

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

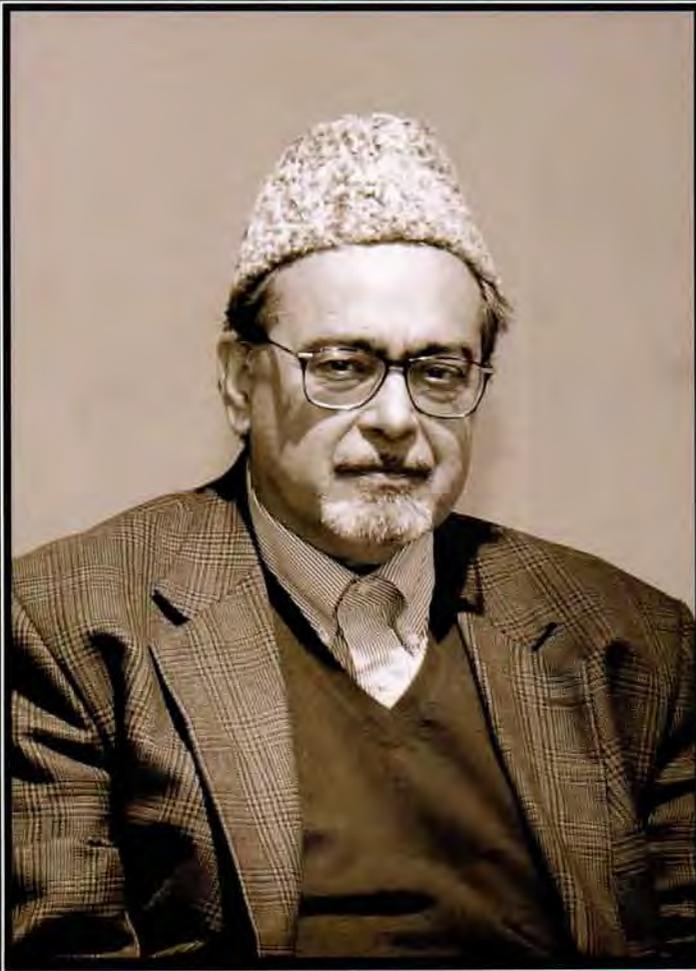


The Ahmadiyya

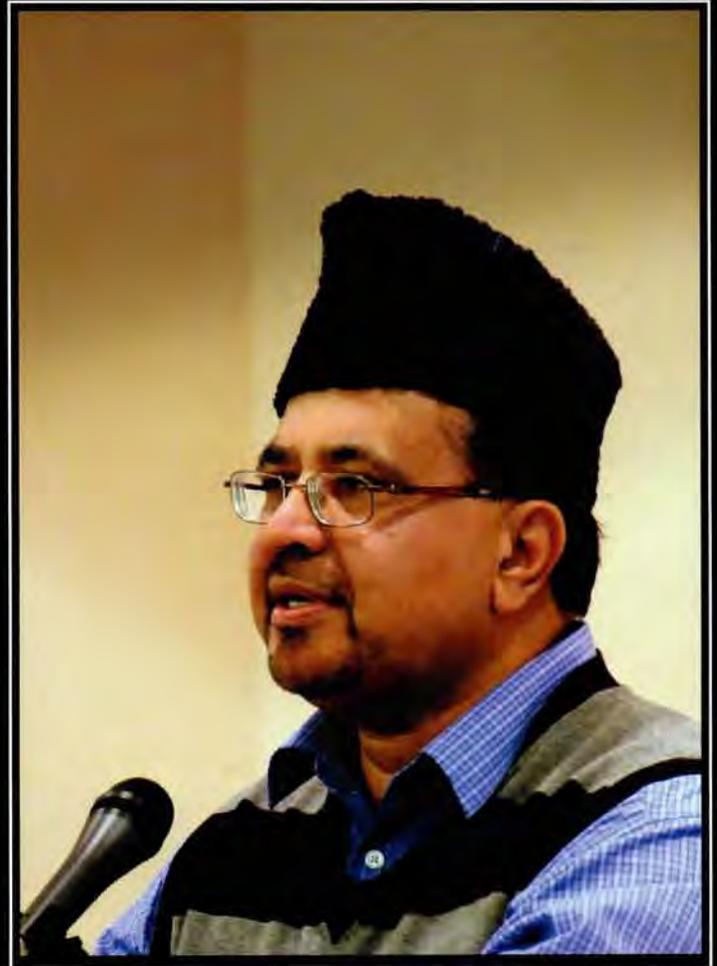
December 2009

# GAZETTE

USA



Ameer USA  
Dr. Ahsanullah Zafar



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An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

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December 2009

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### Acronyms for salutations used in this publication

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

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## Al-Qur'an

وَ مِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ۝ وَ  
 مِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ  
 بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَكِرُونَ ۝ وَ مِنْ  
 آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَأْنِكُمْ إِنَّ فِي  
 ذَلِكَ لَآيَاتٍ لِلْعَلَمِينَ ۝

And of His Signs is that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that, surely, are Signs for a people who reflect. And of His Signs is the creation of the heavens and the earth and the diversity of your tongues and colors. In that surely, are Signs for those who possess knowledge. (30:22-23)

### COMMENTARY

Love between a man and a woman leads to procreation and continuity of human life on earth. This shows a design and a purpose behind it and the existence of a designer and also of a better and fuller life after the life on this earth. Human progress is closely linked with the diversity of tongues and colors. This diversity again points to a design and a designer. The designer is the Creator of the heavens and the earth. Underneath the diversity of tongues and colors which has resulted in diversity of civilizations and cultures there lies a unity -- the unity of mankind. This oneness of humanity leads to the inevitable conclusion of the Oneness of its Creator.

## Al-Hadith

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ وَلَكِنْ تَوَسَّعُوا وَتَفَسَّحُوا - وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ -

Hadhrat Ibn 'Umar<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "Let no one cause another to give up his seat so that he can sit there. However, be accommodating and sit easily." This was the way of Hadhrat Ibn 'Umar<sup>ra</sup>. If a person got up to give his seat to him he would not take it.

(Bukhari kitabul isti'dhan bab idha qila lakum tafassahu fil majlis)

عَنْ وَائِلَةَ بِنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ قَاعِدًا فَتَزَحَّزَحَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ! إِنَّ فِي الْمَكَانِ سَعَةً - فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لِلْمُسْلِمِ لِحَقًّا إِذَا رَأَهُ أَخُوهُ أَنْ يَتَزَحَّزَحَ لَهُ -

Hadhrat Wāthilah bin Al-Khattab<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> was sitting in the mosque when a man came to him. The Holy Prophet<sup>sa</sup> moved a little from his place to make room for him. The man said: "O Messenger<sup>ra</sup> of Allāh! There is plenty of space. The Holy Prophet<sup>sa</sup> said, 'It is the right of a Muslim that his brother draws close (to make room for him.)' "

(Baihaqi fī sha'bil Iman - Mishkat babal qiyam)

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

## The Need for Islam

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

*[Kitabul Bariyyah, Roohani Khazain, Vol. 13, p. 89]*

There is no doubt that the Gospel does not provide for the full nurture of the tree of humanity. We are sent into the world with many faculties and every faculty demands that it should be used on its proper occasion. The Gospel emphasises only the faculty of meekness and gentleness. Meekness and forgiveness are good qualities when exercised on the proper occasion but their use on every occasion would be greatly harmful.

Our cultural life, which comprises the interplay of different kinds of tempers, demands that we should exercise all our faculties with discretion on the proper occasion. It is true that, on some occasions, forgiveness and forbearance would benefit materially and spiritually a person who has done us harm. On other occasions, the exercise of those faculties would encourage the offender to commit greater mischief and to do more harm.

Our spiritual life resembles our physical life to a large degree. It is our experience that the use of only one type of food and medicines would upset our health. If we were to confine ourselves over a period to the use of cooling articles of diet and refrain altogether from the use of warming articles, we would become a prey to some diseases like paralysis, Parkinson's disease or epilepsy. On the contrary, if we confine ourselves to warming articles of diet, so much so that even the water that we drink must be warm, then equally we would be liable to some other kind of disease. Consequently, in order to maintain our physical health we must keep a balance between hot or cold, hard or soft, and movement or rest. We should follow the same rule in respect of our spiritual health. God has bestowed no evil faculty upon us. Indeed no faculty is evil in itself; it is the misuse of a faculty that is evil. For instance, envy is evil but if we use it for a good purpose, that is to say, as a competition in goodness, it becomes a high moral quality. The same is the case with all moral qualities. Their misuse renders them harmful and their use on proper occasion in a moderate manner makes them beneficial.

It is, therefore, a mistake to cut off all other branches of the tree of humanity and to put the entire emphasis on forgiveness and forbearance. That is why this teaching has failed in its purpose and Christian sovereigns had to enact codes of law for the punishment of offenders. The current Gospel cannot bring about the perfection of the human self. As the stars are dimmed when the sun rises and then disappear from sight altogether, the same is the case of the Gospel in comparison with the Holy Qur'an.

*[Kitabul Bariyyah, Roohani Khazain, Vol. 13, pp. 66-67]*

# Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V<sup>aba</sup>, on September 18, 2009 at Masjid Baitul Futuh London

**Shermeen Butt**

Hazoor<sup>aba</sup> gave a discourse on the significance of Friday in Islam. He began by citing the following verses of *Surah Al-Jumu'ah*:

‘O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off all business. That is better for you, if you only knew. And when the Prayer is finished, then disperse in the land and seek of Allah’s grace, and remember Allah much, that you may prosper. But when they see some merchandise or some amusement, they break up for it, and leave thee standing. Say, ‘That which is with Allah is better than amusement and merchandise, and Allah is the Best Provider.’ (62:10-12)

Hazoor<sup>aba</sup> said praise be to God, he would like to acknowledge that during this Ramadan, each Friday the attendance at Baitul Futuh has been so good that space for worshipers had to be provided in the hallways. In fact some of them had to be moved outside. Previously such attendance was reserved for special occasions or the ‘farewell’ (last) Friday of Ramadan. Ahmadi should remember that coming to Friday Prayers with special effort in itself connotes [the significance attached to] ‘farewell Friday’. That is, one leaves aside all one’s engagements and comes for Friday Prayers to seek all the blessings associated with it. After the Prayers one is commanded to go back and seek prosperity with the prayer and resolve not to overlook remembrance of God. Thus, one Friday leads to welcoming the next Friday with intense fervor, as opposed to waiting for one Friday in the entire year. People tend to forget that there are also 51 odd other Fridays in a year which need to be welcomed in a similar way. Hazoor<sup>aba</sup> said this Friday should draw the attention of those who have perhaps been negligent during the year that they pledge to welcome the next Friday as they say farewell to it. Hazoor<sup>aba</sup> said he hoped that with the grace of God the attendance that was evident in Baitul Futuh during Ramadan was also visible in all our mosques around the world. Hazoor<sup>aba</sup> prayed that this auspicious inclination to attend Friday Prayers is permanent. He said each Ahmadi should pray for this as it is their great responsibility in the current age as the aforementioned verses demonstrate.

Hazoor<sup>aba</sup> said when the call for *Jumu'ah* is made, all else is of secondary significance. The verses preceding the one cited above mention Jews, for whom Torah was revealed. They disobeyed it and also rejected the Holy Prophet (peace and blessings of Allah be on him) despite his advent being foretold. This rejection was to come to pass as they had forgotten the teachings of Torah for which they used to present many explanations. Indeed *Surah Jumu'ah* likens them to ‘ass carrying a load of books’ (62:6). They also forgot their special day designated to worship; Sabbath, which falls on Saturday. The Qur’an states, ‘And surely, you have

known *the end of* those amongst you, who transgressed in the matter of the Sabbath...’ (2:66). For their disregard of Sabbath the Jews were punished. By citing the Jews who had gone astray, here, attention of the Muslims is drawn to honor the dues of Friday. This is a clear indication that if the said dues are not honored, they too can be punished.

Hazoor<sup>aba</sup> said our Sabbath is Friday. Each Muslim should pray for and make effort to safeguard it and pay its dues. Hazoor<sup>aba</sup> said one pays its dues by ceasing all work and heading for the mosque. In this day and age where the *Adhan* may not be heard everywhere there are alternative ways and means to remind oneself of the time for *Jumu’ah*. For example, the *Adhan* is sounded through [mobile] telephones. Hazoor<sup>aba</sup> said he does not have personal experience of this but this should be promoted. If the *Adhan* for *Jumu’ah* is sounded via [mobile] telephones it can be most beneficial and can lead to Tabligh opportunities. In any case, Hazoor<sup>aba</sup> said, one can be reminded via the simple alarm system.

Hadhrat Khalifatul Masih I<sup>ra</sup> said that in 62:10 ‘O ye who believe!’ can only connote those who believe in the Promised Messiah. The general Muslims are also meant here but as the *Surah* has associated the significance of Friday Prayers with the time of the Messiah, therefore its significance is that much greater for the followers of the Promised Messiah (on whom be peace). By rejecting him, the other Muslims have put themselves in the category of, ‘...Do you, then, believe in part of the Book and disbelieve in part?...’ 9”:86). True believers are those who believe in the Holy Qur’an from the start till the finish and who accept all the Prophets from Adam (on whom be peace) to the Promised Messiah (on whom be peace). It is thus their obligation to make special efforts for this day, [temporarily] ceasing their trades.

Hazoor<sup>aba</sup> said the era of the Messiah is associated with trade as well. Trade has branched out in unprecedented ways in this age. The loss and gain of the stock market tells us that those who work there are so occupied that they cannot take their eyes off the market for one moment but incur a loss that may go into millions. Similarly smaller market trades which were not so fiercely organized before, now are. With the electronic means time factor for trade has taken on a greater significance. However, God states no matter how much shortage of time you have, it has no significance compared to Friday Prayers. It is necessary to make an effort for Friday Prayers, regardless. Today, we Ahmadi should be those true believers who are to safeguard Friday, then alone can we be the recipients of God’s pleasure.

Hazoor<sup>aba</sup> further elucidated the significance of Friday by *Ahadith*. In a *Hadith* from *Bukhari*, the Holy Prophet (peace and blessings of Allah be on him) said that on the Day of Judgement despite being from the latter-ones we will be the earlier ones, in spite of the fact that they were first to be given a Book. A specific day was made obligatory for them but they objected over it. However, God guided us in this matter. Hazoor<sup>aba</sup> said this *Hadith* requires explanation. Briefly, Hazoor<sup>aba</sup> said that in the era of the second Ahmadiyya *Khilafat* the task was given to Hadhrat Syed Waliullah Shah Sahib to compile *Bukhari Ahadith* with brief commentary. A few volumes of this were published but then a long period elapsed without anything. A few years ago Hazoor<sup>aba</sup> established Noor Fund and under its auspices further volumes of *Ahadith* are now published. In explanation of the aforementioned *Hadith* with reference to the Friday Prayers, Hadhrat Syed Waliullah Shah Sahib proved that contrary to the views of some Jurists the Friday Prayer is obligatory. He also expounded the literal meanings of the word Sabbath and proved it from the history of Judaism that once their Sabbath was part of Friday but

then it was changed to Saturday. Sabbath denotes cutting oneself off completely from other pursuits and engaging in worship of God and it was specific to the Israelites. However, they disobeyed the command and were punished. Muslims are not restricted to Friday in the way that the Israelites were to their Sabbath. He also observes that if the Christians could change their special day from Saturday to Sunday it is not unlikely that the Jews too did the same. Historical incidents show that the Jews adopted many creeds of other people and therefore introduced changes to their faith. Hazoor<sup>aba</sup> gave further historic details of the alternation of Jewish Sabbath from Friday to Saturday. Moses (on whom be peace) had foretold that irreverence of Sabbath will be the cause of the downfall of the Israelites.

Hazoor<sup>aba</sup> said today, 1,500 years later, with the grace of God, Muslims, no matter what kind, will make an effort for Friday Prayer one way or the other. As long as people will gather for Friday Prayers they will reap the blessings. Hazoor<sup>aba</sup> said in this age, which is the age of the Messiah, there are particular blessings linked to Friday, therefore, we Ahmadis should make special effort for it lest noncompliance of this commandment makes us the target of any admonition. Hazoor<sup>aba</sup> said it was Divine decree that the Jews left Friday as their Sabbath for the day was to become specific to the Holy Prophet (peace and blessings of Allah be on him) and his people.

