

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

September 2014

The Ahmadiyya GAZETTE USA



Bait-ul-Humd Mosque, Binghamton, NY

29th West Coast **Jalsa Salana USA**

Dec. 26 to 28, 2014

Baitul Hameed Mosque

11941 Ramona Ave Chino CA 91710



wcjs@ahmadiyya.us

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA
MOVEMENT IN ISLAM, USA

September 2014

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Photos: Kalim Bhatti **Ahmadiyyagazette.us**
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Acronyms for salutations used in this publication

saw: sallallahu alaihi wasallam
(Peace and Blessing of Allah be upon him)
as: alaihissalam
(Peace be upon him)
ra: radhi allahu 'anhu/'anha
(May Allah be pleased with him/her)
rh: rahimahullahu ta'ala
(May Allah shower mercy on him/her)
aba: ayyadahullahu ta'ala binasrihil aziz
(May Allah support him with His mighty help)
swt: subhanahu wa ta'ala (Glorified is He and exalted)



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

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

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

Al-Qur'an

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً ۖ وَكَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ إِنَّهُ
صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيرَ ۖ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ۖ وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ
رَبِّ الْعَالَمِينَ ۝

It was said to her, 'Enter the palace.' And when she saw it, she thought it to be a great expanse of water, and she uncovered her shanks. *Solomon* said, 'It is a palace paved smooth with slabs of glass.' She said, 'My Lord, I indeed wronged my soul; and I submit myself with Solomon to Allah, the Lord of the words.' (27:45)

COMMENTARY: (From the Holy Qur'an: Arabic Text with English Translation and Short Commentary)

Kashafa 'an Saqihi is a well-known Arabic idiom meaning, to become prepared to meet the difficulty or to become perturbed or perplexed. *Kashafa 'an Saqihi* means: (1) she uncovered her shanks; (2) she got ready to meet the situation; (3) she became perturbed or perplexed or was taken aback (Lane & Lisan). Solomon wanted her to give up idol-worship and accept the true Faith. For this purpose he wisely adopted such means as should have led the noble sagacious lady to see the error of her ways. It was made much more beautiful and in every respect superior to her own throne of which she was very proud. Solomon did so in order that she might realize that he was God's favorite and had been endowed with material and spiritual gifts in far greater abundance than those given to her. The palace referred to in the verse was also constructed with the same object in view. As the verse shows, the entrance to the palace was paved with slabs of glass, below which ran a stream of crystal clear water. When the Queen entered the palace she mistook the transparent glass for water and bared her shanks, and the sight of the water perplexed her and she did not know what to do. By this device Solomon directed her attention to the fact that just as she had mistaken the slabs of glass for water, similarly the sun and other celestial bodies which she worshipped were not the real source of light. They only emitted light but were lifeless things. It was Almighty God Who had bestowed upon them the light which they emitted. In this way Solomon succeeded in the object he had in view. The noble lady made a confession of the error and from a worshipper of the idols of wood and stone she became a devoted votary of the One True God.

Al-Hadith

عَنِ الْأَسْوَدِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ دَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَكَاةٍ شَكَاها فَإِذَا هُوَ مُضْطَجِعٌ عَلَى عِبَاءَةٍ قُطُوعِيَّةٍ وَ مِرْفَقُهُ مِنْ صُوفٍ حَشَوَهَا إِذْخِرُ فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ كِسْرَى وَ قَبِصْرُ عَلَى الدِّيْبَاجِ فَقَالَ يَا عُمَرُ أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَ لَكُمْ الْآخِرَةُ ثُمَّ إِنَّ عُمَرَ مَسَّهُ فَإِذَا هُوَ فِي شِدَّةِ الْحُمَّى فَقَالَ تَحُمُّ هَكَذَا وَ أَنْتَ رَسُولُ اللَّهِ فَقَالَ إِنَّ أَشَدَّ هَذِهِ الْأُمَّةُ بَلَاءً نَبِيَّهَا ثُمَّ الْخَيْرُ ثُمَّ الْخَيْرُ وَ كَذَلِكَ كَانَتْ الْأَنْبِيَاءُ قَبْلَكُمْ وَ الْأُمَمُ -

Hadhrat Aswad^{ra} relates that Hadhrat 'Umar bin Al-Khattab^{ra} visited the Holy Prophet^{saw}. He was ill and was lying on a *Qutwani* bed-sheet and his pillow was of leather which was filled with *Adhkhar* grass. (Seeing this) Hadhrat 'Umar bin Al-Khattab^{ra} said: "May my father and mother be sacrificed for you, O Messenger^{saw} of Allah! Caesar and Chosroes rest on silky mattresses (and you are in such a condition). He^{saw} said: 'O 'Umar! Won't you be happy that they should have the worldly things here in this life and you have the Hereafter. Then Hadhrat 'Umar bin Al-Khattab^{ra} touched his^{sa} body and noticed that he^{saw} had a very high fever. At this he (Hadhrat 'Umar bin Al-Khattab^{ra}) said: 'You have such a high fever while you are a Messenger^{saw} of Allah.' He (The Holy Prophet^{saw}) replied: 'In this *umma*, it is the Prophet who is tried the most, thereafter those who are rank-wise virtuous. This has been the case with other Prophets and the nations who passed before you.' "

SAYINGS OF THE PROMISED MESSIAH^{AS} ABOUT HIS BOOKS

The Promised Messiah^{as} says:

Our aim should be that our religious compilations—which are filled with pearls of research and deep reflection, and attract the seekers of truth to the straight path—reach swiftly and in large numbers to such people who, under the influence of bad teachings, are afflicted with deadly illnesses or have nearly reached death. And, this matter should always be in our sight that our books spread without any delay and become visible in the hands of every seeker of truth in that country whose current condition has become extremely endangered due to the poison of ungodliness. (Fatḥ Islam, Rooḥani Khaza'in, Vol. 3, Page 27)

One, who does not listen to the words of God's appointee and messenger with close attention and does not read his writings with full care, has also partaken from arrogance. So make an effort that no part of arrogance be in you so that you do not be ruined and so that you, along with your family, find salvation. (Nuzulul-Masīḥ, Rooḥanī Khaza'in, Vol. 18, Page 403)

At this time, we are being attacked with the swords of pen and there is a bombardment of arrows of allegations. Our duty is that we do not render our powers useless, and sharpen the spears of our pens to affirm the pure religion of **God** and the prophethood of His chosen messenger (may peace and blessings of Allah upon him). (Malfuzāt, Vol. 1, Page 150)

I do not say more than this that you have established connection with a person who has been appointed by Allah. Therefore, listen to his words with the ears of your hearts and become ready to act upon them with full devotion so that you do not become one of such people who acquire everlasting chastisement by falling into the filth of rejection after acceptance. (Malfuzāt, Vol. 1, Page 65)

In my campaign with the pen, I have written 70 - 75 books in detail for providing decisive proofs. Each one of them is so comprehensive independently that if a seeker of truth and a seeker of reality studies them with close attention, it is impossible that they will not acquire a large collection of such material that will distinguish between truth and falsehood. We have gathered a huge treasure of knowledge in our lifetime. (Malfuzāt, Vol. 5, Page 578)

Compiled by Missionary Zafrullah Hanjra, Los Angeles, CA
Translated by Nasir Khan, Buffalo

Translation of the Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on June 6, 2014 at Baitus Subuh Mosque, Frankfurt, Germany Shermeen Butt

Do they then not look at the camel, how it is created? And at the heaven, how it is raised high?
 And at the mountains, how they are firmly rooted? And at the earth, how it is spread out?' (88:18-21)

Hadhrat Khalifatul Masih recited the above verses and gave a discourse on obedience in the today's Friday sermon. The Promised Messiah^{as} has elucidated obedience of Prophethood and *Imamat* (spiritual leadership) of the time with reference to these verses. He has made, what may appear an odd connection between the camel and obedience of Prophethood and *Imamat*. However, the deep and profound spiritual significance of the Promised Messiah's^{as} words tells us that there are several words for the camel in Arabic but the specific word stated in the verse above is a plural noun and this signifies that God intends to explain cultural and communal traits of the camel here. The camel has a great sense of obedience. Camels walk/travel in a long line and are led by an experienced camel in the front. The rest follow him at the same speed and none has any designs or aspiration to walk abreast with the one leading them, like other animals do, for example horses. Therefore in the first verse God has used the specific Arabic word for the camel to draw attention to its communal bearing of travelling in one long line and has thus laid emphasis on the need for an Imam to maintain unity. The significance of camels travelling in a line is that an *Imam* is needed to negotiate the journey of life and to avoid going astray. The camel is not negligent about making long journeys in the sense that it stores water. Similarly true believers should be mindful and ready for their journey of life and keep provisions and the best provision of life is righteousness.

We have been enabled to accept the Promised Messiah^{as} in this age and after him the system of *Khilafat* has been granted to us, which we should value and try to understand its essence. The Promised Messiah^{as} had said that persons who will take Bai'at in his name will continue to come, thus is the direct link of *Khilafat* with him. The Promised Messiah's^{as} explanation of the verse above clearly shows that spiritual development and permanence of those who take his Bai'at is in staying connected to *Khilafat*. Progress of the *Jama'at* is also in staying connected to *Khilafat*, it facilitates facing satanic attacks.

The Holy Prophet^{saw} said that an Imam is like a shield. Indeed, safety is behind the shield alone. And being behind the shield means perfect obedience. The Holy Prophet^{saw} also said that whoever obeyed his *Ameer* obeyed him and whoever disobeyed his *Ameer*, disobeyed him. The Holy Qur'an also commands obedience in several places and it is indeed the secret for communal success and is a point that members of the *Jama'at* need to understand a great deal.

Some question why do we have certain limits and do not have freedom in certain matters. Ahmadi should remember that Islam allows everything that is justifiable. The limits maintained are for moral correction, moral development and unity. Hazoor addressed *Jama'at* office-holders and said that if they wish to assist in the progress of the *Jama'at* then they need to understand the concept of obedience more than anyone else! If all office-holders on all levels understood the concept of obedience, the members of the *Jama'at* would

inevitably understand it. Everyone would appear as the straight line of travelling camels. *Ameers, Sadrs* and other office-holders should self-reflect over their standards of obedience and ponder how they respond to any instruction of the *Khalifa* of the time. Do they obey instantly or do they construe their own meanings of what is instructed? Some office-holders act upon instructions received from the *Khalifa* of the time but with some hesitation. This does not signify obedience. Obedience is when something is followed instantly. Indeed, it is fine to have your own opinion; however when the *Khalifa* of the time decides upon something, then one must overlook one's opinion.

Hadhrat Mirza Bashir Ahmad Sahib^{ra} used to say that he held many opinions and also shared them with the *Khalifa* of the time. However, if his opinion was not accepted, then he did not even think about it and demonstrated perfect obedience. Perfect obedience alone will help us attain the level enjoined by God and His Messenger^{saw}. One who takes *Bai'at* should instil this thinking and should prove it through practice. More than anyone else, this standard of obedience should be exhibited by office-holders from the top level to the bottom.

If the information that reaches Hazoor is correct and some people do say that complete obedience is perhaps harmful, it is probably borne of the German historical background of Adolf Hitler insisting on obedience of everything he said resulting in German defeat and loss in WWII. Hazoor said he wished to make it very clear to every Ahmadi, every new Ahmadi and every youth that there is a great difference between *Khilafat* and dictatorship. *Khilafat* is established after accepting the *Imam* of the age and everyone takes a pledge to work for the perpetuation of *Khilafat*. Islam teaches that there is no compulsion in religion, therefore when one accepts faith of one's own volition it is important to fulfil the pledge one takes.

Obedience of *Khilafat* is important because mutual efforts have to be made to establish God's kingdom on the earth in the leadership of one Imam. The other Muslims are without an Imam and the successful outcomes of the efforts of those who are associated with Ahmadiyya *Khilafat* tell us that they are borne of the strong sense of oneness as a community. *Khilafat* also draws attention to paying the dues of mankind, it exhorts to accept them and practice them. It instils the spirit of giving precedence to faith over worldly matters. *Khilafat* makes tremendous efforts to establish Unity of God whereas aims of worldly leaders are to extend their borders! They trample over justice for the sake of false pride and which dictator in the world has a personal connection with the people he rules?

The *Khalifa* of the time has a personal connection with people of all backgrounds and all races. The content of the daily post of the *Khalifa* of the time is an unbelievable matter for worldly people. People write personal letters to him, discussing their personal affairs. It is *Khilafat* that focuses on the pain of every Ahmadi of the world and the *Khalifa* of the time prays for them. Which worldly leader prays for the ailing? Which worldly leader is anxious for young women to get married and prays for them? Which worldly leader is concerned about education of children? Indeed, governments provide education and also provide health service but it is only the *Khalifa* of the time who is anxious for Ahmadi children to seek education and is anxious for them to have good health. There is no problem, be it of the *Jama'at* or of someone's private life of which the *Khalifa* of the time is not aware, for which he does not make practical efforts and does not turn to God to pray!

Hazoor said this is what he and all the *Khulafa* before him had been doing. Hazoor illustrated this outline of numerous tasks of the *Khalifa* of the time that God has entrusted to him and which he has to perform. Hazoor said: 'There is no country in the world that I do not go to in my imagination before falling asleep and for whom I do not pray while sleeping and while waking. I am not saying this to count favors, no, this is my duty and may Allah the Exalted make me perform my duty more than ever.' Hazoor said that his only purpose here was to make it clear that there can be no comparison between *Khilafat* and worldly leaders. Another misunderstanding that Hazoor wished to remove, although he has previously explained it in his sermons on conditions of *Bai'at*, is about the pledge each Ahmadi makes with the *Khalifa* of the time to obey him in every *ma'roof* (good) decision. Some people assume that it is for them to define/interpret what is *ma'roof*

and what is not. Let it be very clear that *ma'roof* has been defined by God and His Messenger^{saw}. *ma'roof* decision is the decision made in light of the Holy Qur'an and Sunnah. According to the prophecy of the Holy Prophet^{saw} *Khilafat* was to be established on the precepts of Prophethood and according to the Promised Messiah (on whom be peace) *Khilafat* is everlasting. Thus, *Khilafat* cannot operate contrary to Qur'an and Sunnah and there is no option but to obey *Khilafat*, or prove that the *Khalifa* of the time did such and such thing contrary to the Qur'an and *Sunnah*.

In order to prove that a decision is wrong much reflection will be needed and remaining within the confines of civility it should be written to the *Khalifa* of the time. However, gossiping and spreading rumors is not allowed. Of course hypocrites and the envious do what they do when the *Jama'at* grows and progresses. True loyalty to *Khilafat* is in making their plans fail each time and to not even go near those who encourage thinking ill of others.

The Promised Messiah^{as} said that when truly adopted obedience generates light in the heart. He said spiritual endeavors/exercises were not needed as much as obedience was needed. He also said unity cannot be established without obedience.

Stories of early Islam tell us that the Companions^{ra} gave their lives in obedience and thus Islam spread. This does not mean Islam spread with force. It was the spirit of obedience that made early Muslims face a large number of enemies. We observe that the followers of Hadhrat Musa^{as} disobeyed him and as a result deprived themselves for forty years! The *Jihad* of this age is to reform ourselves and to spread the message of truth and this has to be done following the *Khalifa* of the time.

Hazoor said in order to be saved from being ruined we need to enhance our levels of obedience. No matter how much the enemies of Ahmadiyyat persecute us, God will take us to our destination but obedience is the condition and the obedience has to be complete.

The other Muslims also believe in what we believe in but no patience or fortitude can be seen in them. Today, only the *Jama'at* of the Promised Messiah^{as} demonstrates steadfastness and fortitude and this illustrates the subject stated in the Qur'anic verse: 'And among others from among them who have not yet joined them...' (62:4). Just as the Promised Messiah^{as} said that the camel makes provision for his journey and is not negligent, similarly true believers should be always prepared and cautious and indeed the best provision to take with one is righteousness. We should adopt that tenor in our worship and our practice which will be the best provision for us. By accepting the *Imam* of the age we have obtained spiritual water, now it is up to us to look after it and to avail of it. Fortunate are those who listen to the words of the *Imam* of the age with perfect obedience and go on to obey and this leads them to also derive the beneficence of *Khilafat*.

People who chase worldly aims have no connection with spirituality whereas the purpose of those who seek pleasure of Allah has nothing to do with worldly gain and loss. We should try and attain nearness to God with perfect obedience and enhance in righteousness. Our objective is to establish kingdom of God on the earth and we spread the message of Islam to bring the world under the banner of the Holy Prophet^{saw}.

These are the objectives for which *Khilafat* works. What is needed is to understand the essence of what *Khilafat* is. And this can only happen with perfect obedience. No matter how academic or authoritative one thinks one may be, there is no room in *Jama'at* Ahmadiyya for the one who is not obedient and such knowledge and wisdom cannot spiritually benefit the world either.

We should always be mindful of the phrase of the Promised Messiah^{as}: 'It is essential that man makes a practice of following the *Imam*.'

Intellect and wisdom is fruitful with obedience of the *Khalifa* of the time and cessation of one's own interpretation of matters. In light of the commentary of the Promised Messiah^{as} the remainder verses recited at

the start of the sermon we see that man can attain spiritual heights only when he understands the concept of: ‘...obey Allah and obey His Messenger and those who are in authority over you...’ (4:60)

Office-holders cannot rightfully be ‘authority over’ people unless they too completely obey *Khilafat* and do not desist from making their own interpretation; rather they consider each word of the *Khalifa* of the time as worthy of being obeyed. When some matters are investigated, at times the initial effort is to find out who made the complaint. No office-holder should be concerned with this. If they are asked to investigate and report they should not spin their own interpretations on matters. If an instruction of the *Khalifa* of time is not fully understood then rather than guess its interpretation *Khalifa* of the time should be written to and further advice should be sought.

If each member of the *Jama’at* is obedient we will head towards spiritual heights and our faith will be as strong as mountains and as a result the message of Islam will spread in all directions in the world.

With reference to spreading Islam, Hazoor said that some people are concerned about an objection raised over a saying of Hadhrat Musleh Mau’ood^{ra} which was on a banner at *Jalsa* that if Germany is conquered Europe will be conquered. The objection raised was that we appear to have dangerous resolve although we seem peaceful. The objection was either raised due to unawareness or mischief. If it was mischief, then it is a dangerous step to incite against Muslims. Whoever explained to the objector also did not appear to have sufficient knowledge and has caused pointless concern. Generally speaking Germans are very sensible and they know the missionary and humanitarian works of the *Jama’at* are aimed to spread the beautiful teaching of Islam and to bring people into its fold. The word ‘conquer’ does not connote use of force or any aspirations of governance. We are spreading our message and let alone Germany and Europe, we aim to triumph all over the world, but not with the use of force.

Hadhrat Musleh Mau’ood^{ra} had in fact articulated the significance of the German nation and alluded to their prominence within Europe and had meant to say that if the Germans understand Islam they will make the rest of Europe understand it. This is true, Germans are at the forefront even in the European Union, and their capacity is evident.

Hazoor said he laid the foundation stone of a mosque at Wiesbaden a couple of days ago. German guests came to the event and Hazoor briefly spoke on the teachings of Islam and everyone was appreciative of Hazoor’s message.

We should remember that if we work with sincerity and seek help from God, these people or their next generation will come in the fold of Islam. Whoever God will wish, He will enable them to accept Islam. We do not need to be scared or defensive, worldly governance is not our objective. Our task is to instill love of God in hearts and we will continue to do this and for this each Ahmadi needs to be completely obedient to *Khilafat*.

