcement, the Promised Messiah took the pledge of allegiance on March 23, 1889, at the house of Hadhrat Sufi Ahmad Jan Sabib^{ra} located in *Mahalla Jadid*. As narrated by Hadhrat Munshi 'Abdullah^{ra} of Sanour, a register was prepared to record this historical event. It was called *Bai-'at* for repentance, seeking righteousness and purification.

In those days, the Promised Messiah^{ra} used to invite people one by one to take *Bai'at* in a room and then he took *Bai'at* from each person individually. The first person whose *Bai'at* was accepted was Hadhrat Maulana Nurud Din^{ra}. Admonishing those who took this *Bai'at*, the Promised Messiah^{as} said:

"By joining this *Jama'at*, you should bring about a complete transformation in your former life so that you have true faith in Allah, and He becomes your Helper in all calamities. You should not take His ordinances lightly, but should rather honor every one of His commandments and prove such honor in your actions.

To turn towards worldly means for various reasons and to place your trust in them instead of trusting Allah amounts to making partners with Allah, as if you were denying the existence of God. You should consider worldly means only to the extent that they do not amount to associating partners with Allah. My way is that I do not forbid you from using the worldly means, but I do forbid you from placing your trust *in* them. Your hand should be engaged *in* work, but your heart should be attached to the True Beloved.

He also said:

All of you who have taken *Bai'at* and have made a commitment, listen! To utter these words 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. If you want to please Allah, put your entire strength and effort to abide faithfully to this commitment of freeing yourself from sins.

He also said:

“Utter no words of mischief, spread no evil, bear the rebukes with patience, do not confront anyone, even if someone confronts you, and deal with him with kindness and goodness. Demonstrate a good example of sweetness of conversation. Abide by all commandments with a true heart so that Allah be pleased with you and even the enemy may recognize the change in you after the *Bai'at*. Give true evidence in the court cases. All those who join this Movement should establish themselves on truthfulness with full heart, full endeavor, and the entirety of life.”

(Dhikr-e-Habib, pp. 436 - 438)

In March 1903, on the day of *Eid*, some companions were sitting together and the Promised Messiah~ said:

Listen all of you who have taken *Bai'at* today (it seems that at that time people had gathered to take *Bai'at*) and those who have taken *Bai'at* before, I would like to say a few words by way of advice. Listen to them carefully. The *Bai'at* that you have taken today is a *Bai'at* of repentance. Repentance is of two types. One is from the previous sins. That is, to reform one-

self from the mistakes committed before and to make recompense as far as possible to set right the damage done by them. The second is to safeguard oneself from sins thereafter and to save oneself from the fire.

Almighty Allah has promised that with repentance all prior sins are forgiven provided that the repentance is made with a true heart and pure intent and does not contain any secret mischief in any corner of the heart. Allah knows the hidden secrets of the hearts; He cannot be misled by anyone. Do not try to mislead Him. Make repentance in His presence with truthfulness, not hypocrisy. The repentance is not something extra or useless for man. Its impact is not limited to the Day of Judgment; rather, it straightens both worldly affairs and the faith. The repentant achieves peace and prosperity, both in this life and in the life to come.

(*Malfoozat*, vol. 5. pp. 187—188)

THE PROMISED MESSIAH^{sa} - A SAVIOR FOR MANKIND

Mansura Bashir Minhas, Miami, FL

We live in turbulent times where every calamity is deemed a harbinger of the Latter Days. Our world has been afflicted with every conceivable mishap and catastrophe, whilst it eagerly awaits a savior to liberate it from its woes. Followers of all religions unequivocally acknowledge that these are in fact imminent signs of the Latter Days as predicted in their respective Holy Scriptures. Despite clear and manifest signs, millions remain blinded to the coming of the Promised Messiah and Mahdi, Hadhrat Mirza Ghulam Ahmad^{as}, whose life and teachings bear all the hallmarks that had been prophesied in all major religions of his advent.

Signs of disintegration in the Muslim community are evident. The Muslim world is haplessly searching for a leader who could provide a sense of direction to the disillusioned *Ummah*, the one capable of confronting the onslaught of challenges to Islam, and with the ability to re-establish the supremacy and past glory of this beautiful faith.

All celestial signs and prophecies that were the precursor to the advent of Hadhrat Mirza Ghulam Ahmad^{as} as the Promised Messiah have been fulfilled. Rising from a remote hamlet in India, Qadian, his message has spread to the far-flung corners of the Earth. His message alone contains the remedies to the malaise and ills that afflict the modern day world. He called for a return to Islam's fundamental principles that have been forgotten over the past 14 centuries. Only one segment of the Muslim population, the Ahmadis are saved from the disillusionment and discontent that plagues the rest of the *Ummah*. Ahmadis are united and energized and stay faithful to a central authority, the *Khalifa*. Such a blessing has been bestowed upon them solely due to their allegiance to the Imam of the Age, the Promised Messiah^{as}. They are the fortunate ones who have recognized the Promised Messiah^{as}. They appear to be the sole torch-bearers in the crusade to spread the true message of Islam.

The Western world seems to be suffering from Islamophobia. Some commentators do not shy away from equating Islam with militancy and violence. Undeniably such an approach can be attributed to lack of knowledge and lack of complete understanding of the message of Islam. But it has to be acknowledged that the misguided actions of certain Muslim groups and their fundamentalist leanings do lend credibility to such stereotyping. Some within the Muslim community have concocted their own interpretation of the concept of 'Jihad', and seek Islam's supremacy through the sword. The Promised Messiah^{as} evaluated the concept of *Jihad* and explained the following commandment of the Holy Qur'an in his book, '*British Government and Jihad*':

أَنَّ لِلَّذِينَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَأَنَّ اللَّهَ عَلَىٰ
نَجْرِهِمْ لَقَدِيرٌ ۗ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ ذُو الْقُدْرَةِ الْعَظِيمِ
بَعْضُهُمْ يُبْغِضُ لِبَعْضٍ لَمْ يَمْسَسْهُمُ صَوْلَةُ رَسُولٍ وَلَا حَرْبُ اللَّهِ
مَسْجِدٌ بُنِيَ فِيهَا لِلَّهِ كَثِيرًا ۗ وَلَا يَنْصُرُهُ اللَّهُ
مَنْ يُلْصِقْهُ مِنْ قَوْمٍ لَقِيَهُمْ فِي بَيْتِ اللَّهِ عَزِيزٌ ۗ

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—(*Surah al-Hajj*, 22:40-41)

“Allah has heard the cry of those oppressed people who are killed and unjustly turned out of their land and has permitted them to retaliate. Allah is All-Powerful, and able to help the oppressed.”

He^{as} says “This commandment was specific to the period and time. It was not forever. It applied during the time when those entering the fold of Islam were being slaughtered like sheep and lambs. After the time of the Holy Prophet^{saw} and his Successors, people unfortunately made very grave mistakes in understanding the philosophy of *Jihad*, which is rooted in the preceding verse.”

He outrightly rejected

‘violence’ and ‘terrorism’ in all forms as means of achieving ascendancy. Numerous Muslim groups called him a traitor and an agent of the British government due to his denouncement of *Jihad* against the British Empire. While radical groups were urging Muslims to take up arms against their British rulers, the Promised Messiah^{as} urged restraint and explained that *Jihad* was not needed as the Muslims faced no persecution at the hands of the British government and they were free to practice their faith.

The Promised Messiah^{as} in his teachings and writings repeatedly stressed and reiterated the need of a greater *Jihad*, one to purify the souls. To defend their faith, he urged Muslims to undertake the *Jihad* of the pen. He deemed such intellectual pursuits to be the sole guarantor of sustained peace in the world.

For his moderate stance and stress on the elimination of religious wars, he was ridiculed and ostracized by the Muslim clergy who were antagonizing the masses against the government. Those who disregarded his message have witnessed the Muslim *Ummah* being derailed and reaching an abysmal low.

Maulana Maudoodi, the founder of *Jama'at-e-Islami* in Pakistan, gave momentum to the propagation of the doctrine of *Jihad* which gained popularity in the Muslim world, especially in the Middle East and North Africa. President Reagan and the CIA in collusion with Ziaul Haq conveniently used this ideology for their end, in the United States' proxy war in Afghanistan against the communist regime of the USSR

The events of 9/11 were a mere culmination of a storm that had been brewing in the Muslim world since the end of the Cold War. In the aftermath of this horrific event, the West is still grappling with the fundamental change after this tragedy. It must realize that *Al-Qaeda* - the proponent of the militant ideology, is simply a ‘Frankenstein’ partly of its own making.

The rejuvenation of Islam and sustainable peace in the world are simply two sides of the same coin, no matter how paradoxical this argument might seem to the skeptics who have serious misgivings about Islam, and those who prefer to use the suffix militant with Islam. The West's take on Islam has always been dismissive. They fail to recognize the restraint of the Holy Prophet Muhammad^{saw} while giving emphasis

to the fanatical elements to demonize the image of Islam. The Promised Messiah's^{as} mission is to highlight the true essence of Islam by ridding it of the intransigence that has encroached upon the real principles formulated by its founder, the Holy Prophet Muhammad^{saw}.

It is imperative that the Muslims perform an introspective analysis to determine where they have gone wayward and who can lead them out of this state of disarray. Even a cursory glance at the state of affairs will point to a lack of unity and discipline that is the direct result of a leadership void. Does it not seem irreconcilable that Allah has deprived them, the followers of Islam, of a spiritual leadership at a time when its need is the utmost?

