

The Ahmadiyya GAZETTE *Musleh Mau'ood Edition* USA

“Behold, a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God.

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

(Announcement February 20th 1886)



Spiritual Fitness Camp Miami



Dayton Tabligh Activities

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA
MOVEMENT IN ISLAM, USA

February 2014

Patron Dr. Ahsanullah Zafar
Ameer Jama'at USA

Editor-in-Chief Dr. Naseer Ahmad

Editor Dr. Karimullah Zirvi

Editorial Advisor Muhammad Zafrullah
Hanjra

Cover: Latif Ahmed *Gazette online:*
Photos: Kalim Bhatti *Ahmadiyyagazette.us*
Hammad Malik

Ahmadiyya Gazette USA

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

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

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

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/anha
(May Allah be pleased with him/her)
rh: rahimaullahu ta'ala
(May Allah shower mercy on him/her)
aba: ayyada hullah ta'ala binasrihil aziz
(May Allah strengthen him with His mighty help)
swt: subhana wa ta'ala
(Holy and Exalted)

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

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

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



Table of Contents

- 2 Al-Qur'an
- 3 Al-Hadith
- 4 Sayings of the Promised Messiah^{as}: Revival of the Faith in Unity Through the Holy Prophet^{saw}
- 5 Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V^{aba} on December 13, 2013 at Baitul Futuh Mosque, Morden, UK
- 13 The Prophecy Concerning the Birth of a Son: The Great Prophecy of Musleh Mau'ood
- 16 Hadhrat Musleh Mau'ood^{ra} Sent a Message in 1955 to Ahmadi in America in Which He Highlighted the Excellent Objectives of the Wasiyyat Scheme
- 18 Marriage, Good Living and Children's Moral Training: Translated from Hadiqatussalihin by: Karimullah Zirvi
- 21 Blessed Words, Blessed Writing: The Virtuous Seerat of Hadhrat Musleh Mau'ood^{ra} And Advices to the Jama'at: Farrukh Salmani: Translated by: Arifa Haleem
- 27 Seerat of Hadhrat Musleh Mau'ood^{ra}: Zahir Ahmad, Potomac, MD
- 30 Resolution of Majlis-e-Amila and Jama'at Silver Spring, MD on the Sad Demise of Dr. Yusef Abdul Lateef of Fitchburg, MA
- 31 Hadhrat Musleh Mau'ood's^{ra} Advice to the Students of Madrasah Ahmadiyya: Translated by: Rashida Bashir
- 34 Subaidat Abdul Ghafoor Khan Sahib Passes Away: I. H. Kauser, Imam Midwest Region
- 35 The Effects of Domestic Violence and Broken Homes on Children: Salima Shahnawaz, Nashville, TN
- 36 Spiritual Fitness Camp, Miami Held on 27-29 September, 2013: Dr. Tariq Mahmood, Miami
- 37 Religious Founders Day Event: Peace Symposium: Arman Butt, Chicago East Jama'at
- 38 Participation in MLK Celebrations in Dayton, OH: Mirza Mahmood Ahmad
- 39 Poem: Today is Thanksgiving: Sayyarah Hikmat
- 40 Resolution on Sad Demise of Dr. Yusef Abdul Lateef
- 41 TaQwa: Talimul Qur'an And Waqe-e-Ardhi
- 43 Majlis Atfalul Ahmadiyya USA
- 45 Boletin Ahmadiyya (Spanish)
- 49 Quarterly Newsletter IAAAE-USA

Al-Qur'an

وَإِذْ كُنَّا فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا
نَبِيًّا ۝ وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ لِأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ۝

And relate *the story of Moses as mentioned* in the Book. He was indeed a chosen one; and he was a Messenger, a Prophet. And We called him from the right side of the Mount, and made him draw near *to Us for special communion*. (19: 52-53)

COMMENTARY:

The words *he was a Messenger a Prophet*, explain and remove a popular misconception, viz., that a *Rasul* (Messenger) is one who brings a new Law and a new Book and a *Nabi* (Prophet) is one who is commissioned by God only for the reformation of the people, and though like a *Rasul*, a *Nabi* receives Divine revelations, yet he brings no law or Book containing new commandments and ordinances. According to this popular notion every *Rasul* (Messenger) is necessarily a *Nabi* (Prophet) but not every *Nabi* a *Rasul*. The verse under comment demolishes this wrong notion because if a *Rasul* (Messenger) is one who brings a new Book and a new Law and as such is necessarily a *Nabi* (Prophet), then the addition of the word *Nabi* to the word *Rasul* in this and other verses is superfluous and redundant. The fact is that every *Rasul* is a *Nabi* and every *Nabi* a *Rasul*. These two words are interchangeable and present two aspects of the same office and two functions of the same position. A Divine Reformer is a *Rasul* in as much as he receives Message from God (*Risalah* meaning a message), and he is a *Nabi* in the sense that he conveys those messages to the people to whom he is sent (*Nabuwwat* meaning the conveying of a message). Thus every *Rasul* (Messenger) is a *Nabi* (Prophet) because after receiving Divine Message he conveys them to his people and every *Nabi* is a *Rasul* because he conveys to his people those Messages which he receives from God. Only the functions of *Nabi* follow those of *Rasul*. In this capacity as *Rasul* he first receives Messages from God and then his capacity as *Nabi* he conveys them to his people. This is why here and everywhere in the Qur'an when these two words *Rasul* and *Nabi* occur together, invariably the word *Nabi* follows the word *Rasul* because that is the natural order.

Al-Hadith

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ. وَمَنْ مَاتَ وَ لَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً - وَ فِي رِوَايَةٍ: مَنْ مَاتَ وَ هُوَ مُفَارِقٌ لِلْجَمَاعَةِ فَإِنَّهُ يَمُوتُ مِيتَةً جَاهِلِيَّةً -

Hadhrat Ibn 'Umar^{ra} relates that he heard the Messenger^{saw} of Allah say: "The one who starts to disobey will find no argument, in his favor when he meets Allah on the Day of Judgment; and the one who dies without taking an oath of allegiance (to the leader of his time), dies the death of ignorance."

According to another tradition, the one who left the *Jama'at* will die the death of ignorance.

(Muslim kitabul imarah babul amri bi-luzumul jma'ati 'inda zahuril fitani)

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ يَزِيدُهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا فَكَرِهَهُ، فَلْيَضْبِرْ عَلَيْهِ فَإِنَّهُ لَيْسَ أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا فَيَمُوتُ إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً -

Hadhrat Ibn 'Abbas^{ra} relates that the Holy Prophet^{saw} said: "If a person experiences something unpleasant at the hands of a ruler he should bear it with patience, for whoever departs from the *Jama'at* (community) even a hand's breadth will die the death of ignorance."

(Bukhari kitabul fitan bab qaulannabiyi^{saw} satarun ba'di umuran tunkirunaha)

SAYINGS OF THE PROMISED MESSIAH^{AS}

Revival of the Faith in Unity through the Holy Prophet^{saw}

The Holy Prophet^{saw} came into the world to bestow hearing on the deaf, who had continued in that condition for hundreds of years. Who is blind and who is deaf? The one who does not accept the Unity of God and who does not accept this Prophet who revived the Unity of God on the earth. The same Prophet who converted the wild ones into men and then converted them into men possessing true moral qualities, then dyed them in the Divine colour of those who establish their relationship with God; the same Prophet, the sun of righteousness, at whose feet thousands of those who had died of paganism and atheism and evil living were revived and came to life and a sample of the Judgment Day was exhibited. It was not mere talk like that of Jesus. The Prophet who appeared in Mecca and dispelled the darkness of paganism and worship of man was the true light of the world, who found the world in darkness and bestowed such light upon it that he converted a dark night into day.

What was the world before his advent and what did it become after it? This is not a question that is difficult to answer. If we are faithful our conscience will tug at us to persuade us to believe that before that great personage the greatness of God had been forgotten by the people of every country and it had been assigned to *avatars*, stones, stars, trees, animals, and mortal men, and a despised creation was seated in the place of that Lord of Glory and Holiness. It is true that if these men and animals and trees and stars were in fact God, Jesus being one of them, then this Prophet was not needed, but if they were not God, the claim that our lord Muhammad^{saw} made on the hill of Mecca has a grand light attending upon it. What was that claim? It was that God, having found the world in the deep darkness of associating partners with God, had sent him to dispel that darkness. It was not only a claim, but a claim fully established by the Holy Prophet^{saw}.

If the superiority of any Prophet can be established by such works as proclaim true sympathy with mankind exceeding that of all other Prophets, then, O ye people, arise and bear witness that in this respect Muhammad^{saw} has no equal in the world. Blind worshippers of creatures have not recognised that great Prophet^{SA} who set forth thousands of examples of true sympathy with mankind. I perceive, however, that the time has arrived when this Holy Messenger^{saw} would be recognised. If you wish you might record my statement that henceforth the worship of the dead will decline daily till it disappears altogether. Will man set himself up against God? Will a despised drop frustrate the designs of God? Will the projects of mortal man disgrace Divine commandments? O ye who can hear, listen, and O ye who can reflect, consider and remember that truth will be proclaimed and he who is the true light will shine forth.

[Majmoo'a Ishtihsarat, Vol. 2, p. 305-307]

It is my personal experience that to obey the Holy Prophet^{saw} with a sincere heart and to love him, ultimately makes a person beloved of God. God creates in his heart a burning for His Own love and such a one, withdrawing his heart from everything else, leans towards God and his affection and desire remain only for God Almighty. Thereupon a special manifestation of Divine love falls upon him and, bestowing upon him the full colour of love and devotion, pulls him towards itself with great force. He then overcomes his passions and from every direction extraordinary works of God Almighty appear as signs in his support and to help him.

[Haqiqatul Wahy, Ruhani Khaza'in, Vol. 22, p. 67-68]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on December 13, 2013 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

After *Tashahhud*, *Ta'awwuz* and recitation of *Surah Al-Fatiha*, Hazoor Aqdas^{aba} said that:

I have been speaking in the last two Friday Sermons about the subject of practical, effective, personal reformation. In my previous Friday Sermon I presented, in the form of questions and answers, the advice of the Promised Messiah^{as} concerning this subject. I was trying to convey the manner in which the Promised Messiah^{as} has guided us by positing the questions as to whether we are doing these things or not. But our practical reformation does not just have to do with these few things. The teachings of Islam deal with innumerable matters, there are an unending series of directives which the Holy Qur'an has given to us. This is why the Promised Messiah^{as} has stated in "Our Teachings," and for the benefit of our reformation, that, "I say to you truly that whosoever from among you is guilty of not attending to even the smallest of the commandments from among the 700 contained in the Holy Qur'an, he shuts the door of salvation upon himself with his own hands." This is a matter of great fear and concern for us. We need to take great care, therefore, before taking a single step or undertaking the smallest action.

I have said this in my previous sermons also, the purpose of the coming of the Promised Messiah^{as} was to establish the government of the ordinances of the Holy Qur'an upon us and enable us to walk on the *Sunna*, the practical exemplary life of the Holy Prophet Muhammad^{saw}. And to fulfill this purpose he drew our attention to these matters again and again. If we carry out an honest self-analysis, as I have said before, we will realize that when we hear about these matters, we do effect a reformation but it lasts only for a few days and then most of the people again return to the same old ways on which we were progressing before. The situation is like that of the jack in the box that remains in the box so long as the lid covers it but the instant that the lid is lifted it again jumps right out. So, just like this, so long as a particular topic is continuously talked about most people remain affected by it but as soon as the pressure of these advices and discussions stops, the spring of a person's own self or the spring that incites to evil again causes most people to jump back into their same old ways and some misdeed is again seen to be taking place.

Many sincere friends wrote to me after the sermons that we are trying and praying and request you to pray also that the 'jack' the source of many evil practices that has been put back into the box by these sermons may remain entrapped in the box and should not come out again after some span of time. In any case we need to ponder on why this 'jack' tries again and again to come out of the box. Reformation of any particular thing can happen and the means to effect such a reformation can only be employed once we know the reasons behind the particular deficiency or once we understand the causes of the deficiency so that an attempt may be made to finish or bring to an end those causes. If the root cause remains, then after a temporary reformation the evil or misdeed will again return.

When I started to think on things from this point of view and did more reading on this, I came across the analysis of Hadhrat Musleh Mau'ood^{ra}. His way of writing and speaking about matters has the beauty that he poses the question and informs of a solution also by way of examples. The way that he presents the solutions in

the light of the Holy Qur'an, sayings of the Holy Prophet^{sa}, and the writings of the Promised Messiah^{as} is not seen elsewhere. So I thought I would take benefit of his sermons and present these causes here in front of everyone in the light of guidance provided by him.

From among the things that impede our efforts to effect a practical reformation of people's actions or that have an impact on these efforts, the foremost among them is this feeling among the people that some sins are big and some small. In other words the people have themselves decided this or have done so on the basis of some statements of the religious scholars. They have determined that some sins are small and some big. And this is the very thing that becomes an obstacle in effecting a practical reformation.

As a result of this a man becomes audacious, a sort of insubordination and brazen disregard develops in him to commit sin. A sort of defiance of evil and mischievous sinful deeds comes into being and the wickedness of such actions does not seem to be important in their estimation as a result. They begin to think that carrying out a small sin is a harmless thing or that its punishment is not very severe. The Promised Messiah^{as} says: "That if someone becomes ill, regardless of whether his illness is small or great, if no remedy is sought for the illness and no pain is taken to find a cure for the illness, the person cannot become well. A small dark patch once it appears on the face of a person causes great concern lest it should grow and darken the whole face of the person. There is a similar dark patch that evil deeds cause to appear on a person's heart. Small sins become big sins due to one not taking care to avoid them. The small sin is that same small dark patch that grows ultimately to darken the entire face of the person afflicted."

So we must take care to not take any sin as being small because once this kind of thinking develops that this is a small, tiny sin, then the seed of the illness one day definitely sprouts and these small sins, with time, develop into big sins. So we all need to do self analysis from this point of view. Allah, the Almighty, has assigned a punishment for every small and big sin. Then when we look at how the Holy Prophet^{sa} has discussed and described small and big sins and good deeds, we find that he has described these differently for different people in different situations.

In one place when asked what a great and virtuous deed is he said that serving one's parents is a very great virtue. To another person upon him asking about a big virtuous deed he said that offering *Tahajjud* is a great virtuous deed. Responding to another person about the same question he said that for you the great virtuous deed is to join in *Jihad*. So it becomes clear that for different people and different circumstances the great virtuous deed is different.

Let me also say a few words with regard to *Jihad* because it is alleged that we do not participate in *Jihad*. In that age when Islam was being attacked from all sides by the sword, the *Jihad* with the sword was a very big virtue and anyone who would not join in it without any valid reason God had deemed worthy of punishment. But in the time of the Promised Messiah^{as}, the Holy Prophet^{sa} had said that he would bring the wars to an end because the ways and means of the attack on Islam would have changed. Islam, the faith, would not be attacked by the sword but rather the media and press and all these means of communication would be used to attack it and the Promised Messiah^{as} and his *Jama'at* would use the same means to defend themselves from these attacks. Keeping these very things in view, the Promised Messiah^{as} has said in his poetry, that: *Deen kay liyay haram haiy abb jang aur jidaal*; meaning that it is now forbidden to engage in war and fighting for the defense of the faith. What this means is that the *Jihad* of the sword was not only allowed but was indeed needed and was a virtuous act in that age because Islam was being attempted to be annihilated by use of the sword. Now this is no longer a virtue but in fact has been prohibited and made unlawful - or *haram* - till such time that someone should lift the sword against Islam; till such time as the powers that oppose Islam should take up weapons.

Now the thing that can be called a virtuous and allowed form of *Jihad* that is the *Jihad* of spreading the teachings of the Holy Qur'an, or the *Jihad* of knowledge, the *Jihad* of spreading the message and beautiful teachings of Islam using the press media and the available means of communication.

If someone is not taking part in this *Jihad* due to his or her lack of knowledge or due to some other reason, there is still the door open to participate in the publishing and spreading of this message by participating in the financial sacrifices to help make this happen. But if anyone doing this type of *Jihad* is not discharging the duties he has towards his wife and children or is not taking adequate care of them then for that person the greater and more virtuous thing is not this *Jihad* but striving to discharge these duties that are incumbent upon him. And if he does not discharge these duties adequately and does not take care of their needs and their education etc., he thereby becomes guilty of a grave sin.

In the time of the Holy Prophet^{saw}, despite the obligation of *Jihad*, as I have said, he told some Muslim that the big and virtuous thing for him was to serve his parents. So for every person, depending on the occasion and the circumstances the bigger and more important virtue is something different. Similarly we see that to heap immense amounts of wealth on wrong and illicit pursuits is a great evil from which we have been forbidden. These days there are all kinds of gambling machines and a variety of ways to participate in gambling. There are many people who are quite taken by lotteries and others who go to the gambling machines and indulge in gambling but they do not lie under ordinary daily situations with ordinary people. They do not go to excess and do not mistreat people or kill anyone because they think these to be grave sins. But they do not consider gambling and wasting large amounts of wealth in this pursuit to be bad. For such persons wasting these large sums of money is a big and very grave sin because the other sins he already considers to be grave in any case.

Then we see that a woman does not adopt a modest and chaste mode of dress and does not take care of the needs of *purdah* when she goes outside the home. Despite being an Ahmadi Muslim, she goes about without a head-covering, without a *hijab* or a scarf or a shawl. She wears a tight dress that displays her physical beauty but if you ask her to make financial sacrifices or ask her to make a charitable donation she has an open heart, and she abhors dishonesty and cannot tolerate that anyone should lie in her presence. So for her, the great virtue is not in advancing in financial sacrifices or telling the truth; but rather, for her, a great virtue would be to act on the Qur'anic commandment that she should make her dress such as fulfills the requirement of chastity and modesty and take care of the requirements of *purdah*. The thing that she is neglecting, thinking it to be a minor virtue, is the thing that will push her towards the commission of a great sin also.

So suffice it to say that every good or evil deed has to be measured and seen in the context of every person's own situation and circumstances and in different situations the actions of different people can affect the definition of good and bad deed for that person. So long as this thought remains that such and such an evil deed is big and another is small and that such and such good action is big and another is small, a person cannot safeguard himself from evil nor become blessed with the opportunity to do goodness.

We must always keep this in front of our minds that the big evils are those which he finds himself unable to abandon and encounters the greatest difficulty in setting aside and which have become a part of his habitual actions. And the big virtues are those that a man finds very difficult to accomplish. In other words many evil deeds are big for one person and small for another and similarly many good deeds are big for one person and quite small for another.

So if we are to practically effect a reformation of ourselves, then at the outset, we will have to get rid of this thought from our hearts that, for example, adultery is a big sin, murder is a very big sin, theft is a big sin, backbiting is a great sin; while all other sins are, in comparison, smaller sins. We have to rid our hearts of this thought.

And we will also have to get rid of this thought from our hearts that fasting is a great virtue, *Zakat* is a big virtue, *Hajj* is a big virtue and all the other virtues are small - and this is the thought that is found among most Muslims. If these thoughts are not gotten rid of from the hearts, then our actions will remain weak. Our actions will become strong when we will keep this advice of the Promised Messiah^{as} in front of us that the one who does not act on the 700 commandments of the Holy Qur'an closes the door of salvation upon himself.