HADITH

Hadhrat Khabbab Ibn Al-Aratt^{ra} relates: “We migrated with the Messenger^{saw} of Allah and the sole reason for our migration was to win the pleasure of Allah the Exalted, The Magnificent. So the reward for that was due from Allah to us. Some of us left this world without getting a worldly reward. Mus’ab bin ‘Umair^{ra} was one of those who were martyred in the Battle of Uhud. He had a small sheet of cloth (as his burial-shroud). When we covered his head with the sheet, his feet were uncovered and when we covered his feet, his head was uncovered.’ Seeing this, the Messenger^{saw} of Allah ordered us to cover the head with the cloth and the feet with a little grass. (He said) “The fruit of the efforts of some of us has ripened and they are reaping it.’ ”

(Bukhari kitaburriqaq bab fadlil-faqr)

BOUNTIES OF HEAVEN AND AFFLICTIONS OF HELL

Hadhiqatus Salihin: Translated by Karimullah Zirvi

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "Allah the Exalted says: 'I have prepared for my righteous servants that which no eye has seen and no ear has heard and the mind of man has not conceived.' Hadhrat Abu Hurairah^{ra} said, 'If you wish you might recall:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ؕ

And no soul knows what joy of the eyes is kept hidden from them (32:18)' "

(Bukhari kitabuttafsir)

Hadhrat Abu Sa'id Al-Khudri^{ra} relates that the Messenger^{saw} of Allah said: "Allah, the most Honored and Glorious, will call the dwellers of Paradise saying, 'O dwellers of Paradise. They will respond, 'Here we are, our Lord, and all good is in Your Hands.' He will ask them, 'Are you happy?' They will answer, 'Why should we not be happy, O our Lord, when You have bestowed upon us that which You have not bestowed on any of Your other creation.' He will say to them, 'Shoudn't I bestow upon you even better than that?' They will say, 'O our Lord! What could be better than that?' He will say, 'I will bestow My pleasure and contentment upon you so that I shall never be wroth with you thereafter.' "

(Bukhari kitabul jannah)

Hadhrat 'Umar bin Al-Khattab^{ra} relates that some prisoners including a woman were brought to the Holy Prophet^{saw}. A woman amongst them was milking her breast to feed. So, whenever she saw a child she picked up, embraced and breast-fed the child. The Holy Prophet^{saw} told us, "Do you think this woman can throw her child into the fire? We replied, 'No. As long as possible, she will not throw her child into the fire.' He^{saw} said, 'Allah is more Merciful to his people than this woman is to her child.' "

(Bukhari kitabul adab)

Hadhrat Mu'adh bin Jabal^{ra} relates that once I was riding behind the Holy Prophet^{saw} on a donkey and he^{sa} said: "O Mu'adh! Do you know what is the right of Allah upon His servants and what is the right of servants on Allah? I said, 'Allah and His Messenger^{saw} know best.' He^{saw} said, 'The right of Allah upon His servants is that they worship Him only and do not associate aught with Him and the right of a servant of Allah upon Allah is that He does not punish the one who did not associate anything with Him.' I said, O Messenger^{saw} of Allah, 'Shouldn't I give this glad tiding to the people?' He^{saw} replied, 'Do not tell them this good news, for they would trust in it alone.' "

(Muslim kitabul iman)

Hadhrat Ibn Mas'ud^{ra} relates that once, the Messenger^{saw} of Allah said: "The last to enter Paradise would be a man who will walk once and stumble once and be burnt by the Fire once. When he will have passed through the fire, he will turn to it and say, 'Blessed is the One, Who has delivered me from you. Allah has granted me something which has neither been granted to the first people nor to the later ones.' Thereupon, a garden would be made visible to him. He will say, 'O my Lord! Take me close to this garden, so that I could rest under

its shade and drink of its water.' Allah the most Honored and Glorious will say, 'O Son of Adam! Perhaps when I grant it to you, then you will ask something else. He will say, 'No. O Lord!' Then he will make a pledge with Him that he will not ask for anything else. His Lord will accept his excuse because he saw something and could not remain content without it. Then, He will bring him close to it where the man will enjoy its shade and drink of its water. Then again a garden better than the first one will be shown to him. He will say, 'O my Lord! Take me close to this garden so that I could rest under its shade and drink of its water. I will not ask for anything else.' Allah will say 'O Son of Adam! Did you not make a firm pledge not to ask Me anything else? If I take you close to this orchard, then you will ask for something else. He will make a firm pledge that he will not ask Him anything else. His Lord will accept his excuse because he saw something and could not remain content without it. He will bring him close to it where the man will enjoy its shade and drink of its water. Then another garden will be shown to him near the entrance to Heaven which is even more beautiful than the previous two orchards. So the man will say, 'My Lord! Take me close to this orchard, so that I could rest under its shade and drink of its water. After this, I will not ask for anything else.' He will say: 'O Son of Adam! Did you not make a firm pledge not to ask Me anything else?' The man will say: 'Yes. However, this is my last request.' His Lord will accept his excuse because he saw something and could not remain content without it. Anyhow, He will take him close to it. When He takes him close to it he will hear the voice of the inmates of Heaven. Then he will say, My Lord! Enable me to enter it. He will say, 'Where is your patience?' Then, He will say, 'If I were to give you the whole world and a like one along with it, will it please you?' The man will say, 'My Lord! Are You mocking at me while You are the Lord of the Worlds?' At this, Hadhrat Ibn Mas'ud^{ra} laughed. He said, 'Won't you ask me what made me laugh?' They said, 'What made you laugh?' Hadhrat Ibn Mas'ud^{ra} said, 'Because the Messenger^{saw} of Allah also laughed like this and they said, 'Why do you laugh, O Messenger^{saw} of Allah?' He^{saw} said, 'Allah also had laughed when he said, 'My Lord! Are You mocking at me though You are the Lord of the Worlds.' At this, Allah will say: 'I do not mock at you but I have power to do whatever I wish.' "

(Muslim kitabul iman)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "Hell is hidden in desires and Heaven is hidden in difficult and undesirable matters."

(Muslim kitabul jannah, Tirmidhi)

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "Allah the Blessed and Exalted will gather people. The believers will stand up until Heaven will be brought close to them. They all will come to Muhammad^{saw}. So he^{sa} will stand for their cause. Then he will be permitted. Thereafter, trustworthiness and kinship would be dispatched and these will stand left and right on each side of the (narrow) bridge (providing the only approach to Paradise). The first group of you people will pass through the pathway like a flash of lightning. I said, 'My father and my mother be sacrificed for you. What is like the flash of lightening?' He said, 'Do you not see how lightening comes in the twinkling of an eye and leaves. Then (the second group will pass) like the crossing of the wind. Then like flying of a bird they will pass. Your Prophet^{saw} will be standing on the pathway beseeching, 'O My Lord! Have mercy on them. Have Mercy on them. 'Then deeds of the people will become insufficient (for Salvation); so much so that a man will not be able to walk but will come crawling his feet. There will be iron hooks or cranes will be suspended on both sides of the pathway to Paradise and commanded to hold the man about whom order is given. So, the one who escapes their grasp is saved and the one who is caught will go to the Fire. By Him in Whose Hand is the life of Abu Hurairah^{ra}, it will take one seventy years to fathom the depth of Hell.' " *(Muslim kitabul iman)*

A MESSAGE FROM SAHIBZADA MIRZA TAHIR AHMAD VAKILUT TABSHIR TAHRIKE JADID RABWAH, PAKISTAN, FOR THE ANNUAL CONVENTION OF THE MISSIONS OF THE AHMADIYYA MOVEMENT IN ISLAM IN THE U.S.A.

(A Previously Unpublished Message)

Maulana Inamul Haq Kauser

Fifty-six years ago on the night of 6th and 7th January, a servant of Allah who was suffering from a severe pain in his ribs, leaning towards his papers, found himself busy in writing something. The severe pain that he felt from his side again and again kept him restless, but severer still was the spiritual pain that rose from his heart. This pain was generated by the sympathy of mankind and turned into groans. The physical pain having been overwhelmed by the spiritual one, he was compelled to fulfill the obligations of the spiritual pain at first. You might like to know who this servant of God was and what that important task he had which in spite of his severe physical ailment he had to accomplish at all costs.

This servant of God was the second *Khalifa* (successor) of the Promised Messiah^{as}. He is also known as Musleh Mau'ood in the Ahmadiyya Movement in Islam. The important, knowledgeable work that kept him busy was the writing of instructions for a Missionary of the Ahmadiyya Movement in Islam, who was ready to leave for the continent of America. Hadhrat Maulvi Muhammad Din was preparing to proceed to the United States of America(at the early hours of the

next morning. In view of the importance of the situation, Hadhrat Khalifatul Masih thought it essential to write with his own pen such instructions that might serve as a guiding light to him forever.

The learned Mir Mahmud Ahmad Nasir, the *Ameer* of the Missions of the Ahmadiyya Movement in Islam in the United States of America, and the learned Mian Muhammad Ibrahim, the *Ameer* of the Missions of the said Movement in the Midwest region, requested me to write a message for the Convention. On receipt of their request, I asked myself why I should not select some excerpts from the said writings of Hadhrat Khalifatul Masih II^{ra} and present them to you. These excerpts consist of such exhortations and sincere feelings that will be free from the tinge of the past and will remain fresh, lively and full of spirit forever.

He said: "Islam is the name of a religion and not society; the Ahmadiyya Movement in Islam is not a club but a Community founded by God. You are going to a country where

people cannot appreciate this point. According to them the sign of a true religion is that it may be able to make changes at the time of need, whereas according to Islam the true religion is one that serves as an accurate guide of the Nature and as a true mirror of it. To change it is a disease not health."

"Remember that preaching has two aspects. One is to preach [to] your own people and the other is to preach [to] others. You will not be able to accomplish your task unless you appreciate these two aspects. The missionaries that have gone abroad so far have understood that aspect only which relates to the other people and have overlooked the aspect which relates to their own people. Indeed, if we stress the necessity of observing all the commandments of Islam upon those who still consider it to be a false religion, they will take the impression that, like Christians, we Muslims also teach them to believe everything without reason. On the other hand, if we do not repeatedly and effectively emphasize the necessity of taking as much care as one takes in observing the instructions of a physician or even greater care than that, in the matter of observing the commandments and their details mentioned in

the proved revealed Word of God, to those who have already declared Islam to be a true religion, they are liable to become weak in their actions. The parents who do not preach their children on the plea that they are yet children, their children will become highly immoral. Only those children can attain to high moral qualities whose parents teach them such qualities by perseverance and persistence but tactfully and by the way of love."

"Just as the time in human life to acquire the best knowledge is during childhood, so in the life of the newly-converted Muslim, the best time to bring about a change in him is the early time of his acceptance of Islam. Just as a child loses the time of his learning when he grows older, so the newly converted Muslim finds his ability to change himself weakened as the time passes. His fresh zeal cools down. By beating the cold iron from nothing would happen."

THE NEW CONVERTS TO KEEP CONTACTS WITH THE CENTER

"Remember that the faith of a New Convert is not safe unless he keeps contacts with the Center, as the people of this country do. So be anxious to guard against their faith. Try to let them have personal contacts with the *Khalifa* of their time and Qadian.

Let it be clearly understood by them that the residents of Qadian do not hold any special position. They are the faithful persons who have come from different sides and settled there. From the point of view of Ahmadiyyat, the Center does not mean that some special community should rule over others.

On the contrary it means that there should be some special people who should act as the guardians of Islam and faithfully serve this religion. Whether Americans, Europeans or residents of any other country, they have the same right to serve Islam as the Indians have. The condition, however, is that they should correctly study Islam and the Movement. If they acquire the real understanding in this way, no disparity can stop them to acquire that spiritual state which is being enjoyed by those who have spent their lives in the service of the Promised Messiah^{as}, thereby acquiring the true knowledge of Faith from him and in all sincerity practicing it."

"Let it be remembered that no community can remain intact as a community unless the rope that keeps them together is not strong enough. By relating to the people the stories of the Promised Messiah^{as} concerning his qualities of being a well wisher of mankind and his suffering for the sake of the world, you should [will] strengthen his love and that of the Movement in the hearts of the people [their love for him and for the Movement] so strongly that they should get out of the philosophical faith and have that kind of firm faith which only lovers can have without such faith there is no salvation."

"Along with the study of the Holy Quran and *Hadith*, you should also continue to study the books of the Promised Messiah^{as}. At times you should prepare lectures from these books

and deliver them in the meetings of the Ahmadi only, so that they may have interest in them. Likewise, interesting subjects from my sermons may also be read out to them because they generally relate to the current affairs."

"Remember that just as there are certain persons who run away from making sacrifices, there are certain others who get strength from such sacrifices. At first I laid emphasis on good morals. Let it be remembered in this context that there is an idiom which should be repeatedly used by you. This idiom is 'Islamic morals.' The use of this idiom may be adopted unwittingly among the new converts. This will prove highly advantageous, and the world will witness a wonderful turn whenever you refer to any vice, say 'this is a non-Islamic moral (act) and whenever you refer to any virtue, say 'this is an Islamic moral.' For instance, if you happen to talk about the destruction of any people, you should say, 'If they had observed Islamic morals, there is no reason why they should have met with destruction.' Remember this point. If you do so, you will find many great advantages with those who will act upon this advice. God willing, the coming generations will look upon this as a great favor done to them and will pray for them."

"Lay greater stress upon prayers, and teach others also to pray. This practice provides wonderful comforts to the hearts. With prayers, the heart gets strength and faith refreshed. The first fruit of faith is prayer and the first fruit of the prayer is faith. Just as every seed is produced from its tree, every tree is produced from its seed. In the same

way, the prayer is produced from the faith and the faith is produced from the prayer. In the case we cannot say what is produced from what."

"To us, all people are alike. Whether black or white, you should consider them equals. But it is also essential to keep the feelings of the people in view. Just as it is forbidden to hurt the body, it is forbidden to hurt the heart also."

"A missionary must keep away from politics. To whatever extent the hearts may be stirred on this point, you should keep calm and quiet. Just lay emphasis on its moral aspect only. Induce every party to refrain from doing any kind of excesses and then consider your work as finished. Let Caesar have his due and let God have His. In the same way, it is right to give the work of Zaid to Zaid only and you should do your own work."

"You should continue to ponder over the Holy Qur'an and protect yourself from being driven along with the flow of the European thoughts. Many a time, a man is unwittingly influenced by his surroundings, and this very thing is dangerous to him. Let the missionary be like a rock, where people should come and get salvation. He should not be like a bunch of grass which is unable to give refuge to others, nor has it any place for itself. Let him strengthen his faith by the light of God. The way of doing so is that he should not see everything singly. He should rather see whether it is in accordance with the spirit of Islam. Thus by pondering over things, many things which originally look small to him will now appear big. In this way he will be saved from being stumbled. Even then, if he is unable to understand anything, let him inquire from

the Center, because the Center alone can guide him and advise him as to the reality of things and as to the spirit of things."

"It is high time [that] the practice of shaking hands with ladies is stopped. Let ladies be given a feeling that they should avoid it. When a community of such women is prepared, they will themselves take care of others. Let it be remembered that the faith has special relationship with women. After training thoroughly one or two in the matters relating to women, if you make them fully conversant with those things, you will see how quickly they will make other women think alike. Without the help of women this work will never be done. If you let the jealousy of women stir up, and tell them how some of the evil thoughts are impediments in the way of Islam (and this work can be done alone), you will see how they will straighten others and how they will lighten your burden."

"Avoid all such things that may cause accusations and avoid all such meetings which may consist of vain pursuits, because such things serve as impediments in the tasks of preaching."

"Make your lives simple and unassuming. When a man looks at others, he forgets how he used to live before, and this thing proves to be first stumbling block for him. I do not mean to say that you should not use such things of those countries which may be useful in your work, and by using these

you may be able to enhance your own work. What I mean to say is, that just to think that people will not be overawed by you, you should not lead a life which, by comparison with the life in this country, may be considered to be a life of luxury and ease. You should wear Islamic clothing. By Islamic clothing I mean such clothing which has been liked [preferred] by the holy persons [people] of God - that is to say, long coats and such clothing that may provide comfort to you while performing your prayers. A similar clothing is popular among the clergymen of the Christian faith. This shows that Jesus also used to wear such clothing. English hat was never liked by the Promised Messiah^{as}. It is not *Haram* (unlawful), yet we should make a note of it. Either wear a turban or a Turkish cap may be used. The Promised Messiah^{as} very much liked this. Such pieces of clothing do not become impediments in the way of preaching. Instead, they provide an incentive for preaching. If you do not change your outward condition, it may harden your heart which will not change."

"Remember that the impediments and difficulties that existed in the way of previous workers will not appear in your ways. So whatever success you may witness - that will be the result of their efforts, by the Grace of God. So do not find faults in their works. Rather, acknowledge their service by your heart, tongue and pen, because to be ungrateful to one's benefactors is one of the dangerous crimes. Everyone has some flaws. If you find any flaw in them, similar flaws may be found in you. So do not waste your life in finding faults with each other. On the contrary, try to remove those defects by

helping each other. The life is not to be trusted. Let it be remembered full well that we are not the worshippers of men. We are the servants of God. Whosoever and wherever any person is seated on the seat of *Khilafat*, be faithful to him and create a similar spirit in those who happen to be [are] under your influence. Factions have ruined Islam, and even today the same are its biggest enemies. Would a man have taken out and thrown away the heart which instigates him to sacrifice the interests of the Ahmadiyya Movement for the sake of his ego!"

"Those who came first have a right. I am sorry to say that our community has not understood this point at all. May Allah protect it against its punishment. Unless the older people who rendered sacrifices in the past and served the Movement are looked upon with grandeur and esteem -- as long as they are firm in their faith and notwithstanding their weaknesses, they are given respect and honor, that spirit will not be created in the community which the Promised Messiah^{as} wanted to create. Newcomers may do better administration but will not be able to make better hearts. Those who want to throw the older people out and take their place, God will not stop until He throws them out. So this is a thing to be afraid of. Let the love of older people be given a place in your hearts, if you wish to have the delicious taste of faith. Is it not sufficient for the people that when the older people were helping God and His Prophet^{saw} these new arrivals were falsifying Him or at least were not rendering any help to Him."

"Know it for certain that faith is not without sympathy, but sympathy

can be had without faith. The step of a missionary is at a critical place. Without sympathy, he becomes devoid of faith. A faithless person is considered to be like a faithful person because of sympathy. His attitude makes the people think that he is without faith, and when they see another person belonging to a different faith that he is full of sympathy, they begin to consider him faithful. Let the missionary of Islam be a very sympathetic person. Not in name only, but in practice he should be a sympathizer. His words and his deeds, nay his eyes may depict the sense of sympathy in him. Let it be remembered that truth is such a virtue which never appears in the form of an evil. It may also be remembered that it is not necessary that every truth may be exposed. To call a lame person a lame person is truth, but to expose this truth is a sin.

There is a difference between telling a lie and exposing every truth. If truth when exposed is not in the interest of faith, rather by exposing it the feelings of another person may be hurt, in that case it is absolutely unnecessary to expose that truth not because he has spoken the truth, but because when he should have said nothing, he spoke."

"In order to keep your account and learn your profession, you should work hard. To keep the account is not the sign of mistrust, but to strengthen the trust. It is the source of teaching the way of trusting others who do not trust at all." "The best

method of editing a paper is the one which Mufti Muhammad Sadiq^{ra} had adopted. The articles should be short and attractive. The same method should be adopted while giving a speech. It should be well prepared but not too long."

"Get into the habit of increasing your acquaintances. Every pedestrian should become your friend. It is only then that you will become successful."

"It is essential to show respect for the writings of the workers here. Also respect them. Even if they do anything against your will, their respect should not be lost sight of."

"Let despondency not come near you. A despondent man never succeeds. Only that person succeeds who, even under the shadow of swords, ponders over his future plans."

"The one has struck already and you have to proceed in the morning. The pain in my ribs is making me restless. Under the commandment, 'Your self has also a right, I finish this writing here. May Allah make these few words useful for you and other missionaries also and also for the whole community. Convey my 'As-salaamu Alaikum' to the Jama'at of that country. Tell them that our bodies are far away from you but the hearts are full of love for you. I consider all of you as a part of my body. You all are as dear to me as the people in this country. I like you as I like them, even I like you better. Try hard to learn your faith, and take part in serving it. See Islam in its bright face and let others also see it in the same way. May Allah be with you wherever you are. And our last words are

that all Praise is due to Allah, the Lord of all the worlds."

After conveying the message contained in the excerpts from the writings of Hadhrat Musleh Mau'ood^{ra}, I need not add anything except that as Allah has bestowed upon you the worldly grandeur, He may bestow upon you the spiritual grandeur also. Your hearts may be full of the love of your Creator and Master in such a way that, as against this, no other attraction may influence you. After God, [may] the love of the greatest benefactor of mankind, our Guide and beloved Master Hadhrat Muhammad^{saw} take possession of all your desires and ambitions. May Allah make you the manifestation of the Light of God from head to foot, and may He make you the minaret of light for those residents of your motherland who are groping in the darkness of materialism. May your souls appear before your Creator in such a state that you may be pleased with Him and He may be pleased with you. *Ameen* O, the Most Merciful of those who show mercy.

Mirza Tahir Ahmad,
Vakilut Tabshir.

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ATTENTION MOOSIES

ANNUAL SCHEDULE-C FORM SUBMISSION TO MARKAZ

Khaled Ahmad Ata
Secretary Wasaya, USA Jama'at

Moosies are reminded to submit their Schedule C forms for the financial year 2014. Statements of account were sent to respective local *Jama'at Wasaya* Secretaries (or *Jama'at* President – if the local *Jama'at* has no elected Wasaya Secretary) for compliance at the end of last July. In addition to the Statement of Account, every *Moosie* should also receive the following documents.