The Promised Messiah^{as} revived the true spirit of Islam through his rational interpretation of the Holy Qur'an. He undertook numerous debates and wrote extensively to defend Islam from the vicious onslaught of its opponents. He reversed the trend whereby Muslims were turning away from Islam in millions and embracing Christianity.

Islamic principles of governance, economics, social

justice and moral values provide the solutions to every other challenge that confronts mankind today. The advent of the Promised Messiah^{as} is destined to lead the Muslims back to those ideal principles and reinstate moral principles, justice and peace. It would allow them to lead their lives in harmony and peace in this world, and enable them to be at peace with their Creator.

The Promised Messiah's^{as} message is a mere revival of the basic tenets of Islam. In complete subordination to his Master, the Holy Prophet Muhammad^{saw}, he rekindled the flame of Islam which had been smothered due to onslaughts from both within its ranks and outside forces. He is the sole voice from within the ranks of the Muslim community that acknowledges and respects all faiths. And this is in complete obedience to the following commandment of the Holy Qur'an:

قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ
عَلَىٰ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ
يَعْقُوبَ وَ الْأَنْبِيَاءِ وَمَا أُوتِيَ مُوسَىٰ وَ
عِيسَىٰ وَ النَّبِيُّونَ مِنْ رَبِّهِمْ - لَا تَفْرَقُوا بَيْنَ
أَحَدِهِمْ . وَ تَحْنُ لَهُ مُسْلِمُونَ 0

Say, 'We believe in Allah and in that which has been revealed to us, and that which was revealed to Abraham and

Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them, and to Him we submit. (*Al-'Imran*, 3:85)

Challenges often precede triumph and are the harbinger of revolution. It is inevitable that Islam will recapture its past glory and this would be under the banner of Ahmadiyyat and in following the teachings of the Promised Messiah^{as}.

The teachings of the Promised Messiah^{as} contain a practical and sustainable solution for everlasting peace in the world. It is only with the adherence to his moderate stance, a message for peaceful co-existence and the abandonment of the conventional ill-conceived notions and interpretations of *Jihad* that redemption of mankind remains possible today. The West needs to realize that Islam is not a brutal and violent faith; rather it must pay heed to the moderate voices within Islam, the true name and essence of which is tolerance and peace. The salvation for all mankind, in fact, and indeed for all faiths and creeds of the world lies in the Promised Messiah's^{as} interpretation of Islamic teachings.

PRAYERS OF THE PROMISED MESSIAH^{as} FOR MEMBERS OF THE JAMA'AT

The Promised Messiah^{as} states:

I pray earnestly that all members of my *Jama'at* should be such as fear God Almighty and are constant in Prayer. They get up at night and fall down before God and supplicate, and discharge their obligations to Him, and are not avaricious, or miserly, or heedless or worms of the earth. I hope that God Almighty will accept my prayers and will show me that I am leaving such people behind. But those whose eyes commit adultery and whose hearts are filthier than excrement and who do not remember death, I and my God are disgusted with such people. I would be greatly pleased if such people were to leave me, for God desires to make this *Jama'at* a model for people to remind them of God. They should be established at the highest level of righteousness and purity and should, in practice and truth, give preference to their faith above the world. But those wicked ones who, having placed their hand

under my hand, and having professed that they will give their faith precedence over the world, return to their homes and so occupy themselves with worldly matters that the world becomes their heart and soul, and their glances remain impure as do their hearts, and no good comes from their hands, nor do they move their feet for the achieving of any good; they are like rats who are nurtured in darkness and dwell in darkness and die in darkness. In heaven, they have been cut off from our *Jama'at*. Vain is their assertion that they are members of this *Jama'at*, for in heaven they are not accounted as such. He who does not comply with my admonition, and does not in truth give preference to his faith above the world, and does not bring about a pure change in his life, and does not become truly pure-hearted and pure-intentioned, and does not cast aside the garment of impurity and unchastity, and does not sympathize with mankind, and does not be-

come truly obedient to God, and does not follow me, abandoning his own impulses is like a dog who cannot keep away from the place where dead bodies are thrown and carrion is to be found. Do I need people merely to profess with their tongues that they are with me so that I should have a large *Jama'at* for show? I tell you truly that if all people were to abandon me, and not one of them was to remain with me, my God would create another people for me who will be better than them in their sincerity and loyalty. It is a heavenly attraction that is drawing good-hearted people towards me, and no one can obstruct this heavenly attraction. Some people rely more upon their own cunning and deceit than upon God. Perhaps in their hearts, they secretly entertain the notion that all Prophethood and Messengership is pretence and it is only by chance that such people acquire fame and acceptance. There cannot be a concept more corrupt. He who entertains it has no

faith in God, without Whose determination not a leaf falls. Accursed are such hearts and accursed are such dispositions. God will destroy them in humiliation, for they are the enemies of God's designs. Such people are in fact atheists and possess impure hearts. They live a cursed life and after death they can look forward to nothing but the fire of hell.

(Mahmu'ah Ishtiharat, vol. 3, pp, 503-505)

I myself have full experience in this regard, and it is purely by the grace and beneficence of God Almighty that I have enjoyed this delight and pleasure. My only desire is that I should devote my life in His path, should die in His path and be revived again and again to serve Him. Each time my eagerness and delight would be multiplied.

Since I have myself experienced it, if I were to be told by God Almighty that there is no merit and no benefit in such dedication and that all will be pain and misery, even then I would not desist from serving Islam. I therefore, consider it

my duty to advise and convey this to my *Jama'at*. It is up to them to lend ear to it or not. If anyone seeks salvation and is searching for a pure and immortal life, then let him devote his life for the sake of God. Let everyone strive to attain the status where he can say that his life and his death, his sacrifices and his prayers are all truly for the sake of Allah. Like Abraham^{as}, his soul should cry out:

أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ۝

I have submitted to the Lord of the worlds. (2:132)

So long as a person is not lost in God and does not die for His sake, he cannot acquire new life.

You who have established a relationship with me can perceive that the real purpose of my life is to devote myself in the path of God. Now look into yourselves and see how many are there who would choose this path for themselves and would love to devote their lives to the service of God.

(Malfoozat, vol. 2, pp. 99-100)

HADITH

Hadhrat Abu Hurairah^{ra} relates that on the authority of Allah the Blessed and Exalted, the Holy Prophet^{saw} said: "My servant commits a sin and then supplicates: 'Allah, forgive me my sin.' On which Allah, the Blessed and the High, says: 'My servant committed a sin and then realised that he has a Lord Who forgives sin and can also call to account for it.' The servant breaches his repentance, reverts to sin again and supplicates: 'Lord, forgive me my sin.' The Blessed and Exalted said: 'My servant committed a sin and then realised that he has a Lord Who forgives sin and can also call to account for it.' The servant again breached the terms of his repentance, reverts to sins and supplicates: 'Lord, forgive me my sin.' The Blessed and Exalted said: 'My servant committed a sin and then realised that he has a Lord Who forgives sin and can also call to account for it. I will forgive the weakness of My servant and protect him from sins, in the future. My servant will act as I Wish.' "

(Muslim kitabuttaubah bab gauluttaubah minadhdhanubi wa an takrartudhdhanubi wattaubah, Bukhari kitabuttauhi)

TO TACKLE ONE'S SATAN

Rizwan Khan

It's early in the morning, real early. Outside, trees sway in the cold wind. Birds stir gently as they awake and a group of squirrels huddle for warmth around a recently deposited pile of feces. I am nestled in the warmth of my bed, dreaming of fictitious descriptions of nature. Suddenly my alarm sounds.

Bed.. so warm...must get up... time for prayer

Whoa whoa, relax, your gonna hurt yourself getting up so fast, you have to pace yourself with these things.

Not you again, I already told you, I'm never speaking with you again. *Get some rest, you're gonna need it to study later.*

You said I didn't need to study, remember? My success depends on the stupidity of everyone else...I distinctly recall you saying that.

Hmmm...it does sound like something I would say, but I say so many things, you really can't expect me to remember.

This is absurd.

True, my solutions may be inconsistent, illogical, and wrong, but that doesn't seem to stop you from taking my advice on a regular basis.

I'm starting to wonder why that is.

I offer temporary solutions to permanent problems, which create permanent problems requiring further temporary solutions.

Then?

Then I offer the permanent solution to all temporary problems.

Which is?

Suicide.

You have made it look quite appealing at times.

Oh you're too kind.

These vicious cycles are self sustaining and spiral downwards on their own; I only get the ball rolling.

You're quite intelligent.

Don't flatter yourself. It may not be that I'm intelligent; perhaps you're simply a fool.

You think so?

I know so. I only seem smarter because you deliberately impose ignorance on yourself to rationalize taking my advice. I don't tell you any-

thing you don't already know, nor do I offer you anything you don't want.

Yes, I suppose sometimes life is so cruel, it gives us what we want.

Being a victim is so much more fun isn't it? None of those pesky 'maybe I should actually do something to improve my own life' thoughts to interfere. Taking responsibility is way over-rated.

I don't wanna tell you how to do your job, but telling people these things might be detrimental to your cause.

Not at all, you'll comply regardless. True, ignorance can be cured with education, but stupidity is a disease with more surreptitious repercussions.

