

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



The Ahmadiyya

September-October 2009

# GAZETTE

Special 2009 USA Jalsa Salana Edition

USA



Scenes from 2009 Jalsa Salana USA

Miami Book Fair International is a premier program of the Florida Center for the Literary Arts at Miami Dade College.

MIAMI  
**Book Fair**  
INTERNATIONAL



NOVEMBER 13-15, 2009

## AHMADIYYA MUSLIM COMMUNITY

Invites the general public to visit our booth and volunteers to help at the **Miami Book Fair International**, the nation's finest literary event of its kind that welcomes hundreds of thousands of book lovers from USA and all around the world who attend reading and discussion sessions. Please pray for the success of this great Tabligh event.

**Where:** Downtown Miami  
Miami Dade College Campus

**When:** November 13-15

**Time:** 10 am – 6 pm

**The Promised Messiah has come**  
*Love for all Hatred for none*

**Miami Chapter Information:**

**Baitul Naseer Mosque**

208 NW 7<sup>th</sup> Court

Hallandale Beach, FL 33009

Phone: (954) 241 7373

Email: [miami@ahmadiyya.us](mailto:miami@ahmadiyya.us)

[www.alislam.org](http://www.alislam.org)

An educational and spiritual monthly publication

# Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA  
MOVEMENT IN ISLAM, USA

*September—October 2009*

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

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

**Editor** Dr. Karimullah Zirvi

**Editorial Advisor** Muhammad Zafrullah  
Hanjra

*Cover: Latif Ahmed Photos: Kalim Bhatti*

## Ahmadiyya Gazette USA

Masjid Baitur Rehman  
15000 Good Hope Road, Silver Spring, MD 20905  
Phone: 301-879-0110 Fax: 301-879-0115

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

www.ahmadiyya.us

www.alislam.org

### 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)

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

The World Processing Lab  
P.O. Box 226, Chauncey, OH 45719

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



## Table of Contents

2	Al-Qur'an
3	Al-Hadith
4	Sayings of the Promised Messiah <sup>as</sup>
5	Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V <sup>as</sup> on July 31, 2009 at Baitul Futuh Mosque, London
9	Hadhrat Khalifatul Masih V's <sup>as</sup> Message for the 81st Annual Convention USA, June 2009
11	61st Jalsa Salana USA Held at Dulles Expo Center, Chantilly, VA On June 19- 21, 2009 : A Brief Report
21	Forging Ahead in the New Century of Khilafat: Dr. Waseem Sayed
30	The Blessings of Financial Sacrifice in Times of Hardship: Falahud Din Shams
36	Prayer Service at Olympia—State Capital: Maulana Irshad Malhi
37	Jihad Akbar of Youth: Ahmad Chaudhry
42	Messiah Films: A New Approach to Spreading Our Message: Dr. Basiyr Rodney
50	The Reality of a Living God: Abdul Rahim Hubbs
55	Prophet Muhammad's <sup>as</sup> Farewell Sermon: Maulana Azhar Haneef
59	Poem: The Hand of Allah is With Ahmadi: Ramadhan Ali Mahmud
60	Finding the Right Life-Partner: Maulana Mubasher Ahmad
66	Domestic Harmony: Faheem Younus Qureshi
73	Dhikr-e-Habib: Glimpses of an Ideal Marriage: Dr. Mirza Maghfoor Ahmad
79	Closing Address: Dr. Ahsanullah Zafar, Ameer USA Jama'at
81	61st Jalsa Salana USA, 2009, Lajna Imaillah USA Report
83	The Attribute of Allah: As-Salam: Saliha Malik
86	The Holy Prophet <sup>as</sup> : The Perfect Model of Peace and Tolerance: Amtul Noor Haleem
92	Role of Women in Promoting Peace in the Family: Atiyya Malik
96	Spreading the True Message of Peace: Dhiya Tahira Bakr
100	Searching for Peace: An Account of Personal Experiences: Humaira Khandakar
105	Searching for Peace: An Account of Personal Experiences: Affefa Hibatul Rasheed
106	Finding Internal Peace: The Islamic Way: Dr. Shanaz Butt
110	Poem: The Moments of Inspiration: Sayyarah Hikmat
111	Annual Picnic and Auxiliary Ijtema: St. Paul Chapter
112	A Brief Report of Qur'an/Tarbiyyati Class <sup>as</sup> L.A. East
113	Poem: My Jihad Wages On: Amjad Khan
114	2009 Atfal National Ijtema at Milwaukee, Wisconsin: Final Report
116	New Online Holy Qur'an Recitation and Translation Course