Expounding the significance of the day through *Ahadith* Hazoor<sup>aba</sup> said that the Holy Prophet (peace and blessings of Allah be on him) said 'from all your days Friday is the best day, it is the day Hadhrat Adam was born, it is the day he passed away and it is the day the Trumpet will be blown and unconsciousness will be induced. Profusely invoke *Durud* on me on this day for this is the day your invocation of *Durud* will be presented to me.' He also said, 'Friday is the chief of all days and is the greatest in Allah's sight. It is the Day that is greater than the Day of *Adha* and the Day of *Fitr* in Allah's sight. It has five significances; it is the day Hadhrat Adam was born, it is the day he was sent down to earth, it is the day he passed away, it is the day during which a moment comes when anything that is asked for, save what is forbidden, will be granted and it is the day when the Day of Judgement will come to pass. Hazoor<sup>aba</sup> said this *Hadith* also expounds the significance of invoking *Durud*. We should make special effort to invoke *Durud* on Fridays as invocation of *Durud* is closely linked to acceptance of prayers as it is stated in the Qur'an, 'Allah and His angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace'. (33:57). If we engage in it then with its blessings prayers made during other times will gain acceptance.

Hazoor<sup>aba</sup> said Muslims are not bound by any restrictions on Friday. After Prayers they are commanded to go back to their livelihoods. However, it is conditional that they go and seek God's grace [in their livelihoods] and while doing so, they do not forget remembrance of God. When God's grace is sought then all matters should be kept crystal clear and pure. Also, remembrance of God will keep us mindful about safeguarding worship of God and of the fact that whatever successes we have are due to our reliance in God and that God is the only Provider. After accepting the Promised Messiah (on whom be peace) in the latter-days worldly spectacles should be a distant matter for us. Otherwise we would be moving away from the objective for which the Promised Messiah (on whom be peace) made this Community. His objectives were for us to forge a special connection with God, to adorn our lives with His worship and remembrance and to pay the dues of His creation. It is, as if, God sent us to be tried and tested as to

what extent do we have a connection with the Messiah of latter-days and up to what extent are we true in our assertion that we will fulfill our pledge of *Bai'at* to the Promised Messiah (on whom be peace). For this, attendance at Friday Prayers has been set as the benchmark. Each Ahmadi should remember that attendance at Friday Prayers at a mosque or gathering for it at a place is most essential. This is not just for the Fridays of Ramadan or the last Friday of Ramadan, rather it should be so that all year round our mosques should appear full beyond capacity.

Relating a few more *Ahadith* Hazoor<sup>aba</sup> said that the Holy Prophet (peace and blessings of Allah be on him) said 'Friday Prayer is obligatory on each person who believes in God and on the Day of Judgement, apart from the ailing, the traveler, women, children and slaves. God will also not care for one who is careless about Friday.' He also said that on Friday the reward of good deeds is enhanced manifold. The Holy Prophet (peace and blessings of Allah be on him) said that a person who bathes on Friday, and purifies himself according to his capacity, puts on oil, leaves home wearing scent and does not separate two people (that is, does not forcibly make space for himself at the mosque) and offers the Salat that is obligatory and listens to the sermon of the Imam silently, all his sins between that Friday and the next Friday will be forgiven. He also said that on Friday angels stand by the door of the mosque and they note down the example of one who comes in first as the one who sacrifices a camel, the next as the one who sacrifices a cow, the next as the one who sacrifices a lamb, the next as the one who sacrifices a chicken and the next as the one who sacrifices an egg. When the *Imam* comes to the *mimber* the angels close the register and begin listening to the discourse. The Holy Prophet (peace and blessings of Allah be on him) said that one who speaks during the sermon of the Imam is like an ass that is carrying books and one who speaks up to make him quiet is also not abiding by *Jumu'ah*. He said one who comes to *Jumu'ah* during the sermon should quickly offer two *rak'ats* of Salat. He also said that on the Day of Judgement people will be seated in accordance to their attendance of Friday Prayers.

In his commentary of part of verse 5:4 '...This day have I perfected your religion for you...' the Promised Messiah<sup>as</sup> said this has two significances, one that God has purified you, second that He has completed the Book. This verse was revealed on a Friday. Later, a Jew said to Hadhrat Umer<sup>ra</sup> that the day of the revelation of the verse should be commemorated as *Eid*. To this Hadhrat Umer<sup>ra</sup> replied, 'Friday is indeed *Eid*'. The Promised Messiah<sup>ra</sup> said many people are unaware about this *Eid* and wear unclean clothes on the day. He said for him this *Eid* was more excellent than the other Eids, for this *Eid Surah Al-Jumu'ah* was revealed. The first man was born on this day and the Qur'an was completed on this day.

In conclusion Hazoor<sup>aba</sup> said we are the adherents of a most magnificent religion whereas a Jew also had respect for the concluding verse of the Qur'an (5:4). God, Who revealed this verse, also commanded an obligation which is a huge responsibility. May we never be negligent about it. May we and our children be enabled to make special effort for Friday Prayers and fulfill the measure that the Promised Messiah<sup>as</sup> expected of us.

\*\*\*\*\*

## *The Best News of the Millennium*

# The Messiah has Come

### The Prophecy of the Second Coming of the Messiah Has Been Fulfilled

#### **Maulana Inamul Haq Kauser**

These are troubled times. Few places on the planet have avoided disasters in recent years; earthquakes, hurricanes, tornadoes, floods, fires, droughts, wars, ravaged economies, closing businesses, disappearing livelihoods are everyday stories. It is feared that the economic troubles of today are forerunners of global wars of tomorrow. It is no exaggeration to say that these disasters are of biblical proportions.

This appalling situation compels one to ask if there is any path of peace or escape left? Will this situation ever change? Will there ever be peace in the world? Will governments be able to overcome these problems? Will religious leaders uplift moral values of their followers and lead them away from crime? There is only one hope left. Only a heaven-sent reformer can resolve this unholy mess with God-given powers. Only such a reformer can change men's hearts, instilling brotherly love in their hearts, removing hatred from their hearts, bringing them together on one platform as members of a family. This heaven sent reformer would fulfill all the prophecies about the Second Coming of the Messiah.

Jesus had predicted this situation saying:

"And ye shall hear of wars and rumors of wars ... For nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earthquakes in diverse places"

*(Matt. 24:6-7).*

The Holy Bible also mentioned some other signs related to his coming, like hurricanes; violence and immorality; melting of elements; no faith; distress of nations; heart failing nations; Jews returning to Israel; comets; gathering of people.

Furthermore, Christian scholars, because of their research on biblical prophecies, were almost certain that the Messiah would be coming at the turn of the millennium. Accordingly, the Christian world witnessed heightened expectations as the year 2000 arrived. The media covered many pronouncements about the imminent return of Jesus. Churches prepared their congregations for the Second Coming. Even politicians talked of the great change that the world would witness after Jesus' appearance. People were staring at the skies searching for the descending Messiah. Unfortunately, when no one appeared, people lost faith and many

took to ridiculing this belief. Interestingly, the Bible predicts this reaction quite accurately:

“Scoffers will come in the last days...saying ‘Where is the promise of his coming?’”

(II Peter 3:3-4)

All these signs and prophecies corresponding with the coming of Messiah have been fulfilled in the last hundred years and yet Christians are still waiting. Is it possible that the Second Coming happened quietly while most of the world failed to notice? Jesus himself settled this question when he said:

“When you see these things happening, know that it is near at the very door”

(Mark 13:29)

“And when these begin to pass, then look up and lift up your heads, for your redemption draweth nigh.”

This implies that the Messiah should have been there when these calamities began a century ago. Furthermore, Jesus likened his second coming to that of Noah. Since Noah preceded the flood, the Messiah would have to precede the disasters that are associated with him. As to the manner of his appearance, Jesus said that his coming would be a muted event:

“But the day of the Lord will come as a thief in the night.”

(2 Peter 3:10)

He further cautioned:

“Watch therefore: for you know not what hour your Lord doth come ... therefore be ye also ready: for in such an hour as ye think not, the son of man cometh.” (Matt. 24:42-44)

Another interesting and very important thing to note is that Jesus denied his own physical return to this world. It is recorded in Matt. 23:39 that he said:

“Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord.” (Matt. 23:39)

## **THE MESSIAH HAS ALREADY COME**

After receiving Divine revelation, he claimed to be the long awaited Messiah whose advent was prophesied in the Holy Bible, the Holy Qur’an, and other Divine Religious Scriptures. He proclaimed,

“God has sent me to guide the world towards Him with peace and forbearance.”

Through him, God has shown His face to mankind. He came in the spirit and power of Jesus just as John the Baptist came in the spirit and power of Elijah (Matt: 11:14) and did

not physically descend from the heavens as expected by the Jews.

The one who was promised appeared at the appointed time and conveyed the message that was given to him by God. God addressed him, saying:

"I have made thee Messiah, son of Mary. Say: 'I have come in the footsteps of Jesus.' They will answer: 'We have not heard this from our ancestors.' Say: 'God knoweth', and ye know but little. Ye are content with words and the truth is hidden from you."

"I am the light of this dark age. He who follows me shall be saved from the pitfalls and ditches which the devil has prepared ... God has sent me to guide the world to Him with peace and forbearance."

### **HE LOVED TO REMAIN IN SOLITUDE**

"I never had any desire to claim to be the Promised Messiah. I loved to remain in solitude and to be quite unknown to the world. But Divine wisdom ordained it otherwise and God enjoined me to come out of the corner of solitude which I loved."

### **HIS CLAIM**

"Ye Christians of Europe and America!

And ye all seekers after truth!"

"Know it for certain that the Messiah who was to come, has come. It is he, who is speaking to you at this moment. Heaven and earth have shown signs and the prophecies of the holy prophets of God have seen their fulfillment. Almighty God has shown through me thousands of signs and furnished arguments on my truth in every way."

### **HIS DIVINE MISSION**

"I have been sent to restore Truth and Faith and to restore the love and fear of God in the hearts of men. This alone is the object of my existence."

"The Lord of the heaven and the earth has sent me to bring the world back to God and His word. .... Moreover, to preach His word to the nations and to lead them back into His Kingdom; and to bring back those that had become separated from Him. In addition, to give faith to the faithless, eyes to the blind and ears to the deaf; and to heal those whose bodies have been corrupted by leprosy; and to raise the dead; and to awaken those who slumber; and to conciliate those who are disaffected. And to reform those that are corrupted; and to pick those up that are fallen; and to look after those who are helpless; and to open the gates of the Kingdom of heaven unto those that are rejected."

### **HEAVENLY SIGNS ATTESTING TO HIS COMING**

"God has provided me with heavenly signs for the satisfaction of seekers after the truth. He has disclosed to me the secret of the unseen and of the future which according to the Holy

Scriptures is a sign for a true claimant of divine revelation, and He has vouchsafed to me Holy and pure knowledge.”

“Almighty God has shown through me thousands of signs and furnished arguments on my truth in every way.”

### **HIS WARNING AND GOOD NEWS**

"He, who forsakes me, forsakes Him (God) Who sent me, and he who joins me, joins Him from Whom I have come.

### **HIS LOVE FOR HUMANITY**

“I love mankind as dearly as an affectionate mother loves her children – nay, even more.”

### **A BRIEF INTRODUCTION**

Hadhrat Mirza Ghulam Ahmad of Qadian, India (1835-1908), who claimed to be the Messiah of this age, founded the Ahmadiyya Muslim Community (AMC) in 1889. AMC now has spread in 195 countries with tens of millions of peace loving, and law-abiding followers. It is a moderate, dynamic, and fast growing community in the world.

### **FUTURE OF HIS MISSION**

"I came only to sow the seed and that seed has been sown by my hand. It will now grow and blossom forth and none dare retard its growth."

### **A GRAND PROPHECY**

"O mankind, hearken. This is the prophecy of God who made the heavens and the earth. He will spread this Movement in all the countries and will give it supremacy over all, through reason and argument.

This is the voice of truth. Blessed are those who listen to the voice of truth and seek admission into the Kingdom of Heaven.

He announced, "Repent, therefore, before that hour arrives and accept him of whom you were told by Jesus, the Messiah, in his first coming, and to whom he calls you in his second. If you do so, I shall testify it of you before the Father and shall declare your righteousness unto Him, and you shall find His pleasure and realize His mercy."

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# THE PREACHING OF ISLAM: TWO CONFLICTING VIEWS

**Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV<sup>rh</sup>**

## **Maulana Abul Ala Maududi**

1. When every method of persuasion (over 13 years of preaching) had failed, the Prophet took to the sword... that sword removed evil and mischief, the impurities of the heart and the filth of the soul. The sword did something more. It removed their blindness - they could see the light of truth - and it also cured them of their arrogance; arrogance which prevents people from accepting the truth... stiff necks and proud heads bowed with humility.

## **Professor Wilfred Cantwell Smith**

Muhammad preached Islam with a sword in one hand and the Qur'an in the other.

## **Gyanandra Dev Sharma Shastri**

- 2 The critics are blind. They cannot see that the

only sword Muhammad wielded was the sword of mercy, compassion, friendship and forgiveness, the sword that conquers enemies and purifies hearts. His sword was sharper than the sword of steel.

These are two conflicting views about the way in which the message of Islam was conveyed to the world. Critics, especially orientalist, claim that the wars the Prophet of Islam fought were offensive wars and that people were converted by force. According to objective historians, however, this view is not upheld by the facts. The Prophet did not use force to preach and all the battles he fought were defensive.. The expansion of Islam was due to the Prophet's<sup>saw</sup> spiritual and moral power.

Nevertheless, the view that Islam was spread by force is, unfortunately, held by some Muslim leaders. They, like the orientalist, divide the life of the Prophet into Meccan and

Medinite periods. They maintain that at Mecca he was weak and powerless, hence that compromising and submissive attitude of peaceful co-existence.

Then, having gained some power at Medina, he resorted to the sword, according to this school of thought.

Had he not done so there would have been no spiritual revolution in Arabia and Islam would not have spread. The late Maulana Abul Ala Maududi<sup>1</sup> was a leading proponent of this view. In his book. *Al-Jihad fil Islam*, the Maulana says:

“The Messenger of Allah invited the Arabs to accept Islam for 13 years. He used every possible means of persuasion, gave them incontrovertible arguments and proofs, showed them miracles and put before them his life as an example of piety and morality. In short, he used every possible means of communication, but his people refused

to accept Islam.”

It grieves my heart to quote the rest of this passage but it needs to be set out.

When every method of persuasion had failed, the Prophet” took to the sword.

That sword removed evil mischief, the impurities of evil and the filth of the soul. The sword did something more - it removed their blindness so that they could see the light of truth, and also cured them of their arrogance; arrogance which prevents people from accepting the truth, stiff necks and proud heads bowed with humility.

As in Arabia and other countries, Islam’s expansion was so fast that within a century a quarter of the world accepted it. This conversion took place because the sword of Islam tore away the veil, which had covered men’s hearts.<sup>2</sup>

The above statement is doubly unfortunate because it was made by a Muslim scholar who claimed to be *Mizaj-shanasi Rasul*, the one who found himself in complete harmony with the mind and heart of the Prophet<sup>SAW</sup>, so much so that he acquires a

measure of authority in explaining the true meanings of the words and deeds of the Prophet<sup>SAW</sup> - a claim which, if accepted, would give the claimant as much or more right to represent than the Holy Prophet<sup>SAW</sup> enjoyed *vis-à-vis* his understanding of the Word of God. This means that the Maulana’s understanding is tragic beyond words - it has been made by a Muslim leader and repeats a baseless assertion of Islam’s enemies. It is the biased orientalist who accused the Prophet of converting people by force. The Maulana’s phraseology appears to glorify Islam, but in reality it endorses the accusation of the European critics of Islam. R. Dozy said: ‘Muhammad’s generals preached Islam with a sword in one hand and the Qur’an in the other.’ Smith asserted that it was not the generals but the Prophet<sup>SAW</sup> himself who ‘preached with a sword in one hand and the Qur’an in the other’. George Sale wrote: ‘When the followers of the Prophet increased in number he claimed that God had allowed him to attack the unbelievers so that idolatry be destroyed and true religion be established.’

The Rev. Dr. C. G. Pfander, who was actively

engaged in missionary work among Indian Muslims during the latter part of the nineteenth century, provoked great unrest by writing controversial tracts to expose, as he put it, ‘The false Prophet of Islam’. In one such tract he said:

1. For 13 years Muhammad preached his new religion in conciliatory terms and with great patience.
2. Now (in Medina) he became *Al-Nabiyyussaif*, The sword-wielding Prophet’, and since then Islam’s strongest argument has been the sword.
3. If we study the behavior of Muhammad’s followers we notice that they thought it was not necessary for them to follow a religious and moral code. God demanded from them only one thing: that they should fight for God with swords, arrows, daggers and sabers to continue to kill.<sup>3</sup>

And after this introduction the Rev. Dr. Pfander concluded: ‘You have to choose between Jesus, Word of God, and Hadhrat Muhammad<sup>SAW</sup>, son of Abdullah; between one who devoted his life to acts of piety and one who dedicated his life to the sword.’<sup>4</sup>

Aloy Spranger, Henry

Copey and many other critics of Islam followed the same line of attack on both Islam and the Prophet. Washington Irving went a step further, printed on the page of one of his books is an imaginary painting of the Prophet<sup>saw</sup> with a sword in one hand and the Qur'an in the other.<sup>5</sup>

If one compares all that has been quoted above with the opening quotation of Maulana Maududi's *Al-Jihad fil Islam*, one finds the Prophet's<sup>saw</sup> critics in agreement. Both the Maulana and the orientalist maintained that Islam had a violent nature. Yet, despite this belief, the Maulana believed in Islam while they rejected it. Apart from the wording, there is no difference between paragraphs 1, 2 and 3 of the quotation from Maulana Maududi above and the quotation from Dr. Pfander above. But one shows the respect of a Muslim; the other, the sarcasm of a bitter critic.