Surreptitious? Where did you learn that word?

You of course, after all, I am only a voice inside your head.

Impressive.

Of course it is, a peculiarity of verbosity is its unnecessary complexity; only those admire it who fail to understand its vanity.

Did you just insult me?

I've insulted you several

times, that's just the first time you noticed.

You can be quite rude at times.

As can you.

I never disrespect anyone, people simply consider themselves worthy of far more respect than they deserve.

Well put.

I think I heard that from you.

Sounds like something I would say.

I'm going to stop listening to you now.

How many times have you decided to do that and ended up failing?

Well, this time I'm serious, I think I am, I kind of feel like I might be serious.

You inconsistent people can always be relied on to be consistent in their inconsistency.

Well, I suppose I'll go on trying even if I keep trying forever.

Whoever told you to never give up in life was playing a sick joke on you.

It's true, I'm completely hopeless...

...

...

Yeah, you're so awkward you have uncomfortable silences with yourself.

I was only over critical of myself so you would interrupt with a compliment.

Your vanity would like that wouldn't it, that I feel sorry for you.

Yes, it's quite rude to be left uninterrupted.

But you're more agreeable in despair.

Yes my life is so tragic.

The only thing that's tragic was that exaggerated expression of self pity which actually turns out to be true.

Ok, I think I'm depressed enough to go off to my happy place now where everything is perfect.

Will that make you feel better?

It always does.

Good, nothing numbs the intellect to the suffering it thrives on as the anesthetic sedative of fantasies.

Alright, enough, I have things to do.

Stop worrying all the time, just live in the present moment for once.

The present moment is so fleeting that to reflect on it is to realize what a terrible waste of time it is.

That was genius.

Really?

Of course.

Thank you.

Any time; praise is a medicine which becomes a poison when accepted in large doses.

I thought you wanted me to despair.

But you're more agree-

able in arrogance.

You know Satan; you're all extremes, either extremely critical or excessively appreciative.

If I can't convince you that you're a devil, I try to convince you that you're a saint.

I had no idea you were such a bad person.

I had no idea you were such a bad judge of character.

Well, I'm leaving.

Oh you're already too late, we've been speaking for over an hour. You fell asleep twice, don't worry about formalities though, I'm not one to be offended by such trivialities.

I missed it? Today is gonna be just depressing.

Just give it up for today, after all, you can always start fresh tomorrow. No doubt, life is too short to indulge in vanity, but today is far too long to abstain from it.

Fair enough, I'm off.

Same time tomorrow?

No no, I'm coming with you.

**HELP
THE
NEEDY**

THE WHITE MINARET (MINARATUL MASIH)

A. R. Dard

There is a tradition which is recorded in *Muslim*, a very authentic book, in which the Holy Prophet^{saw} says:

بَنَزَلَ عَيْسَى ابْنُ مَرْيَمَ عِنْدَ الْمَنَارَةِ
الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ

i.e., the Promised Messiah^{as} will descend by the White Minaret to the East of Damascus. This prophecy is understood to indicate the time and the place of the Second Advent. Literally the word *Minarah* (translated into minaret) in the Arabic language denotes the time and the place of light. The word 'white' signifies purity, spotlessness and brilliance. The Holy Prophet^{saw} meant to say that the Promised Messiah^{as} would appear at a time when there would be light in the world and distance would not keep things hidden from view. In other words the Promised Messiah^{as} would be able to see distant things and people would be able to see him even from distant places. The words of the Holy Prophet^{saw}, therefore, signify that the Promised Messiah^{as} would appear in an age when there would be avail-

able all kinds of facilities of communication and transport. They also denote that this age would be that of light, people would be enlightened and there would be no need of the sword. The Holy Prophet^{saw} referred to the same thing when he said

يَزَعُ الْحَزْبُ

i.e., 'the Promised Messiah^{as} would lay arms at rest.'

Taking the word *Manarah* in the sense of Minaret the prophecy would imply that with the advent of the Promised Messiah^{as} the truth of Islam would tower up like a minaret and attain to a height of eminence which would establish its superiority over all other faiths. The Qur'anic verse

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ
دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every *other* religion. (9:33)

refers to the same thing. It

refers to the advent of the Promised Messiah^{as} who would establish the superiority of Islam over all other religions.

The other words of the prophecy:

شَرْقِيَّ دِمَشْقَ

viz. the Promised Messiah^{as} would appear to the east of Damascus, have been fulfilled to the letter. Qadian, where the Promised Messiah^{as} has actually appeared, is situated to the east of Damascus. The significance of the word Damascus lies in the fact that the doctrine of the Trinity had its birth in that town. It was there that Paul conceived the unholy idea and began to preach that Jesus^{as} was God, the Conqueror of death, because he had seen the risen Lord.

The appearance of the Promised Messiah^{as} to the east of the birthplace of the Trinity signified that like the sun he would illumine the world from the East and that the Christian faith would at that time be ascendant in the West as is actually the case today. It also

indicated that the spiritual darkness prevailing in the Western countries would be dispelled by the spiritual sun which would appear in the East.

So Ahmad^{as} decided (May 25.1900) to give the fulfillment of this prophecy a concrete shape. To visualize it he began the construction of a White Minaret in Qadian which is situated to the east of Damascus. The White Minaret is peculiarly fitted to commemorate this grand prophecy. Ahmad^{as} lays down its aims and objects as follows:

- (1) The *Mu'adhdhin* should call out the *Adhan* from it five times every day and thus it may be loudly proclaimed throughout the world that there is only one God and that He alone is worthy to be worshipped and that He is Living and shows His signs even now.
- (2) Bright lamps shall be fixed on the top of the Minaret to dispel darkness and enlighten the world. People should know that it is the age of heavenly light and spiritual advancement.
- (3) A clock shall be fitted on the top to strike the hours of the day for the benefit of the people. It shall indicate that the

present is the time when the doors of heaven are open and that there is no need of any holy war with the sword.

In short, the white Minaret is the ensign of peace which proclaims the advent of the prince of peace.

On the first of July 1900, Ahmad^{as} appealed for funds and proposed that the names of all those who contribute towards the construction of the Minaret would be written on the Minaret so that the coming generations might know them and remember them in their prayers.

The enemies of Ahmad^{as} never liked anything which originated with him. Innocent things done with the best of motives, gave offence to these people. So they decided to oppose the construction of this religious ensign

الْكَفْرُ مِلَّةٌ وَاحِدَةٌ

i.e., the unbelievers, all of them, are a single fraternity. Hindus, Sikhs and Muslims including government officials took consulted among themselves and made it a common cause.

When the work of excavating the foundations

was nearing completion, a police official came to Qadian from Batala on his round and sent a secret report, dated 3-6-1903, against the construction of the proposed Minaret.

On 3-13-1903, the Friday following the *Eid*, Ahmad^{as} was requested after Friday prayers to lay the foundation stone of the Minaret. A brick was brought to him for the purpose. He was sitting in the mosque. He took it and placed it on one of his thighs and prayed for a long time in company with his followers. Then he handed over the brick to Hakim Fazl Illahi of Lahore to have it laid in the western part of the octagonal foundations. It was placed there by an Ahmadi mason, named Fazl Din^{ra}. The work of construction then commenced.

On 4-17-1903 Buddhei Shah, Ghanayya Lal, Boor Singh, Nara'in and Dasawar Singh complained to the authorities that the Minaret was being constructed only to tease and annoy them and that it would dishonor and disgrace them because it would expose their houses to the gaze of the sightseers who would come from all parts of the country. They submitted a site plan on a big sheet of tracing paper to

show the position of the various houses in the neighborhood of the Minaret under construction. They said that Ahmad^{as} could build the Minaret anywhere else. On April 27th, 1903, Hukam Chand, Labhu Ram, Salig Ram, Mirza Au Sher Baig and Mirza Imam Din again complained to the authorities against the construction of the Minaret. The two last-named said that the mosque was a *Waqf* for all Muslims and that by raising there a private building for sightseeing Ahmad^{as} was encroaching upon their rights.

The *Tahsildar* of Batala asked Ahmad^{as} about it and he wrote to him on April 27th, 1903, as follows:

'Received your letter. You have enquired about the Minaret, so I have to state that the construction of the Minaret in a corner of our big mosque commenced about two months ago. The work of excavation actually commenced on March 3, 1903. Up till now the building has cost Rs. 1,100. The total expenditure including the making of bricks, is Rs. 4300. The kiln was begun on April 22nd,

1901. All the people of Qadian knew that the Minaret would be built in the mosque. The complaint at this stage of construction is based only on personal enmity. The building of the Minaret does not interfere with anybody's *pardah*. A Minaret goes up just like a pit tar and there is no room on top for residence. No one lives on top. Tile authorities can visit the site themselves and see it. In the neighborhood there exist already very high residential buildings.. Their height is not less than that of a minaret. People are living in the upper stories of these high buildings. Of such are the following

- (1) *Haveili* (housing compound) of Deputy Shankar Das, deceased
- (2) *Haveili* of Mirza Nizam Din and Imarn Din
- (3) *Haveili* of Mirza Sultan Ahmad
- (4) *Haveili* of Leekar Jhe-war
- (5) *Haveili* of Lahna Singh Subeidar
- (6) *Haveili* of Sabir Ali Shah
- (7) *Haveili* of Muhammad Ali Shall
- (8) *Haveili* of Nihal Singh
- (9) *Haveili* of Buddhei Shah Khatri
- (10) *Haveili* of Bishan Das Kalia
- (11) *Haveili* of Radha Abrol, which

contains the post office (12) *Haveili* of Kanshi Shangari (13) *Haveili* of Gurbakhsh Khatri. These are all high buildings from the tops of which the houses of the poor people are all exposed. The people are living in them. But the Minaret will only be a kind of thin pillar. No one can live on it. There is no possibility of interference with *pardah*. The poor people of this village do not even observe *pardah*. And the well-to-do people have their own high buildings which are not lower than Minarets, In the end, I have to submit that the Minaret is attached only to the mosque and a lamp will be fitted on it to provide light for the mosque.