A copy of Schedule C Form*

A copy of 'Instructions to *Moosie* – How to Fill the Schedule C Form'

After filling the Schedule C Form, please return it to your local *Jama'at Wasaya* Secretary. Do not send completed Schedule C Form either directly to *Markaz* or to the National *Wasaya* office.

Per *Wasiyyat* Rules, it is *Moosie's* personal responsibility to submit their Schedule C form to *Markaz* annually, and keep their *Wasiyyat* account and contact information updated with *Markaz* at all times. *Jazakomullah Ahsanal Jazaa*.

Note: incomplete Schedule C forms will be returned.

Schedule C form can also be downloaded from the Internet by using the following link.

<http://www.ahmadiyya.us/departments/wasiyyat/375-schedule-c-form>

BRIEF HISTORY OF THE LOS ANGELES JAMA'AT (Part 1)

Atika Sadeeqa, Los Angeles, CA

Personal Note

Recently our Respected Dr. Hamidur Rahman Sahib advised me to relate the time period in which the *Jama'at* of Los Angeles was established and it should consist of four pages, as our other members are writing on the history of the *Jama'at*. I came to the US for 6 months on a sudden medical leave from Family Planning Council of Pakistan where I was an Editor of a magazine. This was my new job and it was offered to me while I had a topic registered for Ph. D. at the Punjab University.

While in the US, psychologically, I was under heavy pressure and anxious to return to Pakistan. I wrote to Khalifatul Masih IIIth and the Missionary In-charge of USA for prayers for my health and for coming out of the situation I was caught up with. My beloved Hazoorth wrote to me, 'I should try to get a green card instead of coming back to Pakistan as that would be helpful for me to decide whether I should live in Pakistan or the US.'

L. A. Jama'at History

I also received a response from the late Sharif Ahmad Bajwah Sahib in September 1973 who was *Ameer* and Missionary In-charge of the US *Jama'at*. He was pleased with the establishment of the Los Angeles *Jama'at* and linked it to the prayers of Ikram Jattala Sahib and Rahmat Jamal

Sahib, whom he had appointed as the L. A. *Jama'at* President. Bajwah Sahib also provided me the address of National *Sadr Lajna*, sister Nycemah Amin (now known as Nycemah Yaqub) and advised me to get the literature and rules and regulations for *Lajna* and *Nasirat* from her to carry out the activities among Ahmadi women. Furthermore, he stated in his letter that he had written to Rahmat Jamal Sahib and Ikram Jattala Sahib separately regarding collection and handling of *chandās*.

Although the Los Angeles *Jama'at* was formally organized in 1973, according to *Jama'at* history there was an Ahmadiyya Mission House established in Los Angeles in 1954, during the time of Hadhrat Khalifatul Masih II^{ra}. Tanvirul-Nisa Ahmad of St. Louis daughter of the missionary posted in Los Angeles from 1954-1958 provides the following details from old records from this period.

"The missionary was sent to the area arriving in Los Angeles on February 10, 1954. Two Ahmadis, Brother Rahmat Jamal and Brother Sharif who were living there helped him to get settled. At first a small one-bedroom house on Curson Ave., was rented. The tiny front room served as an office and meeting

room. Later a larger house was rented at 927 North Fairfax Ave, Los Angeles (Hollywood), California. Tan-vir Ahmad notes that the *Jama'at's* resources at the time were extremely limited. Brother Rahmat Jamal, lived in one room of the house with his family and helped pay the rent and expenses of the larger building.

Meetings and *Jum'uah* Prayers were advertised to the public in the religious section of The Los Angeles Times. A great deal of interest in Islam was shown by the intellectuals of the city and information about the Promised Messiah^{as}, the tomb of Jesus^{as}, and Islam/Ahmadiyyat was widely distributed to professors at UCLA, students, diplomats, local officials, church leaders and the general public. A weekly radio program on Islam was broadcast for 20 weeks. The missionary and his wife appeared on a TV program to talk about Islam. The host was actor and film director Lew Ayres who would later produce documentary films on world religions. The Ahmadiyya Movement was represented in his film 'Altars of the East' (1955) in the section on Islam- 'Pillars of Allah' and a photo of the Promised Messiah^{as} was shown. Records document that at least two converts from the "White" population of the city signed the *Bai'at* during these years."

After the *Jama'at* was established the first *Jama'at* meeting and the second meeting which was combined

with an *Eid* function, were held in 1973 at Rahmat Jamal Sahib's house. In these meetings, Jamal Sahib, his wife Gunver, their two daughters Amina and Aysha Jamal; and Ikramul Haque Jattala Sahib and Atika Sadeeqa, were present. Sharif Ahmad Bajwah Sahib visited L.A. *Jama'at* in March 1974.

Khadijah Jawad was very active and working hard to learn and improve her knowledge about Islam Ahmadiyyat. She visited me weekly. She was very anxious to establish *Lajna* but we were unable to find a third sister to start *Lajna* in L.A.. Recently, I heard from Khadijah Jawad, that Hadhrat Khalifatul Masih V^{aba}, inquired from her that 'does the *Jama'at* recognize her among the pioneers of this *Jama'at*?'

Our community began to grow in 1975. In the beginning of this growth the meetings were attended by the following families; Dr. Tahir Ahmad Khan, Dr. Gulzar Ahmad, Tahira Ahmad, and their two sons, Malik Muzafar Ahmad, Shenaz Ahmad and their children, Malik Naseer Ahmad, his wife Miriam (AKA) Laura. Dr. Sitara Kaiser and late Kaiser Sahib, Rashid Ahmad Butt (husband of Dr. Shanaz Butt, our previous National *Sadr* of *Lajna*) joined our *Jama'at*. Malik Latif Ahmad and Samina Latif and their daughter Erma came in 1976 from another state of the US.

We used to get together at Jamal Sahib's house for *Eid* Prayer and all meetings until 1976. Mrs. Jamal was a good host, taking days off from her work, preparing delicious meals, when she was only the student of Islam. Though there was no formal *Lajna* established, we used to have separate meetings and read articles on

various topics and answered all questions from our convert sisters.

In 1977, Anwar M. Khan moved from other State with his family, Amtul Hakeem Khan, Arshad, Ahsan and Atia. Dr. Khalid Ahmad Shaikh and Atia Shaikh; Nasim Shaikh with her husband; and late Shaikh Latif Ahmad and his family members, wife, two daughters, and three sons joined *Jama'at*. There were some other families we used to see once a while. We continued to hold and rotate meetings in different homes, and parks, where we played games, offered *Salat*, and hiked. Brother Jamal would also lecture everyone on personal safety and security.

From the end of 1977, the meetings were held in Torrance in the garage of Ans Shah's house where the paneling and other repairs were done by Dr. Tahir Ahmad Khan and Dr. Gulzar Ahmad for the purpose of using it as meeting place and for about 2-1/2 years we held meetings there. Khalifatul Masih IVth came to Los Angeles in 1978 prior to his becoming *Khalifa*. We all met in this garage. This was right after the *Kasr-e-Saleeb* conference of London.

The late *Maulana* Abdul Malik Khan Sahib and his wife came at the same time and our *Lajna* was established in the presence of *Maulana* Abdul Malik Sahib and Mrs. Abdul Malik Sahiba. *Maulana* Abdul Malik Khan Sahib suggested my name for the Gen. Secretary. I requested him that I do not want to take part, as I was planning to

leave for Pakistan. He replied: you ever get the opportunity to serve the cause of Islam, even for one hour do not refuse, as this is a blessing, not a task. Amtul Hakeem Khan, was elected as president and myself as Gen. Secretary. The total number of families in the *Jama'at* was 25, but on the election day, only eight ladies attended the meeting. Right after that all members of the *Jama'at* were present when Hazoor delivered his lecture and led the Prayers. Hazoor was not accepting any one's invitation for dinner. Hazoor's stay was at President Jamal's residence and for several days he stayed at Dr. Gulzar's residence. *Maulana* Abdul Malik Khan Sahib requested him for dinner at the residence of his son, Anwar Khan Sahib, Hazoor tried to reject, but *Maulana* Sahib was successful and eventually Hazoor accepted the invitation. The late Sheikh Latif Ahmad was Vice President of the *Jama'at* while Rahmat Jamal Sahib was president. Sheikh Latif Ahmad was the father of Sheikh Hafiz Ahmad. He passed away and respected *Maulana* Abdul Malik Sahib led the funeral Prayer.

Hadhat Mirza Tahir Ahmad along with his wife *Apa* Asfa Begum Sahiba and two daughters, Shaukat Sahiba and Faiza Sahiba visited our *Jama'at* in the garage of Ans Sahib. One day, Hazoor delivered a lecture on the topic of "Christ did not die on the Cross" and advised the *Jama'at* to read the book 'Jesus In India' by Hadhrat Masih Mau'ood^{as}. He said, "*Ghar-Ki-Murghi Dal Brabar*" meaning that the book of the Promised Messiah^{as} is available for all Ahmadis but they do not read it. To understand Jesus^{as} read this book as it is easily available and follow his advices on this topic. It was a very hot topic being discussed in the media in those days in

the USA because one hundred internationally reputed scientists were conducting research on the impressions on the Holy Shroud of Turin, and quite often different news were being published and discussed and several books were written on this topic. Hazoor also advised the members to read Ch. 62, *Sura Al-Jumu'ah*, of the Holy Qur'an. My book, "Jesus, The Traveling Prophet" is the result of Hazoor's advice.

Inayat ullah Khan Sahib, his wife Amtul Hafiz, and their sons, Qamar Ahmad and Aftab Ahmad came in the middle of 1978. Aslam Malik Sahib, and Waheedha Malik, Sahiba along with their two daughters, Asfa Malik and Gul Malik joined us in October of 1979 at *Eid* Prayer. For about two and half years we held meetings at this place. We were a very close knit Ahmadi family in the early days. We have lost some of the closeness because of our growth to such large numbers now.

After a couple of months, in the month of October of 1978, *Ameer* and Missionary in charge of the USA late *Maulana* Ataullah Kaleem Sahib was invited to Los Angeles. He delivered two speeches, one in the Mormon Church of Whittier city, and one at the Whittier College, in the city of Whittier. These were arranged by me as I was Gen. Secretary and Secretary Propagation and Publication Secretary of *Lajna*. The members who attended, were, Rahmat Jamal, Anwar Khan, Muzafar Ahmad Malik, Dr. Gulzar Ahmad and Tahira Ahmad.

Muslim women were criticized in the media during the war of Iran.

I wrote letters to the Newspapers regarding true Islamic teachings and values misrepresented by Ayatollah-Khameni of Iran. Jam-al Sahib

was always creating high visibility for the *Jama'at*. In the year of 1978-79, our *Lajna* used to take part in *Jama'at* educational programs, Rehmat Jam-al Sahib used to prepare question papers from the books "Life of Muhammad^{saw}" and "Life of Ahmad^{as}". In 1980 the *Jama'at* rented a portion of the Memorial building in Culver City and started their activities in this building.

In 1980, the late missionary Ataullah Kaleem Sahib, had assumed charge of his duties in the West Coast, as missionary, this was located at 434 Peppertree Road, Walnut.

In 1980 Hadhrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih IIIth and Begum Sahiba, Apa Monsura Begum visited the West Coast Region and three local *Jama'ats*. Our *Jama'at* was one of them. Our *Jama'at* President Rahmat Jamal Sahib, Ikramul Haq Jattala, Anwar M. Khan along with other members, and *Lajna* President Amtul Hakim Khan, Atika Sadeeqa, Khadijah Jawad, Tahira Gulzar, Samina Ahmad, Shenaz Ahmad, Nasim Shaikh, Ansa Rajpoot and other office holders of *Lajna* went to welcome and personally meet Hazoor. Over the luncheon Hazoor graciously favored all those present, who went to meet him with their families. Over a hundred members travelled from all *Jama'ats*. (Ahmadiyya Gazette October 1980).

In 1980, San Diego area did not have any *Jama'at*. Members living in San Diego used to come to Los Angeles to attend *Jama'at* meetings, *Eid* functions

and picnics, etc.. Dr. Karimullah Zirvi Sahib along with his family, Amatul Latif Zirvi and children Nasir, Sumra, Monib and Khalid were among them. Dr. Karimullah Zirvi Sahib had invited Maulana Ataullah Kalim Sahib to visit San Diego to deliver a lecture about Islam in his children's school. He took Maulana Kalim Sahib to Mexico. Dr. Karimullah Zirvi was privileged to serve among the security team of Hazoor^{rh} during his stay in the Hotel where Hazoor stayed. Dr. Sahib also was among the team who went to the tarmac to receive the Khalifatul Mashi IIIth and accompanied Hazoor when he went for sightseeing to the Golden Gate bridge area. {Daura Maghrib by Masood Dehlavi Sahib.}

In 1981 Chaudhary Hamidullah Sahib visited Los Angeles to get information about *Roti* plants used in Mexico. Dr. Karimullah Zirvi took Chaudhary Hamidullah Sahib and Rahmat Jamal Sahib to Mexico where they saw various *Roti* plants.

Dr. Hamidur Rahman with his wife, Dr. Azia Rahman and two sons, Faiz ur Rahman and Saif ur Rahman came to Los Angeles in July 1981, and Aysha Rahman and Azim ur Rahman were born here.

In Dec. 1981, at the sad demise of Hadhrat Apa Mansoor Begum Sahiba, wife of Hadhrat Hafiz Mirza Nasir Ahmad Khalifatul Masih IIIth we gathered at the house of the *Jama'at* President for *Janaza Ghaib*, and for the fervent prayers, that Almighty may grant her a very high station in *Jannatul Firdaus*.

Some Special Visits

In November 1977, Mirza Mubarak Ahmad Sahib, *Vakilut Tabshir*, In-charge of Foreign Mission and his wife Apa Tayebah Sahiba visited the *Ja-*

ma'at. We were invited to Anwar M. Khan's residence to welcome them. Apa Tayebah was Gen. Secretary for Foreign *Lajna*. The second time both of them came in the spring of 1979. Our distinguished guests advised us to unite ourselves, to be more productive for our personal lives and to serve the cause of Islam. Their visits created an atmosphere of love among families. I interviewed the late Apa Tayebah Sahiba over the phone. I asked her how we can increase the attendance of *Lajna* members in our meetings. She advised that we should always think that we are the five fingers of on hand and as all fingers are not equal in size, but have important functions in the body, so all members do not keep all capacities but all are equally important and belong to one hand; that is your Ahmadiyya *Jama'at*.

This is our humble beginning and foundation stone that was laid in 1973. It was the basis of what we see today and no building can be erected without the foundation stone. In the spring of 1981, the wife of Syed Mir Mahmood Ahmad Nasir Sahib, Hadhrat Amtul Matin Sahiba visited our *Lajna*. Mir Sahib was stationed as a West Coast Missionary. She advised the *Lajna* to cooperate with each other for productive activities of *Lajna*.

SOURCES;

1. Letter of Sharif Ahmad Bajwah Sahib 1973.
2. The Muslim sunrise convention issue 1974.
3. Letters of Ataullah Kaleem Sahib. 1978.
4. *Lajna News* December 1978 –Feb 1979.
- 5 The Letters to the editor Daily News, Whittier March 15, 1979.
6. Test papers set up by Rahmat Jamal.

MAYOR OF BROWARD COUNTY VISITS MOSQUE IN MIAMI

Mansura Minhas

The first African American Muslim woman Mayor of Broward County, Barbara Sharief, RN, visited Baitul Naseer Mosque on July 19 for *Iftar*. She spoke of many beautiful and inspiring memories. She showed her commitment to the empowerment of Muslims in Broward County and expressed how Islam and its schools were her earliest foundations for intellectual growth. She completed college at 17 ½ and is the youngest person to take the Nursing exam. Safeer Bhatti Sahib spoke to her about adding *Eid* as part of the Broward County Holiday observations. She said she would present it to the school board. She opened the fast with *Lajna* and *Nasirat* and stayed with them for an hour.

She discussed various issues. She shared an inspirational account of her life, how she took her first job at 14 when her father was killed by a teenager. She took on her family's responsibility and supported them. She also discussed her father's conversion to Islam and how he changed her name to an Islamic one. Her full name is Barbara Muhammad Sharief. Mayor Sharief shared with *Lajna* her life's philosophy that allowed her to excel and become the first African-American and Muslim woman Mayor of Broward County.

MIAMI JAMA'AT REPORT

Safeer Bhatti

BF James Park had an inauguration on July 12 2014. Mayor Joy Cooper invited the Ahmadiyya Muslim Community for an opening prayer. The park is situated across from the Masjid. Muhammad Mudassir led the opening prayer. He shared his personal experiences of coming to this park three years ago to play basketball. At this very court, Mudassir illustrated how he made some of the closest friends of his life. He spoke from his heart and was overjoyed that the new park was now being inaugurated. The Members showed up in Muslims For Loyalty T-shirts. Many pictures by the media were taken of us. The City commission and local audience appreciated Mudassir's speech with a huge applause and many follow up words of thank you.

Media Relations: Met with the Mayor Barbara Sharief and made an appointment for her to visit our mosque. *Insha Allah*, she will visit next Saturday for a program at the Mosque. We took three pictures with the Mayor Joy Cooper and met with the Fire Chief of Hallandale Beach and invited him also to our Mosque, met with the Vice Mayor of Hallandale Beach and Former Commissioner of Hallandale Beach, met with members of the Clergy. Local Attendance: 250 plus.

WHAT IS SHARIAH?

Dr. Lutf ur Rehman, Nashville, TN (USA)

Allah says in the Holy Qur'an, "We have set you on a clear path (*Shariah*) in the matter of religion, so follow it." (45:19)

Indeed Qur'an provides guiding principles for all aspects of human life. This is the moral code of Islam and this is called *Shariah*.

Shariah has two main areas, *Ibadaat* (worship or *Huquq Allah*) and *Mu'amalat* (worldly matters or *Huququl Ibad*)

Ibadaat (worship):

This includes *Salat*, *Zakat*, fasting etc. These are matters of worship which are between God and man. The Qur'an provides detailed instructions about these and invites the believers to adopt them in the best possible manner. There are many details of worship which are not mentioned in the Qur'an. For example, there is no mention of the detailed method of performing *Salat*, or the number of *raka'at* in a *Salat*, or *nisab* for *Zakat*, or some details about *Hajj* or fasting etc. These details are provided by *Sunnah* (the actions of the Holy Prophet^{saw} and *Ahadith* (sayings of the Holy Prophet^{saw}). Matters of *Ibadat* (worship) are not subject to legal actions or punishments by other human beings or state. This is a relationship strictly between God and man. Parents, friends, mentors, religious scholars (*ulama* and *Imams*) draw the attention of people to performing these worships but they have no enforcement powers. In fact there are instructions to the opposite. The

Qur'an clearly says:

"There is no compulsion in the religion" (2:257) "

Admonish, therefore for you are but an admonisher. You have no authority to compel them." (88:22-23)

Mu'amalat (worldly matters):

These are divided into

- 1) Family law: Such as matters of marriage, divorce, children, inheritance etc.
- 2) Criminal law: Such as crimes of theft, robbery, adultery, murder, slander and matters of compensation etc. It also includes punishments for certain crimes.
- 3) Common law: Such as buying, selling, borrowing, property, financial matters and contracts etc. As is true for *Ibadaat*, *Mu'amalat* are also mentioned in principle only. There are large gaps which require and allow for the people to legislate and shape these principles according to the needs of the time.

Sources of Shariah

There is only one true source of *Shariah*, the Holy Qur'an. All scholars from all different denominations of Islam are united on this principle. The difference is in the interpretation of the verses of the Qur'an.

Since the Qur'an mentions broad principles, other help is needed. This comes from the *Sunnah* of the Holy Prophet^{saw}. *Sunnah* is of three types.

- 1) Actions of the Holy Prophet^{saw}
- 2) Sayings of the the Holy Prophet^{saw} (*Ahadith*)
- 3) Verbal permission of the Holy Prophet^{saw}. (when the Holy Prophet^{saw} observed something or some action and did not prohibit it or permitted it)

When there is no clear instruction about a matter in the Holy Qur'an, nor in the *Sunnah* of the Prophet^{saw}, then *Ijtehad* becomes necessary. *Ijtehad* means making a determination about a matter based upon understanding of Qur'anic guidance in other similar but not identical situations. Different people can reach different conclusions based upon their understanding of the intent of the Qur'an.