The snide remarks of the orientalist about the Prophet<sup>saw</sup> of Islam are as unsurprising as they are hurtful. They are sometimes made out of ignorance, but mostly out of malice. The hostility towards Islam colors the objectivity of even the most balanced historian.

But most hurtful of all are the writings of Muslims who claim devoutly to follow the Prophet<sup>saw</sup>, yet present him, either through ignorance or arrogance, as a barbarian who wielded the sword to convert and conquer.

Maulana Maududi was not convinced of the inherent beauty of Islam or that it could conquer hearts by its spiritual force alone, either in the past or present. He said:

Human relations and associations are so integrated that no state can have complete freedom of action within its own principles, unless those same principles are in force in a neighboring country. Therefore, Muslim groups will not be content with the establishment of an Islamic state in one area alone. Depending on their resources, they should try to expand in all directions. On one hand, they will spread their ideology and on the other they will invite people of all nations to accept their creed, for salvation lies only in it. If their Islamic state has power and resources it will fight and destroy non-Islamic governments and establish Islamic states in their place.<sup>6</sup>

Maulana Maududi supports Sir William Muir's twisted views of the Prophet<sup>saw</sup> and of Islam. In his biography of the Prophet<sup>saw</sup>, which he wrote to expose 'the false Prophet of Islam'<sup>7</sup> at the request of Dr Pfander, Sir William Muir said: 'The sword of Mahomet, and the Coran are the most fatal enemies of civilization, liberty and truth which the world has yet known.'<sup>8</sup>

The great Hindu leader, Gandhiji, in his earlier days, must have been influenced by a distorted picture of Islam such as this when he said:

'Islam was born in an atmosphere of violence. At that time its determining force was the sword and even today it is the sword.' But Gandhiji was an observer of great insight and subsequently he corrected himself and wrote in *Young India*: 'The more I study the more I discover that the strength of Islam does not lie in the sword.'

Other Hindus - even Arya Samajists, who made an objective study of Islam - followed Gandhiji in his 'discovery'. Pandit Gyanendra Dev Sharma Shastri said:

Biased critics of Islam and especially those who want to provoke Hindu-Muslim riots in the country say that Hadhrat Muhammad<sup>saw</sup> after acquiring power in Medina could not maintain his facade of mercy and kindness. There he used force and violence and became a murderous prophet to achieve his life-long aim of power, status and wealth. He fell short of his own ideal of patience, moderation and endurance. But this is the view of those observers who are prejudicial and partisan, who are narrow-minded and whose eyes are covered by a veil of ignorance. They see fire instead of light, ugliness instead of beauty and evil instead of good. They distort and present every good quality as a great vice. It reflects their own depravity...

The critics are blind. They cannot see that the only 'sword' Muhammad<sup>saw</sup> wielded was the sword of mercy, compassion, friendship and forgiveness - the sword that conquers enemies and purifies their hearts. His sword was sharper than the sword of steel.<sup>9</sup>

No comment! One only wishes that Maulana Maududi, a follower of the Prophet Muhammad<sup>saw</sup>, had been as fair to the

Prophet<sup>saw</sup> as a follower of Krishna had been. Non-Muslims who have studied the history of Islam have had to admit that the Prophet<sup>saw</sup> was not only magnanimous and kind, but also a paragon of human virtues. Another Hindu, the editor of the *Sat Updaish*, wrote:

Some people say that Islam was preached by the sword, but we cannot agree with this view. What is forced on people is soon rejected. Had Islam been imposed on people through oppression, there would have been no Islam today. Why? Because the Prophet<sup>saw</sup> of Islam had spiritual power, he loved humanity and he was guided by the ideal of ultimate good.<sup>10</sup>

The anti-Muslim stance of the Arya Samaj movement is well known. Its founder, Swami Dayanand, was highly critical of Islam and its Prophet<sup>saw</sup> and yet the following statement was made by a Hindu at a meeting sponsored by the *Arya Samaj* in Lahore. The editor of the *Vedic Magazine* and a former professor of Gurukul, Kangri Ram Dev, said:

Sitting in Medina, Muhammad Sahib (peace be to him) held the Arabs spellbound; he filled them with spiritual strength; strength that makes *devtas* [gods] out of men... it is incorrect

to say that Islam spread with the force of the sword. It is a fact that the sword was never wielded to propagate Islam. If religion can be spread by force then let anyone try it today.<sup>11</sup>

The last sentence of the above passage is a challenge no one would ever accept - not even Maulana Maududi. No sword can change a heart and turn belief into disbelief. There was a long chain of prophets before the Prophet of Islam<sup>saw</sup> and it is an historical truth that every prophet was opposed by force. Every time a prophet taught the true religion he was opposed by the sword and yet true religion spread and the sword failed to cut it back. If all past prophets and their followers could stand against the sword's might, how is it possible that Muhammad<sup>saw</sup> could have adopted a different approach and taken to the sword - the instrument of oppression, not truth? There is no greater injustice than to accuse him of using force to change people's beliefs.

Another non-Muslim scholar, Dr. D. W. Leitz, in rebutting this false charge, based his argument on the Qur'an itself. He said:

All these arguments, advanced to prove that the purpose of *jihad* was to spread Islam by force, are contradicted by the Qur'an. The

mosques, churches, synagogues and cloisters.<sup>12</sup>

After such a clear defense of the Prophet, let so-called Muslims who accuse him of wielding the sword answer this Qur'anic question: 'Do they not ponder over the Qur'an, or is it that their hearts are locked up from within? (47.25) Maulana Maududi, the author of the voluminous commentary on the Qur'an, *Tafhim-ul-Qur'an*, must have read this verse many times. Did it not occur to him that interpreting the Qur'an for political purposes might lead the commentator astray? The Maulana then says:

"This was the policy, which was adopted by the Prophet and his rightly guided caliphs. Arabia, where the Muslim Party was first formed, was the first to be put down. After this, the Prophet sent invitations to all neighboring countries, but did not wait to see whether these invitations were accepted. As soon as he acquired power, he started the conflict with the Roman Empire. Abu Bakr<sup>ra</sup> became the leader of the Party after the Prophet<sup>saw</sup> and attacked both the Roman and Persian Empires and Umar<sup>ra</sup> finally won the war."<sup>13</sup>

This is virtually a declaration of war against all non-Muslim neighboring states - they are safe only as long as

the Muslim state is weak. Had the above passage been written by a Marxist historian from the Communist Party, one would not have given it a second glance. But it is the considered opinion of a Muslim leader of Maulana Maududi's stature. As such, it is certainly far more insulting to the Prophet<sup>saw</sup> than all that Muir, Pfander, Smith and other critics of Islam have written. The above passage was translated from the Maulana's original Urdu. The words: 'Muslim Party' were used deliberately by Maududi. He was degrading the Muslim *umma* to the status of a political party. He was well aware of the difference between the two words, for in another book he said: 'The other word the Qur'an has used for "party" is *umma*."<sup>14</sup> Having dubbed Muslims a political party, the Maulana either subconsciously or, more likely, deliberately, equates the Prophet<sup>saw</sup> with a political party leader, assigning to him the morals of a politician. How else can one explain the following passage written by the Maulana?

After this the Prophet<sup>saw</sup> sent invitations to all the neighboring countries, but he did not wait to see whether these invitations were accepted or not. As soon as he acquired more power he started the

conflict with the Roman Empire.

It is amazing that a Muslim scholar could even by implication suggest that the Prophet was guilty of a Hitler-style invasion - *Naaudhu billah*.<sup>15</sup> The Prophet<sup>saw</sup> was the Prince of Peace, not an invader. Maulana Maududi loved political power and, unfortunately, this colors his interpretation of Islamic history. But Islam does not need politics to prop it up. In Bengal, now Bangladesh, Muslims were an infinitesimal minority in the middle of the eighteenth century when the British took over the administration from the *Mughals*. By the time Bengal became independent in 1947 it had a Muslim majority. Muslims had no political control of the area nor was there any migration of Muslims from northern India during British rule. This increase in Bengal's Muslim population was owing to peaceful conversion by traveling *sufis*, the roving Muslim missionaries and the Imams of the village mosques.

Thomas Arnold's observation on the subject is significant. He said:

"Islam has gained its greatest and most lasting missionary triumphs in times and places in which its political power has been weakest."<sup>16</sup> Maulana Maududi probably never read the history of Islam in Bengal, Malaysia or Indonesia. He was so enthralled by the Turko-Afghan and *Mughal* conquests

that he never had time to note that the largest Muslim country in the world, Indonesia, never had a Muslim conqueror - that there was no fighting nor any violence there. That was the case also in Malaysia.

The Prophet<sup>saw</sup> was obviously innocent. He took up the sword only in self-defense and only when oppression became unbearable. Here is what an objective Sikh has to say on the subject:

In the beginning the Prophet's<sup>saw</sup> enemies made life difficult for him and his followers. So the Prophet asked his followers to leave their homes and migrate to Medina. He preferred migration to fighting his own people, but when oppression went beyond the pale of tolerance he took up his sword in self-defense. Those who believe religion can be spread by force are fools who neither know the ways of religion nor the ways of the world. They are proud of this belief because they are a long, long way away from the Truth.<sup>17</sup>

Who knows better: a Sikh journalist or the *mizaj shanasi nubuwwat*?<sup>18</sup>

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- 1 Maulana Abul Ala Maududi, the amir (head) of Jama'at-i-Islami until his death, spent his early life in the former princely Indian state of Hyderabad. The young Maududi left school school before completing his his secondary education because of his father's death. For some time he worked as editor of the *Al-Jamiyat* of Delhi, the newspaper of the Jamiyat Ulamai Hind. In 1927 he resigned his editorship and, having worked so long with the Deoband *ulema*, he decided to devote himself to the study of theology. He was self-taught in theology, Arabic and English. Despite his great learning, immense knowledge and forceful style of Urdu, which has all the ingredients of scholarship, his critics - especially *ulema* of the Deoband and Lucknow schools - say that his lack of training in theological discipline was his great weakness. In 1941 the Maulana founded the Jamaati Islami and assumed its leadership. He criticised the Jamiyat Ulamai Hind for its composite nationalist theory which exposed Muslim India to the grave dangers of religious-cultural absorption into Hinduism, and at the same time assailed Qaid-i-Azam's Muslim nationalism as no less dangerous than Congress nationalism. To him, it made no difference whether the irreligious Muslims of India survived in the form of Pakistan or not (*Musalmun aur Maujudah Siyasi Kashmakash*, Pathankot, 1946,6-7).
- 2 *Al-Jihadfil Islam*, 137-8.
- 3 Revd Dr C. G. Pfander, *Mizanul Haq*, 648,499.
- 4 Revd Dr C. G. Pfander, *Tatimma MizanulHaq*.
- 5 Washington Irving, *Mahomer and His Successors*, 2 vols. (New York: G.P. Putman's Sons, 1868).
- 6 *Haqiqar-ifihad (Lahore: Taj Company Ltd. 1964)*, 64; emphasis added.
- 7 For details of Dr Pfander's campaign against Islam, see 'The Mohommedan controversy', *The Calcutta Review* (Calcutta, July - December 1845), vol. IV, 420.
- 8 Sir William Muir, *The Life ofMahomet* (London: Smith Elder & Co., 1859), vol.1,111.
- 9 Translated from an Urdu speech by Pandit Shastri at a Gorakhpur (India) meeting, 1928, to commemorate the Prophet's~ birth, see *Dunya ka Hadi Ghairon ki Nazar Main*, 57,61.
- 10 *Sat Updaish*, Lahore, 7 July 1915; see *Barguzida Rasul Ghairon Main Maqbul*, 12, 13.
- 11 Prof. Ram Dcv, *The Prakash*, see *Bw-guzida Rasul Ghairon Main Maqbul*, 24.
- 12 Dr D.W. Leitz, *Asiatic Quarterly Review*, October 1886. Dr Leitz has referred to verses 40 and 41 of chapter 22 of the Quran, *Al-Hajj*. The verses say: 'Permission to fight is granted to those against whom war has been made because they have been wronged. Allah indeed has the power to help them. They are those who have been driven out of their homes because they affirmed that ourLord is Allah. If Allah did notrepel the aggression of some by the means of others, then surely cloisters, churches, synagogues and mosques - where His name is honoured - would be destroyed?'
- 13 *Haqiqa:-i-Jihad, op.cit.*, 65.
- 14 *Masala' -i-Qawniyat* (Pathankot: Maktaba Jamaati Islami, 1947), 105.
- 15 We seek the pmtection of Allah from this blasphemous use of language, which only Maulana Maududi could use.
- 16W. Thomas Arnold, *The Preaching of Islam: a History of the Propagation of the Muslim Faith*, 2nd ed. (London: Constable and Co. Ltd, 1913), 279-80.
- 17*NawanHindustan*, Delhi, 17 November 1947.
- 18 Literally, 'The knower of the psyche of the Prophet', or 'The observer of the Prophet's mind'.

(Source: Murder in the Name of Allah)

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# Friday Sermon Delivered At the 61st Jalsa Salana - USA (June 19, 2009)

## Maulana Daud Hanif

بَآئِنَهَا النَّفْسُ الْمُطْمَئِنَّةُ ۗ اَرْجِبْنِي اِلَى  
رَبِّكَ رَاضِيَةً مُرْضِيَةً ۗ فَاَدْخِلْنِي فِي  
عِبَادِي ۗ وَاَدْخِلْنِي جَنَّتِي ۗ

*O, thou soul at peace!  
Return to thy Lord, thou  
well-pleased with Him and  
He well-pleased with thee. So  
enter thou among My chosen  
servants, And enter thou My  
Garden. (89: 28-31)*

This verse tells us of a goal. A goal we are to achieve. How to achieve this seems to be the concern of every believer. When we look around us we find ourselves encircled by a very different atmosphere. When we look at our homes we find a very different situation. Some homes find their situation satisfactory but others feel the peace lacking. Husband and wife have strained relations, some even at logger heads with each other. Their children are disturbed and have lost the direction and the route to peace. In some cases they are so confused that they don't know what to do. They have lost even their thinking ability.

How can they guide their future generation to the right path? They have very little connection with the mosque, the source of guidance to Allah and as a result have severed themselves from God. To become soul at peace looks a very hard task and un-achievable goal. Even to become a *momin* one has to pass through difficult task, not to speak of concurring all higher stages of *Shaheed* and *Siddique* and then immersing completely in Him. There is nothing impossible because God had provided a model for mankind in the person of Hadhrat Muhammad<sup>saw</sup> our beloved Prophet in the beginning of Islam and has again very graciously sent The Promised Messiah<sup>as</sup> in the latter days. So we are to look at this model and become models for all other human beings. We have to pass through hard struggle for self reformation for this purpose. We are to serve as models for our families and make them models as well because the task ahead is very vast and gigantic. To guide mankind to God is a

most difficult and huge task. Especially when we look at the present condition of the world and Muslims who were supposed to guide mankind to God, sunk in deep in ignorance.

Only God could remedy the situation so He raised Hadhrat Masih Mau'ood<sup>as</sup> from a tiny village of Qadian to address the situation. He said that God has raised him so that he can tell mankind that they have a living God, who bestows life. So rush to this life spring. This lone voice that was raised from Qadian caused a stir in the world. This voice began attracting people towards God. It created first a group of devotees for God at home and later in other parts of the world. People started coming to Qadian to see the man who was announcing to the world, "Come to me. I will show you the straight and sure route to God." Who was saying, "I have seen that very God who has hid Himself from the world for centuries by treading on this very path. He speaks to

me today and will speak to every one who will follow this path of mine.” He invited followers of all religions toward this very God and challenged every one saying that it is time that they should no longer rely on old stories of their religion’s relation with God, rather should prove their living relationship with their God now. And if they can’t find any answer to their call they should forsake that God and return to him and follow his way and by treading on this path will find the real living God without doubt.