So we must not understand, like the others that some virtuous actions are small and some big and in these matters, like the other Muslims, for example, think that fasting is the greatest virtue but attach no great significance to prayer in congregation.

The one on whom *Zakat* is obligatory he tries very hard to avoid having to pay it but when it comes to fasting he will definitely try and fast because he feels that if he does not fast he would be guilty of a very big sin. To avoid paying the *Zakat* at one time it was the case - I do not know what is the case nowadays - that after 1974, when Ahmadis were declared non-Muslim for the purposes of the Constitution, some non-Ahmadis, who had money in bank accounts, would write that they were Qadiani Ahmadi on bank papers. All Muslims were forcibly made to pay *Zakat* at the year end and since Ahmadis had been declared non-Muslims this was not deemed obligatory upon them and this was their way of not having to pay *Zakat*.

So this is the state of their faith. Ahmadis they say are *kafirs* - disbelievers, but when the time came to save some money and avoid *Zakat*, they declared themselves to be among those whom they had declared *kafirs*. I do not know what is the state of affairs today but this was the situation at one point in time.

And this state of affairs exists because in order to fix the station or level of virtue and evil they do not look to God or to His Messenger but rather turn to their religious divines and have started following in their footsteps.

Hadhrat Musleh Mau'ood^{ra} has mentioned an incident from the time of the Promised Messiah^{as} that in the month of *Ramadan*, while the Promised Messiah^{as} was on a journey in Amritsar, he had occasion to make an address. During the speech his throat became dry and a friend, upon seeing this, offered him a cup of tea but the Promised Messiah^{as} turned it away. A little while later he again felt the same difficulty and the friend again became concerned and offered him again a cup of tea which the Promised Messiah^{as} again turned away and indicated by a wave of the hand also to leave it.

But when the difficulty returned again, and the throat became dry, the friend presented the tea a third time and the Promised Messiah^{as} took a sip from it thinking that if he did not take the tea, people will think that he was making a show of things by not benefitting from the commandment to not fast during a journey.

Upon seeing this, the non-Ahmadis sitting there raised a hue and cry that look, he claims to be a *Mahdi* and yet is not fasting in the month of *Ramadan*.

In the estimation of those people the importance of keeping a fast is such that they keep a fast even if it means disobeying a commandment of God. Hadhrat Musleh Mau'ood^{ra} says that from among those people, perhaps 90 percent of them were such as did not even offer the obligatory prayers and 99 percent were those who did not tell the truth and committed fraud and robbery but this is also true that at that time 99 percent from among them were fasting because they consider fasting to be the biggest virtue. But they do not observe the fast the way the Holy Prophet Muhammad^{saw} has directed - that one who tells lies or is guilty of backbiting and abusing people; in the sight of God the fast of such a one is no fast at all, he simply remains hungry and thirsty.

If we take a survey we will find that the majority of Muslims simply suffers hunger and thirst according to this level established by the Holy Prophet^{saw}. But in their estimation remaining hungry and thirsty thus is a very great virtue and is enough to take them safely across to safety. Or they will include the doing of some other of the few deeds that in their way of thinking are the great virtues and they will think that they have thus made enough preparations to receive the pardon from God.

Such people can never be the ones who will establish righteous deeds in the world nor will they be able to set up the standards by which people can understand what sinfulness is. They have set up their own standards of big virtues and small virtues and big sins and small sins and as a consequence they try to attain to what they think to be a big virtuous deed.

And the bad deed which they deem to be a minor evil they never are able to confront. Not abandoning these small evils is to admit that they cannot confront that small bad deed. And so they go on getting deeper into evil by committing one evil deed and then the next whereas Islam has labeled that virtuous deed as being big the doing of which is most difficult and it is a different righteous deed for each person. And Islam has labeled that evil deed as being big from which it is difficult to save oneself.

So, if we are desirous of reforming ourselves, then we have to keep this thing in the forefront of our minds that we will try to adopt every good and virtuous act and will do our best to save ourselves from every evil and sinful deed. Our self-made definitions will not enable us to adopt virtues and shun evil. Many a times one can do oneself much harm if he starts to make his own definitions in deciding which evil deeds to abandon and which to hang on to and not confront; and determine some good deeds to adopt and leave others.

Those virtues that appear to be small, because of lack of attention, deprive one from doing any good deeds altogether and many, apparently small bad deeds, cause irreparable damage to one's spirituality and righteousness and deprive one of becoming the recipient of the bounties of purity and piety from God. Then there is also this that if one does not abandon the doing of some evil deeds, the seed of the evil deed remains intact which remains alert for an opportunity and an occasion and sprouts the moment an occasion presents itself. Great care needs to be paid to this.

To bring the tendency to commit one or more evil deeds to an end can be accomplished when we all put forth a full-fledged effort to achieve it - all together. There is a society, a *Jama'at* and the need is for every member of the *Jama'at* to make an effort.

If everyone makes his or her own definition of virtue and evil then one person will be thinking of a thing to be bad or a big evil while another will be thinking it to be a small evil and it may be that a third would be holding on to yet another thought about the thing - in such a situation the society cannot be rid of evil.

We will be able to uproot evil once all people will begin to think along the same lines. For example the Muslims consider the eating of pork to be something worse even than *shirk* or the association of partners with God. Every mischief-maker, thief, adulterer, robber - they will do any and all of these things but yet call himself a Muslim but if you say to him or ask him to eat the flesh of swine he will respond by saying that I am a Muslim how can I do this? How can I eat the flesh of a pig?

The reason is that in the Muslims as a whole this feeling has taken root that the eating of the flesh of swine is a sin and not allowed - that it is *haram*, prohibited. Despite having lived in this society and having been born here and grown and lived here, the Muslims who live here, among them 99.9 percent loathe the meat of a pig. This is due to that feeling which has been developed among the Muslims as a whole community.

So to stop evil deeds and to promote good and virtuous deeds we have to wake up the very soul of every member of the society and realize that even a small righteous act of goodness is a big virtue and that even a small evil act is a grave sin. Until this kind of thinking develops in every one of us and an effort will not be made to bring this about, the evil deeds will continue to exist in society and these will continue to impede the work of bringing about a practical reformation.

The second cause or impediment in the effecting of a practical reformation is the environment and the tendency to copy others. Allah, the Exalted, has placed this tendency to copy in the nature of man and this makes itself apparent from the earliest part of our childhood. And it has been made a part of our nature certainly for our benefit but its abuse or wrong use leads sometimes to man's destruction even, or takes him towards destruction.

It is a consequence of this tendency to copy and an impact of the environment that man learns language from one's parents or learns other things, good things and learning these the child becomes a well-mannered moral person.

If the parents are righteous and observe the *Salat* and recite the Holy Qur'an and live with each other in an atmosphere of love and affection and abhor falsehood, then the children, under their care and influence, will also be such as will adopt virtues.

But if, on the contrary, lying, fighting and disputes, abusive talk of others in the house or of disrespect to others, not taking due regard of *Jama'at* affairs even, or other such bad actions; when the child sees these, then because of that tendency to copy or because of the impact of the environment the child learns these same bad things.

When he goes out, whatever he sees in the surroundings and in the friends he tries to learn those things. This is why I again and again draw the attention of the parents that they should keep an eye on the outside environment of the children also. And even within the house the programs that they watch on the television or see through the internet access, they should keep an eye on those also.

Then this is also worthy of attention that the age in which the children can be trained begins from their earliest years. This must always be remembered and kept in mind. This thought should not cross the mind that when the child grows older then we will start his training. The age of two or three years is also the age of training of the child. As I said, the child looks at and learns from the parents and the elders in the home and tries to copy them. The parents should never think that the child is still very young, what does he know. He knows everything, and the child is observing every act of his parents and these things are leaving an impress on his mind automatically without any intention being involved. And then a time arrives when he starts to copy those things.

Girls, in their own way, copy their mothers and in their playtime will copy their mother's mode of dress. Boys try to copy their fathers. The good or bad practices or habits that the parents have will be copied by them. For example when they get older and they are taught that these are bad deeds and these are good actions; lying for example, speaking it is a bad deed, and fulfilling your promise is a good deed. But when a child who has not seen his or her parent's high morals relating to truthfulness or has not seen the parents or elders fulfilling promises; such a child may understand things insofar as they relate to education and knowledge that speaking falsehood is a bad thing and fulfilling one's promises is a good thing, but they will not translate this into actions, because they have been seeing that, in their house, people have been acting contrary to all this. Children become set in their ways early on and so when they get older they will not accept anything different.

If the child sees the mother as being lazy or indifferent to the offering of *Salat* and if the father comes home and asks whether she has offered the *Salat* and the mother replies that I have not offered it yet and will offer it soon, the child thinks that this is a great reply. If anyone asks me whether I have offered the prayer or not, I will also say the same thing, that I have not offered it yet, I will offer it. Or he hears the response that I forgot. Or he hears the reply that I have offered it, whereas the child has been with her all the time and knows that she has not offered it, so the child registers this answer in his or her brain.

Similarly the wrong deeds of the father leave an impress on the child's brain and whatever wrong replies that the father gives, the child registers them in his or her brain. So the mother and father both, from the point of view the training of the child, if they are acting wrongly or doing wrong things they are taking the child in a wrong direction and imparting to him wrong education by their own actions. And when the child grows older he replies with these same types of answers.

Similarly the wrong actions or bad deeds of the neighbors and the friends of the parents are having their effect on the child.

So if we want to carry out a real practical reformation of our future generations and our children so that the level of our practical reformation is high, then the parents will have to keep an eye on their own situation and actions also, and will need to have friendships with such people who are alright from their practical actions point of view. So the tendency to copy in childhood and the impact of the environment are also things that leave an

impress on a child. If you will place the child in a righteous environment he will keep doing good things. If you will place him in a bad environment then he will go on doing bad things. And when the one who does bad things grows up and is attempted to be taught that this is a bad thing you should not do it, he will have already gone beyond their reach and the parents at that stage should have no complaint that our children have come out bad.

So this is a very great responsibility of the parents that they, by their actions, should make their children such as observe prayer. They should, by their actions, establish their children upon the truth and by their actions they should also impart to them the other high moral qualities also so that they too can adopt those high moral qualities. They should avoid taking false oaths so that the children too can be safeguarded against these things.

How much impact the practical actions have on the children can be gauged from an example of a Companion of the Promised Messiah^{as} that Hadhrat Musleh Mau'ood^{ra} has given. This Companion came from a Sikh family and had embraced Islam. He did not eat the meat of a cow. But his friends had made this into a past time that we most certainly have to make you eat the meat of a cow. Hadhrat Musleh Mau'ood^{ra} says that once I saw that he was walking fast ahead of his friends in the guest house and his friends were insisting that today we are going definitely to make you eat this piece of cow meat. And he was begging them that you must not try to do this. And it is said that once they succeeded in making him or someone else of a similar condition, eat a piece of cow meat and that person felt so sick as a result that he vomited.

So this was the result of developing in this person the loathing for eating the meat of a cow from the earliest of childhood. That having grown up and embraced Islam and yet that loathing was still there intact. He had certainly changed his belief in that regard and adopted a new belief but the loathing that his parents had imparted to him by practical demonstration - that could not be removed or changed.

Hadhrat Musleh Mau'ood^{ra} says that actions, because they can be seen, so the people can copy them and then this seed goes on growing; but belief is not something that can be seen, so it remains in its own limited circle. And the example of belief is like that of propagating a plant by attaching a cutting whereas the example of action is like a plant that propagates by planting of seeds. The seed grows by being planted in soil and it begins to grow by itself as soon as a suitable climate becomes available.

So it is very easy for bad actions to propagate and spread. And this spreads in society by the bad actions of our own people as well as through the bad actions of outsiders. So there is a great deal of impact of the society on the spread of good and bad deeds. So we must always keep these things in front of us. There are other causes also which I shall, *Insha Allah*, mention in the future.

May Allah enable us always to keep our attention focused on practically reforming ourselves and our children.

Today there is also a very sad news. And I shall lead the *Janaza* Prayer after *Jumu'ah* also of Khalid Ahmad Albaraqi Sahib of Syria. Khalid Baraqui Sahib was an engineer. He was of 37 years old. His parents were blessed in 1986 to take the *Bai'at* - they were the first to do so in that area - and his father faced a lot of opposition as a result. In 1989 he had also to spend six months in jail as a result.

Similarly in the current situation in Syria his father was arrested twice, once in 2012 and then again in 2013. All the brothers and sisters of Khalid Buraqi Sahib are Ahmadis since birth. He was arrested on the evening of September 18, 2013 by some branch of the intelligence agency. After that no news could be gotten about him until December 9, 2013 when his father was called by a branch of the military intelligence and there he was given some papers related to his son and was told that his son had died on October 28, 2013. *Inna lillahay wa inna elaihay rajayoon*. His body was also not returned to his father. It is quite likely that he was tortured as a result of which he died. The piety, righteousness and high moral qualities of Albaraqi Sahib and his level of religious knowledge are borne witness to by many Ahmadis and non-Ahmadis of the region. His voice at the time

of reciting the Holy Qur'an was extraordinarily beautiful. He possessed a very soft heart and cared for others and carried out all assigned duties with great zeal and attention.

Sincerity, cooperation and love of the *Nizaam* of the *Jama'at* and *Khilafat* was a part of his beautiful personality. He loved his country and its people. He was President of a local *Jama'at* also. He was serving at the moment of his arrest as Secretary *Talimul Qur'an* and *Waqf-e-Aarzee*. He was a *Moosi*. He paid his *chandas* with regularity. His wife is also an Ahmadi and they have three children. Daughter Shurook and son Ahmad both are under six years old and Hisamud Din, who was born just a few weeks prior to the arrest, is a *Waqf-e-Nau* child and enrolled in this Scheme.

Khalid Albaraqi Sahib had written on his Facebook page before his arrest that love of one's country is a part of faith. O God safeguard our country and free it from all difficulties and make it stronger than before and more beautiful and make its people closer to Thyself. And O God make the hearts of its people incline towards each other and make them such as would love each other. O God help the righteous people of this land spread peace and security forever. May Allah accept this prayer in favor of this country and for the whole of the Muslim *Ummah* so that the disorder that prevails there comes to an end.

Tahir Nadeem Sahib says that he maintained contact with him via email. During our stay in Syria we came to know him. He was an example of hospitality and simplicity and humility. He was a young man who was happy and righteous. He used to live in a residence of the *Jama'at* in Damascus which was used as a center for the *Jama'at*.

He had such a great desire for knowledge that he would come with a cousin of his and we would discuss many things. Whichever book of the *Jama'at* he would find, he would read with great love and attention. He would take out old books and issues of *Al-Bushra* magazines of the *Jama'at* and find subjects in those old magazines and wrote them again on the computer and sent them to us. He would help us with the work of translations.

He had great love for the Promised Messiah^{as} and *Khilafat*. He would always become very emotional upon listening to the *Masih-e-Mau'ood* Day programs. Watching one such program in Arabic he sent us a very emotional message. He also recorded a *Qaseeda* written by the Promised Messiah in his very beautiful voice.

On April 1 2012 he wrote me a letter in which he had written one of his visions of 2006 from which he understood that he would be bestowed a very heavy responsibility and a trust and in the vision he was told to remain steadfastly on the truth and to not show any weakness. After this vision when he was made the President of a *Jama'at* he thought that maybe this vision had been fulfilled. But in the vision he had been told to remain steadfastly on the truth and to lay down his life and not show any weakness. And it seems that in this same way he laid down his life and remained attached to his faith and did not let his faith waver. May Allah continue to elevate his station. *Aameen*.

Another missionary who has stayed there says that he worked with great sincerity and honesty and he would say that I do this because I am an Ahmadi so that people should know that Ahmadis are true, honest and hard-working people who possess high moral qualities.

He had a passion for *Tabligh* and because it is prohibited to preach at work so he said he would try to impress the people with high moral qualities so people should be drawn to these things themselves. He loved his country as is clear from his own statement already and he would try to make his friends and associates also of this because this is the true Islamic teaching. And when I gave *Khutbas* on the conditions that prevail he made his friends listen to those *Khutbas* and he told them to end the life of violence and live as peace-loving citizens. But some ill-natured people who were opposed to him, it seems as if they committed these excesses against him as a consequence of which he was blessed with this station of martyrdom. May Allah go on elevating his station in Paradise. *Aameen*.

THE PROPHECY CONCERNING THE BIRTH OF A SON

One of the prophecies revealed to the Promised Messiah and Mahdi^{as} by God Almighty was that He would bestow on him a son who would be a sign of Allah's Mercy, Power, Grace and Beneficence, and through whom the message of Islam and Ahmadiyyat would be carried to the ends of the earth. This prophecy was fulfilled in the person of Hadhrat Mirza-Bashiruddin Mahmud Ahmad^{ra}, his eldest son from his second wife, Hadhrat Nusrat Jahan^{ra}, who became the second *Khalifah* on March 14, 1914 at the age of 25. Therefore, he was also known as Hadhrat Musleh Mau'ood, the Promised Reformer. The background of the prophecy is as follows:

In 1885, some Hindus of Qadian wrote a letter to Hadhrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi^{as}, asking for a sign to be shown to them within a year, between September 1885 and September 1886. He replied to their letter in the affirmative.

Hadhrat Ahmad undertook to spend 40 days in a solitary retreat in January 1886 in Hoshiarpur, spending all his time in Divine worship and supplication. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. He published a handbill on February 20, 1886 from Hoshiarpur, detailing the revelation from God in the form of a prophecy. It was published in "*Riyad-e-Hind*" newspaper dated the First of March 1886 as a supplement to the newspaper. The exact words of the prophecy which has been fulfilled word by word in the person of Hadhrat Khalifatul Masih II^{ra} are as follows:

THE GREAT PROPHECY OF MUSLEH MAU'OOD

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

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

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

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

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

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

مَظْهَرُ الْأَوَّلِ وَالْآخِرِ مَظْهَرُ الْحَقِّ
وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

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

وَكَانَ أَمْرًا مُفَضَّلًا

(And it is a thing decreed. Holy Qur’an, 19:22)

The words beginning with: A handsome and pure boy; and ending with: He who comes from Heaven; indicate a short life, for a guest is one who stays for a few days and then departs before one's eyes. The succeeding sentence refers to the Promised Reformer who was named *Fadl* in the revelation.

(*Green Announcement, Roohani Khaza'in, Vol. 2, p. 21 footnote, Tabligh-e-Risalat, Vol. I, p. 141; Tadhkirah (English Translation), Muhammad Zafrulla-Khan^{ra}, pp. 85-86*)

The prophecy was published on February 20, 1886 in the form of a leaflet on ordinary paper. Later on, the Promised Messiah and Mahdi^{as} printed another leaflet on March 22, 1886 in which he mentioned, on the basis of Divine revelation, that the Promised Son will be born within a period of nine years.

What happened afterwards was that instead of a son, the first child born after the prophecy was a daughter, Ismat. She was born on 15th April 1886. Ignorant people ridiculed at it. Later, a son was born on August 7, 1887 but he died on November 4, 1888. He was named Bashir Ahmad and has become known as *Bashir Awwal* (Bashir, the first). At the death of this son once again the opponents raised a lot of hue and cry. They strongly challenged the truth of this prophecy and rejected it all together.