Mirza Nizam Din wrote to the authorities on May 1st, 1903, that Ahmad^{as} was laying the foundation of a new religion. The Minaret was an innovation and it was being erected as a private building to take possession of the mosque etc. There existed he said, a real danger of a breach of the peace. He also feared that if the Minaret tumbled down people would lose their lives.

The officiating *Tahsildar* of Batala, Moti Ram,

came to Qadian on May 8th, 1903, and made some enquiries. In view of his suspicious attitude a memorial was sent to him on May 9th, 1903, under the signatures of about 30 Ahmadi of Qadian. That was probably the total number of the adult male population of Ahmadi at that time living in Qadian.

Ahmad^{as} addressed the *Tahsildar* again on May 10th, 1903 as follows:

'I understand that a few persons have, actuated only by enmity, put forward some points against the construction of the Minaret of the mosque which are not based on facts. The real facts have been concealed; therefore, I have to submit the following: (1) The construction of the Minaret of the mosque is for the performance of the religious duty of Muslims and for the good of the public, as is clear from our *Ishtihar* (2) It appears that most of the complainants whose names have not been intimated to me, nor have their complaints been shown to me...or their leaders are Hindus who naturally hate Muslim mosques and places of worship. (3) Some of them are such as have been convicted and punished either in cases

started by my brother and father or due to their own aggression and violation of the law. (4) Some of them, like Imam Din and Nizam Din, are people who have borne enmity towards me and my community from the very beginning. They are always raising obstacles in the performance of our religious duties. A short time ago they raised a wall in the lane which leads to the door of my mosque to block the way. It caused great inconvenience to me, my guests, my followers and the general public. It resulted in a court case which dragged on for about a year and a half and it was only after heavy expense that the Court at last decided against them and the wall was demolished. They keep on trying like this. The Hindu complainants in this case sided with them and appeared as their witnesses. Now too they are in league with them. (5) Hindus are not required by religion or custom to observe *pardah*. Government officials all know it. On the other hand, the civilized societies of Hindus regard *pardah* as an obstacle to progress. (6) The residential houses

of some of the complainants themselves are so high that they interfere with the privacy of other people's houses, houses of people who observe *pardah* by religion and custom and are acknowledged as *pardali* observing people. By way of an illustration I refer to the house of Shankar Das which is next to the mosque. You may go on its roof and see. (7) The mosque Minaret will not be like a residential house. It will be a tapering pillar, which is being built on religions' principles for the good of the public, as is clear from the *Ishtihar*. A big clock will be fitted at the top to tell the people the times of prayer; and there will be a big lamp for light which will help the workers employed for the protection of the inhabitants. (8) The protection of the clock and the lamp naturally requires that it should remain closed except at certain times, viz, for the purposes of *Adhan*, lighting the lamp and winding the clock. When the height of residential houses (where people actually live) does not affect *pardah*, how can it be interfered with by the construction of the Minaret? (9) The

mosque Minaret is being built on ground which I own and possess, and it is a part of the mosque without which the mosque remains incomplete and defective. To stop building a mosque is stopping the building of a religious place of worship and that is an attack upon religious freedom, which is the right of every individual subject of the British Government. (10) The construction of the Minaret commenced a long time ago, its *Ishtihar* was issued three years ago, giving its site along with a detailed account of some other buildings of the mosque. To put a complaint before the authorities against it after three years is based only on enmity. (11) About Rs. 1,500 have been spent on the construction of the Minaret. To postpone its construction now for some future time is not only an insult to our religion but it is also a financial loss to us. (12) Wherever there exist magnificent mosques their Minarets are more or less attached to them throughout India. Nowhere are they separate, nor can they be separated. No objection has ever been raised against them up till now. On the other hand, during the term of Lord Curzon they have been duly respected and honored apart from their supervision and protection. Hence opposing the construction of this Minaret only betrays personal mal-

ice. (13) Custom is regarded as part of law. There is no instance at all where the building of religious places of worship has ever been unduly stopped. Even residential houses are not stopped merely on the ground that they are high. Accordingly, the new towns founded by the English - like Montgomery, Abbotabad, Lyallpur etc., do not have all their roofs on the same level. Nor is such a thing possible. (14) There is caused a misunderstanding by saying that the public in general is displeased with it. How can a Muslim be displeased with a mosque and the construction of its *Minaret*? Hindus not only here but throughout British India can never be pleased with the construction of mosques on account of their religion's differences. Therefore no notice should be taken of the displeasure of the opposite party. (15) Mosques and their minarets are pillars of religion which are properly respected and honored even by the Government. When the observance of ordinary customs devised by common people themselves is not interfered with, how then can religious matters and their enforcement be interfered with? It may be further added that to say

that the mosque Minaret is going to be a place of amusement for sightseers is an insult to the mosque and an insult to our religion. A mosque is not a place of amusement. The Minaret is built for three purposes: *Adhan*, light and a clock for indicating the times of prayer. Mosques are the places of worship, to call them places of amusement is an insult and deception. To turn mosques into places of amusement is a sin with us.'

In spite of all these reasons the *Tahsildar*, Moti Ram made on 12th May, 1903, an adverse report to the Deputy Commissioner who was happily a sensible man. He understood the situation and passed his final orders on 13th May, 1903, to the effect that there was no danger of any breach of the peace by the construction of the Minaret. If anyone, he said felt offended or aggrieved he should seek relief by resorting to civil proceedings. He saw no reason to interfere in the matter.

In the meantime the construction went on and by the middle of May the first story was completed. It had, however, to be discontinued then for lack of necessary funds; and the Minaret could not be actually completed until 1916.

(*Life of Ahmad*, A.R. Dard, pp 771-782)

Majlis Ansarullah, USA 28th National Ijtima' 2009 And 17th Majlis Shura

Imran Hayee, Qa'id Umumi

The 28th National Ijtima' of Majlis Ansarullah USA was held in the newly expanded Baitur Rahman Mosque, Silver Spring, from October 16 to 18, 2009. As is customary, to the National Ijtima', the 17th Majlis Shura of Majlis Ansarullah was also held during this time. Both the Ijtima' and the Majlis Shura were very successful, with a combined attendance of more than 500 Ansar from all over the USA, a new record for Majlis Ansarullah since the inception of its National Ijtima' in USA. This record can be attributed in part to the new expansion of Baitur Rahman Mosque which most of the Ansar saw for the first time since its completion just a few days before the Ijtima'. The most noteworthy features of the expansion of the Baitur Rahman Mosque are an Ansarullah Hall and a Lajna Hall located in the basement and the 2nd floor, respectively. Both halls being equally spacious, easily accommodated all activities of Ijtima' and Shura with Lajna Hall serving as the Ijtima' Gah, and Ansarul-

lah Hall was used as hospitality (Ziafat) area. The Mosque area was used for Prayers and accommodation. The effectiveness of the new construction of the Baitur Rahman Mosque can be measured by the fact that it rained throughout the Ijtima', however, members stayed inside and were able to take part in alternate activities without getting bored. Sports competitions which were scheduled to be held outside had to be cancelled. Indeed, local Ansar members, almost half of the 500 attendees, went to their homes for the night but during the day time, the Mosque easily accommodated 500 Ansar taking part in various Ijtima' and Shura activities – nutritiously rich for both their souls and bodies.

Among the prominent features of the Ijtima' and Majlis Shura were opening and closing sessions, educational, and sports competitions, interactive workshops on the topics related to *Tabligh*, *Tarbiyat*, econom-

ics and health, and a special session with the Ameer of the USA Jama'at on Saturday afternoon. Following are some of the highlights of the various Ijtima' events:

Opening Session and Ansar Hall Inauguration

The opening session of the Ijtima' started right after Friday prayers with the recitation of the Holy Qur'an. Sadr Majlis Ansarullah, Dr. Wa-jeeh Bajwa, welcomed all Ansar members and shared with them the good news that the Ansarullah Hall had been completed by the Grace of Almighty Allah. Sadr Sahib also said *Jazakumullah* to all Ansar members for their financial sacrifices and generous contributions towards the Ansarullah Hall fund. However, Sadr Majlis did mention that the task of collection of funds was not complete yet and that Ameer Jama'at has asked Majlis Ansarullah to contribute another half a million dollars towards the KCC fund. Sadr Majlis requested all members

to continue to contribute towards this fund until the target is achieved. After that *Sadr Majlis* read a message sent by Hazoor^{aba} to all the *Ansar* at the occasion of this *Ijtimā'*. In his message Hazoor^{aba}, referring to Verse 56 of Chapter *Al-Nur*, mentioned that Almighty Allah has chosen Ahmadi Muslims for fulfillment of His promise of establishing the *Khilafat*. We ought to be thankful to Almighty Allah for this blessing and continue to convey the message of the Promised Messiah^{as} to others so that we can be the recipients of many more blessings. He referred to the prophecy of the Promised Messiah^{as} that Islam will be the only religion on this earth in three hundred years from his time. At the end of the message, Hazoor^{aba} mentioned that *Ansar* should pay special attention to learn and teach the Holy Qur'an quoting the *Hadith*:

“The best among you is the one who learns and teaches the Holy Qur'an.”