Those who came to him began to see the signs of hope and advancement towards God and in due course experienced the blessings descending on them and they too became the recipients of revelation from God and His manifestations. A great revolution took place and thousands adopted the model of the *Sahaba* of the Holy Prophet<sup>saw</sup> and became *Sahabis*. Hadhrat Masih Mau’ood<sup>as</sup> has said:

“A person who meets me and recognizes me joins the *Sahaba*.” Why do they become *Sahaba*? Those who have imbibed themselves in *Sahaba*, what will they be if not *Sahaba*. Those who became godly

people who have no attraction to the worldly things. Those who saw *Masih-e-Muhammadi*, who had become a perfect devotee of God like his master Hadhrat Muhammad<sup>saw</sup>. About whom even disbelievers were convinced that Muhammad had taken God as his beloved. In this age Hadhrat Mirza Sahib has revived that relationship with God by immersing in Him and those who have seen him bear witness to it. These very witnesses in turn became true devotees of Islam and forsaking every thing, chose Qadian as their new home so that they could serve the cause of Islam under the guidance of the *Imamuz Zaman*. They developed such a zeal for the service of religion that could be seen in only the *Sahaba* of the Holy Prophet<sup>saw</sup>. They engaged themselves in the service of God in such a way that their family members as well as those who came across them were attracted to God.

Their methods of calling people towards God were different but very simple and straightforward. They did not have any hesitation in conveying the message of God to any one. There were some among them who were illiterate and would go out and approach people saying, “My friend I would like to give you glad

tidings of the appearance of the long awaited *Imam Mahdi*. Do you know that he has appeared in Qadian? His name is Mirza Ghulam Ahmad. He is a follower of Muhammad<sup>saw</sup>. Congratulation to you as well that you found his time. I personally have seen him. I met him. I can take you there and introduce you to him. Would you like to go with me? If you don’t have the time now, I can come back to you later and accompany you to him if you give me a suitable time.”

Some others while busy in daily work would introduce the new message on the job to their companions or coworkers in a strange way. For example: A *Sahabi* who transported people in a horse cart would keep some written paper or the daily *Jama’at* newspaper with him and when some stranger asked him to transport him on his journey, he would request the traveler, “I am an illiterate, so can you please help me to read this material.” The stranger would read it for him and while doing so would be deeply effected by the message he read for the *Sahabi*. They in time became interested in the message and ultimately were convinced of its truth and in due course they began conveying the message of truth to others. This method became a source of saving

many lives. It created a revolution in their lives and they also became a source of showing God to many others. This method worked very well for them and is still workable.

Besides such people, there were others who were scholars of religion, and yet others who were not only scholars but very famous scholars, known all over India. When they heard this new caller of God, calling people unto Him, and paid heed to him, and were convinced of his truth, they became devotees of this *Imam* and began enriching themselves with the spiritual knowledge. They left their own homes and hearths, forsook their own great knowledge, honor and wealth and preferred the company of the Messiah<sup>as</sup> and never thought of returning to their homes. Rather they spent their remaining lives with him in the service of God according to the guidance of the Promised Messiah<sup>as</sup>. I mean to say Hadhrat Alhaj, Hafiz Hak-eem Maulana Nooruddin, Khalifatul Messiah I<sup>ra</sup>.

His example was of such a high order among all the devotees that Hadhrat Promised Messiah<sup>as</sup> said:

“How excellent it would have been if every one of the *Ummah* was Nooruddin.” It would have been so if every heart was full with the

light of faith.

These were the people of God and they did not have any other task except the conveying of the message of God to mankind. They are our models. We are to follow them to succeed.

Here I would like to mention one of the ardent desires of Hadhrat Masih Mau'ood<sup>as</sup> about conveying the message of Allah. He says:

### **Reaching out Door to Door**

“If it was possible for me, I would have propagated the True Faith sent by Allah the Almighty by going from door to door like beggars to save humanity from the deadly apostasy and disbelief that have spread all around the world. If Allah the Almighty should teach me English, I would do the propagation myself by touring the world and would continue this work till death overtakes me.” (*Malfoozat* Vol. 3 Pages 291-292)

### **Prescription for Prolonging Life Span**

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

“If a man wants to prolong his lifespan or live for a long time, then he should devout his life ex-

clusively for religion. This must be remembered that no deceit can succeed with Allah. He who tries to deceive Allah deceives none but himself and will be destroyed.

So to prolong your lifespan there is no better prescription than to occupy one's self in spreading the message of Islam and serving religion with sincerity and loyalty. These days this prescription is very useful because religion is in need of such sincere servants. Therefore, if this cannot be done then there is no guarantee for life it would end without benefit.” (*Malfoozat* Vol. 3 page 563)

### **Three Hundred Pages of Haqiqatul Wahi**

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

“There are three hundred pages of *Haqiqatul Wahi*. Every type of arguments have been written down in it. Our *Jama'at* people should read it intensively. Those who have time, zeal and possess wisdom/understanding and study it intensively they will develop such a power in them that they would not require any one's help to answer questions. All my disciples should obtain this power in themselves... Besides that, brief but reasonable answers to questions should be memorized because these days' worldly

people don't pay heed to religious issues and consider listening to religious talks as a waste of time. So these people should be given such a brief message which enters their brain immediately and effects it positively. (*Malfoozat*, V. 5 page 61)

Hadhrat Musleh Mau'ood<sup>ra</sup> himself engaged in *Tabligh* and exhorted all Ahmadiis to become true Ahmadiis and be engaged in this noble task. When he traveled to the UK, Hazoor<sup>ra</sup> passed through many European countries including Italy and met with the Prime Minister, Mr. Mussolini and conveyed the message of Islam Ahmadiyyat to him. Imagine the zeal of our beloved *Khalifa* for the spread of the message of Islam.

### **Preaching to Neighbors: Ladies' Responsibility**

Hadhrat Musleh Mau'ood<sup>ra</sup> addressing ladies on October 1946 on the occasion of *Jalsa Salana* said:

"There are thousands of ladies in your neighborhood. Men can't preach to ladies (effectively) while ladies can preach to other ladies. If you realize your obligation and every year 2 to 4 hundred men are brought into Ahmadiyyat through men and 2 to 4 hundred women through the efforts of women, then

not only these men and women will be entering Ahmadiyyat rather their brothers and sisters and their children will also be joining Ahmadiyyat and thus the speed of *Tabligh* will be doubled.

He said instantly, I would like to ask you, "Have you ever felt some pain within you for *Tabligh* and have you ever tried to realize that after entering the fold of Ahmadiyyat what responsibilities have you shouldered?" Ahmadiyyat is not the name of giving some Rupees as subscription or to sprinkle some water on your face and after performing ablution offer a few prostrations and semi-prostrations, rather Ahmadiyyat means the establishment of such a relationship with Allah that results in union with God, and which enables man to be counted among His beloved servants." (Page 425)

### **Preach to People of Your Status**

Hadhrat Musleh Mau'ood<sup>ra</sup> says:

"You should convert people of your status to Ahmadiyyat; farmers should bring in to Ahmadiyyat farmers; doctors should bring doctors in to Ahmadiyyat; engineers should bring engineers and attor-

neys should bring attorneys. Such a magnificent change can be brought about in this way in a few years which will render Noah's deluge insignificant". (*Al-Fazl*, February 15, 1929)

### **Present the Model of a True Muslim**

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

"To protect and manifest Islam requires that you present the model of a true Muslim in the first place. Secondly you should spread its beauties and perfection in the world". (*Malfoozat*, New Edition, Vol. 4 Pages 615.)

### **Noble Souls Ready to Join Ahmadiyya Islam**

Hadhrat Maulana Abdur Raheem Nayyer<sup>ra</sup> arrived in one non-Ahmadi Mosque in Lagos, Nigeria in 1921. He was told that the late Imam, Mr. Alfa Ayanmu, of their mosque has told his followers that once he was blessed to meet with Hadhrat Imam Mahdi<sup>as</sup> in a dream. He told him that although he would not be able to reach Nigeria in person one of his disciples would reach there, and will be a source of Muslims guidance. The audience testified to this statement in chorus.

Hadhrat Maulana Sahib being a *Sahabi* on hearing this narration was overwhelmed and his eyes were

filled with tears. The next day, two representatives of the mosque came to him with the message that our whole congregation wishes to join Ahmadiyyat. Hadhrat Maulana Sahib invited the chief Imam and forty representatives of the mosque to perform *Bai'at* on behalf of their congregation. Thus the whole tribe joined Ahmadiyyat. These numbered ten thousand persons. (*Tablighi Maidain main Ta'eed Ilaahi Key Waqi'at*, Page 9-10)

### **Holy Qur'an is a Powerful Instrument**

Hadhrat Musleh Mau'ood<sup>ra</sup> says

“You can see that Muslims possessed the Holy Qur'an, but they were not benefiting from it. But the same Holy Qur'an became a powerful instrument to annihilate the enemies when it was used by the Promised Messiah<sup>as</sup>. You may try to add further arguments to those made by the Promised Messiah<sup>as</sup> about the death of Jesus<sup>as</sup>, but if you lack remembrance of Allah these further arguments will give you no benefit.

The impact is made not by the tongue, but by the heart. It is true that Allah has granted rationality to the humans and they accept logical points. But mere rationality and logic does not make an impact unless it is accompanied by love and sincerity.

That is why the Holy Prophet has said: Faith is goodwill, i.e., as long there is no goodwill there is no faith and when goodwill disappears, faith will also vanish.” (*Al-Fazl* 6 October 1942)

### **Everyone is Dai-ilallah**

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

“O devotees of Muhammad<sup>saw</sup>, O devotees of the religion of Muhammad<sup>saw</sup>. Presently forsake what you were doing or what was assigned to you. Every one of you is *Dai-ilallah* and every one will have to answer to God. Whatever is your job or profession, and whoever may be living in any part of the world, may belong to any people, your foremost responsibility is that you invite people to the Lord of Muhammad<sup>saw</sup> and turn their darkness into light and infuse in them new life, “may it be so.” (*Friday Sermon Feb 25, 1983*)

“So far as my heart is concerned, I assure you that no gift can be dearer to me than that every Ahmadi – man, woman, child, or elder should write to me with the request of prayer that “By the Grace of Allah the Almighty I have become one of such *Dai-ilallah* whose conduct is righteous.” (*Friday Sermon January 28, 1983*)

### **American Jama'at Addressed Specifically**

Hadhrat Khalifatul Masih IV<sup>th</sup> addressing the American *Jama'at* said:

“All members of *Jama'at* Ahmadiyya America, men as well as women and children all should engage in *Tabligh*. *Tabligh* should be meaningful and until you begin to receive spiritual progeny you should not be satisfied” (*Zamima Mahnama Ansarullah*, Aug. 1985 page 2)

### **Begin Dawat-ilallah With Sincere Prayers Immediately**

“Every Ahmadi necessarily should begin *Dawat-ilallah* with sincere prayers immediately and should make *Dua* compulsory upon himself five times a day. He should be beseeching God thus, ‘O Lord, enable us to discharge our responsibilities and become *Dai-ilallah* as is required by you.” (*Friday Sermon March 4, 1983*)

### **Becoming Wali Ullah**

“*Dawat-ilallah* can infuse life in every one of you. Every person, who being cognizant of *Dawat-ilallah* will do it as it ought to be then every one, is capable of becoming a *Wali*. *Da'wat* will not only bring others close to Allah rather it will get you closer and still closer to Allah and will turn a great

number of members of the *Jama'at* into a *Wali Ullah*" (Friday Sermon March 13, 1992)

### Transformation of Life

"I give glad tidings to *Daeen-ilallah* that when they will reform someone then Allah will transform their life into a new life. This is such a life long blessing, which can not be exhausted. To remain devoid of it means the wasting of one's life. Therefore, every *Dae-e-ilallah* should try to further this task with Prayers. You should observe your spiritual fruit with your eyes and benefit from its taste and transform them into such lamps, which would light other lamps." (Friday Sermon Feb 28 1992)

### Pledge of *Dae-e-ilallah*

*Dae-e-ilallah* is he who after making the pledge remains committed to it throughout his life and remains *Dae-e-ilallah* till his last breath." (Friday Sermon March 11, 1983)

We are callers towards the Kingdom of God. The workers are so few and task so huge. We need every Ahmadi to become *Dae-e-ilallah* soonest.

My Last advice is begin your task with *Dua* and end it with *Dua*.

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## RESEARCH CELL PROJECT

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

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

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

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# HOW SPRINGS SPROUT FROM STONES

## Tale of the Sweet Fruit of a *Dai ilallah*

Malik Salahuddin Sahib, M.A.

*Translated by: Karimullah Zirvi*

Ahmadiyya Hostel was located on Ferozpur Road in a bungalow known as Al-Faiz and Hadhrat Khlifatul Masih II<sup>ra</sup> often used to visit there and sometime stay overnight there. These used to be faith enhancing events for the students. At that time I was making preparation for my BA in English and stayed for a few month with a friend of Hadhrat Din Muhammad Sahib<sup>ra</sup> (a companion of the Promised Messiah<sup>as</sup>). For Prayers and other *Jama'at* activities I used to go to Ahmadiyya Hostel. In those days alongwith other students, Hadhrat Sahibzada Hafiz Mirza Nasir Ahmad Sahib (Khalifatul Masih III<sup>rh</sup>) and Respected Sahibzada Mirza Muzaffar Ahmad Sahib S/O Hadhrat Mirza Bashir Ahmad Sahib<sup>ra</sup> were staying there for their studies.

Hadhrat Maulvi Zahoor Husain Sahib, Missionary Russia, was appointed as 'Murabbi' in Lahore. He gathered all the Hostel

students and urged them to get involved in preaching and siad each student should be involved in preaching. Hadhrat Sahibzada Mirza Nasir Ahmad was appointed as Secretary of the *Dai ilallah* Association. He asked me how much time I would give for preaching during the week. I told him some time. He said that is not enough and he himself fixed three hours for me.

I did not have any personal acquaintance with anyone in Lahore. Once I started to preach to a shopkeeper in Anarkali. He said he does not know much about religion. However, two of my brothers are well-versed in religion. It will be worth while for you talk with them. Accordingly, on the previously fixed day and time I reached his shop. There I met respected Malik Saifur Rahman Sahib and his companion Maulvi Muhammad Yaqoob Sahib. During conversation I learned that they are

religious brothers and that is what the shopkeeper meant when he said that I may talk with his brothers. Both of them were studying in those day in Nila Gumbad. It was settled between them and me that on a certain day and time the hree of them would come in the University Ground and I can bring one more person with me.

In those days I came to know that respected Malik Abdur Rahman Khadim had been failed in his MA Arabic examination because of his being an Ahmadi, and now he is studying law. In those days in Nila Gumbad and other areas, the *Jama'at* used to hold their gatherings just like the public meeting held by the opponents of Ahmadiyyat. In these gatherings Malik Abdur Rahman used to give very impressive, forcefull, and well-reasoned talks due to which he was held in awe by the opponents. Respected Malik Abdur Rahman used to live

in the same Hostel in a room adjacent to the gate. His room which was quite large was filled with the literature of the *Jama'at*, *Bukhari Sharif* and reference books and his real hobby was to preach. I told respected Khadim Sahib what I had agreed upon about discussion with the other party and also told him that the discussion will be based on the Holy Qur'an. Malik Sahib told me that certainly they will come in large numbers. Therefore, we will also go in large numbers and he will start the talk.

Thus, at the appointed time, I alongwith Hadhrat Sahibzada Mirza Nasir Ahmad Sahib, Mirza Muzaffar Ahmad Sahib, respected Khadim Sahib and certain other students arrived at the agreed upon place in the Ground. Malik Saifur Rahman Sahib also came with five companions. I started the conversation, After just a short question/answer talk, Malik Abdur Rahman Khadim said something, due to which the speaker of the opponents turned his attention towards Malik Sahib and started talking with him. After a few minutes one of the opponent's party recognized Malik Abdur Rahman Khadim Sahib and slowly told their spokesperson in a

low voice that the person you are talking with is Malik Abdur Rahman Khadim. Upon learning this the spokesperson was so much awe-inspired that he stopped the discussion. Then we started talking with the opponents person to person.

I was talking with respected Malik Saifur Rahman Sahib when it became time for *Maghrib* Prayer. We all left for the Hostel to offer the Prayer. While leaving I told Malik Saifur Rahman Sahib, Ahmadiyya Hostel is nearby. He can offer his prayer there by himself and then we can continue the talk. He said, "You people convert to Ahmadiyyat under the threat of assasi-nation." I told him can you imagine such Ahmadiis willingly sacrificeing their lives, their wealth and their children for the sake of Ahmadiyyat? Furthermore, how can they spend many years without their wife and children in other countries for spreading the message of Ahmadiyyat? This statement convinced him and he individually kept on meeting me. At my initiation he came to Qadian at Jalsa Salana and stayed with me in *Muhalla Darul Fazl*. I introduced him to Hadhrat Mirza Bashir Ahmad Sahib<sup>ra</sup>, Hadrat

Maulana Muhammad Ismail Hilalpuri<sup>ra</sup>, Malik Abdur Rahman Sahib Khadim and certain other Ahmadi bothers. Then I took him to Hakim Malawamal Ji and asked him to tell something about the Promised Messiah<sup>as</sup>. Malawa Ji said, "Mirza Sahib was a staunch Muslim.' I asked him to tell some more about him. He was leaving his shop at that time and told us that he was in a hurry as he had to attend the *Walima* function of the son of a certain Ahmadi and I have already said that Mirza Sahib was a staunch Muslim. This statement covers everything about him.