At this point, the Promised Messiah and Mahdi^{as} wrote a small leaflet on December 1, 1888. It was entitled, "*Haqqani Taqreer Ber Waqi'a Wafat Bashir*". In this, he explained the true meaning of the prophecy and declared very emphatically that come what may, the Promised Son will be born within the stipulated period of nine years from the date of its first pronouncement, i.e., February 20, 1886.

This leaflet which reiterated the glad tidings of the birth of the Promised Son, was printed on green papers and was most appropriately named and is generally known as "*Sabz Ishtihar*" (Green leaflet), i.e. December 1, 1888..

According to the original prophecy, by the Grace of Allah, the Promised Messiah and Mahdi^{as} was blessed with a son on the 12th of January 1889 about whom he was told by Allah that this was the Promised Son. Thus, the prophecy was fulfilled most magnificently.

Birth of a son, named Mirza Bashiruddin Mahmood Ahmad about whom the Promised Messiah^{as} was told that he is the son through whom the prophecy was going to be fulfilled, i.e., January 12, 1889.

(*'Ataul Mujeeb Rashed, Imam, London Mosque, The Ahmadiyya Gazette USA, February, 2002, p. 6 and March-April, 2009, p. 32,*)

HADHRAT MUSLEH MAU'OOD^{ra} SENT A MESSAGE IN 1955 TO AHMADIS IN AMERICA IN WHICH HE HIGHLIGHTED THE EXCELLENT OBJECTIVES OF THE WASIYYAT SCHEME AND URGED TO JOIN THE SCHEME

Hazoor wrote:

My Dear Brethern of America!

As you must all be aware the Promised Messiah^{as} published his testamentary directions in the document which is known as *Al-Wasiyyat* two years before his death. This is a document of great importance and must be carefully studied by every Ahmadi. I trust all of you have carefully read its English translation. If the English translation is not readily available to you I request Brother Khalil Ahmad Nasir to translate *Al-Wasiyyat* into English with such assistance from his colleagues as he may need and to distribute it to all of you as soon as may be. I hope that each of you on studying this document will be inspired with the eager desire to participate in the grand scheme set out therein which is so vital for the advancement of Islam and humanity.

When you study this document you will find that the scheme set out in it requires each member of the Movement who wishes to join it to bequeath in favor of the Central Ahmadiyya Association one tenth of his property or an amount in cash corresponding to one tenth of the value of his property or if he owns no substantial property that he should contribute in his lifetime one tenth of his weekly or monthly income to the Central Ahmadiyya Association for the propagation of Islam and for the promotion of human welfare. It is necessary that the document bequeathing the property or setting out the promise in respect of these contributions should make it clear that the bequest or contributions as the case may be are free from all conditions and limitations and that the donor or his heirs or executors will in no circumstances question the disposal or disbursement of the property or the income by the Central Ahmadiyya Association or by any other authority which may be set up for carrying out the purposes and objectives of the scheme.

Once you have studied the whole document carefully you will fully grasp its grand purpose and objective but I also request Brother Khalil Ahmad Nasir that he should arrange that the purpose and objective of *Al-Wasiyyat* should be explained to you by representatives of the Movement in detail at your respective centers. In compliance with the spirit of *Al-Wasiyyat* the Ahmadiyya Association of the United States of America will arrange for the purchase as early as may be of a suitable plot of land in some central locality which may be dedicated as a place of burial for those who make their wills in compliance with the conditions set out in *Al-Wasiyyat* and the rules promulgated from time to time by the Head of the Movement and the Central Ahmadiyya Association and *Tahrik-i-Jadid*. I am convinced that once this project is put into effect in the States, it will quickly gather force and thousands of your countrymen may be even millions will in due course join this scheme and thus swell the numbers of those who shall continuously devote their efforts and substantial portions of their incomes and properties to the objects mentioned in *Al-Wasiyyat*.

As the number of such sincere and devoted Ahmadis increases it may become necessary to establish similar burial places in different parts of the country and this shall be done from time to time as necessity shall require.

The income derived from the property so bequeathed or from the sale thereof and from the contributions made in this behalf shall be disbursed as follows:

- (a) One half shall be remitted to the Central Ahmadiyya Association for the maintenance of Central institutions

and for the propagation of Islam throughout the world including the United States of America where for a long time to come workers specially trained at the Centre will continue to be needed. The two central institutions responsible for carrying on the work of propagation of Islam are the Central Ahmadiyya Association and the *Tehrik-i-Jadid*. The funds to be devoted out of the said income remitted to the Center for the propagation of Islam in various parts of the world will be divided between these two institutions in accordance with such instructions as may from time to time be laid down by the Head of the Movement.

- (b) Of the remaining one half, three quarters will be devoted to the propagation of Islam in the States and one quarter shall be devoted to the promotion of the welfare of the poorer and more backward of our brethren wherever they may be, preference being given to making provision for their education and training.

As soon as I receive intimation through the representatives of the Movement among you that a substantial number of you are eager to join the scheme set out in *Al-Wasiyyat* I shall proceed to appoint a committee for the purpose of selecting a site for the first burial ground under the scheme and for carrying out of the preliminary work necessary for putting the scheme into effect in the United States and for making provision for the scheme and its purposes being effectively carried out in perpetuity. Every person who makes a will or promises to make the minimum contribution under this scheme will, subject to the bequest being carried into effect or the contributions having been duly remitted, as the case may be, be entitled to be buried in one of the burial places dedicated for this purpose in the States or, in case he dies in India in the burial place at Qadian, or, in case he dies in Pakistan, in the burial place at Rabwah, if his body is transported to the site of one of these burial places at the cost of his estate and there are no legal or other impediments in the way of the fulfilment of this purpose. It shall, however, be made clear in the will or in the document setting out the promise in respect of the said contributions, that failure to comply with this condition shall not operate to invalidate or otherwise affect the bequest or give rise to any claim in respect of the contributions made. Provision shall further be made that the Central Ahmadiyya Association shall take steps to have the names of all persons who have joined the scheme and on whose behalf its conditions have been fulfilled inscribed at suitable places in the burial places at Qadian or Rabwah and also that these names shall be inscribed as a record copies of which shall be made available in principal Ahmadiyya Centers so that future generations of Ahmadis may be prompted to pray for the souls of their departed brethren who had devoted themselves and their substance to the service of Islam and humanity.

It is essential and full care must be taken that the carrying into effect of the whole of this scheme shall be in accordance with the law of the United States of America so that no objection on that score should at any time operate to defeat or discount the purposes of this scheme.

As stated in *Al-Wasiyyat* this system will multiply its beneficence and shall prove the means of the uplift of all the weaker sections of humanity and for the spread of general prosperity and the promotion of human welfare. Any system which is based on coercion or compulsion cannot achieve the same result. The scheme set out in *Al-Wasiyyat* being purely voluntary and a free gift for the service of Islam and humanity will carry with it moral and spiritual benefits which may be lacking in any other system.

In course of time country after country will proceed to adopt this scheme and through this process God's name will be glorified throughout the world more particularly on behalf of those who become the recipients of spiritual, moral and material benefits under its operation.

The scheme is already in operation in Pakistan and India. I hope and pray that the United States of America may prove to be the third country to adopt this scheme and thus lay the foundations for the promotion of the welfare of humanity on an ever expanding scale. *Ameen*

Brethren! We are weak but our God is strong and Almighty. We can do but little, but He can do everything. Be sure that His help is speeding towards you. Indeed, He Himself stands at your door waiting to enter. Spring up therefore and open wide your doors for Him to enter. When God enters your homes and fills your hearts, life will become radiant for you and you will be glorified on earth as He is glorified in the Heavens. May God be with you. *Ameen*

MARRIAGE, GOOD LIVING AND CHILDREN'S MORAL TRAINING

Translated from Hadiqatus Salihin by: Karimullah Zirvi

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "The worst wedding feast is the one to which the rich are invited and the poor excluded. He who does not honor (accept) an invitation disobeys Allah and His Messenger. "

(Muslim kitabunnikah bab al-amri bi ijabatidda'i ila da'wahtin, Bukhari)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "The most perfect of believers in the matter of Faith is he whose behavior is best; and the best of you are those who behave best towards their wives. "

(Tirmidhi abwaburrada bab ma ja'a bil-haqqi mar'ati 'ala zaujiha)

Hadhrat Anas^{ra} relates that the Messenger^{saw} of Allah was on a journey and Anjasha, an African boy, was chanting for camels, which spurred the camels to walk fast. The Messenger^{saw} of Allah said: "O Anjasha! drive the camels slowly as they are carrying glass vessels (women). "

(Muslim kitabul fada'il bab fi rahmatinnabiyyi^{sa} linnisa')

Hadhrat Anas bin Malik^{ra} relates that they were accompanying the Holy Prophet^{saw} when he returned from the Battle of 'Usfan. The Messenger^{saw} of Allah was riding on his camel. He^{saw} made Hadhrat Safiyyah^{ra} daughter of Huyyai sit behind himself. The camel stumbled and both of them fell down. Hadhrat Abu Talha^{ra} jumped from his camel, rushed and said, "O Messenger^{saw} of Allah, May Allah sacrifice me for you. Then, he^{saw} said: 'Take care of the woman.' He^{ra} covered his face with a garment, came to her^{ra} and threw it (the piece of cloth) on her and fixed their ride. Then, both of them got on their ride. ' "

(Bukhari kitabul jihad wassiyar bab ma yaqul idha raja'a minal ghazw)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "May Allah have mercy on that man who gets up at night and Prays, and awakens his wife. If she refuses he sprinkles water over her face. May Allah have mercy on that woman who gets up at night and offers Prayer and awakens her husband; if he refuses, she sprinkles water over his face. "

(Abu Dawud kitabussalat bab qiyamullail)

Once, Hadhrat 'Asma' bint Yazid Ansari^{ra} came to see the Messenger^{saw} of Allah as a representative from the conference of women and said: "O Messenger^{saw} of Allah! May my father and mother be sacrificed for you. I come to you on behalf of the women. Allah the Most Honored and Glorious has raised you as a Prophet for all men and women. We, the whole lot of women have become prisoners in the boundaries of your houses, and look after your children, while you the whole lot of men are given priority over us in matters of participation in Friday Prayers, congregations, presence in funeral Prayers, performance of *Hajj*, one after the other, and the greatest of all, fighting in the way of Allah the Most Honored and Glorious. When, anyone of you goes for *Hajj* or '*Umrah* or fighting, we protect your children and property, spin cotton and knit clothes for you. Also supervise and educate your children. Would we be sharing with you men in the reward and blessings of these (actions). The Holy Prophet^{saw} turned his face completely to his Companions and asked them: 'Have you ever heard a question presented better than that by this woman?' The Companions replied: 'O Messenger^{saw} of Allah! We could never imagine that a woman is representing her case in such an excellent way.' Then the Holy Prophet^{saw} turned to her^{ra} and said: 'O Lady! Understand carefully and tell this to the women who are behind you. A woman's management of her husband's household in an excellent manner equals her in reward with all (you have) mentioned.' "

(Usdul-Ghabah fi ma'rfatussahabah, p 399/5 al-isti'ab fi ma'rfatil ashab, p 726/2)

Hadhrat Umm Salamah^{ra} relates that the Holy Prophet^{saw} said: "If a woman dies while her husband is pleased with her she will enter Paradise."

(Ibni Majah kitabunnikah bab haqqizauj 'alal mar'ati)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "It is not permissible for a woman to observe a (voluntary) fast when her husband is at home, except with his permission. Nor should she permit (anyone) to enter his house without his leave."

(Bukhari kitabunnikah bab la ta'hdhamul mar'atu fi baiti zaujiha li adhan illa bi idhnihi)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Were I to ordain someone to prostrate before another one, I would have commanded a woman to prostrate before her husband."

(Tirmidhi abwaburrida' bab maja' fi haqqizauj 'alal miratu)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "Treat women kindly. Indeed, woman has been created from a rib and the most crooked part of the rib is its upper part. If you try to straighten it, you would break it; but if you leave it alone, it would remain crooked. So treat women kindly."

Another version is: A woman is like a rib; if you straightened it you would break it. So if you wish to draw benefit from her, you would benefit from her despite the crookedness in her.

(Bukhari kitabu hadithul anbiya' bab khalqu adama wa dhurriyyatihi)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "Let no Muslim man entertain any rancor against a Muslim woman. Should he dislike one trait of her, he would find another which is pleasing."

(Muslim kitabunnikah bab fi haqqil mar'ati wassiyyah binnisa')

Hadhrat Mu'awiyah bin Haidah^{ra} relates: I asked the Messenger^{saw} of Allah: "What is the right of a wife of one of us over him (her husband)? He said, 'Feed her when you feed yourself; clothe her when you clothe yourself, do not strike her on her face, do not make her ugly and do not separate yourself from her except in the house.' "

(Abu Dawud kitabun Nikah bab fi haqqal mirata 'ala zaujiha)

Hadhrat Ibn 'Abbas^{ra} relates that the Holy Prophet^{saw} said: "I was shown the Hell-Fire. Most of its dwellers were women due to their ungratefulness. It was said to him^{saw}, 'Do they disbelieve in Allah?' He^{saw} answered: 'No. They are ungrateful to their husbands and forget the good done to them. If you do good (benevolence) to one of them throughout, but then she sees in you (something she dislikes) she would say, 'I have never received any good from you.' "

(Bukhari kitabu Iman bab kufranil 'ashir wa kufr dun kufr fih)

Hadhrat Ibn 'Umar^{ra} relates that the Holy Prophet^{saw} said: "Of all the lawful acts in the Sight of Allah, the most Honored and Glorious, divorce is the most despicable."

(Abu Dawud kitabuttalaq bab fi karahiyatil talaq, Ibni Majah)

Hadhrat 'A'ishah^{ra} relates: "During pre-Islamic days, a man could divorce his wife as many times as he liked while she still remained his wife even if he had divorced her a hundred times or more than that. In fact, a man told his wife, By Allah! 'I will never divorce you so that you remain with me and I will never approach you.' She asked, 'How would it be?' He said: 'I will divorce you and re-establish marital relations whenever the waiting period is about to end.' "

The woman went to Hadhrat 'A'ishah^{ra} and told her (about her plight). Hadhrat 'A'ishah^{ra} kept quiet until the Holy Prophet^{saw} came home and she informed him (of the woman's problem). The Holy Prophet^{saw} kept quiet

tuntil the following verse of the Holy Qur'a-n (stating that divorce cannot be pronounced more than twice) was revealed:

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيْعٌ بِإِحْسَانٍ

Such divorce may be pronounced twice; then, either retain them in a becoming manner or send them away with kindness (2:230)

Hadhrat 'A'ishah^{ra} said that thereafter the people, those who had pronounced divorce already as well as those who had not divorced, desisted from (giving) divorce.

(Tirmidhi kitabuttalaq, Mustadrak lilhakim, p 279/2)

Hadhrat Ibn 'Abbas^{ra} relates that a virgin girl came to the Messenger^{saw} of Allah and said that her father had married her to someone she did not like. So the Holy Prophet^{saw} allowed her to exercise her freedom of choice.

(Abu Dawud kitabunnikah bab fil bikri yazawwijuha abuha wa la yasta'miruha)

Hadhrat 'Abdullah bin 'Abbas^{ra} relates that a woman's husband died. She had a child with him. Her son's uncle talked with the woman's father and expressed his intention of marrying the widow. She said to him (her father), "Marry me with him. But he rejected it and gave her in marriage to someone else without her consent. She came to the Holy Prophet^{saw} and informed him^{saw} about what had happened. He^{saw} asked him about it. He (the father) said, 'Yes, I have married her with someone who is better than her son's uncle.' " He^{saw} dissolved the marriage between the two and married her with her son's uncle.

(Musnadul Imamul A'zam kitabunnikah, p 133)

Hadhrat Ibn 'Abbas^{ra} relates that the Holy Prophet^{saw} said: "If one supplicates the following prayer when he approaches his wife for the purpose of copulating and if they are destined to be granted a child the child would be protected from the wickedness of Satan:

بِسْمِ اللَّهِ ، اللَّهُمَّ حَبِّبْنَا الشَّيْطَانَ ، وَحَبِّبِ الشَّيْطَانَ مَا رَزَقْنَا

In the name of Allah. O Allah! Keep Satan away from us. And keep Satan away from the child which You grant us."

(Bukhari kitabudda'wat bab ma yaqulu idha ata ahlahu, Muslim)

Hadhrat Samurah^{ra} relates that the Holy Prophet^{saw} said: "Every child is ransomed by its 'Aqiqa. On the seventh day after the birth of the child an animal would be sacrificed on its behalf; its head would be shaved and a name would be given to it."

Another version is: "Remove filth from the newborn."

(Ibni Majah abwabudhduha'ih bab al'aqiqah)

Hadhrat Abu Darda^{ra} relates that the Messenger^{saw} of Allah said: "On the Day of Judgment you will be called by your names and the names of your fathers, so give good names to yourselves."

(Abu Dawud kitabul adab fi taghyiril asma', Mishkat babal asami, p 408)

Hadhrat Abu Wahb Juthami^{ra} relates that the Holy Prophet^{saw} said: "Name your children after the names of the Prophets. The names dearest to Allah are, 'Abdullah and 'Abdur Rahman. The truest are, Harith and Hamam and the worst are, Harb and Murrah."

(Abu Dawud kitabul adab bab taghayyaral asma')

BLESSED WORDS, BLESSED WRITING

THE VIRTUOUS SEERAT OF HADHRAT MUSLEH MAU'OOD^{ra} AND ADVICES TO THE JAMA'AT

Farrukh Salmani

Translated by: Arifa Haleem

Enmity with None

Hadhrat Musleh Mau'ood^{ra} says, "We have enmity with that wrong belief according to which they martyred our men and which they have adopted against the teachings of *Deen*. If somebody repents whole heartedly, even if he is our staunch enemy, we will consider him as our brother. After all those who embrace Ahmadiyyat, where do they come from? They come out of those people, who strongly oppose Ahmadiyyat but one wonders when such staunch enemies become righteous ones.

I have repeatedly said that I never have any enmity with the person of Maulvi Sanaullah but in my childhood when I did not have much wisdom, sometimes by wondering I used to say, O God, do I lack in honor because the other people say that they are full of wrath for Maulvi Sanaullah but I do not harbor anger. God the Exalted be my Witness that personally I do not have enmity with any person, neither with my own enemy nor with the enemy of the *Silsila* (Ahmadiyyat Movement). Though I do not like their actions and wish to efface them but I never have been in enmity with any person. Till now I do not have enmity even with the person of staunch enemies of the *Jama'at*. If it had been permissible, then it would have been with those people who are the enemies of Allah the Exalted and

His Messenger^{saw} because it is a *Momin's* duty that he should lower the level of his own enemies and consider them bad ones but so far as the enemies of Allah the Exalted and His Messenger^{saw} are concerned he should consider them the worst ones. But when I never have been in enmity with the enemies of Allah the Exalted and His Messenger^{saw} then how can I have enmity with the person of my own enemies. Though I heartily wish that the enemies of our *Silsila* should fail in their plans and may God either bless them with guidance or break their strength but that they themselves should be harmed, I never ever wished it in my heart. I have neither wished it before nor now. The enmity of men is nothing and has no importance; however as an obligation what we have to efface, are the beliefs and ways that go against *Deen* and are continuously being practiced in the world. If instead of effacing these beliefs or ways we start destroying men and adopt those principles and ways by ourselves, then it will be just like this example, as if someone keeps the outer hard shells of the almonds and throws away their kernels. Men are kernels and their actions are those shells which as a duty we have to remove. So if we keep that thing

which we have to remove and the thing which we have to keep, we remove, then where does the wisdom lies?