After reading the message from Hazoor^{aba}, *Sadr Majlis* invited *Na'ib Ameer*, Imam Daud Hanif, to deliver the opening address. *Na'ib Ameer* also welcomed all *Ansar* members and prayed for the success of the *Ijtimā'*. *Na'ib Ameer* then accompanied *Sadr Majlis* and National 'Amla members to the *Ansarullah* Hall where a large *Ansarullah* Hall plaque

saying “*Nahnu Ansarullah*” welcomed them at the entrance. In front of the plaque, a formal but brief ceremony of inauguration took place. After the ceremony, all *Ansar* members proceeded to the *Ansarullah* Hall going through the narrow pathway decorated with photos of former *Sadran* and the current *Sadr Majlis Ansarullah* USA. Traditional sweet snacks (*mithaee*) and tea were served to all members in the *Ansarullah* Hall in celebration of the inauguration..

Educational and Sports Competitions

Many educational competitions including recitation of the Holy Qur'an, *Darsul Hadith*, impromptu speech, general knowledge, and observation and recall took place during the *Ijtimā'*. The first three competitions on the list were individual competitions and only one *Nasir* from each of the twelve regions was allowed to participate. The participants delivered their best performances and judges had a hard time deciding winners. The judges offered comments as they announced the ranking positions which were very educational and beneficial for the audience. The general knowledge competition was a team-based competition and there were a total

of 12 teams, one from each region. Although only 4 members of each team were formally participating in this competition, practically, all of the audience took part in this competition by guessing the answers and evaluating themselves. The most beneficial outcome was that every *Nasir* learned something new during this session. Finally, in the competition of observation and recall every *Nasir* participated because the format of this competition was such that everyone sitting in the *Ijtimā' Gah* was given a card and a pencil and was asked not to write anything on the card until asked to do so. Slides of various items and personalities were shown to the audience for about half a minute each. At the end of this slide show members were asked to write down as many as they could recall seeing. At least six members were able to write all the items shown (29 items) proving that short term memory does not always decay with age. The following day these six individuals were again asked to write down the items they had seen a day before. This time, however, only two were able to identify all 29 items.

Many of the outdoor sports competitions including basketball, shot-putt and horse-shoe had to be cancelled due to rain. However, table tennis and dart competitions still took place in the basement of Baitur Rahman Mosque where a lot of

enthusiasm was seen among *Ansar* of both *Saf Awwal* and *Saf Dom*. Quite a few *Ansar* members took part in those competitions engaging themselves in at least some exercise which was, by no means, enough to shed all the calories consumed with delicious food throughout the *Ijtima'*.

Interactive Workshops and Presentations

Throughout the *Ijtima'*, several speakers presented prepared material on a variety of subjects via workshops followed by question and answer session, which was very beneficial for the audience. Some of the interactive workshops are listed below:

1) **Talqeen-i-'Amal Presentations:** Two *Tabligh*-oriented presentations were offered—one by Bashir Shams (Regional Nazim, Gulf Region) and the other by Syed Sajid Ahmed (*Qa'id Isha'at*). Bashir Shams's topic was "How to contact a college professor to volunteer to speak in his class" in which he gave a simple step-by-step procedure outlining how to contact a college professor to volunteer and speak at his class to convey the message of Islam and Ahmadiyyat. He even shared the actual

presentation which can be used in the classroom after slight modification. Syed Sajid Ahmed's topic was "How to use public access cable television (PACT)" for conveying the message of Islam and Ahmadiyyat to potentially large number of US residents. He provided step-by-step instructions on how to relay our own recorded MTA shows on cable channel, totally free of charge. He had few sets of 12 DVDs which he distributed for those who wanted to take advantage of PACT facility in their respective *Majlis*.

2) **Humanity First – "Feed the Hungary:** Nuruddin Al-Hadith who is the newly-appointed director of Humanity First's project, 'Feed the hungry', gave a comprehensive overview of the project and shared how each and every *Nasir* can take part in this important project. He volunteered to be at the Humanity First stall during the *Ijtima'* to answer any questions by interested *Ansar* members.

3) **Finance Workshop:** The finance workshop, moderated by Muhammed Owusu (Auditor, *Majlis Ansarullah* USA) was an interesting forum focusing on the current economic downturn and how

to deal with economically tough time at an individual level. The panelists gave very useful tips on strategies to look for another job, in the case of being laid off, and also on how to deal with house mortgage issues in case of loss of income. A lot of questions were asked which were answered by assigned panelists, stimulating a very useful discussion. A few *Ansar* members from the audience volunteered to help other members in need of looking for jobs. This platform helped make new contacts extending the professional network of *Ansar* members.

4) **Stress Management Workshop:** Shamim Malik (*Qa'id Health Majlis Ansarullah* USA) arranged a very interesting and useful workshop in which two physicians spoke about various heart related diseases and stress management techniques. The stress management talk by Dr. Abdul Hameed was especially invigorating and prompted many audience questions. A good night's sleep (of at least 7 hours) was emphasized as a prominent stress management strategy. A question was asked regarding what to do when there is not

enough time to sleep for 7 hours between *Isha'* and *Fajr* Prayers when nights are shorter. The answer of the two medical experts was to take a nap after *Fajr* Prayer to complete the 7 hour sleep time. Furthermore, the panelists suggested that getting a mid-afternoon nap of only a few minutes could also be a big help to compensate a relatively larger deficiency of sleep time.

- 5) **Son to Father:** This inspiring presentation of *Sadr Majlis Khuddāmul Ahmadiyya*, Dr. Faheem Younus Qureshi, was a sequel to his *Ijtima'* presentation from last year. Dr. Qureshi shared the results of a survey done on youth—both *Atfal* and *Khuddām* seeking their opinions about what they like and what they do not like about their fathers' behavior or actions. By sharing the likes and dislikes of children, Dr. Qureshi invoked a lot of healthy and constructive comments from the audience about *dos* and *don'ts* of being a father. Dr. Qureshi concluded his presentation with his own summary of the survey that children don't do what we ask them to do rather they do what we show them to do.
- 6) **Tarbiyat Challenges in 21st Century:** In this presentation, National *Tarbiyat*

Secretary, Nasir Malik shed light on the unique challenges of *Tarbiyat* in 21st Century faced by Ahmadi Muslims living in the USA. A variety of *Tarbiyat* matters were covered, including living a balanced life, family harmony, parenting, grandparenting, brotherhood and diversity, and communal harmony. However, one common aspect of *Tarbiyat* in all these scenarios of life was to try to transform ourselves. Referring to various verses of the Holy Qur'an, Malik Sahib suggested, that we need to avoid Satanic tendencies because we follow these tendencies by our own choice. We need to be our own *Murabbi* (teacher) and need to recognize what our values are in matters of faith, family, work, and relationship to others. He mentioned that it is easier to stick to these values once we recognize them, e.g., honesty, integrity, truthfulness, etc. He also talked about differentiating between urgent and important matters and prioritizing our behaviors and inclinations towards everyday matters based upon their importance and urgency, and our recognition of underlying values.

Special Session with Respected Ameer USA

A special session with the *Ameer Jama'at* USA was a blessing of the rain during the *Ijtima'*. *Sadr Majlis* took advantage of this opportunity and requested *Ameer Jama'at* to spend some time with *Ansar*. The *Ameer Jama'at* graciously accepted the invitation and spent a good hour and a half with *Ansar*, first conveying to them the new *Tabligh* directive from Hazoor^{aba} and then answering questions posed by *Ansar*. The *Ameer Jama'at* shared Hazoor's^{aba} directive that the message of Ahmadiyyat is to be communicated to at least 2% of the USA population, i.e., to six million people. For that purpose, Hazoor^{aba} has directed that 5,000 Ahmadi members of USA *Jama'at* are needed. Each of these 5,000 members should convey the message to 1,200 USA residents. The *Ameer Jama'at* further explained that conveying the message does not mean that pamphlets are simply distributed in a large crowd of people, rather conveying the message means that each of the new contacts is engaged in conversation by stimulating some sort of mutual interest. The message needs to be simple, e.g., we believe in God and also believe that the Promised Messiah (peace be on him) has come. He mentioned that we do not have to worry about how people will react to that message. We may have to take

rejection or humiliation at some point but we need to communicate the message. We do not have to focus on the number of *Bai'ats* but on conveying the message. The target is 6 million new contacts. *Ameer Jama'at* mentioned that Hazoor^{aba} knows that the target is difficult and we live busy lives but we need to do something and need to do it consistently. Hazoor^{aba} is asking us to expedite our efforts. He also mentioned that Hazoor^{aba} knows that we should expect some negativity and resistance on our way from those to whom we are communicating the message, and unless that happens, we are not doing our job properly. Answering a question about radio shows and talk shows, *Ameer Jama'at* mentioned that these shows do not come under the category of new contacts, although we should continue to do those but he mentioned that for 6 million new contacts we need to have a good 15 to 20 minutes of conversation—soul to soul. The *Ameer Jama'at* requested all *Ansar* members to be aware that not only *Ansar* but also their families need to be engaged in this task—only then we can fulfill Hazoor's^{aba} expectations.