Respected Malik Sahib took '*Tadhkira*' from me and opened it to augur (to get a sign of future events; to get an omen). There was mentioned this revelation of September 2, 1901: The best and the sharpest sword is the sword which is your sword with Me.' (*Tadhkira*, p. 410). This satisfied him and he took the oath of allegiance.

Hadhrat Malik Sahib after taking the *Bai'at* mentioned to me that he participated in the *Majlis Ahrar's* annual gathering which took place in 1934 in Qadian. At that time Chaudhary Afzal Haq, the mind behind the Ahrar

Movement, while meeting face to face with Hadhrat Khalifatul Masih II<sup>ra</sup> in Lahore had threatened him that they will forcefully oppose him. They will oppose forcefully as never has been done before and will destroy the *Jama'at*. They also had planned to demolish *Minaratu'l Masih* and take out the body of the Promised Messiah<sup>as</sup> from his grave and throw it somewhere far away. At that time *Majlis Ahrar* had really created very painful situation for the *Jama'at* in Qadian and throughout the Punjab. God Almighty rewarded the *Jama'at* for the serious troubles caused by the *Ahrar* with the blessed *Tahrike Jadid* scheme. With this scheme began the momentous victory of the True Religion. Now the pleasant fruits of the scheme are well known.

The opposition by the *Ahrar* Movement has died away. These kinds of oppositions often keep on reappearing in different modes. However, all the *Ahrari* leaders who used to challenge by saying that they are very popular in the public lost leadership positions. As Hadhrat Khalifatul Masih II<sup>ra</sup> had stated in a Friday Sermon that *Ahrar* will lose ground, in a few days the Shahid Ganj incident took place and it led to the annihilation of the leadership. Their character was so un-

desirable that what the other Muslims themselves wrote about has become a permanent part of the history and thus is saved for ever.

Anyhow, Malik Sahib upon his return to Lahore closed his Arab Hotel which he had started near Islamia College, Railway Road either by himself or in partnership with others. Then he returned to Qadian. On my inquiry he told me that his companion from the Masjid Nila Gumbad, Maulvi Muhammad Yaqub is a staunch enemy of Ahmadiyyat. He further told me that his mother called him back home for his marriage. The would be father-in-law and mother in law told him to just say in public that you are not Ahmadi and then after marriage you can take your wife to Qadian and make her an Ahmadi also. We will not have any objection to it. Malik Sahib said that he thought if he denounced Ahmadiyyat and he dies then he will die as a denouncer of Ahmadiyat. To do so for marriage was absolutely not acceptable to me. Thus, he refused to marry and returned to Qadian. God Almighty granted him the best wife who served the religion throughout her life and God Almighty also gave them pious offspring.

## HADITH

Hadhrat Malik bin Yasar<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> stated: "When you pray to God Almighty raise your hands spreading the palms of the hands towards you and do not turn the palms of the hands back-ward."

In another narration, Hadhrat Ibn Abbas<sup>ra</sup> relates (the Holy Prophet<sup>saw</sup> stated): "When you pray to God Almighty raise your hands spreading the palms of the hands towards you and do not turn the palms of the hands backward. When you finish praying, rub both hands on your face."

(*Abu Dawood kitabussalat babuddu'a'*)

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said, "Anyone who wishes that God Almighty accepts his supplications during hardships should multiply his supplications when he is comfortable and prosperous."

(*Tirmadi abwabudda'wat bab da'watul muslim mustijabah*)

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## SOME MEMORIES AND EVENTS

**Sahibzada Mirza Ghulam Ahmad,  
Sadr Majlis Ansarullah, Pakistan**

*Translated by Belal Khalid*

A program pertaining to the Centenary Celebrations of *Khilafat-e-Ahmadiyya* was included in the sports rally held earlier this year in which a few members related their personal account of the *Khulafa*. So, Mirza Khurshid Ahmad, Chaudhry Muhammad Ali, and Dr. Masoodul Hasan Noori described events related to Hadhrat Khalifatul Masih II<sup>ra</sup>, Hadhrat Khalifatul Masih III<sup>th</sup>, and Hadhrat Khalifatul Masih IV<sup>th</sup>. At that time, this humble person wished that someone would have talked about Hadhrat Khalifatul Masih I<sup>ra</sup>. With the same thought, this humble person will mention a few things related to Hadhrat Khalifatul Masih I<sup>ra</sup> today that have been described by the elders of the *Jama'at*. But before I do that, I will like to say one thing about Hadhrat Promised Messiah<sup>as</sup> for the sake of blessings. My father, Mirza Aziz Ahmad spent a major portion of his life in government service and also spent some time serving in Sialkot during his service. It is a strange

coincidence that a long time ago, my grandfather, Hadhrat Mirza Sultan Ahmad was also posted in Sialkot for government service. And it is a well-known fact that long time before that, Hadhrat Promised Messiah<sup>as</sup> also lived in Sialkot from 1864 to 1868 for government service.

My father says that after completing his government service in Sialkot when he was transferred from Sialkot, a man came to see him on his last day in Sialkot whom he did not know. He gave him two clay vases and said that they were certificates of his pleasure. He said that he had seen my great grandfather, the elder Mirza Sahib (Hadhrat Promised Messiah<sup>as</sup>) and my father, and finally me working in the court, and that he observed that I and my father performed duties with the same honesty that he observed in the elder Mirza Sahib.

Hadhrat Promised Messiah<sup>as</sup> has written it many times in his books that the governmental service was against his disposition and

that Hazoor performed this service only for the sake of pleasing his father. In spite of it, he performed his responsibilities and duties to the government and public so well that it forced that person to express his pleasure before my father 60 years later.

After describing this event related to Hadhrat Promised Messiah<sup>as</sup>, now I will describe a few events related to Hadhrat Khalifatul Masih I<sup>ra</sup>. My grandfather, Hadhrat Mirza Sultan Ahmad writes in an article commenting on the book, *Mirqatul Yaqeen Fi Hayat Nuruddin*, about the life of Hadhrat Khalifatul Masih<sup>ra</sup>, "The readers would find dozens of such things in this book that were seldom found in great *hakims* and philosophers."

Then he writes, "His pious disposition hated pretense, show-off, deceit, false praise, desire for status, selfishness, and egoism, and there was no limit of his graciousness to others, but he was miles and miles away from ungratefulness or having any desire to be treated

well. It was not because of any pretense; rather his disposition was such that he naturally did not like to burden anyone for his sake.”

In this regards, mentioning a letter written by Maulvi Sahib, he mentioned that Maulvi Sahib wrote in the letter, “Respected and esteemed Mirza, this humble person borrowed this book from Mirza Mahmood Ahmad and lent it to a mullah, but the *mullah* lost this immaculate book. Now I am embarrassed to face Mirza Mahmood Ahmad, as to why his book was lost. I tried a lot in Lucknow, Kanpur, and Delhi, but could not find this immaculate book. I might be able to find it in Bahawalpur. I can pay up to 10 rupees. Please try with ‘Syed Nadir Shah Cure Bastanid’ in Lahore to find this book in good condition. Nuruddin.”

Hadhrat Mirza Sultan Ahmad writes, “The book mentioned in the letter had only 14 pages. In my view, that book is not worth more than one or two anas, but Maulvi Sahib was ready to spend 10 rupees for it in order to return it to Mian Mahmood Ahmad. By God, what an independent, conscious, truthful, and gracious disposition he had!... After reading this letter, I was motivated to read his life history as sometimes minor things and happenings lead to major events.”

The second event is also related to Mirza Sultan Ahmad Sahib, and I heard this incident many times from my father. He describes that once our grandmother, who was also the mother of our uncle Mirza Rashid Ahmad fell ill. Hadhrat Khalifatul Masih I<sup>ra</sup> came to see her around 12 am or 1 am in the morning. When he was returning after seeing her, Hadhrat Mirza Sultan Ahmad said to him, “I am very embarrassed to bother you so late in the night.” Thereupon, Hadhrat Khalifatul Masih I<sup>ra</sup> put his arm around the neck of Mirza Sultan Ahmad Sahib and drawing him towards him said, “How could I be bothered? I am a servant of the servants of the servants of Mirza Sahib (Hadhrat Promised Messiah<sup>as</sup>).” Keep in mind that he said this at the time when Mirza Sultan Ahmad had not even joined the *Jama’at*.

Reading about the above incident takes our mind right away to the incident that was described by our aunt, Hadhrat Nawab Mubarka Begum Sahiba<sup>ra</sup>. She would often describe this event in reference to the love that Hadhrat Khalifatul I<sup>ra</sup> had for Hadhrat Promised Messiah<sup>as</sup>. Many people in the family had heard about this incident. Once she also narrated this

event at the *Ijtemah* of *Lajna Ima’illah*.

She says,

“I grew up playing in his lap, and started studying from him right from my childhood. We used to go to each other houses just as if they were a single house... Without exaggeration, he used to say it almost every single day, ‘My children, and even Abdul Hayee - who is my male offspring of an elderly age, are not dearer to me than you.’ He would use these words collectively for all us, but put special emphasis on saying, ‘My children are not dearer to me than Mahmood.’ I heard this repeatedly for years. My impression until now was that he loved us because of the extreme love he had for the Promised Messiah<sup>as</sup>.”

She further writes, “His son, Mian Abdus Salam was very young when I would go in the morning to study from him (Hadhrat Khalifatul Masih I<sup>ra</sup>). I would put almonds and walnuts in my pocket for Mian Abdus Salam. As sometimes children play with each other, I used to ask him, ‘How many walnuts would you take for your services as a servant?’ He would always say that he would take two walnuts for his services as a servant. One day Mian Abdul Hayee said with great annoyance, ‘Abdus Salam, why do you call yourself servant? You

are not a servant. Say that you are not a servant.'

Hadhrat Khalifatul I<sup>ra</sup> was listening to this conversation from inside the room. He said with great passion, "Abdul Hayee, what did you say? He is not a servant.' He said, 'Abdul Salam, come inside.' Both of us went inside. He asked us to repeat before him, 'I am a servant.' The children repeated it. Only those people who knew Hadhrat Khalifatul Masih I<sup>ra</sup>, and had either stayed in his company or studied his life could understand his sentiments. He was a mountain of self-respect, dignity, and self-esteem, and never bowed his head before anyone. The only person he bowed his head before was his beloved master. It was because of this perfect love that the words of his beloved son, 'I am not your servant' annoyed him greatly, even though these words were said to a very young girl, who also happened to be his student.

I still remember his face; it had an expression of not only being upset and annoyed, but also of shock. Because of the love he had for us, and the informal and intimate relationship he had with us, he had every right to tell us and explain to us that it was not appropriate for us to force a child to say those words as they might hurt his

feelings, or he might lose his self-esteem, or he could have advised us only to give him the things without saying anything. And I would not have minded at all because of his love for us. But against his natural self-esteem, he made the child say, 'I am your servant' only because of the special love and adoration he had for Hadhrat Promised Messiah<sup>as</sup>."

The *Jama'at's* literature is full of the events of the humility and meekness of Hadhrat Khalifatul Masih I<sup>ra</sup>. The truth is that he achieved such a status of meekness, and sacrifice, that anyone who holds that status sacrifices his self, his self-esteem, possessions, and all dear ones at the feet of his Lord, and becomes wholly consumed in God. Uncle Masood, the son of Hadhrat Nawab Mubarka Begum Sahiba<sup>ra</sup> and Hadhrat Nawab Muhammad Ali Khan Sahib<sup>ra</sup> describes an event in this regard. Once Hadhrat Promised Messiah<sup>as</sup> after offering prayers in *Masjid Mubarak* asked a few individuals including Hadhrat Hakim Nurrudin Sahib<sup>ra</sup> and Hadhrat Nawab Muhammad Ali Khan Sahib<sup>ra</sup> to wait for Hazoor while he went to his house, and accompany him to the ceremony and the feast of the circumcision of the son of

Sayyed Muhammad Ali Shah Sahib.

When Hadhrat Nawab Muhammad Ali Khan Sahib<sup>ra</sup> heard this, he stated before Hadhrat Maulvi Nurrudin<sup>ra</sup>, "Maulvi Sahib, I came from Malirkotla to Qadian in order to abandon these traditions. Now if I have to participate in these traditions over here then..." Hadhrat Maulvi Sahib heard Nawab Sahib and padding his back said, "Muhammad Ali Khan, in the sight of Mirza, I and you also are amongst those whose hearts are to be reconciled. It meant that the participation in the ceremony and the feast of circumcision is in fact for reconciliation of the heart."

Respected Sayyed Muhammad Ali Shah Sahib, who is mentioned in this incidence has been residing in Qadian for a very long time and had a very old relationship with Hadhrat Promised Messiah<sup>as</sup>. When Hazoor used to go to Lahore to follow property related lawsuits about his claim, he would stay at his house. Why did Hadhrat Promised Messiah<sup>as</sup> participate in the ceremony and the feast of the circumcision of the son of Sayyed Muhammad Ali Shah? One of the traditions of Hadhrat Promised Reformer<sup>as</sup> sheds light on it. He said that Sayyed Muhammad Ali Shah Sahib had entered Hazoor's

*Bai'at*, but Hazoor stopped him from talking publicly about his *Bai'at* because of certain reasons. So after the death of Hadhrat Promised Messiah<sup>as</sup>, he requested Hadhrat Khalifatul Masih<sup>ra</sup> about his *Bai'at* and got his permission to reveal his *Bai'at*.

Let me narrate an incident about our grandmother, who was also the mother of Mirza Rashid Ahmad and has been mentioned above. During the times of the *Khilafat* of Hadhrat Khalifatul Masih I<sup>ra</sup>, she went to the house of Hadhrat Khalifatul Masih I<sup>ra</sup> for the sake of entering his *Bai'at*. Hazoor used to give lessons to the ladies at his house; therefore after entering his *Bai'at*, she also participated in the lesson. After the lesson, Hazoor went inside the house. After a little while Hazoor came out and saw her sitting in the courtyard. Hazoor went to her and said, "Bibi, it is your own house and you can sit here as long as you desire. But let me know, what's the matter? Why are you sitting here like this?" She said, "Hazoor, I have entered *Bai'at*, but aunt (widow of Hadhrat Mirza Ghulam Qadir Sahib who was known as *Ta'i* in the *Jama'at*) harbors great animosity towards Ahmadiyyat. She might kick me out of the house." Hazoor heard this and said, "Bibi, you go home. She will not say anything to

you." She said that she went to her house in a state of great fear and worry, but as Hadhrat Khalifatul Masih I<sup>ra</sup> had said, aunt stayed quiet and did not say a single word about the *Bai'at*.

Since our grandmother has been mentioned, let me say this for her introduction that she was the daughter of Mirza Imam Din Sahib, who was the cousin of Hadhrat Promised Messiah<sup>as</sup> and a great opponent and enemy. But it could be only attributed to God's powers that the daughter of such an opponent and enemy entered the *Bai'at* of Hadhrat Khalifatul Masih I<sup>ra</sup> testifying to the truth of the Promised Messiah<sup>as</sup>. And moreover, she progressed so much in faith that she became the recipient of visions and revelations. Hadhrat Khalifatul Masih II<sup>ra</sup> at one point mentioning her name said that there had been a very few women who had reached the state of visions and revelations that was achieved by her. It is true:

يُخْرِجُ الْحَيِّ مِنَ الْمَيِّتِ وَ

يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

*He brings forth the living from the dead, and He brings forth the dead from the living. (30:20)*

There is a minor inci-

dent related to my father. He says, "Once, I developed a burning sensation while urinating. I appeared before Hadhrat Khalifatul Masih I<sup>ra</sup> and mentioned my illness and asked for medicine. Hazoor wrote me a prescription on a piece of paper. When I looked at it, it also included directions to eat a half-boiled egg." My father says that because of his silliness, he stated that he was not supposed to eat things that were considered hot in their natural affects in that sickness, and he wanted him to eat an egg which was considered hot. My father says, upon hearing this, Hazoor took the prescription from his hand and tore it and said, "Neither you are a *Hakim*, nor was your father or your grandfather. Yes, your great grandfather (Hadhrat Mirza Ghulam Murtaza Sahib) was a great *Hakim*. But in the time of the great grandchildren the old family links tend to fade out." He further said, "I did not enter into the *Bai'at* of your grandfather because he was a *Hakim*." After the repeated requests of my father, he wrote the same prescription for him.