(*Khutbat-e-Mahmood* vol.19. p. 105)

Hatred for None

Sindh is going to emerge as a new province and the new people have to establish new traditions. Is this not possible that in spite of their extreme religious differences, they should not have any kind of social, educational and economic differences and they should consider that we all are God's men and His creation. As God wants the betterment of a Hindu, so in the same way He wants the betterment of a Christian and He is the One who is also the Lord of a Muslim. It happens that some younger brothers become the beacon of light for the elder brothers. In the same way I say that you should upgrade the standards of educational, economic and social relationships to that level that the small province turns into a big one and it may become an example for the others. So far as I am concerned I think this much teaching is sufficient for presenting the truthfulness and respect of the founder of the Ahmadiyya Movement. Look! You are men who are called the abusers of the prophets. It does not matter if the people today do not appreciate this magnificent and high ranking teaching but after some time it will be greatly

valued. It has always happened that apparently a prophet leaves the world unsuccessfully but after a period of time those people come into existences who appreciate him and they understand that our ancestors were wrong and this was the only source of our betterment and salvage which was rejected by our ancestors. No doubt this matter carries grief but it has been happening in the world that in the time of a *Musleh*, his teachings are not duly valued and for this reason he has to face very fierce opposition. To achieve the real success man had to be crucified. So in the same way the Founder of the Ahmadiyya Movement had to be crucified and we are also being crucified. I agree that the differences cannot be fully resolved but in my heart I never have hatred for any Hindu, Christian or Sikh. In this regard I am ready to go to this extent that by placing my hands on the heads of my children I can swear that I never have a look of hatred for any Hindu, Christian or Sikh. At this time I am forty seven years old and during this span of time there was not a single moment when I had the feelings of enmity for any person, but the cross of opposition is such that success is not possible without it. It is a fact that all the advancements are made by passing through hard times.

In short I want to say to the people of Sindh that in spite of their religious differences, they should respect one another, and certainly they can have pride about their religion but only up to the level of beliefs and not up to the level of man as a human being. It is cruelty to hate a flawed person but if there is hatred then it should be for his flaws and not for his person. When it is necessary to have sympathy for a physically sick person then even a spiritually sick

person should be given more care.

(*Tareekhe Ahmadiyyat Karachi* Vol. 1, P. 68)

I Never Demanded Anything from Anyone

Yesterday something strange happened and I also wondered about it. A friend came to see me and presented me a gift by saying that a certain friend has sent it. It was a roll of cloth and along with it there was also a letter and in this letter the friend wrote, "I dreamed you have arrived and say, 'Cloth is needed for the shirts, so bring it from the bazaar (market).'" I asked, "do you like plain or striped cloth?" You did not answer in words but I felt in my heart that you do not like the striped one and in order to fulfill my dream I send this cloth to you. I brought home that roll and said that somebody has sent it to me and said shirts should be made from this cloth. They said, *Alhamdulillah!* For the last four years you have not bought cloth for shirts and till now your previous shirts were being used very carefully or up to this time that cloth for one or two shirts was being used which from time to time was gifted by someone. Now when this difficulty is over, I myself have become very cautious about the clothes.

By the way I want to tell you that after reading my friend's letter suddenly it hit my mind that now I am going to be fifty years old, while awake I never demanded anything from anybody but in a dream I did so and as if it was not my personal de-

mand but of the angels. The fact is that even then I felt ashamed and at that time I prayed O, God! As by bestowing Your blessings till now you have saved me from demanding anything in a waking condition so save me also in a dream from asking anything from any one. If you have to incite any one in dream, then please do not get it done through my tongue. This demand for anything in dream is the first incident that is in my memory; otherwise even in dreams I have never demanded anything from anyone. Once a friend wrote, I dreamed that Hazoor has arrived and says, "This much amount of money was needed and this much need is fulfilled and this much is the rest of the amount, and give it as a loan." So I have got this much money and if according to its apparent interpretation, this dream turns out to be true, then after getting this information I will send you the rest of the amount. This was a completely true dream. The circumstances were exactly the same. At this time I was in some need, and the amount that was mentioned to the friend in a dream, it had been arranged but a certain amount of money that was demanded, it was still pending. I informed him and he sent that money.

فجزاه الله احسن الجزاء

I read the letter of that person who sent me the cloth and spontaneously I prayed, O, God! Even in my dream I do not like to demand anything from anybody and by bestowing Your blessings please never in future make any one to have such a dream in which the begging is from my own tongue. Let me always be a beggar of Your Own threshold.

(*Khutbat-e-Mahmood* vol.19 p. 842)

Courage and Honor of Hazoor

This is my habit that when the sword of the enemy is hanging over my head then at that time I do not agree with him. I am sorry that when the elders of this place have ever tried to reconcile, they always did this in such a condition that first they filed a law suit against us or caused a disturbance and then wished to compromise with us, whereas on such occasions I never compromise. I always compromise on such occasions when I have the upper hand i.e., I am a giver, and their hand is of a receiver but when someone threatens me by force and asks me to compromise then I never agree with him.

I wonder that I am about forty years old and all this time I have lived in Qadian. Here I was born and here I was raised, here I grew up as a young man and here I reached the age of fifty years but till now the Hindus and Sikhs of this place have not understood my nature. This is my nature and this was the nature of the Promised Messiah^{as} and in the same way it was the nature of our grandfather that irrespective of their religious condition, he never reconciled with anyone under any pressure. That is why our family suffered a lot when the two governments changed i.e., when the Sikhs came into power and when the British came into power because it is against our nature to bow down to anyone. So when the Sikhs came into power we neither became their yes men nor did we become yes men of the British. Our family co-operated with both, the Sikhs as well as the British and helped them also. We helped them more than those who were their yes men, but still we never bowed down to them. This is a family

effect that is in my genes and religion has further enhanced its color.

(*Khutbat-e-Mahmood* Vol. 19 p. 804)

Never Gave a Wrong Reference

The enemy knows that he cannot be successful in challenging my truth. After all I am also an author and I have been doing this writing work from the time of the Promised Messiah^{as}. I started writing articles in 1907. The Promised Messiah^{as} made me to write one or two articles and got them published on his own behalf. So I have been writing for the last thirty-one years. During this time I have delivered hundreds of speeches and published dozens of the notices and journals.

Anybody should come forward and prove it if I ever have quoted a wrong reference. If you place any reference of mine even before a staunch enemy, then see what does he say and what is his decision whether I have ever willfully quoted a wrong reference.

(*Khutbat-e-Mahmood* Vol. 19 p. 162)

Hazoor's Unusual Memory

The things that are not related to my work, I do not remember them. About references I think that I will make the others to find them out for me, that is why I cannot remember them and the *Surahs* that I recite daily, by listening to their certain

verse I cannot instantly say that it is from such and such *Surah*. Yes by taking start from *Bismillah* I can recite the whole *Surah*, but except a few short *Surahs* and *Surah Fatihah* I cannot find out about a single verse where it is located. The long *Surahs* that I remember, by listening to their middle part, I cannot find out the reference. Otherwise in order to remember things, I have such a memory that when my private secretary gave me some letters after two months, and told me that a certain person has written this thing and if there is any mistake in it then I tell him that instead of this thing he has written this one. When in reply of my mail I dictated the letters, some people wondered because whatever words I uttered they came out to be true, whereas the letter was still in the hands of the secretary. With the blessings of God the Exalted my memory is so good that only a few people would have got like this. References related to the subject are remembered by me in such a way that no memorizer can memorize like this. I remember, once in Lahore suddenly I had to deliver a speech. Hafiz Roshan Ali Sahib (deceased) who was very expert in finding out the references of the verses, I made him sit behind me and started to deliver the speech and whenever it was needed I asked him about the reference. Next day an Indian newspaper published, "The speech was good but one thing worth mentioning is that by availing of the opportunity I went to the back side of the stage, then I came to know that a man sitting behind was going on telling him about the subject matter and he was passing it on ahead to the others." Due to Hafiz Sahib's act of giving references he thought perhaps he was the same one who was explaining the subject matter too. As regard to the subject, with the blessings of

God I go on getting the references by instant Divine knowledge, whereas I never have any idea or whim about it but by chance the word occurs to me and then I recall the verse from my memory but it does not occur to me that so and so verse belongs to which *Surah*.

(*Khutbat-e-Mahmud* Vol. 19 p. 62)

Hazoor's Knowledge of Qur'an and the Movements

From the notes of my Commentary a man can understand all the Commentary of the Holy Qur'an, with the condition that he is intelligent and has got within himself the ability of understanding it. Anyhow the subject of the blessings of the Holy Qur'an is very important. If this subject completes then by the Grace of God *Braheene Ahmadiyya* will also be completed. Lectures related to this subject are ready for the last many years but out of them not a single one has been printed. Now I intend to get them printed in book form.

In short I have started many different Movements for *Jama'at*'s religious, material, academic, commercial, industrial, economic and educational progress. The friends according to their own means should participate in all these Movements but the most important thing is the love of God. So the *Jama'at* should try to participate in all the Movements so that the love of God should be born in their hearts and Allah should also bless them with His love and keep them in His protection and refuge. In my mind, I have also a scheme for the reform and welfare of the landlords but it is very difficult to control them. Many things go in their favor but whenever they are made to understand

then it becomes very difficult to convince them about these things. I am thinking about taking some step for their welfare so that the agricultural work may develop and the yield should be more than before. I think if all the sections of the *Jama'at* become very strong and if the landlords also start taking steps towards progress, traders and industrialists start trading and industry in different parts of the land, laborers and people belonging to low communities get opportunities of getting jobs in different factories, then not only thousands but millions of Hindus, and Christians will be ready to embrace Ahmadiyyat.

(*Anwarul Aloom* Vol. 18 p. 295)

Do not Waste Time

I know that by not being lazy more work can be accomplished in a short time, so do not waste your time. Always go on asking yourself, "Are we wasting our time?" Whenever you get time do not waste it in mutual talks but use it in *Da'wat ilallah*, (invite towards God) then every person for a month should devote himself for *Dawate ilallah*. Workers should fix their turns and in this way each worker should be a volunteer for one month. *Sadr Anjuman* should make arrangements for them, even if they have to do this by engaging other men in their place and if the people of Qadian pay attention to it, I can get four hundred like me (*Murabbis*), it means I have got three or four hundred working months. It also means that we have got twenty-five or thirty men at a time. So

the people from different areas of Qadian should participate in this practical part of the scheme as they participated by making lists about the financial part of the scheme. They should also make lists of this practical part of the scheme because it is more important than the other one. Meetings should be held and the names of such persons should be written who are ready to volunteer for a month and this should also be known which month they are ready to dedicate their time. If this method is adopted, then preaching all over the Gurdaspur District can be accomplished only by the people of Qadian.

So I hope that *Jama'ats* will practically express their love and sincerity. The practical part of this scheme still remains. After the previous sermon several requests have been received from outside Qadian but still the people of Qadian have not paid attention except those who have dedicated their lives for many years. The rest of the people who dedicated their lives for a month, they are very few. So such arrangements should be made in smaller areas that the friends should get their names registered as volunteers for a month and the information about their participating time as a volunteer should also be noted.

(*Khutbat-e-Mahmood* vol.16 p.93)

Extreme Hatred for Falsehood

Some such people do exist in our *Jama'at* who are not fully honest and trustworthy. Still there are many such people in our *Jama'at* who are not on good terms with others. Until and unless our *Jama'at* does not become so much repulsed by falsehood that it considers it easy to accept

death but it is not ready to tell a lie, until or unless our *Jama'at* does not get a strong hold on honesty and considers embracing death easy and is not ready to breach the trust, until our *Jama'at* does not hate the disobedience of the commands of God and transgression so much that it is ready to accept death easily but is not ready to disobey the commands of God, till that time it cannot be said that our lives are spiritual lives and for us, there is no need of inflictions and difficulties. There are many people who do not tell lies because they think that by telling lies they cannot lead an honorable life in the environment in which they live. But can even a single example be presented that anybody within our *Jama'at* gave up telling lies due to this reason that by being in this *Jama'at* it is impossible for him to tell a lie? Or Is there any such example that can be presented that anyone from our *Jama'at* has abandoned dishonesty and deception because by being in the *Jama'at* and to be dishonest means to purchase death? Moreover is there any single example that can be presented that anyone has abandoned sins and excessive violence because by being in this *Jama'at*, the disobedience of God's commands or slackness in fulfilling its obligations is also death? If it is not so, then until and unless our *Jama'at* does not achieve that status and until the people of the *Jama'at* do not realize that wherever somebody has committed a sin, it is as if he has left the bacteria of plague and cholera there. Till this time who can say that the coming of difficulties and calamities in the way of the *Jama'at*'s training and progress and its readiness for the sacrifices is a great burden. Is it possible that if somebody leaves the bacteria of cholera or plague in a city and should the people not look at him repulsively but treat him with love and

affection? Then why do people not realize that the damage done to the city by the bacteria of cholera is nothing as compared to that damage which is done to the human beings by the bacteria of falsehood?

(*Khutbat-e-Mahmood* vol. 16 P. 609.)

Satan Strays Away from the Path of Piety

Every human being has got weaknesses and the reformation of the weak people is always in our mind. If every person wants, then by abandoning them (weaknesses), he can achieve a much higher status. Hadhrat Umar^{ra} can become like Hadhrat Abu Bakr^{ra} and Hadhrat Abu Bakr^{ra} by making further progress can achieve higher stations of God's love. So in short the people who think like this, I make them understand that they should ponder and think about it. I do not want to get my views accepted by force but I say to them that they should pay attention to God the Exalted. If they pay attention, they will come to know that their thinking is completely wrong. It is not only wrong but also is the one that throws far away from the path of piety. Many times Satan makes man stray away from the path of virtue, as I have just explained the example of Abdul Hakeem. By raising objections he wrote that the reform of the *Jama'at* is in my mind but see how dangerous its result was. God greatly loves this community system and the person who objects to it, his heart begins to rust. Yes, it is quite different to describe the shortcomings of the *Jama'at* for

the purpose of reformation but the difference of intentions takes it away somewhere else. Apparently a doctor cuts a hand and a dacoit also cuts a hand. In the same way the dacoits kill people and the government also hangs people but there is a big difference between them. The government hangs the criminals to save the lives of thousands of people and the dacoits murder other people to rob their wealth.

So the action of both sides is the same but the difference is only of intentions. In the same way, to point out shortcomings for the sake of the reformation of the *Jama'at* is something different and to relish the shortcomings of the *Jama'at* and also to say that it is getting punishment from God the Exalted, is quite a different thing. There is great difference between them. Every nation in which the reformers do not exist and of which individuals cannot see the shortcomings of one another, those nations are destroyed. In the same way those people are also destroyed who find out the faults but they go on piling them up in their hearts and instead of reformation, they form a negative perception about the nation. So follow the path of *Taqwah* and do not lose hope in God the Exalted.

(*Khutbat-e-Mahmood* vol.19 p. 599)

Promised Messiah^{as} is the Preceptor of Justice

We have directly heard about so many problems from the Promised Messiah^{as}, that when his books are being read, it seems as if we have already heard all these words. It was the habit of the Promised Messiah^{as} that whatever he wrote in the morning he explained it to the people in the evening gathering. That is why all his books are in our memory and we understand those meanings very well

which are in accordance with the desire and teachings of the Promised Messiah^{as}. No doubt there are also some things which are found in his books only as an indication. Details are not mentioned in them and we have to ask about them from those people who were in his blessed company, and if we do not get this knowledge from them then we speculate and use that knowledge which God has granted us. But in spite of this, I have my own way that if I know about something that any writing of the Promised Messiah^{as} goes against it, then immediately I reject my words. In 1922 or 1924 on the occasion of *Darsul Qur'an* I dictated a note to my friends about "*Arsh*" (heaven) that was quite long, but when I had finished dictating my complete note, Sheikh Yaqub Ali Irfani Sahib or Hafiz Roshan Ali Sahib (deceased) presented a reference of the Promised Messiah^{as} to me and said that you have dictated like this, but the Promised Messiah^{as} has said like this. By looking at the reference I immediately told my friends that whatever I have dictated about *Arsh* (heaven) that is wrong and cancel it from your notebooks. So those people who at that time were participating in my *Dars*, they can bear witness and if they still have got those copies of that time, then they can see that after dictating the note about *Arsh* when I came to know that the religious doctrine of the Promised Messiah^{as} goes against this dictated note, then I told them to cancel that note, and also instructed them to tear up those sheets from their note books because the Promised Messiah^{as} has written just the opposite to it. But if in spite of his command we are still opinionated and think whatever we say only that is right and become ego centric, then in this way *Deen* and Faith do not survive and they can completely be lost. So remember that

the Promised Messiah^{as} is a preceptor of justice and in any condition it is not permissible to utter even a single word against his decisions. By sticking to his teachings we can interpret the verses in different meanings, but only in this condition that there should not be any contradiction between his meanings and ours. Here I do not mean that to interpret the verses and give them new meanings is not permissible to us. No doubt you may interpret the teachings of the Holy Qur'an and draw new meanings and interpret every verse not only in thousands but also in millions ways. It will all be permissible to you and it will be a cause of happiness for us and even if you make each verse of the Holy Qur'an, a commentary of a hundred parts, and if it is valuable then our hearts will be proud of it because every father wants that his son should be a greater scholar than him, but it will only be possible if any of your reasoning and any point does not go against the described teachings of the Promised Messiah^{as}. If you interpret any verse in such a meaning which the Promised Messiah^{as} has rejected, then those meanings will be rejected but if by sticking to his teachings you explain some extra meanings of the Qur'anic verses then it will be counted as support of the Promised Messiah^{as} and the blessings of his teachings and obedience. So whatever knowledge we impart, it is all by means of the Promised Messiah^{as} and his blessings.

(*Khutbat-e-Mahmood* vol.19
p.599)

Al-Fazl, February 18, 2013

HADITH

Hadhrat Abu Tufail^{ra} relates that he saw the Holy Prophet^{saw} at a place called, *Ji'irranah* distributing meat when a woman arrived. When she came close to the Holy Prophet^{saw}, he spread out his cloak for her and she sat on it. I asked (the people): "Who is she? They said, 'She is his^{saw} foster-mother.' "

(*Abu Dawud kitabul adab bab fi birril walidain*)

Hadhrat Ibn 'Umar^{ra} relates that the Messenger^{saw} of Allah said: "The highest virtue is that a person should be benevolent towards his father's friends when he becomes a guardian (after the father)."

(*Muslim kitabul bir wassilah bab fadli silatil asdiqa'il abi wal ummi wa nahwihuha*)

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

(*Marasil Abu Dawud bab fi birril-walidain*)

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

(*Abu Dawud kitabul adab bab fi birril walidain*)

SEERAT OF HADHRAT MUSLEH MAU'OOD^{ra}

Zahir Ahmad, Potomac, MD

This is the way of Allah. He bestows divine signs upon His Messengers to prove their truthfulness. These signs rove the grandeur of Allah, the Exalted and authenticates the veracity of the Messenger himself.