## Al-Qur'an

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
 لآيَاتٍ لِّأُولِي الْأَبْصَارِ ۝ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا  
 وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ  
 رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحٰنَكَ فَقِنَا عَذَابَ  
 النَّارِ ۝

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

### COMMENTARY:

The lesson implied in the creation of the heavens and the earth and in the alternation of night and day is that man has been created both for spiritual and temporal progress, and that if he acts righteously, his period of darkness and affliction must needs be followed by one of sunshine and happiness. The grand system to which an allusion has been made in the previous verse could certainly not have been brought into being without a definite purpose. The whole universe having been created to serve man, the creation of man himself must have a great purpose. When man ponders over the spiritual implication of the physical phenomenon of the creation of the universe and the consummate order that pervades it, he is deeply impressed by the great wisdom of the Creator, and from the inmost depths of his being rises the cry: Our Lord, Thou hast not created this universe in vain.

## Al-Hadith

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَثَلُ  
الَّذِي يَذْكُرُ رَبَّهُ، وَالَّذِي لَا يَذْكُرُهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ - وَرَوَاهُ مُسْلِمٌ فَقَالَ مَثَلُ  
الْبَيْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ -

Hadhrat Abu Musa Al-Ash'ari<sup>ra</sup> relates that the Holy Prophet<sup>sa</sup> said: "The case of the one who remembers his Lord and the one who does not remember his Lord is like that of a living and the dead."

According to the narration mentioned in 'Muslim', the example of the house in which God Almighty is remembered and the house in which God Almighty is not remembered is like that of a living and the dead.

(Bukhari kitābudda'wat bab fadl dhikrullah ta'ala)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ نَحَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَقَالَ يَا أَيُّهَا النَّاسُ ارْتَعُوا فِي رِيَاضِ الْجَنَّةِ - قُلْنَا يَا رَسُولَ اللَّهِ مَا رِيَاضُ  
الْجَنَّةِ؟ قَالَ مَجَالِسُ الذِّكْرِ قَالَ اغْدُوا وَرُوحُوا وَاذْكُرُوا مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ  
مَنْزِلَتَهُ عِنْدَ اللَّهِ تَعَالَى فَلْيَنْظُرْ كَيْفَ مَنَزَلَةُ اللَّهِ تَعَالَى عِنْدَهُ، فَإِنَّ اللَّهَ تَعَالَى يُنَزِّلُ الْعَبْدَ  
مِنْهُ حَيْثُ أَنْزَلَهُ، مِنْ نَفْسِهِ -

Hadhrat Jabir<sup>ra</sup> relates that once the Holy Prophet<sup>sa</sup> visited us and said: "O People! Try to graze in the Gardens of the Paradise. We said: 'O Prophet of Allah! What are the Gardens of the Paradise?' The Holy Prophet<sup>sa</sup> said: 'The gatherings for the remembrance (of Allah).' He continued: 'Remember Allah, especially, in the morning and in the evening. Anyone desiring to know his status in the sight of Allah the Exalted, should evaluate his own beliefs about Allah the Exalted. Allah the Exalted gives a status to His servant according to how his servant views Him.' "

(Qashiriyyah babudhdhikr, p 111)

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

## Enduring Signs of the Truth of Islam

The Islam whose qualities we have set out is not something for proof of which we have to refer only to the past and to have to point only to the ruins of tombs. Islam is not a dead faith so that it may be said that all its blessings have been left behind and that there is nothing ahead. The principal quality of Islam is that its blessings always accompany it and that it does not speak only of the past but offers present blessings as well. The world is always in need of blessings and heavenly signs. It is not as if it needed them in the past and does not need them now.