My father, after passing his Entrance Exam (Matriculation), got admission in the Aligarh College established by Sir Sayyid Ahmad Khan. There were many other Ahmadi students in the College in addition to my father.

Once Hadhrat Khalifatul Masih I<sup>ra</sup> wrote a letter to the Ahmadi students of the Aligarh College reminding them about their responsibilities. This letter contains important advice for not only Ahmadi students, but for all Ahmadis of all times. Since it is important for everyone to act upon it, I will reproduce the letter here:

From Nuruddin to respected dears, Mirza Aziz Ahmad, Mian Faqirullah, Khairuddin, Sardar Khan, Maulvi Abdul Qadir, Sher Muhammad, Badrul Hassan, Mahmud Sahib, Umar Hayat, and Allauddin.

*Assalamo Alaikum Warahmatullah Wa Baraktohu!*

My dear ones! The place where you are is a place of great tests. There, the breeze of Cambridge, and Oxford also accompanies the breeze of B. A. and F.A. We are attached to the breeze of a barren valley and are in love with it. Be strong. Keep your hopes up! Become the group of

فَأَزْ فَوْزاً عَظِيماً

*Ameen, O' Lord of all the Worlds!*

Nuruddin  
January 19<sup>th</sup>, 1910

After obtaining his B.A. from Aligarh, my father got admission in the Government College Lahore for M.A. Eco-

nomics. He says, "My attention towards studies had diminished because of certain reasons and as a result, I failed in quite a few exams in the college. When the time came for the University Exams, I was not prepared for them and only a few days were left before the examination. One night I studied late and thought of offering *Tahajjud*. After *Wudu* (ablution), I started the prayers. While in the *Sajdah*, a thought occurred to me that why shouldn't I pray to pass the examination in the first grade? This prayer, considering the status of my studies, was so out of place that I inadvertently laughed while doing *Salat*. Anyway, I went to bed after completing prayers. At night, I had a dream, and I saw the Hadhrat Khalifatul Masih I<sup>ra</sup> was sitting and he said to me that I will pass in the university in the first grade. He also said that I would achieve great tasks through the *Salat* of *Tahajjud*." He woke up after that. After a few days, when he was done with the examinations, he went to Qadian and appeared before Hazoor and after narrating his dream requested for prayers. Hazoor said, "You will certainly pass the exams in the first grade." My father says, since he was aware of his preparations for the exam and also knew how he per-

formed in the exams, he said to Hazoor, "Hazoor, this is impossible." Hazoor said, "Let's bet." I said that betting is not allowed." Hazoor said, "We will make a bet which is permissible. If you passed the exams in the first grade, you will give 50 rupees in charity for the help of orphans, and if you do not succeed, I will give you 50 rupees."

My father says, "The results of the exams were announced a few days after the examinations in those days. The same day, or a few days later, I met the postman, Mian Sheikh Muhammad Sahib in the market. He loudly congratulated me and told me that I had obtained first grade, and handed me 15 to 20 wires of congratulations from my friends."

My father says, "As the result was completely against my expectations, therefore I thought that my friends were playing a prank on me and to find out the truth I went to Lahore to the University and confirmed that I had truly passed the exam in first grade."

On this occasion, Sahibzada Mirza Khurshid Ahmad Sahib said that there was a funny incident that also happened in Lahore. A friend of Mirza Sultan Ahmad used to work in Government College Lahore. When my father had seen the results on the notice board, he went to see

him and said, "Uncle, I came to find out the results of the examination." He said, "Go and see the notice board. The results are posted there." My father was so stunned by the results that he said, "The notice board says that I passed in first grade!" He said, "If the notice board says that you passed in first grade, then you did pass in the first grade."

My father says, "I returned back to Qadian and appeared before Hazoor". Hazoor said, "Mian, I had already told you." My father also says that Hazoor's second prediction that he would get great things done through *Tahajjud* also came true and he tested it throughout his life and whenever he prayed for a certain thing in *Tahajjud*, Allah completed his task. *Alhamdulillah Ala Dhalik*.

This humble person has already mentioned the name of Imamuddin, an uncle of Hadhrat Promised Messiah<sup>as</sup>. He was a great enemy and opponent of the Promised Messiah<sup>as</sup>, and making fun of Islamic junctions was his pastime. His younger brother, Mirza Nizam Din was also an accomplice to his elder brother in opposing and badgering Hadhrat Promised Messiah<sup>as</sup> and Ahmadis.

I have heard this many

times from Hadhrat Mirza Bashir Ahmad Sahib<sup>ra</sup> that many people of the household of Mirza Nizam Din died by plague after the demise of Hadhrat Promised Messiah<sup>as</sup> according to the prophecies of Hadhrat Promised Messiah<sup>as</sup>. Finally, Mirza Nizam Din appeared before Hadhrat Khalifatul Masih I<sup>ra</sup> in a state of great anxiety and said with a crying voice, "Maulvi Sahib, my brother (Imam Din) used to oppose (Hadhrat Promised Messiah<sup>as</sup>), and I had to support him. I do not oppose now." Thereafter he started sobbing. Hadhrat Mirza Bashir Ahmad<sup>ra</sup> says, "His state of crying even overwhelmed Hadhrat Khalifatul Masih I<sup>ra</sup>, and he started crying too." He said with an overwhelmed voice, "Mirza Sahib, I can't change God's decree."

The above statement of Hadhrat Khalifatul Masih I<sup>ra</sup> sheds light on the treatment meted to the opponents of the truth. It is a strange thing, how God took a strange revenge of the opposition, animosity, and rancor of the two brothers, Mirza Imam Din and Mirza Nizam Din. As I mentioned before, the mother of Mirza Rashid Ahmad Sahib, who was our second grandmother, was the daughter of Mirza Imam Din, and she entered into

the *Jama'at* by entering the *Bai'at* of Hadhrat Khalifatul Masih I<sup>ra</sup> about 20 years before her husband, Hadhrat Mirza Sultan Ahmad Sahib. And Mirza Gul Muhammad Sahib, the son of Mirza Nizam Din entered the *Jama'at* during the times of Hadhrat Khalifatul Masih II<sup>ra</sup>. It would not be inappropriate to mention at this time that when the time of the death of Mirza Nizam Din approached, he sent a message to Hadhrat Khalifatul Masih II<sup>ra</sup> to take care of his son, Mirza Gul Muhammad. When Hadhrat Mirza Sultan Ahmad found out about it, he warned Hadhrat Khalifatul Masih II<sup>ra</sup>, "Remember, the baby of a snake is always a snake." But the good treatment of Hadhrat Khalifatul Masih II<sup>ra</sup> had such an impact on Mirza Gul Muhammad that he not only became Ahmadi, but established an admirable relationship of loyalty and obedience with the *Jama'at* and Hadhrat Khalifatul Masih II<sup>ra</sup>. In other words the progeny of the two of the greatest opponents of the Promised Messiah<sup>as</sup> joined the spiritual children of the Promised Messiah<sup>as</sup> after entering into his *Bai'at*.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

Moreover, the aunt of our grandmother, because of whom our grandmother was scared to go back to her

house, and who was the elder sister of Mirza Imam Din and Mirza Nizam Din, and was the wife of Mirza Ghulam Qadir, Hazoor's elder brother, and was a great opponent and enemy of the Promised Messiah<sup>as</sup> during his life, also entered into the *Jama'at* by entering the *Bai'at* of Hadhrat Khalifatul Masih II<sup>ra</sup>. Her *Bai'at* fulfilled the revelation of the Promised Messiah<sup>as</sup>, "*Ta'i Aaee* (aunt came)", as she was the aunt of Hadhrat Khalifatul Masih II<sup>ra</sup>. Hasan Rehtasi wrote the following verse about this event:

*Ta'i* came when it was the time (*Khilafat*) of the one whose *Ta'i* she was!

Now, listen to one last event about the status of Hadhrat Khalifatul Masih I<sup>ra</sup>. My maternal grandfather, Hadhrat Mir Muhammad Ishaq<sup>ra</sup> Sahib describes, "Once when Hadhrat Khalifatul Masih I<sup>ra</sup> was sick, Hadhrat Promised Messiah<sup>as</sup> assigned my duty to accompany him when he would go to see Hadhrat Maulvi Sahib. One day, Hadhrat Maulvi Sahib was very sick. Hadhrat Promised Messiah<sup>as</sup> went to see him and I was with him. After seeing Maulvi Sahib, Hazoor returned back to his house. Hazoor after coming to his house took out few medicines from a cabinet and sat on the floor of the verandah of Hadhrat Amma Jan<sup>ra</sup>

and started putting them in a small piece of paper. Looking at how worried Hazoor was, Hadhrat Amma Jan also came and sat next to Hazoor. She spoke to Hazoor as if comforting him, the '*Jama'at*'s major scholars are passing away. Maulvi Burhanuddin passed away, Maulvi Abdul Karim Sahib passed away, and now Maulvi Sahib is sick. May God restore Maulvi Sahib's health.' " After listening to Hadhrat Amma Jan<sup>ra</sup>, Hazoor said,

*"This person is equivalent to a thousand Abdul Karims."*

My grandfather further said that these were the exact words of the Promised Messiah<sup>as</sup>. You heard the words of the Promised Messiah<sup>as</sup> about Hadhrat Khalifatul Masih I<sup>ra</sup>. The importance of these words is further increased when we see that Abdul Karim<sup>ra</sup> Sahib who was mentioned in this brief quote was not an ordinary person, rather a close follower of Hadhrat Promised Messiah<sup>as</sup>. Hazoor recited the following Persian poem at his death:

How can anyone count Abdul Karim's virtues who died while treading the straight path with great courage; Though the heavens often send groups of pious people, but such a clear and precious gem is rarely born to a mother.

He spent an age in the fire

of naturalists, but it was a great miracle of him that he came out of it unharmed; Even stranger is that my company of a few days made him into a possessor of heavenly secrets and a scholar of eternal secrets

As his natural disposition has the spark and luster of deep understanding, therefore our words would enter into his intelligent mind; Though our heart was hurt at the separation of such a unique friend, but we are content with the decree of the Gracious God

The day of Wednesday, when our closest friend left us was very overbearing for us, more than a burning fire; He left us in his 47<sup>th</sup> year. It was the month of *Sha'ban* when this painful incident happened

These were the sentiments of the pious Messiah of God about Hadhrat Maulvi Abdul Karim<sup>ra</sup> Sahib, who was called "The Leader of Muslims" in a revelation by God.

Now ponder over the status of Hadhrat Khalifatul Masih I<sup>ra</sup> keeping in mind the following words of the Promised Messiah<sup>as</sup>, "This person is equal to a thousand Abdul Karims."

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ  
مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

# METEORS: ESTABLISH THE TRUTH OF THE HOLY QUR'AN

Zia H Shah MD

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا لِعِبَادِنَا ۖ وَآزَدْنَا أَنْ نَتَّخِذَ لَهْوًا  
إِلَّا نَتَّخِذُهُ مِنْ ذُرِّيَّتِنَا إِنَّ كُنَّا لَفَاعِلِينَ ۝

*And We created not the heaven and the earth and all that is between the two in play. If We had wished to find a pastime, We would surely have found it in what is with Us if at all We were to do such a thing. (21:17-18)*

The earth orbits around the sun in a three dimensional shooting gallery and the surface of the moon is studded with numerous depressions that are the residue of the meteoric hits over the millennia.

The above quoted verses show that in the creation of the universe there is a purpose and a detailed plan. The terms mentioned in these verses and in several other verses of the Holy Qur'an, 'all that is between the two' may imply meteors, comets and the interstellar gas. The Holy Qur'an is the only scripture that mentions 'all that is between the two' and no other scripture mentions this.<sup>1</sup> Other scriptures did not contain such detailed description of the universe as they were for a time that was before the scientific revolution.

## INTERSTELLAR CLOUD OR GAS

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
إِلَّا بِأَمْرٍ مُّسَمًّى ۖ وَالَّذِينَ كَفَرُوا  
عَمَّا أَنْذَرُوا مُّعْرِضُونَ ۝

*We have not created the heavens and the earth, and all that is between them with an enduring purpose, and for an appointed term; but those who disbelieve turn away from that of which they have been warned. (46:4)*

In this verse the Holy Qur'an not only claims that there is a purpose in the creation of the earth and heavens (the celestial bodies) but also in what lies between them. In addition to stars, the Galaxy contains interstellar gas and dust. Some of the gas is very cold, but some forms hot clouds, the gaseous nebulae, the chemical composition of which can be studied in some detail. The chemical composition of the gas seems to resemble that of young stars. This is in agreement with the theory that young stars are formed from the interstellar gas.

Paul Davies states, "Historically, the first hint that there may be molecules in space dates from the early 1920s, when an astronomer named H. L. Heger discovered some odd features,

from the early 1920s, when an astronomer named H. L. Heger discovered some odd features, called 'diffuse interstellar bands,' in the spectra of stars. They were eventually put down to absorption by unknown molecules lying in space along the light path, but the idea didn't catch on. Decades later, following the unexpected discovery of interstellar ammonia and water, the list of known molecules in space began to grow rapidly. Today, over one hundred chemicals have been identified, mostly using radio and infrared telescopes." <sup>2</sup>

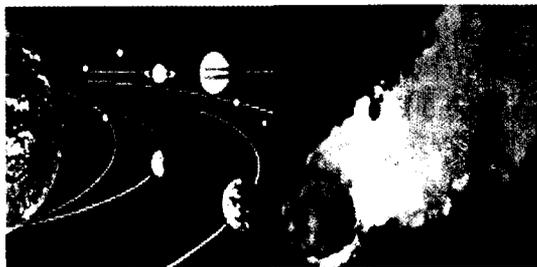
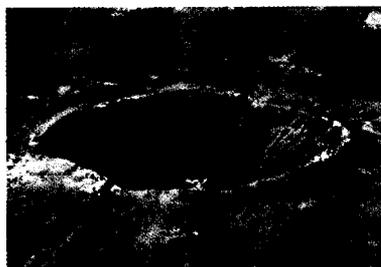
Many of the interstellar molecules are organic. The commonest is carbon monoxide, but acetylene, formaldehyde, and alcohol are also plentiful. More complex organics have also been detected. It is now clear that not only are the basic life encouraging elements abundant throughout the universe, so are many of the organic molecules actually used by life. With billions of years available for cosmic chemistry to generate these substances, there has been plenty of time for them to build up in the giant molecular clouds from which stars and planetary systems emerge. Talking about the role of these clouds in the beginning of life on our planet, Paul Davies writes:

"Astronomers who study the chemistry of interstellar gas clouds are convinced that dust particles play an important role. Chemicals attach to their solid surfaces and react in complicated ways. It isn't hard to spot dust in space. Glance at the night sky near the constellation of Cygnus and you will notice great black blotches in the Milky Way. These dark areas are created by large clouds of dust that block out the starlight from beyond. The culprits are very tiny grains-typically a thousandth of a millimeter across, but extending down to molecular size. Their composition is the product of many physical and chemical influences-ultraviolet radiation, stellar winds, shock waves, cosmic radiation. They include silicates, ices, and carbonaceous material such as graphite, as well as many organics. Interstellar clouds can be many light-years across, so the total mass of dust in them is enormous; tiny they may be, but interstellar grains could be the unwitting chemists that spawned life." <sup>3</sup>

The Holy Qur'an not only subtly mentioned the interstellar gases but also suggested that they along with the stars and the earth have an enduring purpose. In the verse 46:4, by also mentioning, "and for an appointed term," the All Knowing God has also hinted at the eventual destruction of all these. This should direct our attention to our limited time span on the planet and our eventual accountability.

## Meteors

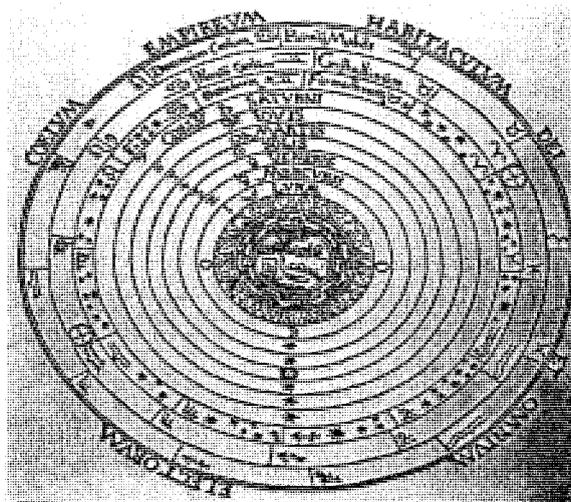
The mention of meteors is ubiquitous in the present day Western society. A week does not pass when we do not hear in a scientific documentary that the dinosaurs became extinct by a meteor strike some 60 million years ago. But, such familiarity with the meteors was not always the case.