Islamic Jurisprudence (Fiqh)

Islamic Jurisprudence (*fiqh*) is frequently mistaken for same as *Shariah*. This is not correct. Jurisprudence is interpretation of *Shariah* by an individual based upon his understanding of the Qur'an and *Sunnah*. There are many schools of jurisprudence in Islam. In the *Sunni* following of Islam there are four major schools named after their pioneer jurists.

- 1) **Hanafi**. Imam Abu Hanifah Nauman Bin Thabit (699-767 AD) He was born in Iraq. He did not write

students who wrote many books. Because of his elevated position among the Muslim jurists, he is also known as “*Imam-e-Azam*” (a great leader). *Imam* Abu Hanifah was asked to take the position of Chief Justice during the last days of Banu Umayyah but he refused. Again during the reign of Khalifa Abu Jafar he was asked to become a judge; he refused. Upon this he was imprisoned and died in incarceration. *Hanafi fiqh* is the most widely accepted school of jurisprudence and popular in many countries including India and Pakistan. The most likely reason for this was that immediately after *Khilafat-e-Rashida* the political center of Islam moved to Baghdad and remained there for centuries.

2) **Maliki.** *Imam* Malik Bin Anas (713-795 AD) He was born in Medina and never left that city. He only travelled once for Hajj to Mecca. He was a great scholar of *Hadith* and wrote his famous book “*Mu’atta*” which was considered to be the most authentic book after Qur’an at that time. Once *Imam* Malik declared that “pledge of allegiance under coercion” (*Bai’at Jabariyyah*) is not valid. Upon this he was publically punished by lashes on the orders of Jafar Bin Suleman, the ruler of Medina. *Imam* Malik had many prominent scholars of Islamic jurisprudence as his students. His *fiqh* is mostly followed in the Islamic West such as Tunisia, Spain, some parts of Egypt and Sudan etc.

3) **Shafi’i.** *Imam* Muhammad bin Idrees Shafi Qureshi (767-819 AD) He was born in Palestine and traveled widely to various parts of the Muslim Empire and learned from other schools of jurisprudence. He then developed his own thought and wrote a seven volume book, “*Al-Aam*”. He

settled in Egypt. *Shafi’i fiqh* is followed in Jordan, Palestine, Syria and Lebanon.

4) **Hanbali.** *Imam* Abu Abdullah bin Hanbal (780-855 AD). He was a great scholar of *Hadith* and collected 40,000 *Ahadith* in his 6 volume book “*Musnad Imam Ahmad*”. *Imam* Hanbal became a target of the wrath of *Khalifa* Wasiq Billah due to religious conflict and was punished by beating and imprisonment. *Hanbali* school of jurisprudence is followed in Saudi Arabia and some adjacent areas.

In the Shia following of Islam (10%) there are three schools of jurisprudence.

- 1) *Shia Imamiah.* They follow *Imam* Jafar Sadiq (699-767 AD)
- 2) *Shia Zaidiyyah.* *Imam* Zaid bin Ali
- 3) *Shia Ismailiah.* *Qazi* Numan bin Muhammad Tami.

Preservation of sources of Shariah

Holy Qur’an: Every word of the Qur’an was written by the scribes as it was revealed to the Holy Prophet^{saw}. Many others memorized these verses. After the death of the Holy Prophet^{saw}, Hadhrat Abu Bakr^{ra} asked Zaid bin Harith to collect the Qur’anic writings. Hadhrat Uthman^{ra} made them into one volume and sent copies to various parts of the country.

Sunnah: The Holy Prophet^{saw} prohibited creating a written record of his life. He said, “Do not write about me. Anyone who has

written anything about me except the Holy Qur’an should erase it. There is no harm in verbal quotations.” (*Muslim*) Hadhrat Umar also prohibited writings of *Ahadith* and did not like if someone mentioned to him the sayings of the Prophet^{saw}. In researching some issues he would seek the Holy Prophet’s^{saw} view through his close companions, privately.

The purpose of this prohibition was to ensure that the Qur’an is saved perfectly without any confusion or mixing with human words. *Sunnah* is the action of the Prophet^{saw} which has come to us through generations by uninterrupted practice of the Muslims. An example would be the details of *Salat* such as the number of *rak’aat*, and timings, etc.

Ahadith: (Traditions of the Prophet^{saw}) *Ahadith* were collected and preserved in writing in the third century after the Prophet’s death. There are six famous collections. Bukhari and Muslim are considered to be the most authentic. The writers of *Ahadith* made great efforts to ensure their accuracy but many false *Ahadith* have been in circulation at different times. According to Promised Messiah^{as} all *Ahadith* are correct until they are in conflict with the Holy Qur’an. (*Ruhani Khaza’in*, Vol 19, Page 212 & *Malfuzat*, Vol 2, page 474))

Maqasid of Shariah: Protection of Life, Property, and Honor in this world and the next. These objectives are achieved through Justice, Mercy and Wisdom.

While making rules based upon *Shariah*, it is necessary to keep in mind these overarching principals and not lose sight of the greater goal. Similarly while applying the rules based upon *Sharia* it is necessary to

Shariah in the Present Day:

We see a very strong movement in Islamic countries to implement *Shariah* Law. Muslims feel that the Holy Qur'an has given a complete guidance to mankind. If they enforce *Shariah* Law in their countries this could be their way out from the political and economic misery. Eleven countries have made *Shariah* law as part of their legal system, Pakistan included. Unfortunately it has resulted in more misery and despair for the people of these countries.

Reasons for Failure

Many Muslims believe that Islam has an economic system, a political system or system of governance, and a system of Justice (*nizam*). They believe that the Qur'an has complete details of these systems and all we need to do is to implement them. Once this happens then suddenly there would be peace and prosperity. Nothing could be further from the truth.

First, we need to understand that the Qur'an reforms the society, one person at a time. It is guidance for the individual human being. Every human being is free to examine the teachings of Islam and follow them to the full extent in his life. No outside help is needed. No legal setup or framework is required. One can have belief in One God, say five daily prayers, fast and pay *Zakat*. One can follow all other moral values of Islam such as be truthful, honest, caring, helpful, compassionate and charitable. No legal setup is necessary. One can respect his parents, be good to his wife, care for his children, help his family members and be a good person in his neighborhood. No law is necessary. The Holy

Prophet^{saw} lived in Mecca. He had all the above mentioned qualities and more. He was not a rich person, nor had help from the law of the land. Yet he was able to live an exemplary life. One can be a good Muslim in any part of the world living under any type of government. One can comply a hundred percent with the moral values of Islam regardless of the country or society he lives in.

The teachings of justice, economics and politics in the Qur'an are not meant to be systems (*nizam*) as we understand in the common language. These are a broad set of principles to provide a direction. A lot of details which are necessary to make these teachings workable have been left unaddressed. This is to provide flexibility over centuries and adaptability to different social and political circumstances. This requires interpretation of these teachings of the Qur'an by the Muslims. This is why we see so many different schools of jurisprudence (law), and why the details of some issues have not been settled even after centuries of debate.

What About the Legal Punishments in the Holy Qur'an? (*Hudood*)

The Qur'an has mentioned punishments for four crimes which it considers fundamental for the maintenance of life, property and honor. 1) Murder 2) Theft 3) Adultery (not rape) 4) False accusation.

Every society in the world has some form of law to main-

tain order and punishments if someone tries to disrupt that order. There are two guiding principles upon which punishments are designed.

- 1) Retribution. The punishment should be equal to the crime. The Holy Qur'an says, "And recompense of an injury is an injury the like thereof." (42:41).
- 2) Deterrence. This type of punishment is reserved for the worst of the crimes and for the worst offenders. These punishments are not handed out on routine basis. Usually this type of punishment involves a physical component and it is delivered in public to achieve full impact. Islamic punishments (*hudood*) mentioned in the Qur'an fall in the second category. Throughout Islamic history we see very few criminals receiving these punishments.

Along with the punishments, Islam also presents the concept of civil settlement (*Qisas*) and leaves the details to the government and the parties.

Islam goes one step further and encourages forgiveness if it is considered best in the greater interest of the society and is granted free of coercion. The Qur'an says, "But whoso forgives and his act brings about reformation, his reward is with Allah." (42:41) Explaining this verse, the Promised Messiah^{as} says, "If a thief is left without punishment and he becomes a robber, that person should be punished. If among two persons, one is such that just a stern look causes him regret then it is not prudent to punish him severely. But the other is bent upon mischief and forgiveness would cause him to become even worse, then he should be

punished.” (*Malfuzat*, Vol. 1, Page 331)

Islam does not require of Muslims to enforce all of the above punishments at all times and under all circumstances. There are plenty of examples where the *Khulafa* of Islam did not enforce these punishments. According to the Holy Qur’an, murder, the capital crime, can be forgiven, or settled with monetary compensation. (2:179) This principal ought to be applicable on other punishments too.

What About Interest Free Economy

Allah says in the Holy Qur’an: “O ye who believe! Fear Allah and relinquish what remains of interest, if you are believers. But if you do it not, then beware of fight with Allah and His Messenger. And if you repent, then you shall have your original sums; thus you shall not wrong, nor shall you be wronged.” (2:279-280)

In the explanation of this verse the Promised Messiah^{as} says, “I believe that if one has trust in God, he would not need it (interest). One should be frugal and prudent in financial matters. It should not come to a point where one needs an interest bearing loan.” (*Malfuzat*, Vol. 5 Page 435). The Promised Messiah^{as} has discussed the subject at many places in his writings. He always places the burden of following this commandment of God on the individual and never on the government.

One does not have to take interest when giving out loans to others. No government regulation is necessary. Similarly if one does not want to buy cars or property with the

help of interest bearing loans, they can rent or pay cash. Both options are available all over the world. In a state where Muslims have control, alternative forms of raising capital and fair trading have to be provided before interest can be abolished. Considering the complexity of financial instruments it has become necessary to define interest and identify those instruments better before banning them. Alternatives have to be provided as well.

Someone wrote a lengthy letter to the Promised Messiah^{as} asking about interest in the banking system as well as industrial trade. The Promised Messiah^{as} replied, “This is a matter for *Ijtehad*. Unless all aspects of this matter are researched and different types of advantages and disadvantages are presented before me, I am not prepared to give my opinion on this matter.”

Shariah According to the Promised Messiah^{as}

The Promised Messiah^{as} says, “The goal of *Shariah* is to acquire the attributes of God. This is the highest form of self.”

(*Chashma-e-Masihi. Ruhani Khaza'in* Vol. 20. Page 347)

“*Shariah* has two parts or aspects which a person needs to protect. One is obligations to God and the other is obligations to the creation of God. Obligations to God are love for Him, His obedience and worship and His Unity and not to include anyone in His attributes. Obligation to man is that one should

not be arrogant with others nor dishonest with them nor usurp their rights. His morals should be perfect. These are only two sentences but hard to follow.” (*Malfuzat*, Vol. 4, Page 214)

“The goal of *Shariah* is to cleanse the self. This was the mission of the Prophets. They lead with their actions and point to the path of success. They fill the hearts with the love of God and satisfaction. I have come with the same mission.” (*Malfuzat* Vol. 4, Page 242)

Islamic System of Government

Islam does not mandate any form of government. It talks about governance in broad terms. In the last fourteen centuries Islam has flourished in all parts of the world under all kinds of systems of governance. It is because Islam is not a political ideology. It does not mandate its followers to establish a specific form of government. The concept of Islamic government is recent and a cause of much harm to the Muslims. Islam is a religion and teaches moral values. It gives us moral guidance to live a good, productive and effective life under any circumstances. If one of us was fortunate enough to find himself in the position of governance, Islam has guidance for him too. It says your affairs should be decided by mutual consultation (42:39) and you should be just (4:59). There is no place in the Holy Qur’an or the traditions of the Prophet^{saw} where God tells Muslims to try to grab political power so the Law of God (*Shariah*) can be enforced on the people.

The Qur’an presents the concept of mutual consultation in all matters (42:39)

The Holy Prophet^{saw} was specifically instructed by God to consult with his followers in administrative matters. This instruction follows immediately after God acknowledges the weaknesses of the followers (3:160).

This can be extended to mean some form of democracy. The Qur'an does not oppose Western style democracy but the concept of one man, one vote is nowhere to be found in the Holy Qur'an or the traditions of the Holy Prophet^{saw} or in the actions of the *Khulafa* of Islam.

For the Muslim subjects of a government, Islam says, obey God and obey the Prophet and also obey those who are in authority among you (4:60). Our Muslim religion can never be a cause to disobey the governments or our worldly leaders and rulers. The life of the Promised Messiah^{as} was a practical description of this verse. He was a Prophet of God whose mission was the renaissance of Islam and who lived under a Christian ruler (British Empire). He never disobeyed the government, in fact professed his allegiance repeatedly and ordered all his followers to do the same. Never once did he talk about implementing *Shariah* or an Islamic government.

SUPPORT HUMANITY FIRST'S WATER FOR LIFE PROGRAM

Me and Baba (My Grandfather): Altaf A. Gondal of Sialkot

Amarah Malik of Philadelphia

I looked up at him
He smiled back down at me
With my tiny hand cradled around his finger
He was always there beside me
He was my Baba

As I took my first step in life
First grade
He was there
As I met my teacher for the first time
He was there
I was not ready at the time
However, this was an important part of this life of mine

With loving kindness
With a soft gentle touch
He made me confident for the future
My nerves calmed down due to his humor
I look back today and remember his words
He was always there beside me
He was my Baba

We shared a love of sweets
We had as many sugary snacks as we desired
It was not the sweets, but Baba's happiness with me that I always
admired
We would spend countless hours talking
Countless hours laughing
Together

Time went by and took Baba with it
My heart never felt so much pain
The sky came together and dropped lots of rain
He might have left us forever
He may never return
But
He will always be alive in my memory
No matter what time of day
I close my eyes and allow my memories to bring him back to life again
He was and always will be my Grandfather
Never will I forget my Baba

Ahmadiyya Muslim Community Celebrates Eidul Fitr

The Ahmadiyya Muslim Community of the Glen Ellyn Chapter celebrated Eidul Fitr on July 29th at the end of the month of *Ramadhan*. In *Ramadhan* Muslims fast from dawn to dusk. Through fasting they learn the lesson of being tolerant and patient. These qualities help to have a sympathetic heart for humanity. "Ahmadiyya Muslim Community of Glen Ellyn chapter would like to convey the message of peace, love, understanding and harmony to our fellow citizens throughout USA", said Imam Shamshad A Nasir in his Eid sermon. He further added, "We want to thank God Almighty for His blessings and favor which He has bestowed upon us by enabling us to freely practice our religion in this country, while our brothers back in Pakistan are punished just because they have accepted the Promised Messiah^{as} whose advent had been prophesied in various Holy scriptures. Just a few days back three innocent people including an 8 month old were burnt alive just because of their faith,"

After the sermon and Eid prayers members of the Ahmadiyya Muslim Community socialized, and the kids enjoyed themselves while having moon walk, snow cones, cotton candy and pizza! Later, an award distribution ceremony was held to recognize those kids who had finished reading the entire Quran in the month of *Ramadhan* and those who have graduated from the Elementary to University level. These rising stars were given awards and cash from Imam Shamshad A. Nasir on behalf of the Ahmadiyya Muslim Community. The session closed with *Zuhr* Prayer.

Sacrifice in the way of Allah

Khurram Khan

Listen, I know you are busy; Trust me, I understand;
But let me remind you of this mission, so big, so grand.

Remember, the pledge of allegiance at the Khalifa's hand,
Is a GREAT commitment for which we must stand.

The gradual fulfillment of Allah's promise WILL NOT stop;
The question is what YOU are willing to drop...

Out of your busy lives, the games, the jobs, the TV shows;
The river of LIFE doesn't stop, it ebbs and flows.

There is ALWAYS something to occupy our minds;
Dream cars and houses; stones and gems with a glow that blinds.

The luxuries of life that you always take for granted,
Are nothing but a TRUST from Allah, the Exalted.

WHY do you hesitate to spend your time in His way then?
Your money, your abilities to help your fellow men.

THINK of those who were asked to fight before you and offer their lives;

Did THEY not leave their children behind, their wealth, their wives?

Talha^{ra} lost his arm but did NOT drop the sword;
He knew he was protecting the GLORIOUS face of our Master, our Lord^{sa}.

Today, the face of Islam is being attacked AGAIN, left AND right;
And YOU are being called to defend the name of Islam with all your might.

You have NOT been called to sacrifice your honor OR your life today;

You HAVE the freedom to say what you believe and BELIEVE what you say.

Why not use this freedom then to spread the message of love?
Can He not make up for your worldly loss from HEAVENS above?

Do you NOT see the men that offer so much without being told?
Does Allah not bless their efforts and belongings manifold?

Remember! You HAVE to give up some things you love and may desire,

To gain the favors of the Eternal One and protect yourself from fire.

So think not of what you are "sacrificing" and if it is too much;
Think of the deeds you are saving for the NEXT life as such!

A WAKE UP CALL

Shahida Bashir, Miami, FL

Brought up as a devout Ahmadi, but somewhat low key in my involvement with *Tabligh*, I am subject to the dilemma of numerous Ahmadis, who are indeed spiritual and passionate about Ahmadiyyat, but either do not have the initiative, or the true drive and commitment to actively participate in the cause of Allah. The purpose of this passage is to recount the first hand humble experience of this slumbering Ahmadi soul, and the jolt it received recently. I was encouraged by my sister Mansura Minhas to pen these words, as I incredulously shared with her my recent humble experiences.

It all started off with an online *whatsapp* invitation. A high school acquaintance from Karachi, Pakistan, sent me a message to join a *whatsapp* forum, reconnecting friends from yesteryears, all in far-flung corners of the world. Initially the exchanges were based on nostalgia, and reminiscences based on youthful escapades of the past. It gradually transcended into an unraveling of mid-year crises, discussions about kids, families and careers. Slowly and surely, religion and politics brought a new dimension to the discussion.

Nonchalant, even skeptical about discussing anything of a more serious nature- (aren't real life drama and challenges enough?)- initially, I remained low key in these intellectual and pseudo-intellectual discussions.

And then came a turning point. It all started off with the mar-

tyrdom of Dr. Mehdi Ali Qamar, (who also happens to be the maternal uncle of my sister-in-law, Nida Mansoor). His martyrdom struck a painful chord not just with his immediate family members, but indeed the entire *Jama'at*. Many non-Ahmadis and non-Muslims expressed their shock, dismay and outrage, and several international publications and news outlets gave prominent coverage. He was an extraordinary soul, and even in his martyrdom, he opened up extraordinary new avenues of *Tabligh*.

My experience is as follows. I received a message from one of my *whatsapp* friends, who happens to have liberal and tolerant leanings. She expressed extreme sorrow and outrage, posting on the *whatsapp* forum, a link from Ahmadiyya Times regarding Dr. Qamar's martyrdom. She condemned and outrightly refused to participate in the bantering that was ongoing, whilst a tragedy of such huge proportion had transpired. At that point, some others dismissed it as mere sectarian violence, or perhaps just another random target killing!

That was the trigger point, which propelled even an indolent Ahmadi like me, to passionately start discussions about the persecution of Ahmadis in Pakistan, the loss of their basic civic and human rights, even the

death of Jesus Christ, discussions about Khatm-e-Nabuwaat (The Holy Prophet Muhammad^{saw} as the Seal of Prophets), and ludicrous debates with some of my colleagues regarding the principle of separation of religion and state. I say ludicrous, because if this is the mind frame of the educated middle class and upper middle class in Pakistan today, what can we expect from the poor illiterates, under the influence of fanatical demagogues? In any event, this ended up becoming a golden opportunity to educate, and debunk myths about Ahmadis; it is incredible, how pervasive and extensive the mullah's propaganda is, in Pakistan and elsewhere.

In any event, a Pandora's box had opened up, and within a few days, a plethora of vehement discussions and debates started off, with an outreach of at least 25 to 30 former classmates all spread in different continents of the world! This constituted an assorted group, some nouveau religious, others with Sufi and mystical leanings, and yet others subscribing to a rigid Maudoodi/Wahabi brand of Islam, and even a few Christians. Then there were those who are not deeply religious, but with strong and impeccable ethical principles.

At one point, a small subgroup started another forum to discuss Qur'anic verses. I was invited by one close friend to share the Ahmadi version of some verses. With some reservations, I joined, not sure how it would go with the smattering

of theologically rigid Sunni and Shia colleagues, especially the ones who had recently taken a religious turn, with an overtly rigid take on many issues. (Some of them, although ostensibly Convent-educated, are a by-product of the dark Zia years, which resulted in entire generations who are brain-washed, with distortion of history books, and what not).