Photo of participants with respected *Ameer Jama'at* USA and *Sadr Majlis* were taken in two groups as it was not possible to take one photo with all attendees in it.

Shura Proceedings

Majlis Shura proceedings took place on Friday and Saturday evenings. In the opening session on Friday, last year's approved proposals and implementation report were presented. New proposals that were not selected for discussion and those selected for discussion were presented to the *Shura* body. Four subcommittees were formed for deliberations on proposals that were accepted for discussion. The four subcommittees were *Tabligh*, *Tarbiyat*, General, and Finance. *Sadr Majlis* also appointed a Chairman and a Secretary for each of the subcommittees. The subcommittees met and deliberated on their respective proposals until very late on Friday night, and all committees prepared comprehensive reports summarizing the deliberations. These reports were presented in the final session of the *Shura* on Saturday evening. Election of *Sadr* and *Na'ib Sadr Saf Dom* was held in the final session of the *Shura*. The *Majlis Shura* session concluded with collective *Du'a* led by the *Sadr Majlis*.

Ijtima' Closing Session

The *Ijtima'* closing session was scheduled to start at noon on Sunday but

was delayed a little due to an inspiring and motivational event. A *Nasir*, Mohammed Fytahi, who recently accepted Ahmadiyyat, traveled from Indiana with *Qa'id Nau Muba'in*, Waseem Ahmed. *Sadr Majlis* requested Mohammed Fytahi to address the audience for a few minutes just before the closing session. Mohammed Fytahi's brief narrative about how he accepted Ahmadiyyat left a long lasting impression on the audience. Mohammed Fytahi mentioned how he came across *MTA Al-Arabiya* while searching for new channels on his free-channel dish. He mentioned that people on this channel were talking about Islam in a strange way. They were saying that Muhammad^{saw} was not the last Prophet and that Jesus^{as} did not die on the cross. Mohammed Fytahi mentioned these facts to the *Imam* of his mosque who was not able to provide a satisfactory response. He continued self-education by searching material on the anti-Ahmadiyya websites. This TV channel did not last for more than a month on his dish but seeded a plant in his heart. It took him almost seven months to be fully convinced about the truth of the Promised Messiah^{as}.

The concluding session was presided by Dr Ahasanullah Zafar, *Ameer Jama'at*. Prize distribution ceremony took place followed by a comprehensive annual report presented by *Sadr Majlis* in which he highlighted activities of *Majlis Ansarullah* USA throughout the year. *Sadr Majlis* mentioned goals and objectives of year 2009 and outlined all activities and efforts done by *Majlis*

Ansarullah USA to achieve those objectives. *Sadr Majlis* mentioned that this year focus has been on *Tarbiyyat, Tabligh* and social work activities throughout the USA. He mentioned that details of these activities will be published in the annual report at the end of 2009, *Insha Allah*. After the annual report, *Ameer Jama'at*, in his concluding comments, thanked *Majlis Ansarullah* USA for their efforts on *Tarbiyyat, Tabligh* and social work activities. He also reminded *Ansar* to become role models for their families and requested members to listen and follow directives given by Hazoor^{aba}. *Sadr Majlis* then led all *Ansar* in recitation of *Ansar* pledge. *Ijtima'* concluded with collective silent prayer (*du'a*) led by the *Ameer Jama'at* USA.

At the end of *Ijtima'* report, it is important to recognize selfless efforts of *Ijtima'* team. *Nazim Ijtima'*, *Munawar Saqib*, and all of his team members started their work much before the *Ijtima'* and continued their hard work well after the *Ijtima'* ended. In a sense, the *Ijtima'* team consisted of every *Nasir* attending the *Ijtima'* as all *Ansar* members were either directly part of the *Ijtima'* team or at least showed full cooperation with the *Ijtima'* team. At the end of *Ijtima'*, everybody truly demonstrated that this was "our *Ijtima'*" as opposed to "their *Ijtima'*" or "your *Ijtima'*" as *Sadr Majlis Ansarullah* USA had asked for, showing true

spirit of love and brotherhood.

Prizes and Awards

At this point, it will not be fair if all of those who participated in various competitions held at *Ijtima'*, are not recognized. Although, all of them deserve recognition and prayers, a list of ranked positions is given below.

Educational Competitions

1) Recitation of the Holy Qur'an

- 1st: Abdul Waheed Khan (Dallas)
2nd: Hameed Nasim (Tulsa)
3rd: Mohammad Fytahi (Indiana)

2) Darsul-Hadith

- 1st: Mahmood Ahmed (GA/SC)
2nd: Karim Sharif (New York)
3rd: Abdul Waheed Khan (Dallas)

3) Impromptu Speech

- 1st: Mir Sharif Ahmad (Central Jersey)
2nd: Khurram Fuaad Ahmad (Oshkosh)
3rd: Munir Malik (Phoenix)

4) Religious and General Knowledge

- 1st: Northeast Region
2nd: Central West Region
3rd: Northwest Region

5) Observation and Recall

- 1st: Waseem Ahmad (Indiana)
2nd: Karim Sharif (New York) and Badar Munir Ahmed (Syracuse)
3rd: Syed Imran Mudassar (Denver)

6) Essay Writing

- 1st: Iftikhar Ahmed Sheikh (Houston Cypress)
2nd: Hameed Malik (Dallas)
3rd: Anwar Mahmood Khan (LA East)

Sports Competitions:

1) Darts

- 1st: Majeed Malik (Brooklyn)
2nd: Zareef Ahmed (New York)
3rd: Baba Trawalley (Research Triangle)

2) Table Tennis *Saf Awwal*

- 1st: Rafi Ahmed (Brooklyn)
2nd: Abdul Waheed (Phoenix)
3rd: Muzaffar Mirza (Houston)

3) Table Tennis *Saf Dom*

- 1st: Nasir Bukhari (Detroit)
2nd: Naveed Malik (Syracuse)
3rd: Amir Malik (Houston South)

4) Table Tennis Doubles

- 1st: Shamim Malik (Research Triangle) and Nasir Bukhari (Detroit)
2nd: Naveed Malik (Syracuse) and Naeem Chaudhri (Rochester)
3rd: Baba Trawalley (Research Triangle) and Khalid Asad (Potomac)

Islam not 'violent by nature'

By: Syed Sajid Ahmad, INFORUM

The Fort Hood incident took place in early November. More than three weeks after, Austin Culp ("Islam is violent by nature, Forum," Nov. 28) realizes peaceful American citizens need to be warned that they do not get hyped about the incident, and they need to calm down so they do not indulge in a behavior uncharacteristic of them. Could he not see in the preceding three weeks, and since Sept. 11, 2001, that Americans are discerning people who do not hasten to judge?

Culp's column is a futile effort to stereotype Muslims after the minority militants among them. The history of the U.S. is a witness. Muslims have lived peacefully in the United States before Columbus set foot in the New World – before the United States came together. On the creation of the United States, the sultan of Morocco was the first foreign head of state to recognize the United States in 1778.

Since the creation of the United States, Muslims have offered their lives side by side with their fellow Americans for the freedom of their country. Circa 1856, Haji Ali (aka Hi Jolly in folklore) was employed in the U.S. cavalry and worked on projects to raise camels in Arizona. Alexander Russell Webb is considered by historians to be the earliest prominent Anglo-American convert to Islam, in 1888. He served as ambassador to Philippines. Today, millions of Muslims live in America as its citizens; their sons are fighting abroad alongside their fellow Americans against terrorism. Only yesterday, I met a proud American Muslim father whose son is serving in Iraq.

Culp has tried to misrepresent pristine teachings of Islam. Death as a punishment of apostasy is not a universally accepted tenet of Islam. Neither is it true that infidels are punishable by death if they do not convert. If it were true, there would not be living any non-Muslim countries where Muslims have ruled for centuries. Even today, non-Muslims hold positions of power in many traditionally Muslim countries. One of the members of the supreme court of the Islamic State of Pakistan was a Hindu who opted to resign from the bench, along with some of his colleagues, when he differed on a matter with the then-president, Musharraf. He was reinstated and now heads a prestigious government department.

Culp equates Muslims with liberals. Islam has the flavor of liberalism and conservatism; that is why while many Muslims in the U.S. are liberal, so are many conservative. It has not been that long ago that I remember Muslim groups raising money for George W. Bush against John Kerry. Muslims are free to choose to be liberals or conservatives depending on their personal inclinations.

The Qu'ran directs Muslims, "Verily, Allah commands you to make over the trusts to

those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing" (4:58/59, alislam.org). So, a Muslim is required to vote for a candidate who is deserving of the office irrespective of party affiliation. But if a Muslim is committed to a particular party, he may feel obliged to vote for its candidate, or change his affiliation.

Culp should know that anyone who believes that it is OK to lie cannot be believed at all, as how can we tell whether such a person is not telling a lie about lying? Culp needs to look at the Islam of the predominant majority of Muslims who do not believe that lying is OK, and only that can be a believable representation of Islam.

For a person looking for an unbiased, non-hate opinion on Islam, Karen Armstrong's various publications are a good source. Hate pages abound on the Internet; hate talk often surfaces on airwaves; the written word is polluted by it sometimes. But that is not what free America desires.