A weak and helpless human being who is born like a blind is in need that he should know something of the heavenly kingdom and that he should see some signs of the existence and power of God in Whom he believes. The signs of a past age cannot suffice for a subsequent age, for hearing is not the same as seeing and by the passage of time past events become like stories. Every new century is like the beginning of a new world. Therefore, the God of Islam, Who is the True God, manifests new signs for each new world. At the beginning of each century, especially at the beginning of a century which has strayed far away from faith and integrity and is enveloped in many darknesses, He raises a substitute Prophet in the mirror of whose nature is exhibited for the form of a Prophet. Such a one demonstrates to the world the excellences of the Prophet whose follower he is and convicts all opponents through the truth and the display of reality and the frustration of falsehood. [*Ayena-i-Kamalat-i-Islam, Roohani Khaza'in Vol. 5, pp. 245-247*]

The sign of a true religion is that through its teaching such righteous ones should continue to arise who should arrive at the stage of a *Muhaddas* to whom God Almighty should speak face to face. The foremost sign of the truth of Islam is that at all times it produces such righteous ones with whom God Almighty talks: (Angels descend on them, saying: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised (*Ha Mim Sajdah, 41:31* )

This alone is the test of a true, living and acceptable religion. We know that this light is to be found only in Islam and that the Christian faith is without such light. [*Hujjatul Islam, Roohani Khaza'in, Vol. 6, p. 43*]

# SYNOPSIS OF THE FRIDAY SERMON

## OF

# HADHRAT KHALIFATUL MASIH V<sup>aba</sup>

DELIVERED ON July 31, 2009

*Shermeen Butt*

Hazoor<sup>aba</sup> said last Sunday, with the grace of God, the UK *Jalsa Salana* concluded amidst great blessings. Not only did its conclusion spiritually satiate those who were present but also, all Ahmadis, the world over, felt this via MTA. For this we could not thank God enough. He has made the Ahmadiyya Community all over the world as one; this is what the Promised Messiah (on whom be peace) aimed for. If today, the general Muslim populace understood this point and came into the *Bai'at* of the Promised Messiah they would become true servants of the Holy Prophet (peace and blessings of Allah be on him). As a result, each hostile look and evil intent aimed at the world of Islam would not only be rendered useless against the sphere of this sanctuary but would also come under the chastisement of God. This is what we have been experiencing for the past 120 years.

Hazoor<sup>aba</sup> said when he mentions the blessings of the *Jalsa* or in one of his addresses at the *Jalsa* when he cites the blessings on the Community, in fact just a few of the numerous blessings are mentioned. A small fraction of these blessings is cited. In any case, these blessings will be presented in different ways during the year, but today, in line with tradition, Hazoor<sup>aba</sup> would mention the blessings of *Jalsa* in the spirit of thankfulness. Hazoor<sup>aba</sup> said this gratitude is for what is apparent to all. There are countless blessings during *Jalsa* which most do not see or experience. The Holy Qur'an states: **'And if you try to count the favors of Allah, you will not be able to number them. Surely, Allah is Most Forgiving, Merciful.'** (16:19). Hazoor<sup>aba</sup> said this draws our attention to the fact that we need to constantly thank God; thank Him for what we observe and also for what we do not know.

Hazoor<sup>aba</sup> said on the first day of *Jalsa*, it rained. It was for our benefit. When the rain stopped, that was also with God's grace. He saved us from all evil. With such a huge number attending *Jalsa*, there was great concern about the prevalent swine flu. Contagious ailments spread where a large number of people gather anyway and with the current spread of swine flue the concern was very real. With God's grace, only three or four cases have been reported to me. This is a great blessing among many blessings of God. Certainly we are most grateful to God and turn to Him with greater fervor so that His blessings on us increase. God states, **'...surely, then, Allah is Appreciating, All Knowing.'** (2:159). If our gratitude is sincere, God will be appreciative; He states: **'...If you are grateful, I will, surely bestow more favors on you...'** (14:8). Hazoor<sup>aba</sup> said real gratefulness is when we are thankful consistently.

Hazoor<sup>aba</sup> said he thanked the men and women workers of *Jalsa*. All those who attended *Jalsa* and those who watched it on MTA anywhere in the world should be grateful to the volunteer workers because a section of these volunteers plays an important part in broadcasting the proceedings. We are also commanded to thank people and this gratitude also leads to thankfulness to God.