On my friends' insistence, I joined the subgroup, which was at that time discussing *Surah Al-Nisa* (Chapter 4 of The Holy Qur'an). My humble contribution to the discussion was based on the short Commentary of The Holy Qur'an by Hadhrat Malik Ghulam Farid, which I have been reading since childhood.

By the sheer grace of Allah, I contributed a brief synopsis, culled out of my study of Hadhrat Malik Ghulam Farid's Commentary. I cannot even begin to describe the reaction. There was stunned appreciation, to say the least. So insightful, so lucid and so comprehensive, that it ended up being an eye-opener for my colleagues, *Alhamdulillah*. Incredibly, one of my well-read friends requested me to post a link to the Holy Qur'an Commentary I was reading, and openly acknowledged, that the explanation she read from my version, was the best she had encountered, after having studied commentaries by multiple different, non-Ahmadi theologians.

This was a wake up call for me personally, as I got progressively astounded by the scope and extent of the Message of Allah; astounded, that a rudimentary effort by a person like me, who lacks extensive scholarly knowledge was rewarded so profusely and extensively, by Almighty Allah!

In the rat race of this world today, pre-occupied as we are in our worldly endeavors, as Muslims who believe that the Messiah has come, and amidst the helplessness culminating out of the anarchy and discord that prevails today, this was a personal wake-up call that not even a single Ahmadi can afford to be lax. Contrite about my indolence, and my former lack of initiative, I can only hope and pray for a spiritual rejuvenation. May Allah be our Helper and Guide. *Ameen*.

Hadhrat Abu Hanifah^{ra} relates: "Once I entered the '*Baitul Haram*' (the House of Allah) and saw a huge circle. I asked my father, whose circle is this? He told me that this was the circle of Hadhrat 'Abdullah bin Harith bin Jaz'iz-Zubaidi^{ra}, a Companion of the Holy Prophet^{saw}. At this, I rushed forward and heard Hadhrat 'Abdullah bin Harith bin Jaz'iz-Zubaidi^{ra} saying: 'I heard the Messenger^{sa} of Allah say: 'A person who delves deep into the religion of Allah, Allah the Exalted Himself suffices him for his important affairs and grants provisions from sources he cannot even imagine.' "

(*Musnadul Imamul A'zam kitabul 'ilm*, p 20)

FALLING DOWN

Ausaf Khan

Dead end roads in all directions
Darkness has surrounded me
Isolated and all alone
No one seems to care for me

Here I sit with me alone
Thinking about this gloom over me
What to do or who to call
Nothing seems to work for me

In this hopeless state of being
Thinking hard and feeling lost
Looking around to find my God
The only Light that reaches me

The thought that hurts and makes me bleed
The ones I loved have abandoned me
Hiding my wounds from everyone
This happy front is consuming me

MY BROTHER, MEHDI ALI QAMAR

Samina Arain, wife of Mujeeb ur Rehman Malik, Virginia

September 3rd, 1963 was a beautiful morning. As always the green gates to our house were wide open welcoming family, neighbors, the needy, the sick, the old, and the endless number of attendees to Jammat events. Like the structure of this fine looking house at the far end corner of a wide road in *Darul Rahmat Gharbi* (neighborhood in Rabwah) was surrounded by tall green beautiful trees the indoors of this house were adorned with the presence of pious servants of Allah. Bricks and mortar of this house embraced everyone and wrapped the visitors and residents alike in its loving, affectionate, affable warmth. Today the air carried jubilation and festivity in it, a moon had landed in the courtyard, and this moon had lit up the walls of this house even more.

My dear brother Mehdi was the youngest amongst the thirteen of us. As I got a little older, I realized that his name was perhaps a little too long for this young boy. When someone would ask this little boy his name; it would not be less than a quiz question for him. The way he would tell his name "Mehdi Ali Bashir ud din Qamar" in his sweet childish voice it sure would amuse everyone around him. Sometimes he would just add "*Ahmadi Bacha (child)*" at the end.

My parents had already picked the name "Mehdi Ali" for him before his birth. The rest of his name was attributed to a dream that my mother had; she saw that one moon was setting in the sky while another moon

was rising. The same night she heard the news of the sad demise of Hadhrat Mirza Bashir Ahmad (*Qamarul Anbia*; Moon of the Prophets) and the next morning, Mehdi was born. Since my mother had seen a moon in her dream she gave him the last name of "Qamar" while our grandfather named him Bashir ud Din.

I always reflected upon this dream and wondered what could be the interpretation and blessing behind my mother's dream. Every time I concluded the same; there could be no other interpretation then Mehdi's exceptional intelligence and wisdom as he was like a scholar from a very early age.

As we were closer in the sibling order and almost the same age group, we spent the delightful days of our childhood and adolescence together. Our other brothers were much older than us so he was compelled to spend time with me and another sister. Our elder sister was very serious minded and would not participate much in our activities, however if at all we would have a fight she always took sides with Mehdi. We spent our time playing games like Cricket, hide and seek, *luddo (board games)*, badminton and sometimes he would even have to make doll houses with me. However there was one problem; he was a quiet and innocent

looking child and during our little fights only my voice (being the louder one) would be heard by our parents, thus it always turned out to be my fault. Mehdi would never pick up fights. As a child I used to get upset that everyone in the house favored him. Most of our fights would be over books. Our parents had a substantial number of newspapers and magazines subscriptions and when they would arrive in the mail, the first one who would get their hands on them would run with them. If an elder would see us running around, they would decide in Mehdi's favor. We used to read a lot; we would even read the curriculum books of our elder brothers and sisters. As we loved reading, we both agreed to build a small library. It was a good excuse to get some new books too. As we got new books we just read, day and night, and finished them in a couple of days. Our mother got us a new cabinet for our little library and we named it "*Millat Library*" (People's Library). The end of this library was not so great as whoever borrowed books from us sometimes never returned them.

Mehdi was our mother's favorite child; he was very dear to her. He loved *Barfi* (Indian sweet made of milk) so she would always get that for him and cook all his favorite dishes.

Our father Mohtram Chaudhary Farzand Ali Sahib was one of the earlier settlers in Rabwah. He replied *Labbaik* (I am here at your service) to the call of Hadhrat

Khalifatul Masih II^{ra}. In 1950 or 1951 he bought some land to set up small factories in Rabwah. His house in *Muhalla Darus Sadr* (name of the neighborhood in *Rabwah*) was one of the first brick houses in the area which was used for *Jama'at* (congregational) prayers. Occasionally even *Jumu'ah* (Friday) prayers were offered here. For couple of years *Jalsa* meals were cooked at this house. As the water in the neighborhood was salty he built the first house in the *Muhallah Darur Rahmat Gharbi*. Despite being an affluent member of the community and a wealthy farmer he was very humble and modest. He inhabited small villages and farming communities in barren lands around Rabwah. Our father was an expert in greek medicine and naturopathy. People from distanced places would come to our house and stay with us for days to seek treatment from him as he was blessed with a healing hand. In conjunction with his hospitality and helping the poor he would also give interest free loans to the needy. He was a devotee to *Jama'at* and *Khilafat* and would say *labbaik* (I am here at your service) to every call of the *Khalifa* and would contribute to every monetary sacrifice announced by the *Jama'at* with utmost enthusiasm. He was very eloquent and polite, and would never raise his voice in anger, rather he would go quiet which would indicate that he is upset and leave a huge impression on us for our slightest slip up. The core principle of his life was "say the right thing" and he hated lies and would punish, if one lied.

Our mother Najm-ul-Nisa Begum was an example of altruism, sincerity, loyalty, sacrifice and steadfastness. One does not come across

such selfless and courageous people very often. If I start writing about her here, this article would get very long. In a few words, she always taught us the lessons of love, selflessness, justice and humility. She set a great personal example of deep devotion and love for true Islam and *Ahmadiyat* for us. The purpose of my parents' life was to serve the *Silsila Aliya Ahmadiyya* (*Ahmadiyya* Movement) and humanity. It seemed like it was a continuous mission and we had to do our part to keep this mission moving forward. For her there was nothing that was impossible and she always encouraged us and would say if someone else can do difficult tasks there is no reason it should be impossible for us.

Holy Qur'an was a great blessing in our household. Throughout the day women and children of all ages would come to our house to learn Qur'an and its meanings. Our mother even while doing her chores around the house would be memorizing Qur'an. She used to recite it in a beautiful voice. At every *Jalsa* she was asked to recite Holy Qur'an. Both my mother and father used to offer *tahajjud* prayers and after that they would talk about day to day matters. After *Fajr* prayers mother would recite Qur'an for a very long time. Mehdi's and our (two sisters) bedroom was right next to hers so our mornings would begin with our mother's beautiful recitation of the Holy Qur'an. After that she would start her preparations for the day. Starting with the espe-

cially prepared breakfast for our father that would be laid out on clean white table cloth and served in the best china ware with such detail and care. In fact this was her way to teach us the good manners and respect as a result of which we were always prepared to assist and serve the elders. Our household was an exemplary environment for respecting family and good manners, this included rights of husbands/wives, respect for parents and elders and special attention on good upbringing of children. It was in accordance with the *Hadith* "Respect your children, and teach them best manners."

Mornings used to be a strange sight in our household with a lot of hustle bustle. There would be a long line of people in front of our door to get some "*Lassi*" (butter milk drink). Milk, curd and *lassi* were distributed every morning. Our household was that of an agriculturalist. Meals for the help and workers on our land were cooked at our house and our mother was responsible for running this big kitchen. We also used to get a lot of unexpected guests and visitors and sometimes people in need will also come to our house. Our mother used to manage all this and provide for everyone with such care and wisdom that no one would ever know if the food was not enough and then Allah would also multiply it through His blessings.

She was wise, generous woman with an open heart. Any neighborhood quarrels or disagreements were resolved at our house. She was a model for others to do and implement the right thing. If any of the neighbors had an issue with their children's conduct or needed advice they would call on her. All *Lajna*

and *Nasirat* events were held at our house and she used to take personal interest in their arrangements. From my earliest childhood I remember *Jama'at* gatherings and events happening in our house. She was the *Sadr* (president) of *Lajna* for more than 32 years. She was a selfless woman and would often say, "My heart is free of every desire so I do not need anything". She had reached that stage of contentment where she did not care about any worldly pleasures and possessions. She spent her life like a warrior, always paving the way for others while not worrying about her own hurdles. Whenever we would demand for something she would recite the following couplet, which she was a living example of

*Hamaisha nafs-i-amarra ki
bagain tham kar Rakhyo
Gira de ga tumhain warna yeh
zalim seekh pa ho kar*

Always, show restraint and keep self control

Otherwise, you may find yourself in a ditch

Both of our parents were huge fans of arts and poetry. Our father used to compose and sometimes when our mother would get angry he would write a comical poem on that. Once Mehdi was playing with a ball on the patio and it rolled into muddy water on the ground. Some of the muddy sprinkles fell onto our father's white *Pagri* (turban), rather than getting angry he ended up writing a poem on this.

Our older brother used to teach us calligraphy. We used to draw, collect stamps, paint, grow flowers, play poetry memorization games, and trivia quiz games. Our mother used to say that an idle mind is dev-

il's house. Our parents appreciated our interests and hobbies and would reward us on our little accomplishments. However they were tough on us when it came to academic achievements. Anything less than 1st position was not acceptable. During our school and college days we were not allowed to watch TV as it would eat into our study time.

In order to write about Mehdi, I had to give all this background as I think he was very fortunate to have an upbringing in such an exemplary environment. It left a lifelong impression on him. He used to spend a lot of time in our father's company. At a very early age he started to attempt to read the newspaper, and by the time he was four he was able to read the paper to him. As long as I can remember, he always accompanied my father to the mosque for the five prayers. My older brothers sometimes would not wake up for the *Fajr* prayers, when Mehdi would see them sleeping he would try to wake them up and insist that they should also go for *Salat*. Sometimes they would grab him and say why don't you sleep with us too. He would struggle to get out of their strong grips and say "leave me, I have to go, I am running late for *Namaz*".

After dinner every night all the children including my elder brothers and sisters used to sit around our father. I never heard my parents using the word "step" or "half" in our house. We did not know that they were our half brothers and sisters till the time we reached adulthood.

We all loved each other as if we were from one mother. Our mother used to call their names with such love and kindness, and this love and kindness still exists between us. When the time came to deal with the inheritance of our parents, all matters were resolved with mutual respect and dignity. Our parents in their lives had distributed their assets which were accepted with respect by all the children and we never had any conflicts later on.

Mehdi grew up in a large family. The kids of our older brothers and sisters were almost our age. We all used to sit around *Abba Ji* (our father) who used to tell us stories, some would massage his feet, and others would just listen to him. Mehdi used to sit very close to our father and ask *Abba Ji* all sorts of random questions that he had no choice but to answer. He would ask him, "How did Pakistan come into being?", *Abba Ji* would answer, "*Quaid-i-Azam* (founder of Pakistan) would know better", then he would ask, "It must be really hard on people who dig all these rivers?" and *Abba Ji* would reply "Allah knows better", and then he would continue "it must be even harder on people who have to fill all the water in the rivers" and *Abba Ji* would reply "Allah Knows". Mehdi constantly asked questions and for this reason we gave him the nickname "question mark".

We the younger kids used to speak in Urdu at home while everyone else in our house spoke Punjabi. From a very early age Mehdi's reading interests encompassed all sorts of books. He gained a command over Urdu, Punjabi and English literature at a very early age. His activities included preparation for *Atfal* contests,

school homework, *Waqar-e-Amal* (community service), and going to the Mosque for *Salle Alaa* (send blessing on the Holy Prophet). There were about 18-20 kids of almost the same age as him including our cousins and children of our older siblings. They all used to get together at our house. When the fresh produce will come from our father's farm, our mother used to invite everyone. There was an open wide space adjacent to our house which was called *Hawaili*, it was like a small farm where all the hens and buffaloes were kept. We used to burn small fires to roast fresh corn on the cobs there. Whenever the fresh produce and grains would come from the farms, our mother would distribute a portion of it to our neighbors. While all the kids would run around and play, sometimes we would play *pretend school*, sometimes we would do "*Ijlaas*" or spend time memorizing poems. Our mother was quite strict and would discipline all of us, other parents had also allowed her to scold the kids if needed.

One day when Mehdi was about 9-10 years of age he was singing the following couplet in a very sweet voice

*main mariz-i-mustafa hun mujhe
chaerona tabibo
meri zindagi jo Chaho mujhe le
chalo madina*

I suffer from the love of Mustafa
(Holy Prophet peace and blessings
of Allah be on him)
Oh the physicians, please do not
bother me
If you wish me to live
Just take me to Medina

At that time all the elders around him started to laugh as it was

coming out of his young mouth. This wish of his eventually came true; Rabwah which holds resemblance to Medina in spiritual terms called him from this prosperous land of the United States to release the cries of a young boy. He went back to this spiritual Medina and sacrificed his life for Allah and love of the Holy Prophet (peace and blessings of Allah be on him).

This was the environment in which we grew up; it paved the way for our spiritual and worldly success while teaching us the lessons of kindness and love for humanity. Another fortunate aspect of our lives (especially the boys) was the fact that we grew up surrounded by some of the greatest scholars of the time. *Maulana* Ghulam Rasool Rajeki Sahib's house and our house shared a boundary wall. Though he had passed away before when we were too young, we always experienced the shadow of his prayers and blessings upon our house. *Maulana* Abul Ata Jalandhari, *Maulana* Nazir Mubashir, *Maulana* Abdul Latif Bahawalpuri, *Maulana* Abu ul Munir Noor ul Haq, *Maulana* Ismail Dialghari, and *Haji* Muhammad Fazil used to offer Prayers in the same mosque that Mehdi went to. *Hadhrat* Hafiz Roshan Ali's (Sahaabi, companion of *Hadhrat* Masih Mau'ood^{as}) wife *Mohtrama* Ustanni Mariam Sahiba who herself was a *Sahabia* taught all of my brothers and sisters Holy Qur'an. Hence from early childhood we were gifted with the company of pious companions.

This is how our childhood

was spent; now it was time to make life decisions. Mehdi decided to join the medical profession as it was my parent's wish. He completed his FSc (equivalent of high school) from *Taleem ul Islam* College Rabwah, for the medical college he had only one choice that he enrolls in Faisal Abbad Medical College so he may be able to come back home daily. This was the time when all of us had moved out. Along with college Mehdi used to help my parents with things at home. Whenever our brothers and sisters would visit with their kids it would bring festivity to the house but also affect his studies. As our father was getting older and weaker he decided to do his house job (residency) at *Fazal e Omar* hospital in Rabwah. This is one of the reasons he developed such a strong bond with Rabwah and its residents.

During his college days, he devoted a lot of time to volunteer work. He was passionate about serving humanity. One of his biggest accomplishments was to establish a blood bank in Rabwah. Almost every year I would go to Pakistan to visit family. I believe it was either 1986 or 1987 that he shared with me that he is working to establish a blood bank in Rabwah so that people in need can have access to blood in time. His very good friend Dr. Sultan Mubashir Ahmad told me that they thought of this when they were in medical college and in order to realize their vision they conducted blood camps all over Rabwah and collected blood group records from all *Khuddam*. They raised funds to first buy a refrigerator and a motor cycle. Whenever I would visit him he would encourage me to contribute to the cause. Despite being medical students and a growing need they continued to work

on this project and managed it very well. With the blessings of Allah, today the same blood bank operates from a big building and serves hundreds of people. The sole purpose of his life was to serve the humanity. His doctor friends in US share the same, they tell me that whenever they would meet Mehdi he would only talk about helping the needy patients and to provide medical supplies to those who are in need. The night he reached Pakistan for the last time, despite the jet lag and tiredness he sat with his friends till late at night to discuss potential improvements to Fazale Umer hospital and set up a Gastroenterology facility there.

The last advice our mother gave us was that if Allah blesses you with *Rizq* (wealth), your relations and needy have a right over a portion of it. You need to take care of others around you. Mehdi practiced this till his last breath and discretely helped the needy with a hidden hand.

In 1991, our father passed away. The big household that spread blessings and joys to so many just dispersed. The number of people who earned from the blessings of this house cannot be accounted. The grandson of *Maulana* Ghulam Rasool Rajeki, Imtiaz Rajeki Sahib who was our neighbor wrote the following when my father passed away:

"I have received the news of sad demise of Chaudhary Sahib in state of refuge (i.e., in a foreign land). A glorious and a bright time period that was full of love and blessings for all has become a part of history today. A bright candle that enlightened lamp after lamp has extinguished. The pure droplets of his guidance and love always fell on me,

and the blessings that reached me through him are a valuable and gratifying asset for me".

Three years later, at the death of our mother, he wrote:

"Mohtarma (Madam) Najm un Nisa wife of Chaudhary Farzand Ali Sahib, whom everyone called Khala (aunt) Najma or Aapa (elder sister) Najma was a beloved and well known personality of Darur Rahmat (a neighborhood). I can say it without doubt that perhaps she was the most popular lady in our neighborhood. From my earliest memories to the age of 32 years I had known her, she left remarkable impressions of selfless service, kindness, love, sincerity and great organizational skills on me. As I dig deeper on these impressions, these impressions get more prominent and visible. I cannot be thankless and simply forget all the moments from which I learned from her. We were not related to Khala Najma, we were just neighbors. It was the result of how she delivered on the pure teachings of the right of thy neighbors, that the household of Muhtarram Chaudhary Farzand Ali Sahib became a Ma Jaya (place of motherhood) for us instead of a neighbor. I cannot imagine any higher standards of giving rights to your neighbors. These high standards can be attributed not only to the wisdom, vision, generosity, and kindness of Chaudhary Farzand Ali Sahib but also to the values, highly cultured manners, love, benevolence and kindness of his wife Muhtarma Najm un Nisa."

Anyway that was an enviable time and, after the death of our father, Mehdi with our mother moved in with our brother Ashraf Bhai in Toronto. While he was staying there he passed all the US medical residency exams and earned a residency in Brooklyn New York. After completing his fellowship from there he was living in Ohio for past ten years. He was ranked as one of the top cardiologists in America. He got noteworthy success and numerous awards. He was very perceptive towards learning Holy Qur'an and understanding the meanings of Qur'anic verses. On December 5, 2002 my husband, Mansour Ahmad passed away in a car accident. Mehdi reached my house well before me. He asked me to bring the Holy Qur'an and he took out the following verses out.

"And we will try you with something of fear and hunger and loss of wealth and lives and fruits, but give glad tidings to those who patiently persevere. Who when a misfortune overtakes them say, 'Surely to Allah we belong and to Him shall we return'. It is these on whom descend blessings from their Lord and also mercy, and it is these who are rightly guided."