HADITH

Hadhrat Anas bin Malik^{ra} says that some people relentlessly posed questions to the Holy Prophet^{saw}. Once the Holy Prophet^{saw} came out of his house, stood at the pulpit, and said: "Ask me about anything; I will respond to each of your questions. The audience noticed the Holy Prophet's^{saw} displeasure and kept quiet. Hadhrat Anas bin Malik^{ra} relates that he looked around, to his left and to his right. Everyone was weeping with their heads bowed and covered with cloth. At this moment, a man in the center of the Mosque stood up. His paternity was not known and people used to taunt him for that. He asked: 'O Prophet^{saw} of Allah! Who is my father?' The Holy Prophet^{saw} responded, 'Your father is Hudhafah.' Then Hadhrat 'Umar^{ra} stood up and said: 'We are pleased with Allah as our Lord, and Islam as religion, and Muhammad^{saw} as Prophet. Seeking Allah's protection from the worst such as discord.' The Holy Prophet^{sa} said: 'Today, I am looking at good and evil as if Heaven and Hell are behind the wall in front of me.' "

(Muslim kitabul fada'il bab tauqir wa taraka ikthar sawalih)

Hadhrat 'Umar bin Al-Khattab^{ra} relates that they were sitting in the company of the Holy Prophet^{saw} when a man visited him. He was wearing clean, white clothes and his hair was jet black. He did not look as though he were a traveller and he was not known to anyone there. He sat down close to the Holy Prophet^{saw}, his knees touching the knees of the Holy Prophet^{saw}. He said: "O Muhammad! What is Faith? The Holy Prophet^{sa} replied: 'Faith is that you should believe in Allah, His Angels, His Books, His Prophets; that you should believe in the Day of Judgement and in the Destiny regarding its good and evil.' "

(Tirmadhi kitabul Iman bab fi wasaf Jibrilunnabi al-Iman wal-Islam)

Book Review: By Zakaria Virk

Holy Prophet of Islam^{saw}

Author Dr Karimullah Zirvi,
Published September 2009
Pages 457, Soft Cover; Price: \$10.00
Publisher KZ Publications, Fair Lawn, NJ, 07410 (karimzirvi@yahoo.com)

Hundreds of authors have written biographies of the Holy Prophet Muhammad^{saw}. Then why was there a need to write one more book on this topic. The answer to this question is that life-story of the Holy Prophet Muhammad^{saw}, is so rich and varied that it cannot be told fully. What Dr Zirvi has done is to project the excellent personality and moral character of the Holy Prophet of Islam^{saw} from original sources.

The title cover is beautifully decorated with exuberant art work, and the entire book is divided into 25 chapters. The Foreword is written by Hadhrat Mirza Masroor Ahmad^{aba}, the 5th Caliph of Ahmadiyya Muslim *Jama'at*. Hazoor^{aba} says in his introduction: "It is ironic that it is only Ahmadi Muslims who have accepted the responsibility of suggesting solutions to the kind of problems in which is immersed today by reflecting on the life of Prophet".

Some important dates and events of the life of Holy Prophet of Islam^{saw} have been given in chapter 25, followed by glossary of terms and abbreviations. The bibliography provides in detail all the books, some old and some new, that have been referenced in writing this tome. In order to fully appreciate the thoroughness of this biography, I studied many other biographies of the Holy Prophet Muhammad^{saw} for the sake of comparative study. There were many unique things about this book that I did not find in other books. For instance, not many biographies describe in detail the funeral prayer and burial of the Holy Prophet Muhammad^{saw}. However, on page 424 this detail is given in four pages. Not many readers know that there was no *Imam* of the funeral prayer that funeral prayer was not offered in congregation. Everyone offered the funeral prayer individually. After that people in groups of 10 to 12 entered the room to offer funeral prayer. After all the men had offered funeral prayer, first the women and then the children offered the funeral prayer. The funeral prayer continued for one whole day and burial took place 32 hours after his demise, which was a Tuesday. This is one unique thing that I have pointed out, otherwise the books is interspersed with lovely nuggets of wisdom. It is also noteworthy that very few biographies, if any, have used the Holy Qur'an to describe the life and character of the Holy Prophet^{saw} as has been done in this book.

Dr Zirvi has described all the important events in the life of the Holy Prophet Muhammad^{saw}. These events are narrated to reinforce the upbringing, preaching, and building of character in every Muslim's life. Chapter 10 is devoted to the peace agreement of Hudaibiya, as well as letters sent to Arab and non-Arab kings. These letters are an ample proof that the Holy Prophet of Islam was convinced of the universal message of Islam. Chapter 17 provides basic teaching of Islam and five basic pillars of faith. Compilation of Qur'an is also given in great depth. Chapter 18 is the heart of this book, giving the exalted status of the Holy Prophet Muhammad^{saw} as described in 53 verses of the Holy Qur'an. For instance it is stated in the Holy Qur'an that his heart was full of kindness for the humanity. (18:7). Chapter 20 gives high moral excellences of the Holy Prophet^{saw}, like his trust and faith in Allah, his love of God, acceptance of his prayers, duties towards mankind, his valor, his love for his companions, his treatment of non-Muslims, forgiveness of his enemies, his love for the children, poor and the orphans, his visions and prophecies, justice and fair dealings.

This book will have immense appeal to any intelligent reader. It is thoroughly researched and meticulously detailed with ample references. It is a fascinating read and is highly recommended.

MAULANA TARIQ ISLAM SAHIB, MISSIONARY, CANADA

Maulana Tariq Islam Sahib passed away on September 8, 2009 after short illness of cancer.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاٰجِعُوْنَ

We pray that may Allah shower His blessings on the his soul, grant him an elevated status in the heavens and bestow solace to the bereaved family. (*Ameen*)

Hadhrat Khalifatul Masih V^{aba} said during this Friday Sermon delivered on September 11, 2009, mentioning this sad incidence and the qualities of the deceased, said:

“We have received the sad news that our missionary in Canada, Muhammad Tariq Islam died two days ago. To Allah we belong and to Him we Shall return. He was 54 years old. He had spleen cancer, due to which he died after a short illness. He successfully completed his “*Shahid*” exam in 1978 after which he served in different locations in Pakistan. Afterwards, he served in *Wakalat-e-Ulia* in Rabwah. He was sent to Italy but due to visa problems he returned after a few months. Later on he served in *Wakalat-e-Tabsheer*. Since 1993 he was serving in Canada as a *Murabbi* in Vancouver and Ottawa. He was very friendly, loving and had a high level of morality. He always took care of his family members, relatives and the poor. He had deep knowledge of the traditions of *Jama‘at*, a great passion towards the obedience of the system, and great love for *Khilafat*. Every Ahmadi loves *Khilafat*; all *Murabbis* should and do love *Khilafat* but some excel others. He was one of them. No complaint was ever raised against him. He always performed his duties meticulously and with great care. During my visits to Canada, he has been working in the Private Secretary’s office performing certain jobs including meetings with the members of *Jama‘at*. May Allah exalt his status and grant him pardon.

He had a wife and five daughters. Two of them are married. The youngest one is probably 12. Pray for them that may Allah grant them solace and courage and keep them in His protection. Majid Sialkoti Sahib, our missionary here, is his brother-in-law. One of his brothers, Hafiz Tayyab Ahmad Sahib, is in Ghana. He couldn’t reach for his funeral. May Allah grant solace, comfort and courage to all of his family members and relatives.”

Hazoor^{aba} offered his funeral prayer in absentia after Friday Prayers.

Award of "Order of Ontario" for Naseem Mahdi Sahib, Na'ib Ameer and Missionary In-charge USA

It is with great pleasure we inform the members of the USA Jama'at that the Government of Ontario has awarded the province's highest honor "Order of Ontario" to Naseem Mahdi Sahib at a ceremony at Queen's Park today by the Lt. Governor.

Naseem Mahdi Sahib of the Ahmadiyya Muslim Community, was recognized for his work as a "spiritual leader who promotes respect and understanding of world religions," according to the government statement.

The Lt. Governor said: "These individuals have opened their minds to new possibilities, and as a result have gone above and beyond to change our province, our country and the world for the better,"

The Order of Ontario is the province's highest official honor. It recognizes Ontarians who have made an outstanding contribution to society in Ontario and around the world.

The Order of Ontario is awarded to Ontarians for excellence and achievement in any field. Past recipients have contributed to education, the arts, community and public service, science and medicine, citizenship and multiculturalism, business, sports, and many other fields. Those who are invested into the Order of Ontario are considered an example of excellence to all Ontarians.

Maulana Naseem Mahdi Sahib has served as *Ameer*, *Nai'b Ameer*, and Missionary In-charge of Canada *Jama'at* before his appointment by Hazoor^{aba} as *Na'ib Ameer* and Missionary In-charge of the USA *Jama'at*.

It is a great honor for the *Jama'at*. May Allah bless this award and enable all of us to serve Islam, Ahmadiyyat, country and humanity. *Ameen*.