Such is the story of the Prophecy of Hadhrat Musleh Mau'ood^{ra}. Hadhrat Musleh Mau'ood^{ra} possessed such grace and qualities that anyone who comes across the prophesy and holds his life up in light of the prophesy will have no choice but to conclude that Hadhrat Masih Mau'ood^{as} was a true prophet of God and that the prophesy was indeed divine.

Hadhrat Abdullah Bin Abbas^{ra} relates that someone asked the Holy Prophet Hadhrat Muhammad Mustafa^{saw}, whose company is the best? Our beloved Hazoor^{saw} responded by saying,

"The one whose company reminds you of Allah, his conversation increases your knowledge and his deeds remind you of the Day of Judgment"

I know you will agree, that the Hadith mentioned above depicts our beloved Hadhrat Musleh Mau'ood^{ra} to a tee. He was a special man sent by Allah to show us that we all have the ability to achieve spiritual heights. He was an ordinary man in physical form but his intense love of Allah caused him to soar to such heights and to do justice to the title of "Musleh Mau'ood".

His love of Allah was intense. I

know I have repeated this story many times before but in my view it is well worth repeating again. My father, Sahibzada Mirza Muzaffar Ahmad Sahib used to narrate that one night he was woken up in the middle of the night by the sound of someone crying. Those days in Qadian it was customary to sleep on the top of the roof in the summer months as the inside of the homes were very hot and there was no means to cool them. Upon a closer look, he saw Hadhrat Musleh Mau'ood^{ra} in *Sajda* crying and beseeching in front of his Lord. My father used to say that the intensity of Hazoor's beseeching was so high that it seemed as if the top of a kettle was about to blow off.

He took great care in inculcating the love of Allah and His Messengers in the hearts and minds of his children. Sahibzadi Amtul Jamil Sahiba, his youngest child says:

"He was a very loving father, despite his extremely busy schedule, he use to spend quality time with his children. Every night after *Isha* Prayers we would sit down with him and he would talk to us. He was interested in what we were doing and he was hands on when it came to *Tarbiyat*, moral training. He used to tell us stories related to Allah and the Messengers of Allah. His focus was always on

Tarbiyyat. He was harder on the boys but always kept in mind their self respect".

These days we find ourselves too busy to take the time e and teach our children. I don't mean telling our children what they are doing wrong from time to time, that we do! Most of the children here can testify to that. I mean to take the time and really get to know them and then teach them the ways of Allah and His loved ones. But this man who was responsible for creating the structure of the *Jama'at* as we see it today, who wrote about 225 books and journals, who made thousands of speeches, during his time the *Jama'at* was established in 46 countries, 311 Mosques were built outside Pakistan, during his *Khilafat* 74 schools and colleges were established, 28 religious schools and 17 hospitals were established in 24 countries, and who traveled around the world to spread the Word of Allah; he was able to spend quality time with his children.

Why? Because he realized that it was his obligation to do so and that the future belongs to the youth. Because he understood that a parent's job is to enable the children for the future. Immediate and long term. Because he understood the doctrine of *Arrahaman Arraheem* and *Malikke yaumiddeen*.

He advised young men to dedicate their lives for the service of Islam making no demands and to be always ready to do anything for the

sake of Islam. He presented this revolutionary program to the *Jama'at* and led by his remarkable example as all of his sons dedicated their lives in the service of Islam,

He once said,

"I have 13 boys and all of them have dedicated their lives to the service of Islam".

Not only had his boys dedicated their lives in the service of Islam, but all of his son's in law had dedicated their lives for the same noble purpose as well. This program became the backbone for the spread of Ahmadiyyat, the true Islam and the entire organization is dependent on it for its administration and propagation throughout the world.

Hadhrat Musleh Mau'ood^{ra} held the *Waqfeen-i-Zindgi*, those who had dedicated their lives for the sake of Islam, in very high esteem. Once Maulana Abdur Rehman Khadim Sahib, a dedicated servant of the *Jama'at* had passed away in Lahore and his body was being transported to Rabwah.

Hazoor was pacing and praying in one of the hallways of the house when he heard some of the ladies who were enjoying a *Lajna* meeting with Hadhrat Marium Siddiqah Sahiba, Hazoor's wife.

They were speaking out loud and laughing, Hazoor called his wife and said that a servant of Allah has passed away and you are laughing and enjoying yourselves? Obviously then the meeting ended and the ladies went to their homes.

Whenever the missionaries left Qadian or Rabwah to spread the message of Islam, Hazoor would always see them off and lead the *Dua* before

their departure. He would also be available to receive them when they returned.

Despite his stature, he was very humble and always kept the interest of others at heart. He believed that to work for the *Jama'at* was to serve the *Jama'at*. He never let any opportunity to serve go by. Once the sleeping arrangements were made outside the house in the courtyard surrounded by walls. It was late at night and he was working with the use of a kerosene lit lamp when a lady knocked on the door. Upon asking who it was, Hadhrat Mehr Apa, Hazoor's wife found that it was a lady whose husband was ill.

Hazoor had given him some medication which had been working, but since the medication finished he was feeling ill again. Hazoor asked Mehr Apa to go into the room to get the medicine and give it to the lady. Since the room was steaming hot and Mehr Apa was sensitive to the heat she tried to get out of it by saying that it was after 11 pm and that she would ask the lady to come back in the morning. Upon hearing that, Hazoor became very disturbed and told her that this poor lady has walked so far late at night to get medicine from him. How will he respond to his Allah on the Day of Judgment when he is asked about this poor lady and the opportunity help her husband. At that Mehr Apa started to get up, but he told her that he would get the medicine himself. He then handed the

medicine to the lady and asked her to inform him of her husband's condition the next day.

This story gives us valuable insight into his personality. First, despite the extreme heat, absence of electricity and uncomfortable conditions he was working late into the night, a practice that was common to him. Second, that he was very sensitive to the pain of others. Third, he truly understood the spirit of service and finally his level of *Taqwa*, the fear of losing Allah's favor.

His *Taqwa* is also demonstrated in the way he treated the people who worked for him and served him. Whenever he traveled he made certain that the staff was well taken care of throughout the journey. He would personally ensure that all food items that were present and available were also served to the staff. In his household it was his standing order that the people who work there should be fed first. He would only eat once it was confirmed to him that all the workers have had their meals. He would say that for one reason or another we take too long to eat while these workers who don't have any say remain hungry. This should never happen.

Once, Hazoor had gone to Dalhousie, a summer retreat in India. It was his practice that after leading *Zuhr* Prayers he would sit down with those present and chat for a while. One day as he was returning back to the residence, he took the back way. He saw that the workers of the house were sitting behind the kitchen area and having their lunch.

He told them that they should not sit out there but sit inside and have their meal on the dining table, and then he inquired, "Why were

they eating so late?" He was told that the food cooked to be served for lunch had run out and since additional food had to be cooked it took some additional time.

He was very upset and he could be heard telling his wives that these poor people must be fed first as they engage in physical labor all day long. After that throughout the trip, he asked everyday if they were served food on time.

Once one of the lady workers went to sleep using a pillow that was used by Hazoor. One of the children found it to be funny and told Hazoor. The worker was very frightened and did not know what Hazoor would say to her. When Hazoor found out, he called for someone who handled these things and asked for a new pillow. Then he called the worker and with much kindness told her that the pillow was for her.

There was another instance where Hazoor went to visit Hadhrat Umme Nasir, his first wife. While he was there a lady came to visit her as well. When she saw Hazoor she got very excited and ran across the new carpet that Hadhrat Umme Nasir had spread on the floor. She had muddy feet and in all her excitement she forgot about that. Hadhrat Umme Nasir saw this and her displeasure was apparent to Hazoor. When the lady left Hazoor told her that the carpet should be removed He said; "There should be nothing that comes between me and my *Jama'at*."

Hazoor always backed those who worked for him or the *Jama'at*. Once a clerk from the office came to the house and called for someone to collect the mail. The housekeeper was busy so it took her a little bit of

time getting to the door. The clerk who felt that he was higher in stature spoke with her in a harsh tone. Hazoor overheard the conversation. He told another housekeeper to go out to the clerk and give him his message. The message was for the clerk to go to the mosque and stay on one side for three days and repent. Most of the people going to the mosque were told that they were not allowed to talk with the clerk for three days while he repented.

He was a very sophisticated man, but he enjoyed simple pleasures of life. He enjoyed every season, summer, winter, fall and spring. When the rainy season arrived and he had a little break from work he would gather all the children and ask to have some food cooked that was appropriate and associated with the rainy season in that part of the world.

During the winter he would gather all the children and ask to have green tea or coffee. He liked them piping hot. He also liked dry fruit, *Pakorras* and *Puris* to share with everyone in the winter months. Barbeque was another activity that used to take place with the kids in the free time.

Ice cream was another favorite of Hadhrat Musleh Mau'ood^{ra} which explains why all of his children under any circumstances never refuse ice cream. My aunt Sahibzadi Amtul Rasheed Sahiba was a prime example of that.

Whenever she came to my

home at dinner when she told us that she was completely full and could not eat anything else. I asked her if she would like some ice cream. She smiled and always said yes! My mother, Sahibzadi Amatul Qayyum Sahiba did exactly the same thing.

Hazoor placed a very high value on love and obedience of parents. Regardless of how old he got or what his status was he always went to see his mother before leaving the house and always went to see her first when he returned to the house.

Whenever he traveled and Hadhrat *Amma Jan* was up to it, he had her accompany him and she always sat in Hazoor's car. These days if a husband has his mother sit in the front seat of the car some wives object.

We must remember the status of the mother. It has been made clear to us that the heaven lies beneath the feet of mothers.

Once while he was talking to *Lajna* members one of the ladies asked Hazoor to tell her son to be nice to her. Hazoor spontaneously started to cry and in a broken voice said,

"I don't understand how a son does not treat his mother with love and kindness".

He was very considerate when it came to treating his wives. Once he was staying at the home of Hadhrat Chaudhry Zafarulla Khan Sahib^{ra} and both Chaudhry Sahib and Hazoor were waiting for Hazoor's wife to get ready so that they could leave for a dinner. She was taking her time and the gentlemen had been waiting for about half an hour. Chudhary Sahib,

who was known for being very punctual, said to Hazoor, "Whenever I have to go somewhere and my wife is late in getting ready I sit in the car and look at my watch. If it is time to go I tell the driver to move even if I see my wife walking towards the car."

Hazoor responded by saying, "And I wait as long as they need. It is their right to take the time to get ready".

I close with the message from Hadhrat Musleh Mau'ood^{ra}. May Allah enable us to heed his call:

Translation of Urdu: Love of money has increased these days due to the importance of worldly developments. And people are constantly thinking about how to make more money. Earning money is not a bad thing, but the love of money cannot coexist with the love of Allah. If a person is absorbed by trying to find ways to make more money, he or she cannot have the time to gain closeness to Allah or to be useful to mankind.

One should work hard to earn a living but should know the limits and learn to be grateful for what Allah has provided for us. One should learn to be content. People who are not able to be grateful and content with what Allah has provided for them are never happy. They cause themselves to be unhappy and they cause others who are around them to be unhappy and there is one thing for certain, they can never have a relationship with Allah.

RESOLUTION OF MAJLIS-E-AMILA AND JAMA'AT SILVER SPRING, USA

On the Sad Demise of Dr. Yusef Abdul Lateef of Fitchburg

January 17, 2014 at Masjid Baitur Rahman,
Silver Spring, Maryland USA

Members of *Majlis-e-Amila* and *Jama'at* Silver Spring express their heartfelt grief and condolence over the demise of Dr. Yusef Abdul Lateef who passed away on December 23, 2013 at the age of 93.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Al-Hajj Dr. Yusef Abdul Lateef was a world renowned Composer, Musician, Writer, Professor and a devout Ahmadi Muslim. News agencies from around the world paid tribute to Dr. Lateef for his contributions and enduring legacy. Professionally, Dr. Lateef garnered an international following as he visited Africa, Europe and the Americas. He was a National Endowment for the Arts Award Recipient—the highest honor the US can bestow upon an artist in his field.

Dr. Lateef accepted Ahmadiyyat in 1948 and was an active, sincere and eminent member of the *Jama'at*. He had great love and attachment with *Khilafat-e-Ahmadiyya*. He was fortunate to receive the blessings of four *Khulaf-e-Ahmadiyyat*. He performed Hajj and visited Qadian and Rabwah. He served in various *Jama'at* positions including president of the local chapter. In addition to scholarly work in the field of music, Dr. Lateef published *The Philosophy of the Teachings of Islam* in Braille for the visually impaired.

His last words were "Be kind to each other" then he repeatedly uttered "*Alif Lam Mim*" and "*Allahu-Akbar*."

Our hearts are saddened by the news but we submit to the Will of Allah. May Allah elevate Dr. Lateef's status in the hereafter and grant him the highest place in Paradise. May Allah grant his wife, child, family, friends, well-wishers and members of the *Jama'at* patience to bear this irreparable loss. *Ameen*.

HADHRAT MUSLEH MAUOOD'S^{ra} ADVICE TO THE STUDENTS OF MADRASAH AHMADIYYA

Regarding Poetry, Address, Pursuit of Knowledge and Allah's Will

Translated by: Rashida Bashir

On February 16, 1922, Sheikh Mahmood Sahib was honored at a farewell tea party arranged by the students of *Madrassah Ahmadiyya*, on his departure to Egypt. One boy recited a poem and the other read the address. At this occasion Hadhrat Khalifatul Masih the Second^{ra}, delivered the following speech.

POETRY

The first thing, towards which I would bring the attention of the students of the *Madrassah*, is the poem, which was recited now. In my view, a poem is an expression of the passion of the heart. However, if this condition is exaggerated, it is not suitable. The expressions that have been narrated in the Holy Qur'an about poets have misled people, who term the mere narration of poetry as bad and have also criticized the Reformer of the Age. However, there is a book in the Bible and in the Holy Qur'an as well, it has been presented as a book- and it is *Zaboor*. This goes to show that expressive poetry is not bad since the Promised Messiah^{as} has also narrated poetry. Poetry was even narrated at the time of the Holy Prophet^{saaw}. It would be bad if the intent is of reciting a verse merely as verse.

In my opinion, reciting a verse with the objective of gaining admiration and praise from the listener is inappropriate. I recite verses as well, but

when I do so, I do not have an idea of what I am saying. Once when my pen abruptly halts at a point, then no matter how hard I try, the verse cannot be expressed. A person who searches hard and stresses to deliver a verse, is remote from reality. Hence it is important that our students do not pursue poetry in that way. However if verses do not leave you alone, you can recite them. Those verses are not desirable which require a person to make extra effort. However, when without exertion and effort in mind, themes are dissipated, they are a kind of (*Ilqa*) and revelation; but the other kinds of verses are distant from reality. Hence, it is essential that attention is not paid on such verses that are uttered for the sake of achieving accolades from people.

ADOPTION OF URDU LANGUAGE

The other advice that I want to give is which the students of *Madrassah Ahmadiyya* should pay heed to. Both, the reciter of a poem and the deliverer of an address are Indians. In a recent sermon, I had mentioned that the division between Indians and Punjabis is not appropriate. When I termed these students as Indians, this thought should be

given precedence. What I imply by this is, that the language of a particular place is spoken well by its inhabitants. However, at this time Urdu language is India's literary language and is also the language of our religious literature. Hence, other students should also practice its reading and writing so that they can work in the whole of India.

THE MEANING OF ADDRESS

The third advice is regarding "address". Always remember that address means, to talk to someone – it is an English word. The rule of address is that when anyone is addressed, they should be spoken to and told why they are being addressed. Also, the subject matter should be appropriate to the particular event. However, the majority of the portion of the address, which was delivered now, does not deserve to be termed as an "address". The content of the address should be in accordance with the occasion. For example, Sheikh Mahmood is departing. He should be addressed in this way that you are a student of our *Madrassah*, and have been blessed with the opportunity of going abroad where you can exhibit the prominence of this *Madrassah* to the people. Your success is associated with the success or failure of the *Madrassah*. We hope that you play a role in establishing the

greatness of the *Madrassah* in people's hearts and the purposes of its creation are fulfilled. From amongst us, if anyone is blessed with the opportunity, he will travel abroad for the purpose of serving our faith. Hence, at this time, a subject like this would have been appropriate.

A historical error has also been committed in this address. When an attempt was made to abolish this *Madrassah*, I had halted it. However, I was not in charge of it that year.

AN ADVICE TO THOSE WHO DEDICATE THEIR LIVES (WAQF)

There is a fourth point that I would like to mention to the students and the other people who have dedicated their lives. Now even though there are some children of the smaller *Jama'ats* who will not be able to comprehend it, but they will understand it when they are older. The reason being, that there are many things that are heard at a younger age, but their meanings are only realized at an older age. For example, we witnessed the period of the Promised Messiah^{as} at a younger age, and we might not have grasped the things we heard then, but now we fully understand them.

ADVENT OF ANGELS

I remember an incident related to the subject of prophethood. When I was a 9-10 year old student once I was playing at home with another student. There was a book in the cupboard with a blue-colored cover (*Juzdan*). It was from the times of our grandfather. We had just learned to read, and upon opening the book we read that Gabriel does not descend anymore. I said that this is incorrect, it does descend upon my father. The boy however insisted

that Gabriel does not descend, since it is written in the book and we had an argument. Eventually we went up to my father and narrated our respective views. He replied that it has been incorrectly stated in the book and that Gabriel descends even now. At that time we did not realize its significance. For us, it was just a game then, and I was not even aware of the claim of the Promised Messiah. However now we understand it and believe it. Similarly, the *Ahadith* narrated by Hadhrat Ibne Abbas^{ra} are from the time when he was a child. He heard them when he was a child and comprehended them at an older age. Hence, the things that will be heard now, may not be grasped at this time, but will be beneficial at an older age.

THE KEY TO DA'WAT ILALLAH

I want to mention now that a few days ago I was reading the history of Christianity. Its author narrated that it is the wisdom of the Messiah that for the propagation of his mission, he did not choose scholars and sages. Instead, he chose the general public and those who possessed lesser knowledge, who carried his message to the world and conquered it with his name. I enjoyed contemplating this and expanded my thought process. I discovered that even now our successful missionaries are those who are not great scholars of religion. The success we achieved in Africa and its practical evidence is the enormous amount of money, which they have sent as *Chandas*, was through Master Abdur Rahim

Sahib. He does not possess outstanding religious knowledge. He gained some familiarity with Arabic language on his own. Then there is Muf-ti Muhammad Sadiq Sahib^{ra}, who is not a great expert in religious knowledge. Chaudhry Fateh Muhammad Sahib^{ra} is also not a religious scholar. The intent is not to undermine anyone, but is to narrate facts. The one who was the weakest and had not even spent a long period in Qadian was Mubarak Ali. Some really good people are entering the faith through him and are working with zeal. The organizational condition is also good. His efforts are more praiseworthy.