Surah Al Baqarah, verse 156-158

He asked me to recite these verses and make my children recite them too. He told me that early in the morning of December 5, he had called an old pious lady who asked him to recite these verses. He said at that time he could not understand the significance of these verses but when he heard about the accident he realized that they were related to me. I recited them over and over again. After such a big tragedy I was hurting and my heart was full of deep

sadness, but after reading these verses I found peace in the Holy Qur'an. I would read the Holy Qur'an for hours and it seemed like these special words of Allah were written to console me. Now I understand that solution to all our problems and treatment for all our pains and agony lies in the Qur'an. Mehdi used to recite the Holy Qur'an in his beautiful voice whenever he would get a spare moment. He was teaching his elder son the Holy Qur'an with meanings. The last night of his life despite the long journey and time spent with family and friends he still found time to read the Holy Qur'an.

Despite all his success and awards Mahdi was not at all arrogant, rather with each passing day he was getting humbler and his humility amplified over the years. His eyes echoed his deep thoughts and unexplainable sadness and emotion. He was writing poetry for quite some time now. In his poetry there was yearning to find Allah and expressed his love for Allah just as reflected in his following couplets

*Ho Nasib jis main ya Rab
Teray piyar ka ho lamha
Teri Deed ki ho saat
Milain is tarah say ham tum
Koi na darmian ho
Ho wasal phir kaisa
Jisay choo sakain na har giz
Kabhi hijr ki hawaain*

Oh my Lord, May I earn
That moment of your love
That time of your sight
May we both meet
Such that there is no one in between us
May we meet such that
It is untouched
By the winds of separation

Other than love for Allah, his poetry paid tribute to the devotee martyrs and spirituality. He had divided his poetry in two parts. He handed over one of his first books "Barg e khiyal" (leaf of thought) to the publishers just a few days before his martyrdom. And his second book in which he had poems about love for *Khilafat*, martyrs, *Ahmadiyat* and *Jama'at* was under review and was about to be completed. May Allah enable us to complete this task and publish his works.

It was around 5:30 am on May 26, 2014 in Pakistan (approximately 8:30pm on May 25 in USA) when my brother in law in Norway called me. He said, "I have some dreadful news", my heart began to sink, he could not speak for a few moments, after some difficulty he finally said, "Mehdi has been martyred", *inna lillahe wa inna ilaihi raji'oon*.

My mind did not go towards Mehdi immediately. Mehdi with whom I spent the days of my childhood to adolescence. My dear brother, whose even smallest sorrow would make me fidgety; not only me, the whole family loved him. With one jolt he left everyone and met his Lord whose love was filled in his heart. He had written:

*Teri Aik Jhalak ki Khatur
Main Do Jahan luta doon
Yeh Kiya hey
Main Jaan luta doon*

For the sake of one sight of you (my Lord)
I will give up all the worlds
What is this

I will give up my life for you

And you actually did it, in the pure land of Rabwah, in front of *Bahishti Maqbarah*, in front of graves of your loved ones, you presented your life to your Lord. Leaving behind your dear children, Abdullah, Hashim and Ashar for whom you would do anything. Leaving everyone behind full of sorrow.

In the library of your house there is a big picture of you wearing your graduation gown surrounded by numerous awards and the books you collected; religious, literature and poetry, some hand written papers and your half drank bottle of water was still there. Some important papers were placed neatly on the table and on one of them it was written:

*Zabt e Ghum Rok Rukha Hay
Ab woh Ansoo tupkanay wala hay
Yeh kush ma kush hust ore bood ki wallah
Tu nay kiss imtihaan may dala hay*

I have blocked my sorrow and pain for so long
But this tear is about to drop now
This battle of life and death, my Lord
Surely, You have put me in a great trial

You achieved martyrdom and Allah's blanket of mercy wrapped around your soul. May Allah's love soothe you in every moment. You are now at a place where there is nothing but tranquility. Here on the glorious faces of your children and in their gleaming eyes, there is now sorrow and bewilderment. Three year old Ashar who used to wait for you all day long and would follow

you around on coming home, his hope is made and shattered several times every day. When he sees a car, his eyes sparkle and then he consoles himself that his father is still at work. Hashim in between his state of immaturity and maturity is engulfed in deep thoughts. Abdullah, whose demeanor, ideas and personality is like yours. The one that you raised and groomed yourself looks very intelligent and judicious. It seems like in just a couple of weeks he has achieved twenty years of perceptiveness.

Sixteen years ago, at Abdullah's birth you wrote on the first page of his album.

"All praise is for Allah who blessed us with this beautiful gift, Abdullah. We pray for his long and healthy life. May Allah make him a resourceful human being for the humanity and may Allah enable him to help the poor and the sick. Like his name Abdullah he becomes a true servant of Allah. Dear Lord Thank you!"

May by the Grace of Allah, the stars in the eyes of these three keep shining and the dreams you had for their noble conduct and success may come true. You would have considered yourself the luckiest person if you could only have an idea how many prayers the *Khalifa* of the time^{aba} has said for your wife and children. The entire *Jama'at* has prayed for you in tears. Your *Jama'at* and your family is proud of you. Your martyrdom has spread the message of *Ahmadiyyat* across the globe in remarkable manner. May Allah accept your great sacrifice. May Allah cover your children with His blessings and fill their sorrowful hearts with eternal happiness, *Ameen!*

Mehdi did the calligraphy in the Ohio mosque and he took some from Haadi *Bhai*. Both of them worked together to decorate this mosque. They beautifully wrote Holy Qur'an's verses on the mosque ceiling and outside walls. There was a huge banner in one the halls of the mosque on which there was map of the world with the Promised Messiah's prophecy "I will spread your message to the corners of the earth" written over it. Mehdi had made this poster when *Hazoor*^{aba} went to Ohio. Coincidentally one of the pictures I found shows Mehdi writing the same on the poster

"I will spread your message to the corners of the earth"

HADITH

Hadhrat Abu Umamah Bahili^{ra} relates that two men were mentioned to the Messenger^{saw} of Allah. One of them was a pious man and the other was a learned man. The Messenger^{saw} of Allah said: "The superiority of a learned one over the pious one is like my superiority over the most junior of you. Then the Messenger^{saw} of Allah said: 'Surely, Allah, His angels and all those in the Heavens and the earth even the ants in their holes and the fish in the water call down blessings on those who instruct people in beneficent knowledge.'"

(*Tirmidhi kitabul 'ilm*)

MUHAMMAD^{saw} MESSENGER OF PEACE REPORT

**Muhammad Zafar Iqbal,
Presidency Syracuse
Jama'at**

Syracuse Jama'at held a successful MMOP Conference on April 3, 2014 in Syracuse University at 001 Life Sciences Complex 107 College Place Syracuse NY 13244 at 7:30-9:30 PM. Muhammad Zafar Iqbal, President *Jama'at*, introduced the chairman of the Conference Professor Dr Tej Krishan Bhatia, a Hindu friend of our community. After introductory remarks by chairman the program started with recitation of the Holy Qur'an by Camil Cerimovic followed by translation. Then *Qaseeda* couplets were recited by Amar Cerimovic, Mirza Drljic, and Mahir Drljic. Translation of *Qaseeda* was given by Farzam Ahmad. This was followed by speech "Muhammadsaw – the Messenger of Peace" by Ijaz Ahmad. Then three videos were presented by Muhammad Zafar Iqbal on the following topics:

Introduction on Ahmadiyya Muslim Community, Humanity First, Muslims for life, Blood Drive This was followed by Q/A session for about 20 minutes. At the conclusion Dr Bhatia thanked the audience and spoke highly of the *Jama'at's* efforts towards peace and urged audience to follow Qur'anic teachings to attain peace. President *Jama'at* also conveyed his gratitude to Dr. Bhatia, the guests and community members for their participation. Light refreshments were served at the end. The guests listened to the entire program attentively and were appreciative of the

SYRACUSE JAMA'AT ACTIVITY

Muhammad Zafar Iqbal

The Syracuse *Jama'at* for the first time participated in the local July 4th parade in Syracuse NY. Nine males (80 % of adult males) and 3 female members participated in the approximately mile long parade which lasted an hour and a half. We displayed a large "Muslims for Loyalty" banner and a medium size US flag. Approximately 3000 spectators appreciated our participation by waving at us, with verbal cheers and clapping. As we passed in front of the stage we were introduced as "The Ahmadiyya Muslim Community USA, established in 1920, is the first American-Muslim organization. Its journal, The Muslim Sunrise, is among the earliest and longest running American-Muslim periodicals. The Ahmadiyya Muslim Community is the leading Islamic organization to categorically reject terrorism in any form and it is the leading Islamic organization to endorse a separation of mosque and state. At the end of the parade one local non-Muslim lady approached us and said, "I want to appreciate and commend you for your courage to participate in the parade. We need people like you and would like you to continue doing this. Only a few bad apples in every faith give a bad name and publicity. You need to keep participating and stay visible to remove misgivings about Muslims and---"

We also had the opportunity to meet dignitaries of the parade like local police officials, congressman and organizers. In brief we had excellent exposure and representation of the *Jama'at* and Muslims in general. *Alhumdolillah*.

A Farewell to Walideen

Ramadan Mahmud Ali

Once the soul is created, it never dies – you see?

It goes back to The Most Merciful One – The God of Eternity.

Walideen has gone back but not forgotten by Jama'at, family and friends – we all know he will end up in paradise, where all good souls do go.

He helped others with his money and did other good deeds – all for free.

He was always helping and doing things around the *Masjid* – like a busy bumble bee.

There were brothers, friends, and others who liked his grace and style. And behind his beautiful face, there played a playful smile.

As they washed his body before burial, as Muslims should always do. I saw a look of peace on his face – I pray Allah brings us peace when we go back to Him too.

He was a very likeable brother – and to all who know him, he will be missed.

As the day he will dwell in the paradise, in the garden lies eternal bliss. Don't worry Wali, brother, you are in our prayers and missed.

As we all will get together, at the reservoir at the garden of eternal bliss.

A few days after your demise, I dreamt you were giving out blessings – see

I was behind one person waiting for a blessing – for you to give one to me.

I can go on, I can say more – may God bless Wali's family, our Jama'at and his friends with his *Noor*.

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "On the occasion of my journey during the night (Ascension to Heaven), I met Moses^{as}. He said that I described him as a man, who had long, disheveled hair like someone who belonged to the *Shumu'ah* tribe. Similarly, I met also Jesus^{as}. He said that when I analyzed his face, I found him of average height with reddish hair. It seemed as if he had just come out of a bathroom (a shower). I saw Ibrahim^{as}. He said, 'I resemble him (Ibrahim^{as}) more, from among his children. Then he^{saw} said: 'Two cups were brought to me. The one had milk in it and the other had wine. I was asked to pick the one I liked. I took the milk and drank it. Then, I was told I was guided toward the right disposition or I got the nature (I was on the Isla-mic Faith) . Had you chosen the wine your followers would have been led astray.' "

(*Tirmidhi kitabuttafsir*)

DIALOGUE WITH A CHRISTIAN SCHOLAR

(Part 2)

Rashid Arshed, Los Angeles

An article under the topic was published in the previous issue of the Ahmadiyya Gazette. As the dialogue with Mr. Robinson, a Catholic Priest and Scholar of Divinity continues, I am posting the latest conversation.

Mr. Robinson replied

Here is an item on the death of Jesus and the Divine Mercy of God from my recent experience in Poland and scripture readings this week.

The webmaster address discussed the interpretation of the Qur'an on whether Jesus died on the cross with a suggestion that it was someone who looked like him.

Ref Chapter 4 verse 157. "... And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

The footnote 203 reads, "Another meaning is "And they did not kill him, being certain [of his identity]," i.e., they killed another assuming it was Jesus.

Obviously the death of Jesus is crucial to both faiths.

Let me know how you understand the phrase "... And for their sake I consecrate myself, that they also may be consecrated in truth." This word 'consecrate' came up again yesterday when I visited

Linda who has just lost her husband due to cancer. When I said I had just looked it up in the dictionary that morning we were both intrigued, so we need to understand it more.

My Response to Mr. Robinson

Over a week ago, I walked into the office of a cardiologist, in good health I believed. After the EKG, the cardiologist informed me of the many ailments including hypertension and its heart wrenching effects on my heart, the burden of which I have been carrying with me for a long time without my knowledge. I will be going back to him for further tests as he commanded and at the same time I have begun to feel myself not as healthy as I thought I was.

With that in mind I should be brief in my reply of Mr. Robinson's note that he has so kindly dispatched to all of us. In the meantime my friend Sardar Munir Ahmed has shared his views interpreting the verse of Qur'an in question appropriately.

I would like to add however that we should look at the event of Crucifixion in its full context. First, what were the Jews after? To them Jesus was a false prophet who by claiming to be the Messiah blasphemed the Scripture as interpreted by the Pharisees. Being ignorant,

wild and cruel, like the people before, who denied the messengers of God, the Jews of the time heaped unprecedented insults and injuries on Jesus. They were bent upon proving that he was false in his claim and wanted to kill him using the cross as the weapon, an accursed death according to the Bible. In contrast with the plan of the Jews, God had another plan in place that was to honour Jesus by saving him from the death of the cross, exonerate him from the charges and exalt his status. This is explained in the Qur'an (3:54, 55):

"When Allah said, O Jesus, "I will cause thee to die a natural death and will **exalt thee to Myself** and will clear thee from the charges of those who disbelieve . . ." (Note: According to *Zamakhshari*, an Arabic linguist, The Arabic word متوفيك *mutawffika*, I will cause you to die, used in the Qur'an only means, I will protect thee from being killed by the people and will grant thee full lease of life ordained for thee).

The words '**exalt thee to myself**' are erroneously interpreted by a majority of Muslim scholars as physical ascension of Jesus towards God, as opposed to exaltation of his spiritual station. This interpretation contradicts the belief of every Muslim and Christian that God is Omnipresent. This interpretation could only be valid if God had a physical body and sat on a throne somewhere in heavens in a fixed place. Thanks to Galileo and other scientist we now know the earth is part of Cosmos now and no more

flat. So we the earthlings occupy the same space in the cosmos and could be described as the dwellers of heavens.

Coming to the verse, "And their saying, 'We did kill the Messiah, Jesus son of Mary, the Messenger of Allah; whereas they slew him not, not crucified him, but he was made to appear to them as crucified...'" It is a well-established historical fact and we all believe that Jesus was indeed put on the cross. The majority of Muslims, out of the necessity of sending him to the heavens alive, had to coin the story of identity theft and crucify someone else at his place. Again, the Arabic word **مصلوب** for crucifixion, according to Lane and Aqrab and other lexicographers, connote only the method of killing that ends in death.

The word "Doubt" about the death of Jesus used in the Qur'an has already been explained by Munir Ahmed.

I feel obligated here to mention that just as the Jews had hardened over time and had set aside the true teachings of the scripture, the *Mulla* of Islam also took a 180 turn and portrayed Islam as gun-wielding and throat-slitting religion; victimizing not only the 'infidels' but anyone who differed from their interpretation of Islam. And just as the coming of the Messiah was necessary to reform the corrupted religion of Abraham and Moses, the time was ripe for the Second-Coming of the Messiah to present the true teachings of Islam. This Divine plan was fulfilled by the coming of Mirza Ghulam Ahmad of Qadian (1835-1908) whose teachings of peace and compassion

are amazingly identical to the teachings of Jesus and also represent the true face of Islam. He strongly opposed the prevailing concept of *Jihad* among the Muslims of violence, bloodshed and conversion by force. It is noteworthy that as the first Messiah, against the expectations of the Jews, did not descend from the heaven, the second Messiah, against the expectations of Muslims and Christians, also did not appear from the skies.

I conclude my statement with my sincere prayers that the God of all of us may grant patience and strength to Linda to bear the loss of her husband and his soul rest in peace. Amen.

Mr. Robinson then wrote:

Can you give me a sense of the perspective on Ghulam Ahmad of Qadian (1835-1908). Is this the general source that is used for interpreting the Qur'an correctly by the various sects (e.g., *Shiite* and *Sunni*..) and would this be recognized by most Muslims as an authentic authority and could be presented to those looking at the Birmingham schools issue and the Miriam Ibrahim issue (the Sudanese lady threatened to be killed for being a Christian.) I would like to home in on the correct interpretation of the Qur'an as to where it is found.

I will reflect on the points you have raised about the death of Jesus and see where it leads us.

My response:

Dear Mr. Robinson,

The story of Mariam Ibrahim is appalling, so are the heinous crimes of Boko Haram in Nigeria, Taliban in Afghanistan and Pakistan and similar actions in other parts of the world. It is mind-boggling that so called Muslims would commit such acts of barbarism, tragically in the name of Islam. Words fail to condemn such atrocities against humanity. It is disgraceful and shameful. Faith is a matter between man and God and the question as who is a believer or non-believer is left for God to decide on the Day of Judgment. What we are witnessing these days is far from the Teachings of the Prophet of Islam who showed compassion even for animals. A famous tradition of the Prophet is on record and often quoted that a prostitute saw a thirsty dog in the heat of summer and she pulled water from the well to quench the thirst of the dog. God forgave all her sins because of one act of compassion although she lived a loose life throughout.

Thank you for your inquiry on Hadhrat Mirza Ghulam Ahmad. Much material is available on alislam.org although a long list of books is given in the Link Library yet to save your time I would suggest that you type in **Our Teaching** in the search field on the top right. A small pamphlet in pdf will open. I will also recommend **The Philosophy of the Teachings of Islam** and brief Biography 'Hadhrat Mirza Ghulam Ahmad' by Mirza Mahmood Ahmad and **Ahmad the Guided One** by Iain Adamson a British author. I am sure Munir can have these books delivered to your door.

Thank you for your prayers for 'healing of my heart'. I feel better already.

HUMANITY FIRST: MEDICAL HISTORY MADE IN THE MARSHALL ISLAND

Falahud Din Shams

Although from a distance the history of Ahmadiyya in the Marshall Islands seems to only fill an under-sized scroll, but God has blessed this great yet tiny land with immense favors. If anyone were to look back at the short history of Islam Ahmadiyya on this isolated island, they would be marvel at the truth of the existence of God Almighty. Sometimes in larger countries we are faced by distance or by fading behind the shadow of the masses, but because this island is not only small in size, the population is so miniscule that practically in a short while everyone on the Island begins to know each other. It is in this great country which lies in the middle of the Pacific ocean where not only has a new chapter in the history of Ahmadiyyat been written, but the long history of this glorious nation has also begun to be re-written. It was the efforts of the Humanity First Medical Team that made leaps and bounds in the medical field in this backyard of the world. Ahmadi Muslim Doctors had come here at the close of the month of October to serve the Islanders for a week in conjunction with the Majuro (Marshall Islands capital atoll) Hospital and the medical team already existent here.

The Islanders were blessed with medical specialists from all kinds of fields of medicine, from Neuro Surgery to dentistry. It was not only the great ability of the doctors, but the kind hearted and welcoming Islanders who worked together to make the conditions of life here better. Each doctor was quickly accepted in the

Marshallese circle, mingling and greeting each other as if they were two brothers from the same mother. And more grand of a relationship was that between the Ahmadi Muslim Doctors from abroad with the local Marshallese Ahmadi Muslims. Distanced by thousands of miles, yet at the very first glance both knew how to greet each other, with a polite and welcoming Salaam. Then they joined each other for Salat, and heard the *dars*, and were connected as one Ahmadi Family, instantly. This was the most beautiful scene for all of the visiting doctors, to see more than 120 local Marshallese Ahmadi Muslims practicing Islam as re-purified by the Promised Messiah himself, Hadhrat Mirza Ghulam Ahmad^{as}.

The Medical Mission was led by Dr. Agha Shahid Khan Sahib (Neuro Surgeon) from Maryland, and accompanied by Dr. Noman Rana Sahib (General Surgeon) from Washington, Dr. Tahir Khan Sahib (Dentist) from California, Dr. Haroon Khan Sahib (Infectious Disease Specialist) from Tennessee and Vlad Zhelenko (Surgical Assistant) from Maryland. All of the doctors met Falah Shams Sahib, Naib Ameer USA and National President of the Marshall Islands in Honolulu before heading for a flight together for Majuro. They were also accompanied by Dr. Nasir Malik Sahib (National Sec-

retary *Zira'at*) who was also on another mission to help the Marshallese people and the neighboring country of FSM to help their food supply sustainability as well as various techniques to use in drought resistance.