The fact that these are implied in a scripture from the seventh century not once but several times, this circumstance alone is sufficient to give the scripture an urgent claim on our attention! Unlike the Holy Qur'an, when we read Genesis in the Bible it gives one an impression that it is written by someone who does not have the inside scoop, on the creation and working of the universe. The contrary is true for the Holy Qur'an. This limitation of the picture painted by the Genesis has been the root cause of the conflict between Church and science for the last five centuries. The list of scientist at odds with Genesis is endless. First there was Kepler then Galileo followed by James Hutton, Charles Lyell and Darwin. The list is endless! We do not find any such conflict between the Holy Qur'an and science. In contrast, to the popular Christian experience of conflict between science and religion, the Holy Qur'an creates an epiphany moment for the Muslims by mentioning what is in between earth and the heavenly bodies no less than ten times. The term used is 'whatsoever is between earth and heaven' and it could imply meteors, meteor showers, comets and interstellar masses. This is indeed so much in resonance with what we know about our universe now, compared to the Aristotelian view prevalent prior to Kepler.

The knowledge available at the time of the Prophet Muhammad<sup>saw</sup> would have been what Aristotle had to say about the universe. Aristotle believed in an earth centered universe and believed that it was eternal. Even after the intellectual revolutions of the Renaissance, the Reformation, and the Enlightenment, Aristotelian concepts remained embedded in Western thinking.

"Aristotle's vision of the cosmos also owes much to Plato's dialogue Timaeus. As in that work, the Earth is at the center of the universe, and around it the Moon, the Sun, and the other planets revolve in a succession of concentric crystalline spheres. The heavenly bodies are not compounds of the four terrestrial elements but are made up of a superior fifth element, or "quintessence." In addition, the heavenly bodies have souls, or supernatural intellects, which guide them in their travels through the cosmos."<sup>4</sup> The space in Aristotle's vision is empty and devoid of anything. This was later considered to be filled with ether until we knew better.



Christian Aristotelian cosmos: The earth-centered universe

The Holy Qu'ran appears to be way ahead of Aristotle not on one but several counts just in the field of cosmology. For details see the books *Revelation, Rationality, Knowledge and Truth* and *the Bible, the Quran and science*.<sup>5,6</sup>

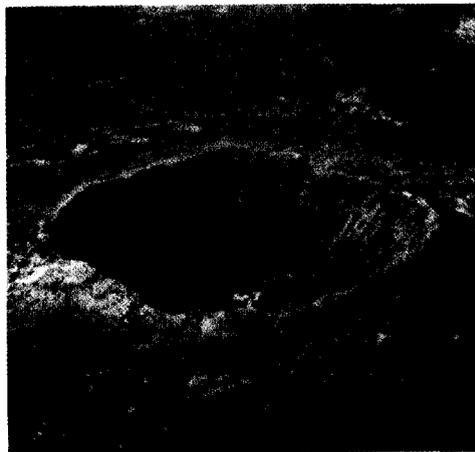
## Lake Acraman

In this day and age one does not have to be an astronomer to experience the presence of meteors. Some two hundred kilometers west of the town of Port Augusta in South Australia, lies a large dried-up lake. Approximately circular in shape, Lake Acraman stretches thirty kilometers from side to side. Though it resembles many other salt basins in that part of Australia, Acraman is no ordinary lake bed. About 580 million years ago, a giant meteor plunged from the sky and blasted an enormous hole in what is now the Eyre Peninsula. The original measured at least ninety kilometers across and several kilometers deep. Today's Lake Acraman is all that remains of this monstrous scar, a mute witness to an ancient cataclysm of impressive proportions.

In the words of Paul Davies:

“The collision that created Lake Acraman was by no means an isolated event. ... It turns out, though, that cosmic impacts have not just altered the path of evolution; they also played a crucial role in the origin of life. Until recently, scientists appealed mainly to chemistry and geology in their attempts to explain biogenesis. Earth was treated as an isolated system. But over the last decade the crucial importance of the astronomical dimension of life has sunk in. To understand how life began, it seems we must look to the stars for answers.”<sup>7</sup>

Those who cannot travel to Australia to see Lake Acraman could see a more recent addition to the North American continent in Arizona not too far from the Grand Canyon, named Meteor Crater or Barringer Crater. The meteors and comets also had an important role in bringing water to the planet earth so that it could bear life.



The Barringer Crater

It now seems likely that massive collisions have caused several major annihilation events over geological time. The most famous mass extinction occurred sixty-five million years ago (relatively recently in geological terms), when the dinosaurs suddenly died out, along with a large number of other species. Evidence that a huge cosmic impact was responsible comes from the discovery of a worldwide layer of the rare element iridium, deposited in clay strata laid down at that time. This iridium was almost certainly delivered by the impactor. Dramatic confirmation of the theory came in 1990, with the discovery of a gigantic crater of the right age buried under limestone in Mexico. It measures at least 180 kilometers across, and was probably made by an object about 20 kilometers in diameter.

In the words of Paul Davies, "The origin of life on Earth-and perhaps other planets too-may well have depended on their volatile-rich material; the death of the dinosaurs served to clear the way for the ascent of mammals and, eventually, mankind. **It seems we owe our very existence to a chance astronomical catastrophe.** Whether mankind will - someday go the way of the dinosaurs remains to be seen."<sup>8</sup>

Carl Sagan describes the introduction of life on the planet and possibly its extinction in one line, "Comets gave it and comets taketh it away." The Holy Qur'an says:

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ  
الصَّفْحَ الْجَمِيلَ ۝ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ  
الْعَلِيمُ ۝

*We have created the heavens and the earth and all that is between the two in accordance with the requirements of truth and wisdom, and the appointed hour is sure to come; so forbear generously. Indeed, thy Lord is the Great Creator, the All Knowing. (15:86-87)*

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# AN INTERESTING STUDY COURSE ON THE HISTORY OF ISLAM IN THE UNITED STATES

## Syed Sajid Ahmad

Syed Sajid Ahmad and Syeda Bushra Sultana Ahmad were given a rare opportunity to teach a three-session, two hour each session, a total of 6-hour course on the history of Islam in the US organized by the FM Community University (Fargo-Moorhead Community University) run by the Concordia College in Moorhead, MN, during the month of October 2009. About two dozen students registered for the class. The classroom had audio and video facilities which were used for the presentations on the topic.

It should be realized that remote towns in Minnesota, North Dakota and South Dakota are some of the far off places visited by the first Ahmadiyya missionary in the US in the early 1920s. On hearing of the class, the local newspaper, Forum, published a 6-column wide article by Andrea Hunter Halgrimson mentioning the class and that the first mosque in the US may have been built in

Ross, North Dakota.

The first session was consumed by the introduction to Islam. Students were very interested in knowing how Islam started, the life of the Prophet of Islam, what Islam teaches, its basic tenets and required rites. Syeda Aiasha Mayam Ahmad helped moderate the session.

The second session covered the discussion of early Muslims who visited the continent even before Columbus discovered the new world. Different periods of Muslim influx into the US and their characteristics were discussed. Dynamics of Muslim population centers and their contributions to the American society were brought to light. Students continued asking questions about Islamic teachings and Islamic culture through this session too.

The third session reviewed the overall history of Islam in the US with again answering question

by students on Islamic teachings.

This class gave the teachers opportunity to mention the role of the Ahmadiyya Community in bringing the message of Islam to the US starting with the acceptance of Islam by the first white man in the US, Alexander Webb, through the Promised Messiah, peace be on him, help of the first Ahmadiyya missionary in the US, Dr Mufti Muhammad Sadiq, may Allah be pleased with him, in activating the Muslims of that time and bringing a significant number of Americans to the fold of Islam, establishing one of the first mosques in the US, and starting the magazine Muslim Sunrise which is published to-date. Teachers were able to share the recent copies of the magazine with the students.

Previously a similar class on Jesus in India was given through the same organization.

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## Pervez Hoodbhoy

### *Reviews an Important Book on Pakistan's Greatest Scientist: Cosmic Anger*

## A Complex, Gifted Man

Enigmatically titled *Cosmic Anger: Abdus Salam – The First Muslim Nobel Scientist*, a new biography of Pakistan's Nobel Laureate has hit the book stores. Authored by his former associate, Gordon Fraser, this immensely engaging book on Pakistan's scientific genius informs, titillates – and provokes. Indeed, I am told, the “Muslim” in the title has caused it to disappear from the shelves.

Strong, assertive, enthusiastic, vibrant, bluntly authoritarian, and with a mind sharp as a razor's edge, Abdus Salam was a most remarkable person. Born in a lower middle-class family in a village near Jhang, he went to a perfectly ordinary Urdu-medium school. “There was no electricity in the town of Jhang in those days, so I would fill the oil in the lantern as *bhaijan* (elder brother) studied for his matriculation exams”, mused Salam's younger brother, now dead, as he recalled to me in Islamabad several years ago the humble semi-rural origins of Pakistan's greatest scientist.

The studious young Salam, was to see an electric light for the first time when he left to study in Lahore. An unsophisticated home and environment notwithstanding, this child prodigy quickly mastered his studies and rapidly outpaced his teachers who recognised and respected the young boy's talent. They bore him no grudge and, after winning his Nobel Prize decades later, he was to return to thank those old teachers who were still around.

By the early 1960s, Salam was already among the world's top authorities on particle physics. At thirty one he was the youngest-ever professor of theoretical physics at London's prestigious Imperial College which he began to push into the forefront of research. Under his prodding, his students applied group theory for the first time to classify existing particles and predict new ones. One of Salam's students, Yuval Ne'eman, proposed the “eight-fold way” of classifying baryons, a method independently discovered (and named) by Murray Gell-Mann. Another student, Ronald Shaw, discovered the non-abelian gauge theory independently of C. N. Yang and Robert Mills. Salam's own research ranged far and wide, covering such topics as electroweak unification, proton decay, and supersymmetry.

Well stocked with vignettes, Fraser's book brings up anecdotes that will surely amuse physicists. For example, Wolfgang Pauli, the universally acknowledged Chief Justice of Physics, peremptorily rejected the young Salam's proposal that parity could be violated and neutrinos were left-handed. His condescending advice that Salam should “think of something better” was ultimately retracted. But his apology came too late; T.D.Lee and C.N.Yang had already got their Nobel Prize for parity violation.

We learn that Salam's Nobel winning work – electroweak unification – caused barely a

ripple initially. His talk at the Nobel Symposia in 1968 was considered so unremarkable that Murray Gell-Mann, probably the smartest possible conference rapporteur, did not bother to refer to it. Steven Weinberg, who had published an essentially identical work in 1967, faced a similar situation; the Science Citation Index records zero citations for the next three years with the only citation in 1970 being Salam's.

Until a neurological motor disease put an end to his life in 1996, Salam was relentlessly driven by three passions: an urge to excel in physics, the desire to put Pakistan on the high road to prosperity through science, and a missionary zeal to revive the sciences in Islam. With prizes, awards, seminars and meetings, the world of physics immortalized Salam. But with his country, and the world of Islam, it turned out to be very different.

In earlier years, Salam had been hugely influential in Pakistan. Seen as a kind of cultural amphibian equally at home in Pakistan and in scientific circles of the West, Salam became the chief scientific adviser to the President. He labored hard to set Pakistan on the road of high science. But 1974 marked the turning point when, by a decision of the Pakistan's national assembly, the Ahmadiyya Sect was declared heretical. Salam, a strong believer, resigned his official position. His influence in the Pakistani establishment waned rapidly.

Somewhat paradoxically, Salam enjoyed better relations with General Zia, who received him as a state guest and awarded him the Nishan-i-Imtiaz in 1979. However, Salam was carefully excluded from exercising any real influence over scientific matters. Subsequent Pakistani leaders were even less keen about him. I was with Prof. Salam in 1989 when Benazir Bhutto turned down an appointment after having initially agreed to it. Nawaz Sharif topped it all by reading from a list of high-achieving Government College alumni – many were mentioned but the most distinguished one was excluded.

In the post-1974 climate, Salam's efforts to bring science to Pakistan and to Islam were doomed to fail. The Islamic Science Foundation, a grand scheme for scientific advancement with a projected endowment of \$1 billion collected from oil-rich countries, came to nought after he was banned from ever setting foot in Saudi Arabia. Kuwait and Iran did give some money for supporting their scientists at the ICTP, but the amounts were niggardly. Promises by kings, princes, and emirs remained promises. Salam is virtually uncelebrated in Pakistan today.

For all its marvellous anecdotes, Fraser's book has a definite hagiographic tinge. Difficult issues have been skipped.

For example, the book does not explore Salam's relationship with the development of Pakistan's atom bomb. This relationship was, in fact, deeply ambiguous. On the one hand, his public profile was that of an internationalist and a man of peace. Indeed, many Pakistanis – such as Dr. A.Q.Khan and fundamentalists of the Jamat-i-Islami party – directed virulent propaganda against Salam both for this reason and because of his Ahmadiyya faith. They alleged that he had done nothing to help make the bomb and, in fact, had tried to subvert it. A cover story in the weekly *Takbeer* accused Salam of selling out Pakistan's nuclear secrets. Laced with crude insults and abuse, this incredible concoction has been tirelessly repeated in the right-wing press.

But the fact is that Salam had played a central role in setting Pakistan on its nuclear trajectory. In the early 1970's he organized a group of Pakistani physicists to meet and had set them different tasks related to the physics of nuclear implosion. His help extended even beyond 1974 although it eventually petered away. In the late 1980's he became a member of the Pugwash movement which advocates the end of all nuclear weapons.

Some future biography should also take up seriously the relation between Salam as a scientist and Salam as a believer. Did he take science and religion to be separate, or inextricably intertwined? Certainly, Salam's integrity and intelligence did not permit his beliefs to determine the outcome of his scientific work. He certainly had no patience for the antics of "Islamic scientists" of the Zia era who had come up with bizarre theories that violated both science and common sense.

Nevertheless, I feel that some of Salam's writings and speeches must be faulted because they leave room for ambiguities. For example, in a popular essay, he refers to the *sufi* concept of *wahdat-ul-wajood* while discussing the unification of forces. Then, in a television interview he speaks of how he was inspired into the concept of  $SU(2) \times U(1)$  symmetry by the stately minarets of Lahore's famous Badshahi Mosque. I can remember attending a lecture (c. 1987) in Wah where he talked about the world being quite probably 11 dimensional, and then hinted that 7 of these dimensions might belong to the *ghaib*. Time has effaced the words from my memory, but I do recall feeling quite uncomfortable.

Salam's religious beliefs and cultural background deeply influenced the course of his life as he grew older. Dr. Ahmed Ali, a leading physicist at the DESY electron accelerator in Hamburg, and a close associate of Salam, reminisces:

"I remember a flight from Geneva to Rome, sitting next to him, during which he hardly talked to me and continued reading Quran until we were in Rome. Harry Lehmann, with whom I had friendly relations, told me that it was not like this during the 50s and the 60s. Harry had a completely different memory of Salam's personal inclinations in those days. I think that Salam's interest in religion was partly a protest, triggered by the anti-Ahmadiyya legislation by Bhutto, partly a product of his social milieu (his family background, but also friends like Zafrullah Khan, his mentor-cum-friend), and partly by his failing health. Many see religion as the last straw to hang on to. Salam was not an exception in this regard."

Sometime in the 80s Salam began signing himself as "Mohammed Abdus Salam", as in his preface to my book on Islam and science. He increasingly sought peace and tranquillity in contemplation and prayer.

As the end approached, his faith grew stronger. But so did his distress and difficulty in coping with death. His former student Fayyazuddin told me: "Each of us is a dot on the fabric of time. Each of us dies alone...After seeing Salam, I had a feeling that somehow inner peace has eluded him." Clearly, religious faith brings peace to some in their final moments but not to all.

This is a wonderful book about a complex, gifted man. Even if incomplete, it is strongly recommended.

*The author teaches physics at Quaid-e-Azam University, Islamabad*

**Daily Times, Lahore, Pakistan**

## **Remembering an Icon: GCU Pays Tribute to Dr. Salam**

**By Hussain Kashif**

LAHORE: Dr. Abdus Salam was the greatest mind Pakistan has ever produced, scientists paying tribute to the Nobel laureate on his 13th death anniversary said on Saturday.

At a memorial meeting organized by the Government College University's (GCU) Salam Chair and Physics department, in collaboration with the Pakistan Physical Society, professors and intellectuals gathered to pay tribute Dr. Salam. Chairing the meeting, GCU Vice Chancellor Dr. Khalid Aftab said Salam was concerned about the decline of science in Pakistan. Highlighting Dr Salam's services in promoting science in third world countries, Aftab said the Nobel laureate struggled in his quest to give the field of science its due place in history.

The VC read extracts from *Cosmic Anger* by Gordon Fraser a biography of Salam's life that traces his origins as a boy from a small town to a leading scientist.