THE TIME FOR US

The Promised Messiah^{as} came. His language and our language is Urdu, but the language of the Holy Qur'an and *Ahadith* is Arabic. The writings of the Promised Messiah^{as} are commentaries. However, they are effective only when accompanied by the gist. Otherwise there is a fear of landing in the same condition as the Jews. The Holy Qur'an cannot be comprehended without the books of the Promised Messiah^{as}, and if the Holy Qur'an is not present, then mere books cannot be expected to provide any benefit. Hence, we face a lot of danger. We need to find a way out of these difficulties. The mistakes committed by our predecessors are in front of us. We should learn from them because the mistakes of the predecessors provide lessons for those to come.

KNOWLEDGE SHOULD NOT CAUSE ARROGANCE

One remedy is that our teachers need to inculcate a spirit in children that they do not become arrogant be-

cause of their knowledge. I feel that possession of knowledge fosters the tendency of arguments. However if a person is not expressive in Arabic, his heart is scared and he prays to Almighty Allah. If he talks to someone, it is not for the sake of an argument, but to spread the truth. On the other hand, if a scholar indulges in argument, he does it merely for the sake of arguing. The scholar is like a cat and a mouse. However, if one is not a scholar, he is not in such a state. Hence the argument of a scholar adopts the color of (*Hazl*) and becomes a spectacle, whereas the non-scholar has God in his mind. The scholar stresses on the ways and techniques as to how he dealt with the situation and how he eventually silenced someone, and hence enjoys the moment; whereas, enjoyment is not the objective of the non-scholar.

We have to combine the two qualities; i.e., the presence of knowledge, and the absence of the scholarly arrogance, vanity and show off of knowledge. In fact the purpose should be to spread truth through knowledge. Although the Christians tried, but the fact which they got accepted was such, that Allah Almighty Says, that it was inevitable, that the skies and the earth would explode. Our students need to keep this fact in mind while pursuing knowledge and refrain from habits of lying and arguing. It is dangerous. You can see that even now, there exist such scholars in India who are more learned than our scholars. Egyptian and Syrian scholars write such books that cause a state of trance while reading. However, this situation is like someone begins to dance upon hearing a singer sing. They do not possess spiritual knowledge. Instead, they merely hold the enchantment and allure of language, which cannot compete with

spiritual know-ledge. We went to meet Rasheed Raza, but he excused himself. I spoke to the scholars of *Makkah Mukarramah*, and they possessed absolutely no spiritual knowledge, even though they possessed greater know-how of worldly knowledge. These people merely enjoy their know-ledge. However, priests are converting hundreds of thousands of Muslims to Christianity and Arya. Knowledge is not merely being happy at the utterance of slogans, because that is not knowledge. If a Pathan speaks Pushto, or some other person speaks his own native language of which the scholars are unaware, it is not something to be proud of. The main aim is to have the truth accepted. If you know a particular language, then another person may be proficient in some other language and its jargon. You cannot utter one word of Arabic in front of a carpenter and ridicule him thinking he did not comprehend it. The reason being, if you have to do some woodwork, he would ridicule you in turn. These are extremely menial matters and they will not benefit you in any way. Hence, you should refrain from them.

OUR STUDENTS SHOULD FOCUS ON SPREADING TRUTH

Our students should realize from the very beginning that they have to spread the truth. Knowledge merely implies knowing the path. However no person can gain happiness by just being familiar with the correct path. It would be as if there is a get-together at some place, and a

person who is not aware of the directions can inquire about them and reach his destination. On the contrary, the other person who is aware of the directions is merely content with that fact that he knows directions and while he continues to brag about it to people, the get-together concludes. Such is the condition of the scholar who is content with the possession of knowledge. Knowledge is important, but it is analogous to (*Qashar*) or a cup of wine. One who does not possess the cup, can drink it with a spout. However, the one who does not make use of his knowledge is like the one who is merely content with the cup, but will be deprived of the wine. Hence make the spreading of truth the real motive. The learning of Arabic is essential. The book of Almighty Allah is the Holy Qur'an. However the purpose should not merely be to learn Arabic. The real goal should be of seeking Almighty Allah and seeing Him. The one who witnesses Allah does not mock others. He in fact becomes more fearful and cries about his own plight. The scholar constantly searches for opportunities of self-projection-making excuses regarding an occasion that there were not enough people and that circumstance was not appropriate, etc. For the non-scholar, the main concern is of Allah's Might. For this reason he attends every gathering and presents the truth.

This is an advice that you should be mindful of, so that this difficulty is resolved. Advance in religious knowledge, but refrain from arrogance and pride while doing so. Those people who comprehend this fact will understand that their purpose is to spread the message of the *Jama'at*. Then this obstacle will be removed from our path.

(*Alfazal 10 April 1922*)

ISLAM – THE PINNACLE OF RELIGIOUS EVOLUTION

Bashir Ahmad, New Jersey

Will you buy a Bell telephone today for daily use or go for a cell phone? Certainly, you will prefer a cell phone with the most modern features! But in respect of religion, our approach is entirely opposite where we stick to old dogmas, inherited from our forefathers, without giving any thought to new blessings, which have been bestowed upon us by our Merciful and Benevolent Creator (God) with the most distinctive features in the form of Islam. So it is high time to discard our redundant religious beliefs because each one of us has to account for his deeds performed in this world before Almighty God in the Hereafter.

One should read the lecture delivered by Hadhrat Mirza Tahir Ahmad^{rh}, the 4th *Khalifa* of the Promised Messiah and Mehdi, Hadhrat Mirza Ghulam Ahmad^{as}, on this topic. The lecture beautifully and convincingly presents the distinctive features of Islam. Salvation in the Hereafter and world peace can only be achieved by following the Islamic teachings because it encompasses true teachings of all other religions and provides a sound basis for eliminating hatred amongst the followers of different religions by accepting and confirming the truthfulness of all the previous prophets. May God enable you to accept the truth.

SUBAIDAR ABDUL GHAFOOR KHAN SAHIB PASSES AWAY

I. H. Kauser, Imam Midwest Region

It is with deep sorrow to inform that Respected Ijaz Khan Sahib's father Respected Subaidar Abdul Ghafoor Khan Sahib passed away.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

He was born on Nov 25, 1922. His father was Subaidar Khushaal Khan (Martyred in 1942 after Jumu'ah). His wife Amtul Habib Begum Sahiba is the daughter of Sahibzada Abdul Latif of Topi, Pakistan.

Abdul Ghafoor Sahib studied at *Madrassa Ahmadiyya* in Qadian up to 10th grade. Then he joined the army and immediately he was promoted to the rank of *Subaidar*. Afterward he joined *Darwaishaan* Qadian in 1947 till 1948 for *Hifazat E Markaz*. Afterward he migrated to Pakistan and was appointed to be the Security officer of Hadhrat Khalifatul Masih II^{ra} and later Hadhrat Khalifatul Masih III^{rh}.

On June 9, 1974, his family was attacked by 25000+ armed non Ahmadis but he protected them with Allah's help and got them out alive. *ALHAMDOLILLAH*

He left behind: -

- Respected Sher Ali Khan Basharat Sahib, N. Virginia USA,
- Respected Amtul Qayum Khan Sahiba (Germany)
- Respected Amtul Naseer Wariach Sahiba (Rabwah)
- Respected Ajaz Khan Sahib Detroit, Alislam Photographer),
- Respected Amtul Qudus Khan Sahiba (Germany)
- Respected Imtiaz Khan Sahib (Detroit)

He is blessed with 22 grandchildren and 16 Great Grand children.

May Allah bless him with a high rank in the Paradise. May his children, grand and great grand children follow his steps in dedication and sacrifices. *Ameen*

THE EFFECTS OF DOMESTIC VIOLENCE AND BROKEN HOMES ON CHILDREN

Salima Shahnawaz, Nashville TN

Studies indicate that growing up in a household where there is violence, causes severe and long term damage to children. It is important to recognize that violence between adults in families also breeds violence in children. We also need to know that children who are raised in these abusive environments, are at a greater risk for criminal behavior and substance abuse.

According to research, “a child in a violent or broken home is 74% more likely to commit a crime against another person, 50% more likely to abuse drugs and alcohol.” Children of domestic violence or broken homes may have many problems that affect their ability to function well in society. A child experiencing violence in the home may exhibit any of the following signs:

- Bed wetting, sleep disorders
- Headaches, stomach aches, and other on-going illnesses
- Depression, loneliness, and low self-esteem
- Loss of interest in family, friends, or in normal activities
- Eating or speech disorder
- Obsessive or compulsive behavior
- Lack of goals
- Short attention span, inability to concentrate
- Lack of impulse control and poor school performance
- Alcohol or drug use
- Mood extremes such as aggression or destructive behavior
- Sexual frustration, unusual knowledge of sex
- Anxiety, guilt, and fear
- Self-destructive behavior
- Excessive acting out and conflicts between siblings
- Reluctance to return home or attempt to run away from home
- Attempts at suicide
- Locking their bedroom doors often

When a family realizes that their children have been affected by the broken home or domestic violence, they should seek professional care as soon as possible. Counseling and medication can help to recover and rehabilitate them. It is important to work with a counselor who has training in the fields of abuse and violence.

Reference:

“How to Free Yourself from an Abusive Relationship” A Guide to Taking Back Your Life,” Andrea Lissette, M.D., CDVC; Richard Kraus, Ph.D (Publisher: Hunter House)

SPIRITUAL FITNESS CAMP HELD IN MIAMI

Dr. Tariq Mahmood, Principal Spiritual Fitness Camp, Miami

By the sheer grace of *Allah Ta'ala*, with guidance and support of the National *Tarbiyat* department and Missionary Noman Rana Sahib from Zion *Jama'at*, we were able to hold the first spiritual fitness camp in Miami *Jama'at*. On December 27-29, 2013 at Baitul Naseer Mosque. A total of 31 students (22 boys and 9 girls) and 4 parents participated in the camp. The camp started after Friday Prayers with *Tilawat-e-Qur'an* followed by a welcome address by the camp principal, Dr. Tariq Mahmood. A message from Hadhrat Khalifatul Masih V^{aba} from "Science and Qur'an Symposium" held in Baitur-Rahman mosque on November 23rd 2013 was shown. In the opening address *Sadr Sahib* presented the history of *Tarbiyat* camps in Miami and its importance for young students. He mentioned that this was our first camp where *Nasirat* are also participating. Subsequently, Dr. Khalid Minhas Sahib conducted an interactive workshop session on the topic of "Goal of an Ahmadi Muslim boy and a girl" with the emphasis on "Hard work", "Aim high" and "stand out" in goodness.

After a short tea break and *Maghrib* Prayer, students were divided into 5 teams, each team consisted of 5 to 6 students and a team leader (Bakr, Umer, Usman, Ali and Khadija). Then jeopardy was played. All the teams were very excited and involved in this competition. Questions were about Islam, science, general knowledge and sports. Bakr team came 1st, Usman 2nd and Khadija 3rd. After *Isha* Prayer, all the students gathered to write a letter to our beloved Hazoor^{aba} for prayers and a

the concluding address delivered by Hazoor^{aba} to *Jalsa Salana* Qaidan, was subsequently viewed live on MTA. Missionary Sahib started the program with the Holy Qur'an's pronunciation of Chapter 1 and all the students read the Holy Qur'an. It was followed by a hands-on training session on how to offer *Salat*, the proper way of folding arms, standing, sitting position and other etiquettes. After a short break, a group discussion was held on the topic of *Khulafa-e-Ahmadiyyat* and their life stories and sacrifices. A youtube video was shown on the life of Hadhrat Musleh Mau'ood^{ra}. Missionary Sahib discussed the life of Hadhrat Masih Mau'ood^{as} and his claims. After *Namaz* all the teams presented their assignments on the topic of the *Khulafa-e-Rashideen's* lives. These were power point presentations and from each team, every student presented a small portion of the life of the assigned *Khalifa* enthusiastically. The concluding session started after *Maghrib* Prayer. Dr. Tariq Mahmood presented the report, followed by Missionary Sahib's concluding remarks in which he advised "to strengthen brotherhood among us" and said that all the members should stand up, hug and say *Salaam* to the one sitting next to them. This was followed by an award ceremony. All students were given a certificate, a wristwatch and a book. The camp concluded with silent prayers. After *Isha* Prayer, a group photo session was held and an online feedback survey was filled out by the students. The highlight of the camp was that the five daily prayers were held in congregation and lead by every student.

We started our second day – with *Fajr* Prayer. Later Missionary Sahib started a program with the pronunciation of Holy Qur'an for both boys and girls on the TV – All students were given the opportunity to read in front of the Missionary Sahib and their mistakes were corrected. This was followed by a hands-on training exercise on how to perform *Wudhu*, *Tayammum* and the proper way of saying *Adhan*. After a short break, all students shared different faith-inspiring events from the life of the Holy Prophet Muhammad^{saw}. Then Missionary Sahib gave an assignment to the teams on the topic of *Khulafa-e-Rashideen's* life and they started working on this project with the help of computers. After *Zuhr* Prayer, Missionary Sahib arranged a group discussion on the topic of 'Spiritually Fit Muslim' and the Islamic teachings on tattoos and body piercing. All the students took an interest and learned the Islamic perspective.

Afterwards students went out, for out-door activities. After *Namaz*, *Murabi Atfal Sahib* conducted an interactive session on the topic of "Obedience in Islam" and our responsibilities. Many questions were asked about obedience related to parents, office holders, beloved *Khalifa*, and obedience to *Allah Ta'ala*, and they were answered satisfactorily.

The last day of the camp started with the *Fajr* Prayer and

RELIGIOUS FOUNDERS DAY EVENT: PEACE SYMPOSIUM

Arman Butt, Chicago East Jama'at

A word from Hassan Wahab, Tabligh Secretary, Chicago East Jama'at

The *Tabligh* Planning/Advisory committee met on several Wednesdays throughout Fall 2013 to discuss and plan activities and events in the coming months. By the grace of the Almighty, We held a successful symposium on Saturday, November 9, 2013. The topic of the symposium was "The Role of Religion in Promoting Peace-of-Mind and Reducing Suffering." The symposium was attended by nearly 200 people. The Alderman for the 3rd Ward, Honorable Pat Dowell made a surprise appearance. Although Honorable Dowell had been formally invited, we did not receive confirmation that she would be able to attend. Nevertheless, we were delighted she could attend and offer remarks at the beginning of the program. Honorable Dowell's ward includes the area where Sadiq Mosque and the new school building the *Jama'at* has recently purchased are located. I am told that this was the first time an elected official of her rank had attended a *Jama'at* event in the area.

The symposium was held at the Church of the Living God CWFF located at 14 East 45th Street in Chicago. Seven speakers, comprising five church leaders and one professor of psychology and our respected Imamul. Haq Kauser, spoke on the topic. An eighth speaker (Elder Kevin A. Ford), who had initially accepted

our invitation to speak, was unable to attend at the last minute.

Overview

Hassan Wahab Sahib (*Tabligh* Sec.) moderated the event and began with a brief summary of what was to be expected from the program. Hafiz Ibrahim recited a few verses of the Holy Qur'an and Arman Butt presented the translation (various decrees of Allah regarding peace and order). Hassan Wahab Sahib introduced the Chicago East *Jama'at* President, Abdul Karim Sahib, to the audience. President Sahib explained the purpose of the event and highlighted the importance of the community coming together for the purpose of bringing peace to the community. Hassan Wahab Sahib then introduced the local Alderwoman of the 3rd Ward, Pat Dowell. Alderwoman Dowell expressed her appreciation of the event which brought several of the local religious leaders together, including her own pastor. She acknowledged the tremendous task of overcoming personal prejudices and to help each other in the community that we owe it to ourselves to give each other a chance to be at peace.

Speakers

Professor Luiz Lopez at Chicago State University, stress

ed the importance of the role of religion in society, as opposed to the role religion has generally played in reality. In his childhood, religion was a list of certain deeds that were to be carried out by him but he never understood why. The "why's" of life led him to psychology to understand how religion plays a role in people's lives. Instead of restricting followers and putting them down for not following every deed, there are three distinct areas in which religion can play a role to create an environment of peace:

- 1) help followers to come closer to God and finding meaning/purpose in their lives,
- 2) provide for the poor and needy, and
- 3) provide moral guidance and spirituality.

Pastor John Alexander stated that peace of mind starts with yourself. You have to look at yourself when you misbehave instead of blaming others. Materialism, the pastor believed, is the main source of the ills in our community. One should realize that our material possessions will not go with us when we pass away. He described how he has helped many troublemaking teenagers by simply talking to them, instead of calling the police. He has found that many of them do not have a guiding role model in their lives. We should take a moment to help those who are suffering and are in need of our time. If we take the time, we can help our community find peace.

Mr. Balwant Singh Hansra explained to the audience that family life is the solution and brought their attention to a few in this regard. One must control lust, anger, ego, and be detached to material things. Ego is the biggest disease and is important to control. You are created by Almighty God and you can see God in His creations, therefore you should give thanks to God. You should work hard and be honest in whatever you do. These steps can bring peace of mind.

Rev. Williams (assistant of Pastor Dr. Joseph L. Henry) spoke from a personal side. He used to be the problem in the community, promoting violence and drugs. Religion helped him become better. His belief is that we do not have enough people promoting peace, specifically for our children. We have a responsibility to ourselves and our community to reach out to each other to achieve peace and harmony. We are accountable to God for our actions and we will be asked of what we did. Regardless of religion or race, love your brother as we are all God's children.

At this point in time, a video was shown describing the *Jama'at* and Humanity First's efforts across the country and around the world to provide healthcare, education, food and other humanitarian and social services to the needy. In addition, the video showed clips of our beloved *Khalifa* speaking at Capitol Hill in Washington and EU parliament in Brussels about promotion of peace.

Imam Inamul Haq Kauser, the local missionary spoke extensively of the need to have justice in order for there to be peace in addition to supporting what the other speakers had stated in regards to brotherhood and

reaching out to our neighbors. The missionary also stressed that the *Jama'at* is poised to do more for the community in the near future.

Rev. Dr. B. Herbert Martin stressed the importance of breaking culture/racial/religious barriers and getting to know each other to bring peace.

Bishop Aaron Scruggs explained that until he started his work at the church next to the mosque, he did not know much about what Muslims are about. But once he started to communicate with the *Jama'at*, he started to learn about us and it is from communication that we can break the barriers that keep us from being at peace with each other. Hypocrisy, he has noticed, is rife in his congregation and most people. We claim to be squeaky clean but we all have problems. Once we can come to terms with this, we can start helping ourselves and others through religion. But instead of telling someone how to do or not to do something, we should get to know them and let them see through our own actions how to dress or talk, etc. We have to serve our community; that is what God wants us to do and we have to care for others as if we care for ourselves.

Imam Inamul Haq Kauser Sahib wrapped up the event with concluding remarks thanking everyone for attending and asking the speakers and audience to join him in silent prayer. Dinner was served after the event.

PARTICIPATION IN MLK CELEBRATIONS IN DAYTON, OH

Mirza Mahmood Ahmad

Ahmadiyya Community, Dayton participated in the Martin Luther King Day celebrations. A big poster "LOVE FOR ALL, HATRED FOR NONE" with the name 'Ahmadiyya Muslim Community' was carried by the members of the community turn by turn during the parade in the severe cold weather. *Lajna* members also participated in this event and moreover they are holding their own program in this connection. A lot of pamphlets about the "Muhammad^{saw} the Messenger of Peace Symposium" were distributed, which is going to be held on March 13, 2014, *Insha Allah*.