Among the great achievements of the Medical Mission, the highlight can be the historic surgeries that were performed for the first time in the long history of the Marshall Islands. The first most remarkable surgery was performed by Dr. Agha Shahid Khan Sahib. The case was a very rare case, in which a young man due to a gang fight was attacked and the perpetrator lodged a screw driver with such force that after penetrating 3 inches into his head, the screwdriver broke, leaving the remnants in his brain. This surgery required a critical decision by the Majuro Hospital Medical team and Dr. Agha Shahid Khan Sahib. Do they immediately transfer the patient to Honolulu or the Philippines which would cost the government nearly \$100,000 or does Dr. Agha Shahid Khan Sahib take the case with nearly nothing in terms of equipment, supplies or machinery to properly manage such a risky case? It was the sheer blessings of God that Allah gave Dr. Agha Shahid Khan Sahib not only the courage but the right expertise to handle this case and after a gruesome and dangerous operation, the 3 inch screwdriver piece was safely removed and the patient was able to wake up with no physical damage to his brain or otherwise. This marked the first successful brain surgery in the history of the Marshall

Islands. *Alhamdolillah.*

The other historic surgery was performed by Dr. Noman Rana Sahib who performed a surgery on a one day old baby. The baby was born with some complications and an immediate surgery was needed. Dr. Rana Sahib expressed that he was concerned and cautious about performing the surgery especially when anesthesia was not available for this specific case. But by the grace of Allah, the surgery went well and it too was successful.

It was a remarkable mission, and it was received with great success and immense blessings. *"We are very proud of our team who is in the Marshall Islands for one week to serve the people"*, said Dr. Agha Shahid Khan Sahib in a press release for the Marshall Islands Journal. *"We will do our best to do more of these missions and provide more services to the people of the Marshall Islands"* said Falah Shams, Naib Ameer USA and National President of the Marshall Islands.

Among the many supporters on the Island, Mayor James Matayoshi, is a great friend of the *Jama'at* here and was assisting Falah Shams Sahib from the very beginning, even before the *Jama'at* had been properly established. At the Humanity First Reception Dinner Mayor James Matayoshi (Mayor of Rongelap Atoll) said,

"When you first came to my office to cook this concept into reality I felt that there were some barriers that we need to overcome...but coming this far I see an opening where a lot of people can work together without any barriers or any issues relating to territories or beliefs... I really appreciate what Humanity First has done."

Mayor James Matayoshi had helped the *Jama'at* in various ways such as sponsoring the location for the first Computer Training Center by Humanity First USA in RMI.

Among the many volunteers and visionaries for this program, Falah Shams Sahib had made special mention of Imam Matiullah Joyia Sahib, the missionary of the Marshall Islands, in his introductory speech at the Humanity First Reception Dinner. He said that while Dr. Agha Shahid Khan Sahib and himself were planning in coordination with the Hospital, it was Imam Matiullah Joyia Sahib who was behind the scenes and working on all of the arrangements. Seeing the great work done by the medical team, Imam Joyia Sahib said *"we are thankful to God for providing us the opportunity to serve the people, irrespective of race and religion. Our physicians have truly shown their dedication throughout this mission."*

During the visit the Hospital also arranged a farewell dinner in honor of the great services by the dedicated doctors. Headed by the Secretary of Health, Mr. Edward Russell, it was a great program because the doctors were not only appreciated by the administration of the Hospital, but were also given gifts of appreciation and acknowledged in the following words by the Secretary himself.

"I think we cannot really compensate or pay for what they have done for us ... I know that

a lot of the cases you did for us we would have to refer them out...You have truly done something for us, and I think it really reflects what your NGO is called; Humanity First. I would really like to thank you and if there were words better than saying thank you I would use them".

In the midst of the great success by the two surgeons, it must not be forgotten or ignored that the other two highly capable doctors were also blessed by Allah and showed not only great success, but an immense amount of perseverance when confronted with harsh and challenging cases. Dr. Tahir Khan Sahib who was the visiting dentist, was so passionate and committed that by the Grace of Allah he was able to perform more than 200 procedures in the short time he was here. It was in the small dentistry ward where Dr. Tahir Khan Sahib was able to connect with the other dentists and in his cheerful way, help improve their techniques and protocols. He was very impressed with the equipment available in the Marshall Islands and said that the dentistry here was as well equipped as an American dental lab. He was also given a special farewell ceremony by the dentists of the Majuro hospital and was gifted with various local handcrafted souvenirs. *Alhamdolillah* he was able to help many people on the island and was also one of those whom the *Atfal* and *Nasirat* of the Marshall Islands grew to be very close to as an elder brother.

Dr. Haroon Khan Sahib was also extremely passionate and was willing to go to extreme lengths when it came to helping patients. He was able to perform surgery with the help of Dr. Noman Rana on a patient who had a massive lump on her arm,

and it too was a great success. Many other cases were brought to Dr. Haroon Khan Sahib from skin related to internal illnesses, all of which by the Grace of Allah he was able to resolve. One noteworthy case was that of an Ahmadi boy who had abdominal pain for the past 6 months and it was by the efforts of Dr. Haroon Khan Sahib that they were able to diagnose him and found that he had abdominal tuberculosis and right after the doctors had left for the United States, our *Tifl* was treated and is now once again active in the mosque, *Alhamdolillah*.

Also, by the Grace of Allah this Humanity First team was very unique because it was accompanied by a non-Ahmadi, who is a Surgical Assistant by profession. Vlad Zhelenko was so devoted to his work, while always maintaining a cheerful exposure. Everyone around him would instantly come to know of his jubilant nature and knack for photography. He was able to assist the surgeons throughout the visit, and was able to enlighten other surgical assistants of the Majuro hospital of the techniques used abroad. God blessed him as well as he too served humanity.

During the doctors visit many activities took place and many different organizations, groups, and influential people invited the doctors as a sign of respect and thankfulness for their coming all the way to the islands to give their services.

As mentioned before, a great friend of the Community is Mayor James Matayoshi, who has been along side the *Jama'at* from the very beginning. He was so happy and delighted that the doctors had finally come, after many months and in fact years of planning, that he made a special dinner in honor of their visit.

During the dinner, the Mayor discussed how he has been a supporter of the Community from the very start, and how the Community has in fact been helping this country and nation in numerous ways. He extended a heartfelt thanks to their commitment and to the hard work of the community here. The Medical mission spent much of their time discussing their experiences and suggesting ways that the hospital can improve in great lengths by simple adjustments.

The Medical team was also given the honor and privilege of being hosted by the U.S. Embassy of RMI. The Ambassador himself came out to greet the doctors upon their arrival, and then escorted them into the conference room where he spent most of his time thanking the Community and the efforts of both Falah Shams Sahib and Imam Joyia Sahib. He was so thankful to the Community for sponsoring such programs for the well being of the people of the Marshall Islands. He also extended his help if needed at any time, in which case if any group or organization, government or otherwise, was not completely helpful, that the Embassy would make it their effort to help Humanity First and the Muslim Community in all of their endeavors. The U.S. Embassy later quoted on their Facebook page the following about Humanity First USA.

"Humanity First is doing good work in Majuro. The American NGO is performing neurosurgery and other emergency

operations at the Majuro Hospital, as well as providing dental services, organizing a blood drive, and consulting on drought resistant agriculture. The Embassy welcomes their visit and hopes to see them often!"

This mission not only involved treatment of various illnesses, but a huge part of the program was to educate and help the Marshallese people prevent various illnesses from occurring. One such program to promote prevention and education was a lecture session held at Majuro's most prestigious private school, Coop Elementary and High School. All of the physicians gave lectures to 9th grade students about how they should improve various daily habits which would in turn improve their overall life experience. Another way that the doctors were able to educate the Marshallese people was by holding a special educational program in the mosque where members and non-members were invited to come and ask questions and get basic medical attention. *Alhamdolillah* this program was also a great success, with lectures and presentations provided by the doctors.

Also, Senator Jiba Kabua (son of the first President of the Marshall Island, Mr. Amata Kabua) invited the doctors on an old fashioned Marshallese fishing trip. He took them to his own property near the Majuro Bridge, and spent quality time with the doctors, trying to get to know them and showing them the enjoyable lifestyle of the Marshall Islands. Jiba Kabua also spoke in favor of the Community a few weeks later at a Parliamentary meeting when the *Jama'at's* subject was raised.

The Medical team was also able to visit the Long Island Namaz Cen-

ter, which had been established for the Long Island members, a newly formed *Jama'at*. As the doctors pulled up to the area which seems like a small Peace Village, all of the children began to run towards the van and started saying 'Assalmu Alaikum'. *Alhamdulillah* this *Jama'at* is growing and all of the members of the *Jama'at* were also so excited and honored to have the doctors visit that they presented their own gifts and souvenirs as a token of their appreciation.

Finally, the Medical Mission was honored to be invited by the President of the Marshall Islands himself. He was traveling back to Majuro on the same flight as our medical team. Falah Shams sahib met him on the plane and he expressed that we should get together in Majuro. Falah Shams Sahib arranged with his Chief of Staff to set up the meeting. The meeting was held at the Office of the President, and he conveyed his heartfelt appreciation personally to all of the doctors. He asked them about their experiences, and also the challenges they may have faced. In the end, Allah Almighty blessed this mission and honored the efforts of Humanity First and the devotion of Ahmadi Muslims.

His Excellency, the President of the Marshall Islands, Christopher J. Loeak conveyed his good wishes to the Doctors in the following words in a letter addressed to respected Falah Shams Sahib:

"Komol Tata" for the courtesy visit, and for the goodwill and humanitarian gesture, that the RMI Muslim Community has shared through the medical mission."

May Allah enable us to continue to arrange programs for helping not only the Marshallese people, but all of humanity. *Ameen.*

**(Report prepared by:
Imam I. Mahmood Kauser)**

Hadhrat Hamzah^{ra} Accepts Islam

One day, during the sixth year of the prophethood of the Holy Prophet^{saw}, Abu Jahl behaved disrespectfully toward the Holy Prophet^{saw} and insulted him. Hadhrat Hamzah^{ra} was an uncle of the Holy Prophet^{saw} and he loved the Holy Prophet^{saw} deeply. Hadhrat Hamzah's^{ra} bond-maid saw how Abu Jahl mistreated the Holy Prophet^{saw}. When Hadhrat Hamzah^{ra} returned from hunting in the evening, his bond-maid told him about the mistreatment of the Holy Prophet^{saw} by Abu Jahl. Hadhrat Hamzah^{ra} became very upset on hearing about the incident. He immediately went to Abu Jahl who was sitting in the *Haram* area. Hadhrat Hamzah^{ra} hit Abu Jahl's head with his bow and said, "I have come to know that you have insulted Muhammad. Listen, I have accepted Islam. If you have any courage then say something to me." After that Hadhrat Hamzah^{ra} went to the Holy Prophet^{saw} and entered into the fold of Islam.

(As-Siratun Nabawiyyah libne Hisham, Vol. 1, p. 90; Sirah Ibne Hisham, Biography of the Prophet^{sa}, Abridged by 'Abdus Salam Harun, pp. 47-48, Al-Falah Foundation, Cairo, Egypt)

An Ahmadi walks into a bar...

Madeel Abdullah

The Philadelphia *Jama'at* had an interesting *Tabligh* experience recently at a *Tabligh* outing. We decided to choose a new location in the city of Philadelphia located on 41st and Lancaster Street. During our first day on this location, one of the members needed to use the restroom. We couldn't find anything close by, so we asked one of the people who came to our stall to buy a book. He told us that right across the street there was a bar that his uncle owned and they would let us use their restroom. Naturally, we were hesitant, but our primitive urges outweighed our other concerns. So we entered the bar. 7 people and a bartender were sitting in the bar and they all turned to us as 3 people with Muslim caps on their head and beards entered the place. We told the bartender that we knew the man outside and we needed to use the restroom. She told us where it was and we went there.

On the way out, the bartender stopped us and asked if we were Muslim. She said that she always wanted to learn more about Islam but her job has kept her so busy that she hadn't had a chance to go to the Mosque. Masroor Abdul Aziz and Affan Abdullah sat down at the bar and started talking about Islam. All 7 of the people there started listening. They sat and talked for nearly an hour. The remaining *Tabligh* team outside was worried and had to send a search party looking for these two who sat at the bar. The bartender thanked them for spending the time and said "Before you go, let me get you a drink, it's on the house..."

SALIM NASIR MALIK PASSES AWAY



Salim Nasir Malik of Central Jersey *Majlis* passed away on August 20, 2014

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

He was born in 1936 in Qadian, India to Maulana Zahoor Hussain (Mujahid Bukhara—the first Ahmadi missionary to the then Soviet Union). After completing his M.A. and LL.B. degrees from University of the Punjab, Lahore, Pakistan, in 1963, he worked as an attorney for eight years.

He arrived in the U.S. in 1971. Initially, he settled in New York and then moved to New Jersey. During his career of 22 years at The Prudential Insurance Company of America, he held progressive positions of Sales Representative, Sales Manager, and General Manager. He retired as a marketing executive in 1994.

Salim Nasir Malik was a dedicated Nasir who served *Majlis Ansarullah*, USA and the *Jama'at* in many capacities over the years. He served as *Qa'id Ta'lim* from 2000 to 2005 and then as *Qa'id Ta'limul Qur'an* in 2006. He also served as the *Za'im* of the Central Jersey *Majlis* in 2002-2003. In 2008, he received the Lifetime Achievement Award of *Majlis Ansarullah*, USA.

For several years, he served as *Qadi* in *Darul-Qada*, *Sadr Anjuman Ahmadiyya*, Pakistan. In the U.S., he served the community as Secretary *Tabligh* and General Secretary of the New York *Jama'at*, as Secretary *Tabligh*, Secretary *Umur Amah*, and Secretary *Umur Kharijia* of the Central Jersey *Jama'at*.

He was married with four children and four grandchildren. May Allah elevate his station in paradise. *Ameen*



Department of Taleemul Qur'an & Waqf-e-Ardhi

Ahmadiyya Muslim Community, USA

Initiative to Hold Quran Conferences in Every US Jama'at

Alhamdulillah, under the leadership of National TaQWA Secretary Dr. Zaheeruddin Mansoor Sahib and TaQWA Administrator Sajid Khan Sahib, the new bold initiative of planning to hold Qur'an conferences in every US Jama'at is now gaining momentum. Here is what we have achieved thus far:

1. Finalization of a 3 hour program, with suggested agenda, inclusive of carefully selected topics that the team felt are needed to **motivate, inspire and create a thirst to learn more.**

2. The topics and their description are as under:

a) Why is the Qur'an important?

a.) Qur'an is the word of Allah, let us have no doubt in it. The importance of learning the Holy Qur'an based on Allah's commandments, the emphasis laid on it by our beloved Prophet Muhammad^{pbuh}, Promised Messiah^{as}'s teachings about it and also the Khulafa's consistent reminders to do the same.

b.) Briefly discuss answers to various objections raised about the Holy Qur'an.

b) Why is Learning of the Qur'an important?

*After briefly explaining the importance of learning the Qur'an, the emphasis should be on **common mistakes in reading the Qur'an**, specially the pronunciation and punctuation, as these could totally alter the meaning and context of what is being read.*

c) Why is understanding of the Qur'an important?

*Important tips on how to learn the **translation, tafseer, art of memorization** and why is it important to do so.*

d) Surah Al-Fatiha:

Its beauty and importance, called the "the oft repeated 7 verses" by the Holy Qur'an, act as the preface of the Holy Book. Allah gave special understanding of Surah Al-Fatiha to the Promised Messiah and Hadhrat Khalifatul Masih II^{ra}.

e) Other Selective Surahs:

Explaining the importance of the various Surahs and the stories described in them, the importance of the timing of revelation and the prime reason behind it, like clearing Hadhrat Aisha^{ra}'s name, Zihar, clarification about adopted sons, Hadhrat Yousuf^{as}, Queen Saba etc.,

Inspire | Educate | Mobilize

will create interest to study and research the Holy Qur'an for more knowledge.

f) TaQWA's overview:

Current and future activities about Al-Furqan, Waqf-e-Ardhi, WOD, LSAP etc. Importance of Waqf-e-Ardhi and clarifying questions about it that are usually asked.

g) Why is integrating the Qur'an in our lives important?

How to integrate the Holy Qur'an in our daily life, what progressive steps to take for its successful implementation. To be based on actual day to day actions and situations that hamper its implementation, What results can one expect from it. Qur'an is a code of conduct for all times to come by outlining principles and guidelines coupled with the logic of doing so.

3. The team then identified scholars, murrabbian, and subject experts from all over USA and gave them the relevant topics to provide content. The logic being that all Jama'ats, specially the smaller ones, may not have subject matter experts to cover all the topics thus this could impede their efforts to hold successful Local Quran Conferences (LQCs).

4. All the presentations were converted to a standard power point format to give uniformity and take advantage of this very effective communication methodology. For the very difficult topic of *Tarteel*, a complete video with slides and narration, was also prepared for those small Jama'ats that may not have an experienced presenter to handle the topic.

5. All these presentations were then uploaded on One Drive along with several other supporting documents like the agenda, banners/posters, guidance to holding these conferences, modalities etc.

6. Emails were then sent to all Presidents/Local TaQWA Secretaries/Regional TaQWA Secretaries to schedule LQCs anytime during this year. They were also given the option to use the content provided by the National TaQWA team or have their own content prepared on the same topics or even modify the topics to suit their local needs /resources.

7. Once the President/Local TaQWA secretary or TaQWA Regional Secretary confirmed a date for their LQC, they were given access to the LQC One Drive for down loading the content.

8. Based on the above efforts to-date the following Jama'ats have successfully conducted their LQCs.

- a. Seattle
- b. CEJ Central Jersey
- c. Chicago, all 3 Jama'ats (East. SW,NW)
- d. Brooklyn NY
- e. Oshkosh
- f. Fort Worth TX
- g. Laurel/Potomac/Silver Spring held a combined LQC.

9. The following Jama'ats had scheduled but had to postpone due to events beyond their control:

- a. Indiana
- b. Queens NY
- c. Philadelphia

I hope the above will give the readers the extent of ground work done by the National Team under the able guidance of Dr. Zaheeruddin Mansoor Sahib, National Secretary TaQWA Department. Insha'Allah.



Bait ul Hameed, Chino CA

www.thechinomosque.org

WEST COAST QUR'AN CONFERENCE

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

[17:10] Surely, this Qur'an guides to what is most right;

[17:10] یقیناً یہ قرآن اس (راہ) کی طرف ہدایت دیتا ہے جو سب سے زیادہ قائم رہنے والی ہے

The National TaQWA team has prepared a comprehensive program to Motivate, Inspire and Create thirst and hunger for the Holy Quran.

The focus would be on how to integrate the Qur'an in our daily lives, and why is it important that we do so, Explain how Qur'an authenticates the truthfulness of the earlier prophets and stamps its approval on their lives and missions. Point out the prophecies for the later days and explain how we are the ones that fulfil those prophecies. Provide, easy to remember and practical, tips to facilitate the memorizing (hifz), learning the translations and Tafseer.

Conference will also be utilised to:

- Provide guidance to utilize immense resources available with TaQWA.
- Create awareness about Waqf-e-Ardhi programs and register them as volunteers.
- Convince people to enroll in Al-Furqan, on line classes, available in varying levels and time slots.



Stories of the Prophets

Hadhrat Jacob^{as}

Attia Tul Haq, Austin

“And his wife was standing by, and she too was frightened, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.” (Sura Hud Verse 72)

Even before the birth of Hadhrat Isaac^{as}, Allah ta’ala had given Hadhrat Abraham^{as} the glad tidings of this pious grandson, Hadhrat Jacob^{as}. Hadhrat Jacob^{as} was born in Palestine and was the son of Hadhrat Issac^{as} and Hadhrat Rebecca. He was also given the title of “Israel” and was blessed with 12 sons. They went on to become the fathers of the twelve tribes of Israel. Hadhrat Jacob^{as} was ancestor to a long line of prophets. Some examples are Hadhrat Jonah^{as}, Hadhrat David^{as}, Hadhrat Solomon^{as}, and Hadhrat Isa^{as}. Hadhrat Jacob^{as} endured many hardships throughout his life but bore them with patience and certainly proved to mankind that he was a chosen one of Allah.

Hadhrat Jacob^{as} was blessed with 12 sons. His eleventh son, Hadhrat Yusuf^{as}, was born from his wife Hadhrat Rachael. Hadhrat Jacob^{as} loved Hadhrat Yusuf^{as} very much because he was also a chosen one of Allah. One day Hadhrat Yusuf^{as} was blessed with a divine dream which he told his father and brothers. The brothers became jealous. Hadhrat Jacob^{as} warned Hadhrat Joseph^{as} as to not relate any more dreams to his brothers. Over time, the brothers grew even more jealous and decided to get rid of Hadhrat Joseph^{as} by throwing him into a well and selling him to slave traders. The brothers came and told Hadhrat Jacob^{as} that Hadhrat Yusuf^{as} had been eaten by a wolf. This grieved Hadhrat Jacob^{as} terribly but he did not complain of his grief to anyone but Allah. His steadfastness and patience during this long trial is certainly exemplary. After many years, Allah reunited him with his beloved son and he came to live with Hadhrat Yusuf^{as}. In the end, Hadhrat Jacob^{as} was afflicted with adversity and trial after trial. His patience and steadfastness stand as a prime example to all of mankind. More so, his absolute and unwavering faith that Allah would reunite him with his long lost son is certainly inspiring. May Allah ta’ala bless us all with such strong faith. Ameen.