Hazoor<sup>aba</sup> said people have told him that this year, with the grace of God, the *Jalsa* organization was much better than previous years. All men and women workers served in a better way and each department tried its utmost to serve in a fine manner. For this, the guests should be thankful. Hazoor<sup>aba</sup> said during *Jalsa*, he noticed the faces of the youth workers showing signs of fatigue and lack of sleep, but they worked on efficiently. Hazoor<sup>aba</sup> said a brother and sister who were the *Nazim* and *Nazima* of a department did non-stop duty. As a result they fainted. It seems they had come determined to test their endurance level. Hazoor<sup>aba</sup> said this is not right. As a result, on doctor's orders they could not do the duty on the last day. Hazoor<sup>aba</sup> said those in-charge should also be mindful that people get sufficient rest and are fed.

The Promised Messiah's Community has been blessed with amazing souls. Among the attendees of *Jalsa* there were Asians, indigenous British people and UK resident Africans. Those performing duties were just as diverse. Children performed the 'water-duty' in a fine manner. The youth, girls, women; all did their respective duties very well.

A new department of Health and Safety was established in this *Jalsa*. Governmental representatives regularly inspected various sections of the *Jalsa*. Health and Safety covered all aspects of *Jalsa* and it was a concern that any deficiency may become a pretext for the inspectors. However, with God's grace all arrangements met their standard. Hazoor said in his Friday Sermon he had drawn attention towards cleanliness. People have written in to say that after Hazoor's<sup>aba</sup> advice regarding placing foot mats to address the issue of mud, it was noticed that after *Jumu'uah* the mats were in place. The toilets were also, in line with Hazoor's<sup>aba</sup> specific advice, kept clean by the workers and guests alike. May God reward them. It is also a blessing of God that people are enabled to obey every word of the *Khalifa* of the time.

Hazoor<sup>aba</sup> said he had instructed that the homeopathic remedy for swine flu should be dispensed to all attendees of *Jalsa*. With the grace of God, this was fully implemented. The homeopathy department arranged this and every day fifteen to twenty kilograms of medicine was used. Hazoor<sup>aba</sup> said mixing this amount of medicine is not easy. He joked that whether the department properly mixed the medicine or simply gave sweet granules, but God put healing in the sweet granules. It was reported to Hazoor<sup>aba</sup> that one *Lajna* refused to take the granules. The volunteer responded that it was fine if she did not wish to obey the *Khalifa* of the time. At this, the lady promptly extended her hand to take the medicine. Hazoor<sup>aba</sup> said these are small blessings, they appear small but they are countless.

Hazoor<sup>aba</sup> said it has been reported to him that the proceedings were heard very well in the ladies marquee. One guest from USA went to see Hazoor<sup>aba</sup> and said that she could not listen to the speeches properly due to disturbance. Hazoor<sup>aba</sup> said maybe such was the situation

in some sections but the general report is that of silence. A college student from USA, who attended the *Jalsa* for the first time, told Hazoor<sup>aba</sup> that there was no disturbance in the marquee. She said she had the opportunity to sit in various sections of the marquee and was most impressed by it all. Hazoor<sup>aba</sup> remarked, the earlier complaint that came from USA also had its antidote from USA. Hazoor<sup>aba</sup> said he does not believe that failings should not be mentioned, but he noted that he felt most of the time where failings occurred it was the guest who was at fault. The German *Jalsa* is forthcoming, it is also organized on similar manner as the UK *Jalsa*. Hazoor<sup>aba</sup> said when he gives advice, it is meant for all. Hazoor<sup>aba</sup> said theft took place in the residential tents in Islamabad. People should be careful about their valuables and not leave them behind. In spite of repeated announcements it is their fault if they leave their valuables behind. In every place wrong sort of people also come. It is carelessness to leave one's valuables in a tent in an open place. People should either take their valuables with them or deposit them in the office. It is the task of the Officer *Jalsa Salana* to continually announce this. The tents should be completely fenced in and secured with security at the gate. This should be kept in mind in Germany's forthcoming *Jalsa*. Hazoor<sup>aba</sup> said it is important to mention the odd failing to raise awareness in other places.