At the end of the parade we entered the convention center, where our *Tabligh* Secretary Br. Aminullah Ahmad already had set up a booth with different historical pictures and writings of our old Ahmadi from different parts of the U.S.A. Missionary Sahib, President Saib and other members of the community preached many people of different backgrounds and handed out literature including the copies of the Holy Qur'an and Life of the Prophet Muhammad^{saw} free of charge. Many people came to ask questions about Islam.

During the event we received an invitation from Sinclair Community College, Dayton to hold this valuable exhibition in their complex sometimes in the near future. *Alhamdulillah*. Please pray that may Allah make our humble efforts fruitful. *Ameen*

HADITH

Hadhrat Abu Hurairah^{ra} relates that a man came to the Messenger^{saw} of Allah and inquired: 'O Messenger^{saw} of Allah! Which of all the people is best entitled to kind treatment and good companionship from me?' He replied: 'Your mother.' He asked and thereafter her? He^{saw} replied: 'Your mother.' He said: 'Who else after her?' He^{saw} replied: 'Your mother.' He said: 'Who else?' He^{saw} replied: 'Your father.'

Another version is: 'O Messenger^{saw} of Allah! Who is best entitled to my kind treatment?' He replied: 'Your mother, then your mother, then your mother, then your father, and then your nearest relatives according to the order of nearness.'

(Bukhari kitabul adab bab man ah-gunnasi bi husnusisshubati, Muslim)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "May his nose be rubbed in dust, may his nose be rubbed in dust, may his nose be rubbed in dust. People said, O Messenger^{saw} of Allah! 'Who is that person?' He replied, 'The one who found his parents, one or both, approaching old age and did not enter Paradise (through serving them).'"

(Muslim kitabul bir wassilai bab raghima anfu man adraka abawaihi)

PAY ZAKAT

In memory of my beloved mother.

TODAY IS THANKSGIVING!

Sayyarah Hikmat

People are travelling to enjoy a get together
To join their families, to see their mothers!
To enjoy a happy chat, to enjoy a turkey dinner,
When last I parted from mother!
She held my finger so tight.
To entangle from that grip was so difficult.
That grip, that hold was so abiding, so unyielding!
This hand (of mine) had never been touched with such love and loyalty!
That hand, O that hand was so balmy, so comforting,
She said, " Visit me in the coming spring time!
When beauty of nature is in its full prime!
I will offer you a bouquet of lilies and roses!
But, instead she had called me in the season of tears and yellow mist!
When winds are sighing, no flowers are blooming!
Birds are no more singing, withered leaves are falling!
They have their end, their time is done!
She has called me now to bid sad farewell and parting!
She parted in the arms of her beloved son calmly and quietly!
Clad in the white gown, she was sleeping peacefully!
A hallow of celestial radiance adorned her smiling face.
Her forehead bedecked with Divine calm!
Enjoying the presence of her dearest children around her bed.
O Mom, you were an 'image of God' in this troubled world.
Your love was like a shady tree in the furies of the winds!
Your love was measureless, boundless like the emerald water of sea!
It was more pure than pearls, more precious than diamonds!
May you rest in eternal calm and peace!
May dew-drops fall on your resting place!
May God Bless you with His Mantle of Love and Grace. *Ameen.*



AHMADIYYA MOVEMENT IN ISLAM, INC., USA

NATIONAL HEADQUARTERS: BAITUR RAHMAN MOSQUE

15000 GOOD HOPE ROAD, SILVER SPRING, MD 20905
Ph: (301) 879-0110 □ Fax: (301) 879-0115

INTERNATIONAL HEADQUARTERS
RABWAH, PAKISTAN

Resolution on Sad demise of Dr. Yusef Abdul Lateef

We the members of National Majlis Amila USA Jama'at express our deepest sense of loss at the passing away of our dear brother Yusef Lateef, known as the Gentle Giant, on December 23, 2013.

Dr. Yusef Abdul Lateef, 93, of Shutesbury, MA passed peacefully at home in presence of his wife Ayesha and loved ones.

Dr. Lateef was a college professor of Music and Music Education from 1987 to 2002 and was well known for his support and mentorship of up and coming artists. Dr. Lateef was a 2010 recipient of the National Endowment for the Arts Award. This Grammy Award-winning composer and musician's career began in the 1940's and has continued with touring and performing worldwide until the summer of 2013.

His biography, "The Gentle Giant," by Herb Boyd, aptly describes his patient, soft-spoken demeanor and compassionate heart. Dr. Yusef Lateef was a devout member of the Ahmadiyya Muslim Community since 1948 and had performed Hajj (pilgrimage to Mecca) on two occasions.

Brother Yusef Lateef was a personified man of spirituality and a sincere devoted Ahmadi. He has left a legacy that one can achieve the highest levels of achievement in one's profession without compromising one's deeply held core beliefs and the way of life chosen for God. It was well known, for example, that Brother Lateef would not perform at any gathering where liquor was served. This choice cost him financially but he never waived on his choice of belief.

He last met with Hadhrat Khalifatul Masih V at the last annual convention in London who embraced him when it was pointed out that he was one of the oldest American Ahmadis in USA. Brother Lateef was involved in Tabligh activities to the last moments of his life.

THEREFORE BE IT RESOLVED, that we, the members of National Majlis Amila USA embrace the life of Brother Yusef and his family because all of us have a common bond that will connect us for the rest of our lives. We cannot replace Brother Yusef Lateef, but will attempt to demonstrate our love for him.

Resolution passed in the National Amila meeting of February 1, 2014 by unanimous vote.

Zaheer A. Bajwa

General Secretary



Department of Taleemul Qur'an & Waqf-e-Ardhi
Ahmadiyya Muslim Community, USA

Taleem-ul-Quran and Waqf-e-Aardhi **Waqf-e-Ardhi in California**

Report By Sajid Khan and Dabir Khan of Central Jersey Jama'at

On Saturday, December 21st, our family of six embarked on a journey from New Jersey to California with the purpose to perform *Waqf-e-Ardhi* along with to learn, explore and travel new places. Prior to arriving to California, we were unsure as to how the experience would turn out to be in terms of the *Waqf-e-Ardhi* as none of us had ever committed to such a task before. As such, we had a normal expectation level in that we didn't think that it would be a highly glamorous or exciting experience but at the same time, were not dreading it at all. The reason for us committing to this scheme is due to the wishes of Hazoor^{aba}'s directions in regards to the Bay Point Project. As per the directions given to us, we reported to the Concord flea market on Sunday morning for *Waqf-e-Ardhi* duty. We met several new faces, all of whom gave us a warm welcome and were excited to have us there. A few members were present, namely, President of Bay Point *Jama'at* Khurram Shah Sahib, Khadim Shah Sahib, and Mr. Raoul (Spanish speaking Ahmadi). All three individuals were very optimistic about the Bay Point Project and were very excited to have met us.

As per the directions of Sadar Sahib and Khadim Shah Sahib, we were instructed to distribute "Love for All, Hatred for None" bookmarks in English and Spanish to various individuals in the flea market. The atmosphere of the flea market was very positive and the crowd was very receptive to our message. Khadim Shah Sahib gave us a "crash-course" in Spanish dialogue in how to engage individuals who spoke solely Spanish. Once the individuals were hooked, we introduced them to Mr. Raoul who continued the conversation in Spanish and provided them with further and extensive detail about our message. *Sadar Sahib* urged us to take a tour of San Francisco on Monday and so we did.

On the second day, Tuesday, December 24th, we went to the Oakland flea market where we worked with Khadim Shah Sahib, Mr. Raoul, and *Maulana Imam* Salman Sheikh Sahib (Missionary of Bay Point *Jama'at*). We repeated the same exercise as Saturday except this time some of us remained at the booth and distributed literature to those individuals walking by. This gave us a chance to remain more attached to the stall and had a more visually appealing background (Muslims for Peace stall). Also, a few of us still walked around the market and distributed literature to those walking in different areas of the market. Many individuals came over to the stall and were intrigued by the message that



Inspire | Educate | Mobilize

we were spreading. Many people commented that this was the first time they were hearing of a Muslim group that preached peace. Many thought that Islam was about violence because of their source of information i.e., headlines from media. They were very impressed and recommended that we keep spreading our message to further places.

However, we were planning on committing to additional days of *Waqf*, but due to the West Coast *Jalsa Salana*, the Thursday flea market was cancelled. As such, we headed to San Jose and from there, to Los Angeles to attend the *Jalsa Salana*. By ultimately completing two days of service, we noticed that the Bay Point Project is something that must not be taken lightly. *Murrabi Sahib*, *Sadar Sahib*, and *Khadim Shah Sahib* along with their team of diligently operating individuals are working very hard to try and get the message of Ahmadiyyat out there and to replenish the True Islam. It is a remarkable task to undertake and *Alhamdulillah*, they are making extraordinary progress. Evidently, this experience far exceeded our mediocre expectations *Masha'Allah*. *Alhamdulillah*, there is a very positive environment and atmosphere in the Bay Point *Jama'at* as well as those involved with the Bay Point Project and members from all over the country must be encouraged to take part in this blessed scheme.



Stories of the Prophets

Hadhrat Ibraheem^{as} (part 1)

About 4,000 years ago, Allah sent another champion to stamp out idol worship and for the guidance of the people. To many he is known as “Father”, “Friend of Allah”, and even “Muslim”. But he is better known to Jews, Christians, and Muslims as Abraham^{as}.

The young Hadhrat Ibraheem^{as} was a follower of the religion of Hadhrat Noah^{as} and was a native of Ur (Iraq). The people of Ur worshipped the stars and their chief god was the sun. He was a strong believer in the Oneness of God. He used to challenge the idol-worshipping ways of his fellow townspeople, sometimes politely and sometimes boldly. His simple but excellent arguments for establishing the oneness of Allah have been recorded in the Qur'an. In Sura Al-Anbiya verses 52-68, it is narrated that he gathered his people and asked them why they were so devoted to such helpless and lifeless gods? They replied that they found their fore-fathers worshipping them. In the absence of his people, he broke their gods. When the people saw their broken idols, they were incensed. They immediately brought Hadhrat Ibraheem^{as} and questioned him. Hadhrat Ibraheem^{as}'s brilliant answer was that the townspeople should ask their own idols about who broke them. Upon hearing this answer, the townspeople were dumbfounded. They plotted to burn him in the fire but Allah saved him.

On another occasion, Hadhrat Ibraheem^{as} broke certain idols and was taken before the king who was named Nimrod. This arrogant king was greatly angered by the boldness of Hadhrat Ibraheem^{as}. This argument is recorded in the Qur'an. It is stated,

Continued in the next issue



Majlis Atfalul Ahmadiyya USA

Welcome to the Majlis Atfalul Ahmadiyya USA section for Gazette. You will find the Ijtema Syllabus, some announcements and recap of Sleepover by Atfal across America. Please make a habit of visiting our website (www.atfalusa.org) for most recent updates and latest news and announcements.

New Year's Eve Sleepover by Atfal (Night to Remember)

With the grace of Allah, many Majalis across America held the sleepover for Atfal. National Atfal team worked closely with Qaideen and guided them towards a successful and fun program for Atfal. In most majalis, sleepover started after Mahjrib prayers. Proceeding the dinner, interactive programs were held including Jeopardy. Atfal were also shown a presentation about Hazrat Isah (as) and the true understanding of Christmas. Following the presentations, Atfal participated in fun team-building exercises and games. Atfal also played various indoor games as organized by local Majlis.

Right at midnight, Atfal offered Nafal Salat or participated in silent prayers. Atfal also participated in a congregational Tahajud prayer in the morning.

What's Next

- ♦ Local & Regional Ijtema (February - April, 2014)
- ♦ Atfal Exams (February, 2014)
- ♦ Parent-Teacher Meetings (Feb—March, 2014)
- ♦ Atfal Food Drive (March, 2014)
- ♦ A new automated DRC System
- ♦ A Virtual Tifl Mobile App for Atfal is coming

SIGNUP FOR OUR NEWSLETTER (ATFALUSA.ORG)



THE TIFL POST

Official Newsletter of Majlis Atfal-ul-Ahmadiyya, USA



ATFAL

Food



DRIVE

March, 2014

www.atfalusa.org

AN IDEAL TIFL

- | | | |
|--------------------------|-----------------------------------|--------------------------|
| Speaks Truth | Writes letters to Huzur | Respects Elders |
| Offers 5 Salat daily | Listens to Huzur's Friday Sermons | |
| Is Hardworking | Obeys Parents | Remembers Almighty Allah |
| Recites Holy Quran daily | Watches MTA | |
| Obeys the Khalifa | Never abuses anyone | |
| is Polite | Attends Atfal Classes | Excels in Education |

TALEEM SYLLABUS FOR ATFAL EDUCATIONAL COMPETITIONS AT 2014 LOCAL, REGIONAL & NATIONAL IJTEMA

SITARA Atfal: Ages 7-8 years

QAMAR Atfal: Ages 11-12 years

HILAL Atfal: Ages 9-10 years

BADAR Atfal: Ages 13-15 years

Competitions Requiring Qualification: Recitation of the Holy Qur'an, Memorization of the Holy Qur'an (Qamar & Badar), Speech, Urdu Poem, and Team Trivia.

Open Competitions: Essay, Memorization of Prayers, Adhan (for 9 and under) & Spelling Bee (Sitara & Hilal)

The Top 3 finalists per age group for each region qualify from the respective regional Ijtema.

OTHER COMPETITIONS

Syllabus Item	Qualifier
Adhan Competition (Open to ALL ages 9 & Under)	Open
Spelling Bee (Sitara and Hilal Only) - Separate Open Competition	Open
Team Trivia (Only ONE Qualified Teams from a Region – 10 Atfal)	Regional Qualifiers

MIST Masroor International Sports Tournament

Khuddam & Atfal


13501 Richter Farm Rd
Germantown, MD 20874

Date & Times to be confirmed Soon. Please check the website

Now Includes Interfaith Bracket

REGISTER NOW

[HTTP://MKAUSA.ORG/SPORTS](http://mkausa.org/sports)



ATFAL EXAMS ARE OUT

TALK TO NAZIM ATFAL OR QAID

ma mojil's atfal ul ahmadiyya

Visit www.atfalusa.org
for Atfal Syllabus,
Quizzes, Parent
Resources, Pictures and
much more...

Signup for Tili Post - Our Monthly Newsletter

**New Atfal Taleem-ul-Quran Online Classes
in February/March 2014**

WELCOME PACKAGE
Register for a Welcome Package on the website

Comments or Questions:
atfal@atfalusa.org



BOLETÍN AHMADÍA

Boletín Oficial de la Comunidad Ahmadía del Islam, USA - Una publicación cuatrimestral, espiritual y educativa

Clausura del 122 Yalsa Salana Qadian

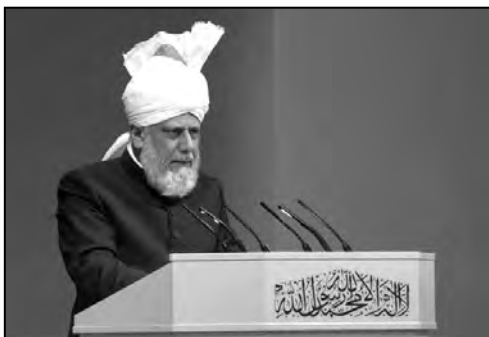
Resumen del discurso pronunciado por Hazrat Khalifatul Masih V
30 de diciembre del 2013

El líder mundial de la Comunidad musulmana Ahmadía y quinto Jalifa, Hazrat Mirza Masrur Ahmad, clausuró la 122 convención anual (Yalsa Salana) de la Comunidad musulmana Ahmadía de la India el domingo 29 de diciembre de 2013 con un discurso inspirador y conmovedor.

El Jalifa dirigió la sesión final vía satélite desde la mezquita de Baitul Futuh en Londres. Más de 17 000 personas en Qadian participaron en el Yalsa, mientras que casi cinco mil personas se reunieron en Londres para la sesión de clausura.

Durante su discurso de una hora, Hazrat Mirza Masrur Ahmad habló acerca de cómo Dios Todopoderoso está guiando a la gente hacia el Ahmadía, el verdadero Islam.

Su Santidad dijo que muchos musulmanes "viven en la desesperación" debido al estado del mundo musulmán, pero no son capaces de expresar su ansiedad por temor a sus "eruditos" religiosos, que según decía están motivados sólo por sus propios intereses.



No obstante, hay muchos musulmanes sinceros que rezan por la llegada de un Mesías y Mahdi, a quienes Al-lah guía hacia la verdad.

Hazrat Mirza Masrur Ahmad dio ejemplos recientes e históricos acerca de personas que habían aceptado el Ahmadía después de ver sueños muy claros inspirados divinamente, mostrando la veracidad del Mesías Prometido, Hazrat Ahmad de Qadian. Su Santidad dijo que existían incontables anécdotas sorprendentes.

El Jalifa concluyó hablando sobre el modo en que los oponentes de la Comunidad musulmana Ahmadía trataban continuamente de detener el progreso a través de su agresión y crueldad. Su Santidad dijo que sus esfuer-

zos siempre se verán frustrados, pues la Comunidad Ahmadía cuenta con el apoyo divino. Hazrat Mirza Masrur Ahmad dijo:

"Habiendo sido testigos de la guía de Al-lah y Su ayuda, ¿vamos a sentirnos atemorizados por las crueldades que nos infligen nuestros oponentes? ¡Por supuesto que no!"

Su Santidad continuó diciendo:

"Hace mil cuatrocientos años, Hazrat Bilal, soportó todo el dolor que le infligieron, y respondió diciendo solamente 'Al-lah es único, Al-lah es único'. Hoy, ese ejemplo es una lección para nosotros ante la oposición y persecución que estamos sufriendo.

Nos recuerda nuestro propósito verdadero, extender y establecer la unicidad de Dios a todos los rincones del mundo y, a pesar de estas crueldades, nunca escatimaremos nuestro esfuerzo."

Después de su discurso, Hazrat Mirza Masrur Ahmad concluyó el Yalsa Salana con una oración silenciosa.

Supervisor: Waseem Sayed
Editora: Razia Tasnim
Editores adjuntos: Tarik Ata
Dr. Jamalud Din Zia
Asifa Zia

Para más información, visite www.islamespaz.org



www.ahmadiyya.us

www.alislam.es

Masjid Baitur Rehman

15000 Good Hope Road, Silver Spring, MD 20905
Tlfo: 301-879-0110 Fax: 301-879-0115

Siga @ elislam_us para obtener más información
sobre el Islam en español

Del Sagrado Corán

Al-lah, no hay otro Dios sino Él, el Viviente, el que Subsiste por sí mismo y Sostiene Todo. No se apoderan de Él ni el sopor ni el sueño. A Él pertenece cuánto hay en los cielos y cuánto hay en la tierra. ¿Quién es capaz de interceder ante Él si no es con su permiso? Él conoce lo que está delante y detrás de ellos; y ellos no abarcan nada de Su ciencia, salvo lo que Él quiere. Su ciencia se extiende sobre los cielos y la tierra; y su cuidado no le supone carga alguna; y Él es el Altísimo, el Grande.