Hadhrat Yusuf^{as}

My dearest readers, today I will be sharing with you an amazing story about an amazing prophet. This special prophet of Allah was a son of a prophet, a grandson of a prophet and a great-grandson of a prophet. This story is not only about the great patience and love shown by Hadhrat Yusuf^{as} against the hard trials of life but also embodies the extreme faith in Allah that Hadhrat Yaqoob^{as} showed when his beloved son was snatched away from him for so many years. Also, this Qur’anic story was revealed to the Holy Prophet^{pbuh} because there are many points of similarity between the lives of the Holy Prophet^{pbuh} and Hadhrat Yusuf^{as}. This story served as a forewarning to the Holy Prophet^{pbuh} of what laid ahead for him.

... to be continued



BOLETÍN AHMADÍA

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

El poder de la oración para obtener una ayuda especial

Resumen del discurso pronunciado por Hazrat Khalifatul Masih V
15 de agosto, 2014

El Mesías Prometido (as) aconsejó a la Comunidad a centrarse en gran medida en la oración, ya que el progreso de la Comunidad y la liberación del mal del enemigo es a través de la oración. Explicó claramente que nuestra única arma para triunfar sobre el enemigo es la oración. Habló de la importancia y la atención que hay que prestar a la oración y dijo que todos deberían reflexionar sobre su propia condición en este sentido.

La persecución y crueldad no terminan después de cualquier incidente en particular, sino, por el contrario, prosigue. Cuando los vecinos de los áhmadis en Gujaranwala que solían socializar con ellos vieron sus casas desalojadas, se unieron a la multitud. Cuando la moral se hunde hasta tales extremos no se puede decir nada excepto "Inna Lil-lah. Ante tales circunstancias, debemos inclinarnos hacia Dios en mayor medida que antes. No debemos permitir negligencia en nuestras oraciones. Otros musulmanes responden a la persecución agresiva ajustando cuentas. Sin embargo, nuestro camino es implorar con fervor la ayuda de Dios.



¿Hay alguien que sufra mayor persecución que los áhmadis en unos pocos países musulmanes? La decencia de la gran mayoría de la gente de este país (Pakistán) se ha convertido, como acostumbraba a decir Hazrat Jalifatul Masih III (rh), en la decencia del silencio. El versículo coránico (citado anteriormente) afirma: "¿Quién aparte de Dios escucha la oración de los afligidos, cuando son مضطرب *muztir*". *Muztir* (afligido) significa la persona se ve sometida a pruebas desde todas las direcciones y no ve ninguna salida física o mundana para sí mismo y aparte del camino de Dios.

El Mesías Prometido (as) dijo que la condición para la aceptación de las oraciones es que se realicen en la

abundancia y repetidas veces. Debe quedar claro que no es correcto asumir que bastan las oraciones de Ramadán. Debemos orar continuamente. Incluso cuando se nos conceda un claro triunfo, aun así tendremos necesidad de las oraciones para cosechar las bendiciones de Dios. En pocas palabras, la conexión de un verdadero creyente con Dios nunca disminuye. Es preciso mostrar fervor durante las tribulaciones y es necesario recordar a Dios en tiempos de bonanza.

Que Dios nos ayude para que intentemos lograr una transformación pura en nuestro interior como el Mesías Prometido (as) deseó y para que actuemos para agradar a Dios y para orarle como un Muztir. Debemos implorar oraciones por el progreso de la Yama'at y para la que terminen el sufrimiento la Comunidad con la misma intensidad con que realizamos las oraciones personales. Oremos unidos para estar protegidos de la maldad de los adversarios. Como he mencionado anteriormente, no podremos alcanzar nuestro objetivo rápidamente hasta que no volvamos a Dios con sinceridad para que ponga fin a estas pruebas

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sobre el Islam en español

Del Sagrado Corán

11. ¡Oh vosotros, los creyentes! ¿Queréis que os señale un acuerdo que os libraré de un castigo doloroso?

12. Que creáis en Al-lah y en Su Mensajero y os esforcéis en la causa de Al-lah con vuestras riquezas y vuestras personas. Esto es lo mejor para vosotros, si acaso supierais.

13. Él perdonará vuestros pecados y os hará entrar en los Jardines por los que corren ríos, y en moradas puras y agradables en Jardines de eternidad. Ése es el triunfo supremo.

(C. 61, Vs 11-14)



Hadiz (Relatos del Santo Profeta (sa))

Hazrat Abu Hurairah dijo: El Profeta de Al-lah (sa) dijo: "Para quien crea en Al-lah y en Su Profeta, establezca la oración y observe el ayuno en Ramadán, Al-lah promete admitirle en el Paraíso tanto si lucha por Su causa como se sienta en el jardín de la casa en que nació." Los compañeros dijeron: "¿Deberíamos, entonces, comunicar estas gratas noticias al pueblo, Profeta de Al-lah?" El Profeta respondió: "Hay cientos de grados en el Paraíso, preparados por Al-lah para quienes luchan en Su camino y la distancia entre ellos es tan grande como la distancia entre la tierra y el cielo. Así que cuando supliquéis a Al-lah, pedidle el Firdaus: que es el paraíso central y el más elevado, por encima del cual está el asiento celestial de Dios Clemente y de ahí manan los arroyos del Paraíso".

(Bujari)

Escritos del Mesías Prometido

Un extraño fenómeno tuvo lugar en el desierto de Arabia, haciendo que cientos de miles de muertos resucitaran en pocos días, que los corrompidos de antaño se inundaran de luz espiritual, los ciegos comenzaran a ver y de las lenguas de los mudos comenzara a fluir sabiduría divina, dando lugar en el mundo a una revolución que jamás ojo alguno vio antes ni oído alguno oyó en el pasado. ¿Adivináis de qué se trataba? Fueron las plegarias ofrecidas en noches oscuras de alguien que estaba inmerso en el seno de Dios las que sacudieron al mundo manifestando cosas extraordinarias que parecían imposible en manos de esta iletrada y desamparada persona. ¡Oh Al-lah! Derrama Tus bendiciones y paz sobre él y sus seguidores en la medida de su angustia y sufrimiento por la Umma musulmana (el pueblo del Islam) y haz que descienda eternamente sobre él la luz de Tu merced.

(Rohani Jazain, Vol. 6 Barkatud Doa (Bendiciones de la Oración), pág. 10-11)



Mirza Ghulam Ahmad
(1835-1908)

La Convención musulmana Ahmadía atrae a prominentes legisladores y diplomáticos

Líderes cívicos, políticos y religiosos, elogiaron los esfuerzos de Comunidad Ahmadía Musulmana de EE.UU. durante su 66ª Convención Anual celebrada este fin de semana pasado en Harrisburg, Pennsylvania. Más de 7.000 personas asistieron a la convención musulmana más antigua y de mayor duración de los Estados Unidos para participar en sus presentaciones y reuniones de grupo de trabajo. La convención de este año estuvo enfocada en discutir el papel de la fe como antídoto a las crisis del mundo. La convención del fin de semana fue presentada en directo, con traducción simultánea al español.

En una sesión especial interreligiosa durante la convención del fin de semana, líderes políticos, cívicos y religiosos han elogiado la trayectoria de Comunidad Ahmadía del Islam de atraer a la gente y al mundo hacia la paz. Además, los diplomáticos extranjeros elogiaron a su afiliada la organización caritativa, Humanity First, en particular por su labor humanitaria en Sierra Leona, Uganda, Guatemala y las Islas Marshall.

(Ahmadiyya Times, 18 Agosto, 2014)

CLÍNICA DE SALUD GRATUITA EN EL CONSULADO DE GUATEMALA



Con la gracia de Al-lah, la comunidad de Miami, bajo la guía del Sr. Waseem Sayed Sahib, ha conseguido establecer una clínica médica en el consulado de Guatemala desde marzo del 2014. El único propósito de esta clínica es el servicio de los guatemaltecos pobres y necesitados que no pueden costear el seguro de salud, pero requieren asesoría y ayuda sanitaria en el marco de la economía actual. Debido a la elevada prevalencia de enfermedades crónicas como la diabetes y la presión arterial alta en Guatemala, esta clínica médica gratuita es capaz de prevenir y controlar tales condiciones médicas.

Hasta ahora se han puesto en marcha siete clínicas, seis en el centro de la ciudad de Miami en el Consulado de Guatemala y una en West Palm Beach County Florida. Por lo general, se trabaja en la clínica en un sábado determinado cada mes de 9:00 - 13:00 y se suele atender a un promedio de 14 a 16 pacientes al día.

Durante los últimos 6 meses, hemos conseguido diagnosticar a muchos pacientes con diabetes no controlado, presión arterial alta y ciertos problemas oculares y de la piel sin diagnosticar y no solamente se les ha proporcionado medicamentos gratuitos, sino que también se les ha enviado al especialista correspondiente. Muchos pacientes quedaron realmente sorprendidos y agradecidos por nuestros servicios y compasión hacia la humanidad y les hemos proporcionado nuestra información de contacto.

Me gustaría comentar algunos incidentes de nuestra clínica. Una dama guatemalteca de 55 años dijo: *"no me encuentro bien desde los últimos meses. Sabía que tenía algún problema pero carecía de recursos para acudir al médico para un chequeo. Me alegra mucho de ver a su equipo aquí proporcionando una revisión médica gratuita"*. No era de sorprender que su presión arterial fuera de 220/110. Se le puso en tratamiento y su presión arterial se redujo, experimentando una mejoría. Esta dama regresó de nuevo a nuestra clínica para el manejo de la presión arterial.

Entre otros muchos casos, atendimos a una persona con infección grave de la piel que no disponía de medios para costear el pago de antibióticos. Le proporcionamos antibióticos y también mejoró. También atendimos a otra persona con problemas oculares serios, que fue enviado al especialista de un hospital público local para ser sometido a una operación, así como a una mujer con elevados niveles de azúcar en la sangre, a la que proporcionamos medicinas, que se recuperó notablemente



Nuestro equipo estará compuesto del Dr. Tariq Mahmood, encargado de la clínica, Mutaher Chaudhry, farmacéutico, Mudathir Adejeji, estudiante de enfermería y Osama Mannan Siddiqui, estudiante y encargado del equipo técnico.

Tariq Mahmood MD, Secretario General y Murabi Atfal
Comunidad de Miami

Tabligh en USA

Distribución de literatura Ahmadía en español en Edinburg Texas

Se ha distribuido literatura Ahmadía entre la población latina bilingüe en Edinburg Texas, EE.UU. Creemos que esta zona es fértil para la difusión de la verdad del Islam. Nuestro principal objetivo es iniciar y construir una Comunidad Ahmadía en esta región por la difusión del mensaje del Mesías Prometido. Se distribuyeron más de 1.833 ejemplares de literatura en Inglés y Español (Jesús El Hijo de María y La Comunidad Musulmana Ahmadía), proporcionadas por el Spanish Desk. Se observó que en general la gente estuvo dispuesta a escucharnos y a aceptar la información proporcionada: Con la gracia de Dios, la campaña para difundir el mensaje del verdadero Islam tuvo mucho éxito y finalizó el 7 de agosto de 2014. Inshal-lah, el Ahmadía iluminará este rincón del mundo, también. Vamos a ver los frutos de nuestros esfuerzos pronto, Inshall-ah.

Muhammad Idrees Bhatti, Ph.D. & Mrs Qaneeta Bhatti

Actividades de Tabligh en Bay Point



Las actividades de tabligh en Bay Point han sido muchas y variadas:

Se ha iniciado un programa de televisión en Canal 24, los jueves de 7 a 8 de la tarde.

do información sobre el Islam en general y sobre el Ahmadía en particular. Se ha prestado servicios a la comunidad alimentando a los pobres. Se ha conversado con otros musulmanes de la localidad y se les ha hablado de la Comunidad Ahmadía.

Se han distribuido y vendido ejemplares del Santo Corán y otra literatura, como Por qué el Islam, el Islam, Jesús en la India, La Filosofía de las enseñanzas del Islam, Jesús hijo de María, Musulmanes por la paz, etc...



Raúl Ahmad

Se han establecido puestos de libros en el mercado local de las ciudades de Oakland, Antioch y Concord y se realizó tabligh a 68 personas. Se han realizado visitas domiciliarias en Bay Point para dar información sobre la Comunidad Ahmadía habiéndose contactado y visitado individualmente a 15 personas a las que se les ha proporciona-

Tabligh en Wheaton, MD

Acabamos de regresar de la Fiesta Hispana en Wheaton MD. donde Mudasar había colocado nuestra tienda donde nos reunimos al mediodía y donde tradujimos y distribuimos información (folletos) sobre el Islam y Ahmadía. Agradecemos al Sr. Rashid que nos permitió utilizar parte de su caseta. Con la gracia de Dios se distribuyó todo el material.

Tariq Bhatti

Página oficial en Twitter y proveedor principal de información Islámica en español de la Comunidad Musulmana Ahmadía EE.UU.:

@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

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



Broward County Mayor Barbara Sharief addressing attendees of Interfaith meeting held by Miami Jama'at



Members of Miami Chapter with Mayor Joy Cooper of Hallandale Beach



Broward County Mayor Barbara Sharief with Children of Miami Jama'at

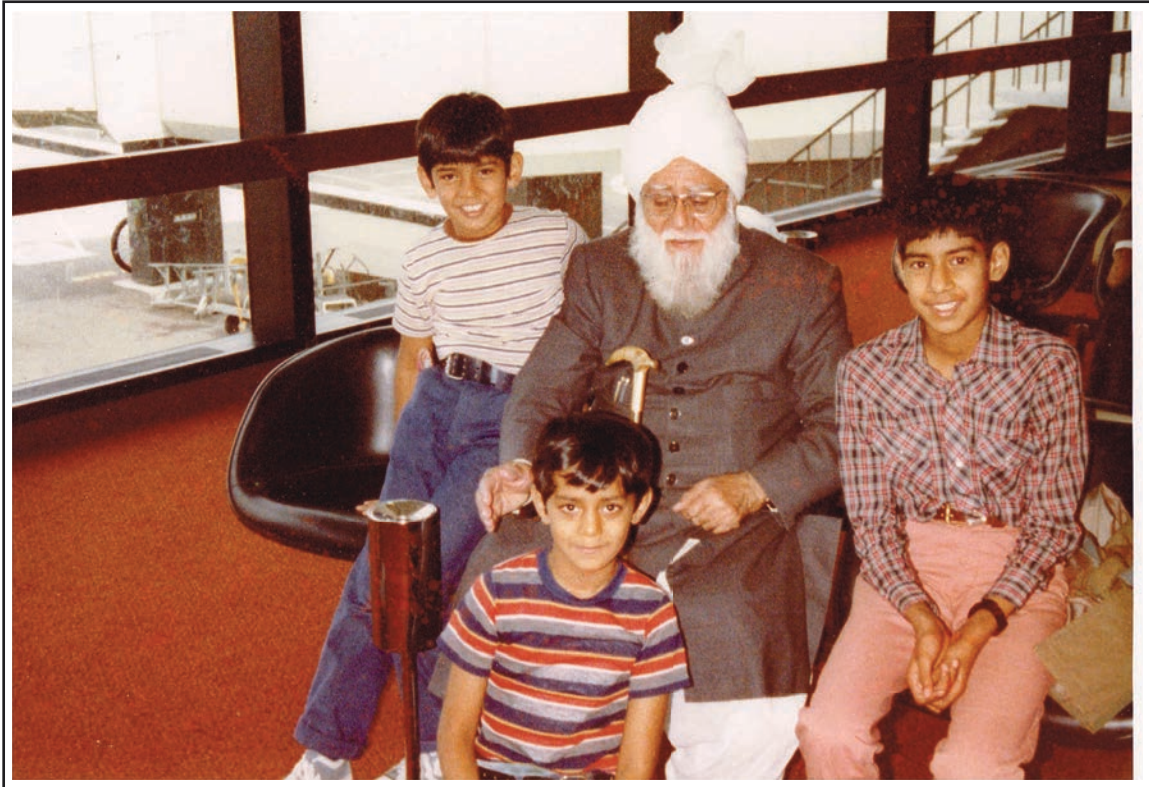


Dr. Abdul Mannan Siddiqui Shaheed



Humanity First: Medical History made in the Marshall Islands

The Medical Mission of Mercy led by Dr. Agha Khan Sahib (Neuro Surgeon) from Maryland, Dr. Noman Rana Sahib (General Surgeon) from Washington, Dr. Tahir Khan Sahib (Dentist) from California, Dr. Haroon Khan Sahib (Infectious Disease Specialist) from Tennessee and Vlad Zhelenko (Surgical Assitant) from Maryland. Including in this mission were Falah Shams Sahib, Naib Ameer USA and National President of the Marshall Islands and Dr. Nasir Malik Sahib (National Secretary Zira'at)



A historic picture of Hadhrat Khalifatul Masih III^{rh} during his visit to United States in 1980
 Hazoor in VIP lounge of San Jose Air Port
 (Children from left to right: Monib Zirvi, Khalid Zirvi and Nasir Zirvi)



Members of Syracuse, NY Jama'at participating in 4th of July Parade

Humanity First USA



Respected Musa Sattar Khan, Ameer Jama'at and Missionary In charge Guatemala; Respected Munum Naeem, Naib Ameer USA & Exec. Dir.; Dr. Mahmood Qureshi (Dir. Operations), and Dr. Lutfur Rehman (President AMMA) with members of Guatemala Jama'at during their visit in May 2014



Mr. David Gonzalez, Chairman HF Guatemala briefing Respected Munum Naeem, Naib Ameer USA & Exec. Director about Humanity First 'Learn and Help Academy' and 'La Academia Humanidad Primero' in Guatemala. These institutes serve hundreds of students each year



Mr. Masroor Sajid, Country Director Liberia, with officials of the Govt. of Liberia during his visit in March 2014



Mr. Sahibzada Waleed Ahmad, Director Programs, briefing His Excellency Khalid Mahmood, Ambassador of Ghana to Mali about services offered at HF Medical Center in Bamako. His Excellency is a member of the Ghana Jama'at and Ex-Principal of Ahmadiyya Teachers Training College in Ghana



Respected Tahir Chaudhry, Ameer Jama'at and Missionary In charge Tanzania; and Mr. Sahibzada Waleed Ahmad, Director Programs; with MKA National Amila members and delegates of Tanzania, Kenya and Uganda during MKA Tanzania National Ijtema in July 2014



Guests visiting the Humanity First Exhibition during Jalsa Salana USA, August 2014



Established on 31 August 2014, Humanity First Primary school in Mafrag, Jordan is currently serving over 100 Syrian refugee children



Established in September 2014, Humanity First High School in Amman, Jordan is currently serving over 100 Syrian refugee students including 60 girls. The school is also preparing students for college admissions



Her Excellency Ellen Johnson Sirleaf, the President of Liberia visiting Ahmadiyya Muslim Clinic's in September 2014. Two Ahmadiyya clinics in Liberia are amongst the few health facilities still operational and offering services to general and Ebola patients in collaboration with Humanity First



Humanity First Lajna volunteer doctors offering free medical services at women's clinic during recent floods in Pakistan in September 2014

South Asian Floods 2014

Heavy Monsoon rains flooded rivers in September 2014 in the valley of Kashmir on both sides of the border between India and Pakistan, Gilgit-Baltistan, central and south Punjab and inflicting severe damage throughout the region. According to official estimates, over 700 lives are lost in India and Pakistan, more than 2.3 million people are affected and over half a million people are displaced.

In the initial 2 weeks of relief mission in Pakistan, Humanity First's team of 228 volunteers have provided dry rations to 6,000 people and hot meals to 400 people, treated over 2,000 patients through medical camps, and distributed more than 1,300 mosquito nets.

Humanity First is making logistical arrangements to ship water purification kits and household items for 500 families, thermal blankets and distribution of dry rations in Srinagar and surrounding areas in the Indian Kashmir.

Humanity First Needs Your Support

Your financial donations will help provide immediate and long term relief and save lives!
Please support the efforts of Humanity First by contributing online at
<http://usa.humanityfirst.org> or mail your checks directly to:

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