In general, the traffic arrangements were very good. Two years ago the complaint that the police had in terms of traffic is now fully removed. This year they have written that we may go ahead and publish in the press that traffic regulations were adhered to extremely well and this level of discipline is not seen elsewhere. Hazoor<sup>aba</sup> said, a guest remarked that although some police were present outside, there really was no need for them. The Mayor of Alton has also said that he has no fear from us. Hazoor<sup>aba</sup> said with the grace of God while the volunteers worked most enthusiastically, the guests also cooperated, especially by opting for public transport. Train was extensively used and people enjoyed the alleviation from the stress of car driving. Guests have said that *Ameer Sahib* and the management should be thanked as they regularly visited and inquired about the accommodation facilities. Hazoor<sup>aba</sup> said this model should be replicated all over the world. Hazoor<sup>aba</sup> is receiving countless letters thanking MTA for their broadcast that enabled everyone to watch the *Jalsa* proceedings, including the International *Bai'at*. The whole world thanks the men and women volunteers of MTA. Hazoor<sup>aba</sup> said he too would like to personally thank all those who served in any capacity at all during *Jalsa* and served the guests. Hazoor<sup>aba</sup> said he did so in the spirit of what we learn from *Hadith*: God states that one who does not thank the person through whose hand God's favor is received, as if does not thank God.

Next, Hazoor<sup>aba</sup> presented the sentiments of some of the *Jalsa* guests from outside the Community. A county president from Sweden wrote that he has attended as well as organized many conferences in his country. However, the atmosphere of diversity he experienced at the *Jalsa* was unique. There was no sign of weariness after sitting through lengthy convention proceedings because everyone greeted each other so warmly. A Swedish politician said that what he witnessed for three days at *Jalsa* was matchless. People rose and sat down at one voice. All this was due to the love of one individual. He said this was a unique experience in his 74 years. A professor of Kazakhstan wrote that this gathering was a testimony to the success of beautiful ideologies. Another professor from Kazakhstan said that this *Jalsa* was the first step in the introduction of the Ahmadiyya Community for him but he could tell the peaceful nature of it. The experience of attending the *Jalsa* made him realize

that for the Ahmadis God's creation was most precious for in return of their hospitality they could tell the peaceful nature of it. The experience of attending the *Jalsa* made him realize that for the Ahmadis God's creation was most precious for in return of their hospitality they only wished for God's pleasure. A minister from Benin said that Ahmadiyyat was indeed the true Islam and was the likely future of Islam in the world. He said it presented high values of spirituality and was a practical manifestation of 'love for all hatred for none'. He said it seemed people here were some other creation and had no idea of the selfishness of the world. He remarked on the selfless service the children gave, saying it seemed they received this training while still in the wombs of their mothers. Hazoor<sup>aba</sup> said, although a Christian, the minister said that the International *Bai'at* and Hazoor's<sup>aba</sup> concluding address changed their life. He said that whenever God's people move onwards with the Truth, the world opposes them. He told Hazoor<sup>aba</sup> that Hazoor<sup>aba</sup> should now consider that he has a child in Benin.

A governor from Burkina Faso said that although people from diverse nations were attending the *Jalsa*, they all seemed to be standard-bearers for humanity. He said that in the past twenty years Ahmadiyyat has won over the people of Burkina Faso. The Ahmadiyya Community was awarded a high civil award of the country by the head of state last year. A Muslim lady member of the Belgian parliament, whose origin is Moroccan, said that attending the *Jalsa* was a great experience for her. During one meal time she had the chance to sit next to *Begum Sahiba* who did *Tabligh* to her about the station of the Holy Prophet (peace and blessings of Allah be on him), the station of Jesus (on whom be peace) as well as the advent of the Promised Messiah (on whom be peace). They talked for about half an hour. Later, she referred to our missionary and said that she has been explained everything in such a way that her mind is changed. She sat late into the night seeking further information. She said *Begum Sahiba* had explained things to her in such a way that she could not rest until she had further information. She also said that God willing, if she came into Ahmadiyyat, she will not be on her own but her friends and dear ones will be with her. She said that when Hazoor<sup>aba</sup> specifically addressed the Arabs in his concluding address, arousing their faith, she wept a lot because she belongs to the Arab nation. It was only one day earlier that *Begum Sahiba* had explained to her about the Promised Messiah. She said she has decided that next year she will have other members of parliament accompany her to *Jalsa*. Hazoor<sup>aba</sup> said these are blessings of God reaped through silent *Tabligh*. One of the bus drivers at *Jalsa* was an Iranian and *Khuddam* did *Tabligh* to him. Hazoor<sup>aba</sup> said these efforts result in excellent outcomes.