(C. 2, Vs 256)



Hadiz (Relatos del Santo Profeta (sa))

Umar, hijo de Jattab, dijo: "El Mensajero de Al-lah (la paz y bendiciones de Dios sean con él) dijo: "La fe consiste en que creáis en Al-lah, en Sus Libros, en Sus Profetas y en el Último día, y la creencia en Su Qadar (leyes divinas) sobre el bien y el mal". (Muslim)

Umar, hijo de Jattab, dijo: "Oí al Mensajero de Al-lah (la paz y bendiciones de Dios sean con él) decir: Los actos serán juzgados por las intenciones, y el hombre obtendrá lo que haya pretendido. Así pues, la emigración de quien emigra por la causa de Al-lah y su Mensajero será aceptada por Al-lah y su Mensajero, y la emigración de quien emigra por bienes materiales anhelados, o por una mujer para contraer matrimonio, será valorada por su intención". (Bujari)

Escritos del Mesías Prometido

Dios es la luz de los cielos y de la tierra. Toda la luz que se contempla en las altitudes o profundidades, se halle en las almas o en los cuerpos, sea sustantiva o atributiva, oculta o evidente, subjetiva u objetiva, es un don de Su merced. Es un signo que indica que los dones de Al-lah lo abarcan todo. Él es la fuente de toda la gracia, la última causa de toda la luz y el origen de todas las mercedes. Su Ser es el sostén del universo y el refugio de todas las cosas, grandes y pequeñas. Es quien extrae todas las cosas de la oscuridad de la nada. Nadie aparte de Él subsiste por sí mismo ni es eterno, pues todos los demás seres son receptores de Su gracia. La tierra y el cielo, el hombre y la bestia, las piedras y árboles y los cuerpos y almas son sustentados por Su gracia.



Mirza Ghulam Ahmad

(Rohani Jazain, Vol. 1, págs. 191-192 – Brahine Ahmadí, nota 11).

LA CREENCIA EN LA UNIDAD DE DIOS

La creencia en la unicidad de Dios es la quintaesencia de la fe. y todas las demás creencias manan de este manantial de verdad eterna. Esto también ofrece un mensaje de liberación de todos los demás yugos y obligaciones, excepto las que se originan de su sumisión a Dios. Este tema también ha sido explicado desde distintos ángulos, tanto por el Santo Corán como por las tradiciones del Santo Profeta del Islam. Por ejemplo, la declaración: "No hay poder que lo abarque todo excepto Al-lah" abre nuevas avenidas para una comprensión más profunda y amplia de la Unidad. Niega todos los temores excepto el temor a Dios. La segunda parte dirige la atención hacia otro aspecto muy importante de la Unidad. Subraya que la fuerza para lograr el bien mana solamente de Dios y que Él es el Señor de todas las fuentes de la fuerza y la energía. Por lo tanto, mientras que la primera parte se refiere a los aspectos negativos de la energía, la segunda está relacionada con los positivos.

Si se aplican a las acciones, intenciones y motivaciones humanas, estas dos fuerzas lo abarcan todo. Las intenciones del hombre y sus acciones posteriores están guiadas y controladas siempre por el temor o por la esperanza y no existe excepción a esta regla. Quienes practican el bien lo hacen por temor y esperanza, y por el mismo motivo lo hacen quienes se entregan a los vicios. Los temores de los no creyentes pertenecen a la categoría negativa de los impíos, quienes configuran sus vidas de acuerdo con estos temores mundanos. A veces temen merecer el desagrado de los monarcas y las autoridades, y otras veces tienen miedo de la sociedad en

LA CREENCIA EN LA UNIDAD DE DIOS

general, o de los déspotas y matones. También actúan con maldad por temor a la pobreza, pérdidas, etc... Por lo tanto, en un mundo lleno de vicios, es posible entender gran parte de las acciones humanas en relación con estos temores.

La creencia en la Unidad disipa por completo estos temores y hace pensar en la importancia del temor a Dios, Significa que no hay que sentir temor hacia el descontento de los impíos, sino que siempre hay que intentar evitar el desagrado de Dios y vivir de conformidad con tal temor solamente. En sentido positivo, lo mismo se aplica a todas las motivaciones humanas y acciones consiguientes. El hombre vive siempre con alguna motivación para complacer a alguien, sin excluirse a sí mismo. De hecho, por lo general se dedica más a su propia complacencia, incluso a costa de quienes por otro lado ama.

Una forma más exagerada de esta actitud convierte al hombre en adorador de su propio ego. Para lograr su propósito, el hombre ha de complacer a aquellos de quienes depende su placer. Para ello, ha de realizar constantes esfuerzos por obtener los favores de los monarcas, autoridades, etc... Lo que estamos describiendo es la peor forma de esclavitud. Las esperanzas y temores de un esclavo dependen completamente de los caprichos, placeres y sinsabores de su dueño. Sin embargo, el impío no posee un único dueño. Cualquier persona que tenga relación con sus intereses personales puede jugar el papel de Dios para él. Si se analiza la causa última de los males sociales, morales o políticos, tal adoración humana es la que destruye la paz interna del hombre, haciendo que la sociedad en su conjunto experimente un incesante deterioro.

Desde este punto de vista, cuando se echa otro vistazo a la declaración fundamental “no hay más Dios sino Al-lah, el Uno y Único”, todos estos temores y esperanzas relacionados con objetos distintos a Dios se desvanecen como por el ondeo de una varita mágica. En otras palabras, al escoger a un solo amo, la persona se libera de la esclavitud de todos los demás. Ser esclavo de personas que a su vez son esclavas de innumerables dioses es sin duda un mal negocio. Pero eso no es todo. Los dioses que adoran esas personas son muchas veces producto de su propia imaginación, siendo incapaces de beneficiarles o perjudicarles. Por otro lado, la mayoría de los hombres sólo rinden culto

a mortales como ellos mismos, cuyos propios egos son superiores al resto. Por lo tanto, cada uno de ellos reverencia a innumerables dioses egotistas cuyos intereses se hallan en mutuo conflicto, originando una situación realmente caótica.

El concepto islámico de Unidad también inculca en el hombre la comprensión de la unidad de la especie humana y elimina todas las barreras que dividen al hombre en clases raciales, éticas y de color. Esto da origen al concepto universal de igualdad en el Islam, que constituye su rasgo distintivo. Por lo tanto, desde el punto de vista divino, todos los seres humanos, sea cual fuere el lugar y la época en que hubieren nacido, son iguales ante Él. Como se demostrará en breve, este principio es el que origina todas las demás doctrinas y creencias fundamentales del Islam. Como se ha mencionado antes brevemente, la doctrina islámica de la Unidad es absoluta e indivisible y no tiene espacio para incluir a ningún otro tipo de deidad. No tiene padre, madre, ni cónyuge y es inconcebible que Él engendre hijos e hijas.

Otro aspecto importante de la Unidad de Dios presentado por el Corán está relacionado con la absoluta armonía de Su creación. Este concepto de armonía es el que produjo una intensa atracción en Einstein, que se vio obligado a rendir homenaje a la perfecta simetría de la naturaleza, la cual, según su opinión, requería la unidad del Creador. Como científico, su percepción de tal armonía se limitaba al universo material. Sin embargo, el Santo Corán habla de la armonía de la creación en todas sus aplicaciones posibles. El Santo Corán afirma que no hay falta de armonía entre la naturaleza creada por Dios y los libros divinos revelados por Él, sino que existe una combinación perfecta entre las distintas áreas de la creación divina y entre Sus libros. Declara además que existe una coherencia perfecta entre la Palabra y la Obra de Dios y que no puede existir contradicción entre la naturaleza y la palabra divina revelada a Sus profetas. Este tema se expone de forma excelente en los primeros cinco versículos del Surah Al Mulk, y también se recoge, desde diversos ángulos, en muchos otros versículos del Santo Corán.

En lo que respecta a los individuos, la creencia en la Unidad juega un papel muy importante en la educa-

Tabligh a través de Humanity First

Recientemente, tuve la oportunidad de visitar Guatemala con nuestro Jamaat . Había sido informado de la oportunidad de prestar servicios médicos en una aldea remota de Guatemala a personas de escasos recursos. Los voluntarios estaban realmente dispuestos a servir a la Yamaat , a través de un gran esfuerzo humanitario según lo dictado por nuestro querido Khalifa y la religión. En aquel momento me sentía confuso respecto al modo de predicar o transmitir frases médicas vitales a individuos pobres sin tener idea del idioma español. Incluso el día de la salida aún permanecía escéptico acerca del viaje y su aspecto religioso, pero deseaba ir para realizar procedimientos de menor importancia que no estaban permitidos en Estados Unidos debido a reglamentos sanitarios.

Mis compañeros y algunos médicos de Houston llegaron al país el día 17 de agosto del 2013. La mezquita de Guatemala me causó un gran impacto . Era una hermosa mezquita situada en lo alto de una colina donde se podía contemplar la ciudad con edificios llenos de cruces. Pensando en la barrera del idioma me acordé de los pioneros de nuestro Yamaat que viajaron a los Estados Unidos procedentes de países como Pakistán para dar a conocer a la Yamaat. Las personas que nos recibieron en la mezquita, aparte del amir, eran nativos típicos guatemaltecos, que nos saludaron con "Assalamo-alaikum" en lugar de "hola". Estas personas eran en su mayoría conversos de origen cristiano, que realizaron una gran investigación hasta encontrar consuelo en el Ahmadía.

El Director Ejecutivo de Humanity First de Guatemala , David Gonzales, un áhmadi católico de nacimiento, dirigía nuestro grupo de 25 personas. Después de algunos días de clínica y de conversación con los cientos de guatemaltecos que se encontraban en extrema necesidad de asistencia médica, comencé a entender mi inclinación hacia el campo médico. Con la ayuda de Dios, conseguimos atender a unos 2.500 pacientes en tal solo cinco días. El único obstáculo que nos impidió prestar mayores servicios fue la escasez de médicos y de personas disponibles. Estos nativos, que eran católicos devotos, observaban cómo nos uníamos en oración antes de comenzar la clínica y también veían que todas nuestras hermanas se cubrían el cabello y la cabeza. Estas personas po-

bres que no sabían nada del Islam excepto lo que escuchaban a través de los medios de comunicación, descubrían ahora el Islam y el Ahmadíat David nos contó su experiencia inspiradora sobre cómo conoció el Ahmadíat. A través de su conversación me di cuenta de tres puntos principales.

El primer punto que llegué a entender era que Centroamérica, una zona que gran parte del mundo islámico descuida, es un centro potencial para los futuros áhmadis musulmanes. Esta zona, como gran parte del mundo, se está alejando de la Iglesia Católica y adoptando con rapidez la ideología atea. La idea de escuchar y obedecer al Papa no es tan popular entre la gente joven. Por lo tanto, está surgiendo un grupo muy interesado en aprender temas religiosos y sobre todo una religión tan práctica como el Islam.

El segundo punto es la necesidad de rociar esta área particular del mundo con tabligh para cumplir la profecía de nuestro amado Mesías Hazrat Mirza Ghulam Ahmad, en la que anunció que su mensaje se extendería a todos los rincones de la tierra. ¿Qué mejor manera de darles a conocer nuestra religión que ayudarles a recuperar su salud? Ese pequeño pueblo de Santa María de Jesús, que nos acogió, estaba tan agradecido que incluso preparó una pequeña celebración para nosotros al final de la semana. Alhamdulillah-lah, hemos puesto el pie en un área que podría ser una mina de oro para el futuro del Islam y el cumplimiento de la profecía de nuestro Mesías.

El tercer punto es que se podría contar con un mayor número de personas para este viaje. Nuestro grupo se componía de 25 personas, que atendieron a 2.500 pacientes, batiendo el récord del año anterior. Con un número mayor de voluntarios, se requeriría también una clínica más grande, pudiendo crearse un centro similar al de Rabwah pero en Centroamérica, pudiendo así atraer a un gran número de personas hacia el Islam.

Alhamdulillah en general, quedé muy satisfecho con este viaje, no solamente por ayudar a esta gente en el aspecto médico, sino por transmitirles en mensaje del Islam y del Ahmadíat como representante de nuestro Yamaat. Tanto el amir de Guatemala junto con los yamaats locales han puesto bastante es-

Página oficial en Twitter y proveedor principal de información
Islámica en español
de la Comunidad Musulmana Ahmadía EE.UU.:
[@elislam_us](https://twitter.com/elislam_us)

El mundo necesita un reformador.
El Mesías ha llegado. ¿Preguntas o dudas?
Para más información, visite:
www.islamespaz.org

Nuevos folletos en español disponibles
La Comunidad Ahmadía, Yihad O Terrorismo, Jesús el Hijo de María y Velo Islámico.
Ordene ahora llamando a
1-800-WHY-ISLAM.

Ahmadiyya Movement in Islam, Inc. publica el Boletín Ahmadía USA en la siguiente dirección:

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



**International Association of Ahmadi
Architects & Engineers—USA**

VILLAGERS GOT SOLAR POWER IN MALI

In October 2013, **Affan Abdullah Sahib**, member IAAAE USA, travelled Mali to assist solar power installation project and has provided following details:

“Alhamdulillah, the trip to Mali was very nice and I had the opportunity to learn about the people and the Solar System.”

The system that was installed was a 12 panel photovoltaic installation with 10 large 4 volt batteries, a charge controller, inverter, timer, and associated breaker panel with distribution to the family homes (32) and mosque. MTA and extra phone charging stations were installed in the Mosque as part of the system.

This project was administered and executed by IAAAE EU. The team from IAAAE EU was from England and was experienced.

Two local electricians were hired to help with the more basic installation of the wiring and other basic items.

The voltage of the system installed was 220v which is common in Europe and West Africa. All cables and components were rated for this class. This is actually an advantage for this system as it has less voltage drop and power loss when running long lines through the village. The disadvantage would be that 220v is a little more

1.5 pounds per meter and required about 1500 meters. This cable was very strong; it would be very difficult to short circuit or damage if villagers ever dug up the cables in the future. More research should be done on alternatives for this cable such as the American UF type cable which is very resilient but not Armored, as a



dangerous than the US 110v system. In this case, because of the local standard as well as long distribution runs, it made good sense to use this voltage. The main wiring that was used for the trunk lines into the village was armored cable which costs about

possible cost saver.

There were 12 solar panels at about 250 watts each which made the total array to be about a 3000W or 3kW array at maximum production. With the total load of the village approximately being 500 W this array



was more than adequate, this would equate to 6 hours of use for every good hour of charging. In Mali, a good 8 hours of charging is possible 60% of the time. This would be about 14400Wh which would be on a good day, whereas bad days would have to be covered by the battery storage. But 14400Wh could cover a 500 W load for about 29 hours. Team was very concerned about losses of the system and other design factors where there would be significant power loss such as the inverter, high temperature for batteries, charge controller, loss of power due to the resistance of the lines, and minor village overuse of Mosque power as this is not controlled by a timer.



Villagers gathered for picture after Friday Prayer

IAAAE — USA Chapter

Together we are engineering a better future!

Address:

15000 Good Hope Street
Silver Spring, MD 20905
USA

Phone: 210-748-2251

Email: aaaeusa@gmail.com

Editor —

Mansoor Ishfaq

Mansoor.Ishfaq@gmail.com



We're on the Web!

www.ahmadiyya.us/auxiliaries/iaaae-usa

Opportunities

Mr. Munum Naeem, Executive Director of Humanity First USA has reconfirmed his trust

with IAAAE USA for various projects under the umbrella of Humanity First.

Recently, one such opportunity was identified in Mali where Humanity First USA is working in partnership with IAAAE-UK for Water for Life projects. It is planning to refurbish over 100 hand pumps this year and install a few new ones. As of now, first phase of refurbishing 35 hand pumps has been completed.

It is a great opportunity for IAAAE-USA members to take part on such projects. Ideally a minimum of two weeks assignment is required to gain some insight, if the person is inexperienced.

This way, IAAAE-USA members can see how such projects are conducted in the field and start getting experience to run such a project independently in future.

IAAAE Members volunteering time for these projects can be compensated as fulfilling pledges of Waqfe-Ardhi, part of internship requirement, or just gaining practical experience to build their portfolios for international market.

Another area is to help securing funds through geotechnical firms who are willing either to donate or fund drilling rigs for Humanity First water for life projects.

IAAA USA members can shine by helping Humanity First USA achieving its goal. For more details contact via email at aaaeusa@gmail.com.

IAAAE NEWS**Junaid Malik, President IAAAE USA Message:**

Dear IAAAE USA Members, Asalamo Alaikum,

Hope all of you are doing well by the grace of Allah. May this New Year bring happiness to you and loved ones. Alhamdulillah, we have had a great year and I would like to share some of the highlights with you.

- ◆ Election and Appointment of Regional Presidents - monthly coordination meetings.
- ◆ Regular coordination with Jamaat USA Properties Department on current projects.
- ◆ Regular coordination with IAAAE UK and Humanity First on ongoing projects.
- ◆ Presence of IAAAE USA at National Events of Jamaat USA and Auxiliaries.
- ◆ Kickoff: Jobs and Student Mentoring Program.
- ◆ Publication of Quarterly Newsletter.

InshAllah, IAAAE USA will continue to serve the local and international Jamaat. Some of the focus areas for 2014 are as follows:

- ◆ Organize and increase membership.
- ◆ Improve publications and advertising events/projects.
- ◆ Coordination with IAAAE UK, Canada and offer more volunteers to Humanity First.
- ◆ Expand service on local and international engineering projects.
- ◆ Improve Job resources.
- ◆ Improve Mentoring Program for Atfal/Khuddam and Lajna.
- ◆ IAAAE USA Convention.

Please feel free to call or email for more information on any one of these programs.

Wasalaam.

Membership:

All Ahmadi Muslim architects, engineers, and technicians can join IAAAE USA. There are countless opportunities for contribution from all disciplines. The Ahmadiyya Muslim Community can benefit from your skills and experience which in return gives Allah's countless blessings.

Membership forms are available at IAAAE USA website. Complete form along with a check shall be mailed out to the attention IAAAE USA at 15000 Good Hope St, Silver Spring, MD 20905.

Membership can also be processed at IAAAE USA booth during Jalsa Salana USA.

**HAPPY BLESSED NEW
YEAR**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِحَمْدِهِ وَتُصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ وَعَلَى عِبَادَةِ الْمَسِيحِ الْمَوْعُودِ

خدا کے فضل اور رحمت کے ساتھ ہوا النصیر

Please contact us immediately!

Research Cell Project

Please contact us immediately if you have ever written any thesis or a book or have any publication under your name.

The Research Cell is collecting data of all such books and thesis' that have been published under the name of any member of Jama'at Ahmadiyya since 1889. Additionally, also contact us if you have any old books of the Jama'at in your possession.

Please fax or email us the following details. We anxiously await your responses.

Required Details:

- Book's Name (Title): •Author/Compiled By/Translator/Writer:
- Edition: •Place of Publication: •Publishing Date: •Publisher:
- Number of Pages: •ISBN: • Language: •Subject:

For Reply:

**Incharge Research Cell, P.O.Box #14 Chenab Nagar
(Rabwah), PAKISTAN**

Phone: Office: 0092476214953, Res: 0476214313,

Mob:3344290902

Fax No: 0092476211943

Emails: research.cell@saapk.org

Incharge Research Cell Rabwah.