Al Islam eGazette

Islam and Science

By Khalifatul Masih II, Hadhrat Mirza Bashiruddin Mahmud Ahmad

Here is a lecture by Hadhrat 'Musleh Mau'ood' on the subject of Religion and Science, given at Islamia College Science Union meeting in Lahore on 3rd March 1927. This lecture's usefulness cannot be over-stated. Original article in Urdu can be found at: <http://www.alislam.org/urdu/au/AU9-17.pdf>

A small portion of the lecture is translated for the benefit of those who are not well versed with Urdu:

The Holy Qur'an directs attention towards science, time and again, rather than evoking prejudice against it. The Qur'an has never advised against studying science, lest the reader should become a non-believer; because it has no such fear or concern. The Holy Qur'an is not worried that if people will learn the laws of nature its spell will break. The Qur'an has not prevented people from science, rather it states, "Say, 'Reflect on what is happening in the heavens and the earth.'" (Al Qur'an 10:102) By heavens is meant the study of astronomy and by earth is meant the study of geology, biology and archeology. If God considered that the result of such study will create prejudice and hatred against religion, the Holy Qur'an would have advised not to ever study these branches of knowledge. But in contrast to that it advises believers emphatically to study these sciences and investigate, as it knows that as the knowledge progresses in these fields, its truth will be testified. (This is exactly what is predicted in the second verse of *Sura Saba*, this is the editor's inclusion) The following verses of the Holy Qur'an also draw attention towards science:

"In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding; Those who remember Allah while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: 'Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.'" (Al Qur'an 3:191-192)

A Challenge for Dawkins: Where did carbon come from

by Dr. Zia H Shah

"All praise is due to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the Latter Days; and He is the Wise, the All-Aware." (Al Qur'an 34:2) Every new discovery in science has strengthened the Qur'anic claim that it is the Word of God and has been revealed by the All Knowing God. In this article, you can review some of the recent developments in physics and astronomy that demand a Creator for our universe: <https://www.alislam.org/egazette/articles/Where-did-carbon-come-from-201002.pdf>

Evolution and angels

by Dr. Naseer Tahir

The idea of evolution is perceived differently by all: The Holy Qur'an not only proposes it but

confirms it, the Bible negates it, the Priest (and mullah) is fuelled 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. For the rest of the story go to:

<https://www.alislam.org/egazette/articles/Evolution-and-Angels-201002.pdf>

Faith in science

by Waseem A. Sayed, PhD

I hold scientists and the scientific method in great esteem. Underlying their whole endeavor is the fundamental belief that there is understanding and insight and gain to be had pursuing their struggle. The universe is not pointless. Every scientific theory starts with an irreducible, finite set of assumptions that were assumed to be true, on pure faith. What is this belief in the unseen? For the rest of the story go to:

<https://www.alislam.org/egazette/articles/Faith-in-Science-201002.pdf>

A New Encyclopedia called Knol

"He (Allah) it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it." (Al Quran 61:10) By the Grace of God, Alislam team has been constantly monitoring the developments on the internet. A recent development will make our work of calling humanity to Islam and Universal Brotherhood much easier and better organized. It is hoped and expected that Google - Knol may be the upcoming Encyclopedia as it combines the features of Encyclopedia and a Forum or Blog. Browse some of the links: Islam and Human Rights: <http://knol.google.com/k/zia-shah/islam-and-human-rights/1qhnnhcumbuy/39#>

For how to debate different dogmas of Christianity, namely Trinity and Original Sin, go to: <http://knol.google.com/k/faith-and-reason-an-invitation-to-christians#>

<http://knol.google.com/k/zia-shah/evaluating-original-sin-against/1qhnnhcumbuy/15#>

To see a collection of materials about the fact that Jesus did not die on the cross go to:

<http://knol.google.com/k/zia-shah/jesus-did-not-die-on-the-cross/1qhnnhcumbuy/111#>

Anyone can add comments to 'knols' and as such contribute to the materials there.

The Privileged Planet: A Documentary

It is a documentary made by Intelligent Design movement but with a few qualifiers, is in line with the Islamic concept of the Creator. Refuting the theory of blind evolution, this intriguing video posits that Earth was created not by a series of random events but by a 'creative designer' who knew exactly what He was doing. Several proponents of Intelligent Design, including philosophers and scientists, share their views about this theory and provide evidence that supports their premise. It can be watched on Youtube:

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

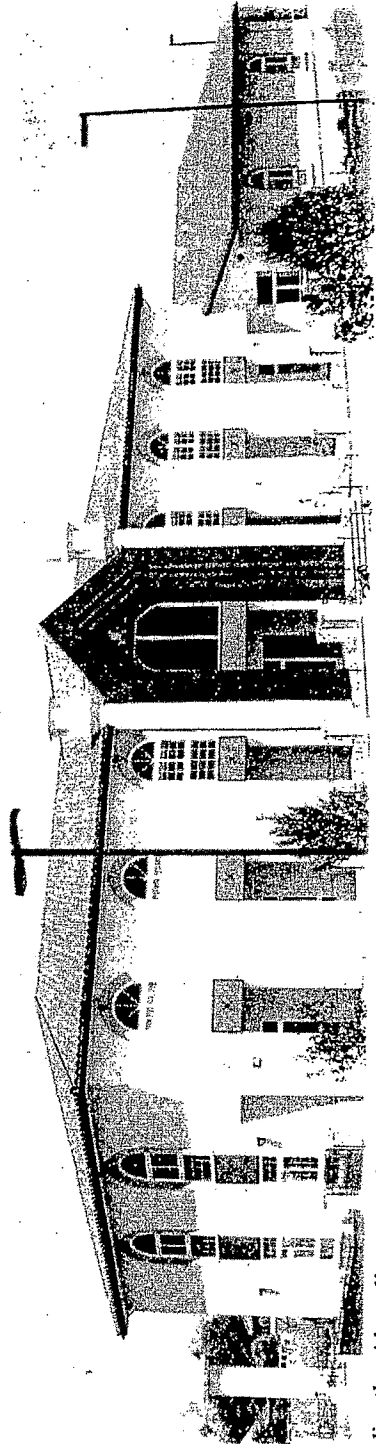
Ahmadis slam Pak seizure of mosque

SAM RAO
Chino hills, Calif.

IMAM Shamshad A. Nasir, spiritual leader of the Baitul Hameed Mosque in Chino, has issued a statement condemning the recent January 14 seizure of an Ahmadi mosque in Pakistan by anti-Ahmadi Muslims. The mosque, Bait Noor, was originally built in 1983 by an Ahmadi Muslim on his own land and was used by the Ahmadiyya sect for 20 years before the government sealed the mosque in 2003, ostensibly to prevent sectarian clashes between Ahmadis and their opponents. Minority religious communities fear a further erosion of pluralism in the country in the wake of the seizure of the Ahmadi place of worship. "It is a sad happening under the elected government of Punjab province. The sheer negligence of the authorities is threatening the freedom of religion," said Alvin Murad, executive secretary of the major religious superiors' justice and peace commission.

Peter Jacob, executive secretary of the Catholic Bishop's National Commission for Justice and Peace, agreed. "We disapprove of such treatment of minorities. Some political figures, belonging to the mainstream, are accused of backing this decision," he said, adding that the authorities have once again proven to be insensitive to religious diversity. "It is indeed the whittling of pluralism in the country. Extremism has many manifestations and discrimination is being institutionalized," he pointed out.

In a January 21 press release, Saleem-ud-



din, the Ahmadi community spokesperson, demanded justice from the authorities. "This is a blatant display of the weakness of administration and lawlessness. We had presented legal documents of the late Ahmadi who built (the worship venue) on a piece of land he owned, and various local politicians had submitted written statements supporting our stand," he said. This was the 15th forcible occupation of an Ahmadi worship place since the promulgation of Ahmadi-specific laws by President General Zia ul-Haq in 1984. Under these laws, Ahmadis are prohibited from "anti-Islamic activities", including propagating their faith, and using Muslim worship practices and greetings.

The Ahmadiyya Community was founded in 1889 in Qadian, India, by Mirza Ghulam Ahmad, who claimed to be the Promised Messiah and Imam Mahdi. While all Muslims hold Jesus Christ in high regard as a prophet, the Ahmadis have the unique belief that he survived

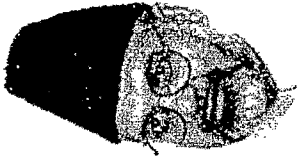
the crucifixion and traveled to India to continue his ministry among the Lost Tribes of Israel. They claim that a tomb containing his remains has been discovered in Srinagar, Jammu and Kashmir. Mainstream Muslims are taught that Jesus was never put on the cross in the first place, and that God took someone else — generally thought to be Judas — and then made him look like Jesus. This person was then arrested by the Romans and later crucified.

Most Muslims believe that God had taken Jesus alive to heaven to escape this "accursed" death on the cross. Ahmadis state that this idea came into Islamic thought as a result of the Christian influence on Muslim beliefs following Western colonial expansion into Muslim lands. They also point out that Judas committed suicide after betraying Christ. Thus, while Muslims deny the resurrection of Jesus, they would then have to believe in the resurrection of Judas to

account for his being alive to be tried, convicted and then crucified by the Romans.

The Ahmadiyya Muslim Community has led the way in disseminating a non-violent, modernist

and rational face of Islam for more than 120 years. Its motto is: "Love for All — Hatred for None." Since its very inception, this dynamic community of Islam has suffered relentless persecution from many quarters of the Muslim world, principally in Pakistan, Afghanistan, Indonesia and Saudi Arabia — places that are well-known for their often militant, fanatic and extremist interpretations of Islam.





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Hafiz Samiullah Chaudhary
National Secretary Waqfe Nau, USA