Speaking on the occasion, GCU Salam Chair Dr. Ghulam Murtaza, who was taught by Dr. Salam himself, touched on the humble upbringing, ambitions, achievements, fame and virtues of the great scientist. He expounded on the obstacles and resistance faced by Salam in establishing the International Centre for Theoretical Physics in Trieste, which remains to this day a monument to Salam's determination. A prolific researcher in theoretical elementary particle physics, he was a recluse, shunning social engagements to work on his theories.

Murtaza explained his theories theory of the notable scientist and said, "Research by Dr. Salam, Dr Weinberg and Dr. Glashow culminated in equations demonstrating a fundamental relationship—or 'symmetry'—between the electromagnetic force (which is transmitted by ordinary light and other forms of radiation) and the weak nuclear force, which operates within atomic nuclei and is responsible for certain types of radioactive decay. The four known forces of nature are the electromagnetic force, the weak and strong nuclear forces and gravity".

Later, talking to Daily Times, Murtaza expressed his dissatisfaction with the quality of work and the promotion of scientific education in the country. He said although the Higher Education Commission (HEC) was doing its best to promote the science culture in Pakistan but yet there were no well-qualified staff in the field of physics.

He criticised the government and the HEC regarding its policies about the higher education especially for PhD and MPhil level and suggested to provide more foreign scholarships to the students who could serve the country in best way in the same field in future.

Lahore University of Management Sciences (LUMS) Professor Dr. Amer Iqbal paid tribute to Dr. Salam by telling the professors and PhD scholars about his Electro-weak theory and its modern implications.

GCU Professor Hassan Ali Shah discussed the importance of unification in physics in reference to the Dr. Abdus Salam's theory.

Concluding the ceremony, GCU Urdu Department Professor Tariq Zaidi underlined the interest of Dr. Abdus Salam in poetry and Urdu literature by reading some of the letters that he had written to his teachers and close friends.

Two PhD students of GCU Physics Department, Zeba Israr and Sajid Gilani said that "due to a lack of hi-tech equipments and up to date knowledge and skills, Pakistani researchers were backward in every field of science."

Other students at the ceremony expressed their concern as to why a great hero and patriot of the nation had been forgotten.

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## **Mrs. Shamim Akhtar, Wife of Dr. Sadiq Ahmad of Kunri, Sindh Passes Away**

Mrs. Shamim Akhtar, wife of Dr. Sadiq Ahmad of Kunri, Sindh passed away on November 9<sup>th</sup> 2009 at Harrisburg Hospital PA at *Tahajjad* time in a hospital in Harrisburg, PA. She was seriously ill for the last few weeks.

### ***Inna lillahi wa inna ilaihi raji'un***

Mrs. Shamim Akhtar was a "*moosia*". Her funeral Prayer was offered in Harrisburg and then her body was taken to Pakistan for burial in *Bahishti Maqbarah*, Rabwah.

She was born in Qadian, India in 1938. She had seven children, 4 sons and 3 daughters. Her three sons and one daughter live in America, one son and a daughter live in England and one daughter lives in Pakistan. Her two sons, Masood Ahmad, Adnan Ahmad and one daughter Sister Mussarat Shahid Sahiba wife of Syed Iftakhar Shahid Sahib are members of the York/Harrisburg Jama'at while the third son, Ahmad Mubarak Sahib lives in New York.

She was involved in all kind of *Lajna's* activities in Pakistan. May God Almighty grant Shamim Akhtar Sahiba a blessed place in the heaven and be a solace and comfort to each and every member of the family.

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# REGIONAL WAQFE NAU IJTEMA

## WEST-MIDWEST Report

### (October 24, 2009)

#### Hammad Malik

By the Grace of Allah, the Regional *Waqfe Nau Ijtema* was held at Baitul Jaamay mosque in Glen Ellyn, Illinois. The Ijtema started at 10:30 AM with registration and breakfast. The total attendance was around 50 on the men's side and around 25 on the *Lajna* side, out of which there were 30 *Waqfe Nau* boys and 12 girls. At around 11:30 AM the formal program started with the Recitation of the Holy Qur'an, Urdu Poem, and the Welcome address. The Recitation was done by Mir Zulqarnain and the English translation was done by Arslan Ahmad, while the Urdu translation was done by Danyal Zakria. The Urdu Poem was read by Muhammad Talha and Adeeb Ahmad did the translation in English. Guests were welcomed by Mohammed Layeequddin sahib, the Regional Waqfe Nau Secretary. The welcome address was given by Hafiz Samiullah Sahib and Missionary Mubasher Ahmad Sahib. They talked about how important the *Waqfe Nau* children are to the Ahmadi Muslim community and the important role of parents in providing proper moral training to the children. Next, there was a brief presentation by the *Waqfe Nau* boys and girls under 7 years of age who were asked to present any new thing they prepared from their syllabus according to their age group. At 12:15 PM, the educational competitions started. Competitions were separated into age groups of 7-10 years old, 11-15 years old, and ages 16 and above and included recitation of the Holy Qur'an, Urdu poems, speeches and more. The judges for these events included Hafiz Mubarak Ahmad Sahib, Nazir Ahmad Sahib, Dr. Mumtaz Malik Sahib, Muhammad Latif Sahib, Mashood Mirza Sahib, Mubasher Baber Sahib and many more. At 1:30 PM, lunch was served. Later combined *Zuhr* and *Asr* prayers were offered.

After lunch and prayers, a Career Development Workshop was conducted. This workshop was targeted at all *Waqfe Nau* children above the age of 11 years. There were many professional experts who gave useful information about various career paths. Some of the careers that were discussed included journalism, accounting and *murrabi*/missionary. Journalism as a career was presented by a *Lajna* member while Zarik Khan Sahib presented accounting. Missionary Mubasher Ahmad Sahib presented the differences between a *murrabi* and a missionary and how to become both of these. All in all, this workshop helped the upcoming *Waqifeen* to think about these careers in the light of facts and concrete information. The Career Development Workshop was followed by an Urdu workshop which was held for all the *Waqifeene Nau*. The objective of the workshop was to emphasize the importance of learning the Urdu language.

Finally, the concluding session started at 3:45 PM. There was a group photo and prize distribution. The *Ijtema* ended with the concluding address delivered by National Secretary *Waqfe Nau* Hafiz Samiullah Sahib.



**AHMADIYYA MUSLIM JAMA'AT, USA**  
**NATIONAL HEADQUARTERS: Baitur Rahman Mosque**  
**15000 Good Hope Road, Silver Spring, MD 20905**  
**Phone: 301-879-0110; Fax: 301-879-0115**  
 International Headquarters: Rabwah, Pakistan

## **THE WASAYA DEPARTMENT**

### **Update on New Wasaya Approvals**

*Majlis Karpardaz Bahishti Maqbarah*, Rabwah, Pakistan has kindly granted approvals to more *Wasiyyat* applications from the USA *Jama'at*, *Al-Hamdolillah*. Following is the list of new *Moosies* approved by *Markaz* between November 2008 and October 2009.

The *Wasaya* Department wishes to congratulate all new *Moosies* and shares their spiritual joy. May Allah Almighty's infinite grace, mercy and blessings envelope them, both in this world & the Hereafter. *Ameen*.

Letters of acceptance have been mailed to all respective *Moosies*. However, if you have not received yours the most likely reason is that your updated address is not available at the National Head Quarters. Please remember that, as per rules, *Moosies* are personally responsible to immediately inform the National *Tajneed* Finance Department (15000 Good Hope Road, Silver Spring, MD 20905; Fax 301-879-0115) of any change in their contact information including telephone number(s). The *Wasaya* Department is under no obligation, whatsoever, for any lost or undelivered mail. *Wassalam*,

*Khaaksar,*

**Khaled Ahmad Ata**  
**Secretary Wasaya**  
**USA Jama'at**

**Phone: 301-879-0110/324**

<b>S. No</b>	<b>Member Code #</b>	<b>Name Moosi/Moosiah</b>	<b>Wasiyyat #</b>
1.	23401	Muhammad Abdul Khaliq	77056
2.	30504	Razia Tasnim	77057
3.	30500	Bilal Ahmed Malik	77055
4.	26504	Mohammed Ahmed Shabooti	79894
5.	22261	Suriyya Azra Latif	79900
6.	22899	Agha Shahid Ahmad Khan	79911
7.	31660	Khurram Matin Khan	80264
8.	34970	Rana Saad Waqas	80266
9.	24497	Bashir ur Rahman Shaikh	79886
10.	23020	Ayesha Mansoor Haq	80262
11.	34473	Salma Naheed Rajayki	80263
12.	20334	Kareemullah Kaleem	80265
13.	29908	Mansoor Tahir Shams	80293
14.	32158	Rafia Nasir	80294
15.	21254	Musarrat Javaid	80292
16.	23018	Abid Haq	80295
17.	31199	Zaki Ahmad	83676
18.	34092	Amatul Noor Bushra	83677
19.	25715	Sarah Nadia Azam	81159
20.	20715	Amatul Jamil Basit	82027
21.	30781	Tahir Mahmood	55584
22.	31512	Zainul Abidin	83679
23.	24330	Amtul Saboor Siddiqui	83680
24.	22617	Bushra Khalil	83681
25.	27533	Sarah Meelu	83682
26.	32755	Abdul Qayyum Nasir	83674
27.	26911	Inamullah Virk	83675
28.	34318	Haris Ahmad	83678
29.	20641	Nasiruddeen Ahmad Tariq	83683
30.	21305	Saima Zaffar	83684
31.	30943	Riaz Ahmad Zahid	83685
32.	24662	Zahid M. Mian	84841
33.	32218	Nasim Ara Begum	84843
34.	29508	Bushra Younus	84844
35.	23456	Anwer Sultana Malik	83362
36.	21675	Muhammed Owusu	84140
37.	21866	Habiba Osei	84141
38.	23626	Wajeeh Bajwa	84142
39.	32518	Sumera Atta	84143
40.	32941	Edvin Bajrektarevic	84144
41.	29810	Amatush Shakoor Khan	84145

42.	27532	Amtul Rafih Meelu	84146
43.	20335	Zubaida Kaleem	84147
44.	23792	Bushra Zabeehullah	84148
45.	23332	Habibullah Aziz	84149
46.	25936	Ovais Habib Bajwa	84150
47.	21965	Mujahida Bhatti	84151
48.	24136	Farhat Sultan Zahid	84153
49.	30703	Hafsa Ashraf Asfa	84154
50.	22356	Monawer Ahmed Siddiqui	84449
51.	35080	Saadia Bushra Ahmad	84450
52.	23157	Naeema Iqbal Bhatti	84152
53.	21281	Khurram Shah	84592
54.	24465	Namood Seher Bhatti	84593
55.	35234	Haroon Ahmad Shakoor	84594
56.	27505	Sobia Wasim Janjua	84595
57.	36215	Saadia Bushra Rashid	84596
58.	23706	Taiyyiba Mirza	85167
59.	31168	Chaudhry Mudasar Ahmad	85162
60.	31858	Farjad Mir	85163
61.	32331	Amtul Basit Ahmad	85164
62.	34567	Naveed Ahmad Malik	85165
63.	34831	Ghulamullah	85166
64.	22858	Majid M. Khan	85939
65.	34930	Syed Aminur Rasheed Bokhari	85943
66.	24075	Tahira Siddiqui	86629
67.	22361	Hibatul Wadood Malik	86630
68.	22362	Mohammad Adnan Malik	86631
69.	26743	Shoab Mahmood Malik	86632
70.	22344	Mubarak Ahmed Tanvir	86633
71.	32668	Chaudhry Fazeelat Nisa	86635
72.	32669	Chaudhry Asifa Tariq	86636
73.	32671	Chudhry Amna Tariq	86637
74.	36560	Suleman Ahmad	86626
75.	24339	Niaz Butt	86627
76.	24298	Fazilat Sajida Ahmed	86628
77.	22345	Moneza Tanvir	86634
78.	25335	Mohyuddin Javad Ahmad	87201
79.	31791	Muhammad Ahmad	87249
80.	28192	Nadia Ahmad	87250
81.	23819	Amtul Hay Qudsia	87251
82.	30693	Amtul Wadood	87252
83.	34191	Ghazala Akhter	87253
84.	36192	Lubna Khan	87255
85.	35939	Nusrat J. N. Khan	87278
86.	35475	Adebayo Ibrahim Oguntayo	87402

87.	34858	Kalifa Kaleemuddin Mahmood	87254
88.	20412	Saira Asad Chaudhry	86216
89.	36997	Zulfiqar Ahmad	86620
90.	27492	Abdul Ghaffar Mirza	86621
91.	36834	Maryam Saddiqa	87277
92.	20555	Ansa Rehmatullah	87279
93.	20015	Bushra Malik	87280
94.	32670	Chaudhry Khawar Tariq	86226
95.	20850	Sayed Salim Ahmad Shah	86614
96.	24688	Yeman Samut	86615
97.	34271	Mohammed Javed Khan	86616
98.	33106	Hassan Faiyaz Khan	86617
99.	21304	Musarrat Shah	86618
100.	21292	Ahmad F. Khan	86619
101.	22104	Farida Sheikh	86622
102.	21976	Saadat Abdullah	86623
103.	24341	Nasira Saadat Abdullah	86624
104.	32936	Affan Ahmed Syed	86625
105.	26350	Amatul Basit Khalid	87281
106.	22081	Namoode Sahar	90907

# CALENDAR FOR 2010

Dear Respected Members:

*Assalamu Alaikum wa Rahmatullahe wa Barakatuhu.*

With the grace of the Almighty Allah, the New York *Jama'at* has printed its 23<sup>rd</sup> annual calendar for 2010. The theme for this year's calendar is "Charity System in Islam". As in previous years, we have invested great efforts to make the calendar attractive, useful and accurate.

You can place your orders in **four** ways:

1. Mail your orders at the above address (order form is on the back of this letter)
2. Fax orders at: (718) 479-3346
3. Email at: shoeb@alislam.org
4. Call 646-812-6692

The price per copy is only \$2, plus postage. The postage rates are as follows, based on First Class/Priority Mail. For 2<sup>nd</sup> Day Air and Overnight Delivery, the rates are higher.

<u>Quantity</u>	<u>Postage</u>	<u>Quantity</u>	<u>Postage</u>
1	1.40	25	10.00
5	4.50	30	12.50
10	6.00	40	15.00
15	7.50	50	20.00
20	8.00	100	30.00

Kindly pray for the success of the 2010 Calendar and the people who worked diligently to produce it. Since there wasn't any sponsorship, only a limited amount of Calendars were printed. May Allah reward them all. *Ameen*. The main reason why we have finished printing the Calendars in the month of December is because we hope that you may utilize the calendars as a form of *Tabligh* by giving them to your non-Ahmadi friends and neighbors. We wish a blessed and prosperous New Year. *Jazakallah!*

*Wassalam.*

**Shoeb Abulkalam**  
**Secretary Publications**  
**New York, USA**

## 2010 Calendar Order Sheet

Name: \_\_\_\_\_

Jama'at: \_\_\_\_\_

Address: \_\_\_\_\_  
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**USA Jama'at Local, Regional and National  
Activities Calendar 2010**

Start	Finish	Day	Activity	Type	Level
<b>January</b>					
01/02/10	01/03/10	Sa-Su	Review of 2009 activities and Plan for 2010 activities	Jama'at	Local
01/16/10	01/16/10	Sa	Regional Waqfe Nau Ijtema at Miami, FL	Jama'at	South Region
01/16/10	01/16/10	Sa	TQ Class at Orlando	Jama'at	Local
01/17/10	01/17/10	Su	TQ Class at Miami	Jama'at	Local
01/23/10	01/24/10	Sa-Su	Ansar Leadership Conference, Los Angeles, CA	Ansar	National
<b>February</b>					
02/01/10	02/28/10	Mo-Su	Special Tabligh Month	Jama'at	Local
02/06/10	02/06/10	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National
02/07/10	02/07/10	Su	TQ Class at South Virginia	Jama'at	Local
02/13/10	02/13/10	Sa	Regional Waqfe Nau Ijtimat at New York Metro Area	Jama'at	North East Region
02/14/10	02/14/10	Su	TQ Class at Atlanta, GA	Jama'at	Local
02/21/10	02/21/10	Su	Musleh Ma'ud Day Meetings	Jama'at	Regional/Local
02/27/10	02/28/10	Sa-Su	Public Relations National Seminar at New York	Jama'at	National
<b>March</b>					
03/06/10	03/06/10	Sa	Regional Waqfe Nau Ijtimat at Bay Point, CA	Jama'at	North West Region
03/06/10	03/06/10	Sa	TQ Class at San Jose	Jama'at	Regional
03/07/10	03/07/10	Su	Regional Waqfe Nau Ijtimat at Los Angeles Metro Area, CA	Jama'at	South West Region
03/13/10	03/13/10	Sa	National Amla Meeting at Baitur Rahman Mosque	Jama'at	National

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

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

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

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

## USA Jama'at Local, Regional and National

### Activities Calendar 2010

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

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

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

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

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