Hazoor<sup>aba</sup> said he is receiving messages from all over the world, in particular from Arab nations. While the world in general is embroiled in greed, the servants of the Promised Messiah (on whom be peace) are moving onwards with renewed passion. Intense fervor is being expressed which is most difficult, if not impossible, to mention. In accordance with the Divine promise, tremendous love for the Promised Messiah (on whom be peace) has been infused in hearts the like of which is not seen in this world. This love also translates into love for *Khilafat*. May God enhance the sincerity of each Ahmadi. May He also enhance their spirit of thankfulness. May the axis of all our loves be the Being of God. May God enable us to do this. *Ameen*.

\*\*\*\*\*

# HADHRAT KHALIFATUL MASIH V'S<sup>aba</sup> MESSAGE FOR THE 61ST ANNUAL CONVENTION USA, JUNE 2009

My Dear Members of Jama'at-e- Ahmadiyya America:

Assalamo Alaikum wa Rahmatullah wa Barakatohu.

With the Grace of Allah the Exalted, the U.S.A. *Jama'at* is holding its 61st *Jalsa Salana* on the 19th, 20th and 21st of June. May Allah abundantly bless the preparations of your *Jalsa Salana*, and make it a success, and make it possible for you to hold a successful *Jalsa*. You are extremely fortunate that you are blessed to recognize the Imam of the age. It is your obligation that you should put extraordinary effort for the triumph of Islam/Ahmadiyyat, and you should illuminate the American continent with the light that has enlightened you. The most important and effective tool to attract people towards your religion is good moral conduct and character. It was the result of the noble morals and spiritual attraction of the Holy Prophet (peace and blessings be on him) that people continued to come into the fold of Islam in great numbers.

Last year I participated in your *Jalsa Salana*. There was extraordinary fervor, excitement and loving zeal in the *Jama'at*. May God keep it growing constantly, and your relationship with *Khilafat* may continue to become stronger for ever. This relationship, this bond with *Khilafat*, can only be strong when you whole-heartedly act upon the advices that I gave to you during last *Jalsa* where I had urged you to remain firmly attached with the beautiful teaching of Islam by staying away from all those trends, traditions and habits of the Western Society that take mankind away from religion and God.

Thus, in reality, your bond of love, loyalty and obedience to *Khilafat* will further strengthen only when you will follow the beautiful teaching of Islam; and set the practical example by acting upon all these admonitions, and try to mold your lives accordingly. Therefore, in today's *Jalsa Salana* my message is that you must bring a noble transformation in yourselves! Present high morals to the world, and win the hearts of the people with your good examples. Hadhrat Masih-e-Mau'ood (peace be on him) says:

"If you desire to have success in both the worlds, and conquer the hearts of the people, then adopt a pure life! Use your common sense and follow the guidance of the Word of God. Reform your own selves. Show others a high moral character. Only then you can become successful. So, first of all, have an enthused heart. If you want to effect the hearts then generate the strength of action. The reason is that without action, mere talk and physical force can never give any benefit... Listen to what I say to you, and keep in mind very carefully that if a person's talk is not truly sincere, and it is without any force of practical example, then it has no real impact. This very point proves the truthfulness of our Holy Prophet (May peace and blessings of Allah be on him). The amount of success and winning of the hearts that he achieved is unprecedented in the history of mankind. All this took place because there was complete unison between his words and actions. I am saying all this to you because you have a relationship with me that makes you part of my self. Follow these instructions, and use your common sense and the Word of God, so that you may gain the light of true knowledge of God and certainty of faith. And you

become a means to bring others from out of darkness into light." (*Malfoozat*, vol. 1, pp. 67, 68).

So, you should set a good example to the world as a community and also as individuals; and this will be your preaching of Ahmadiyyat to the world. If you wish to see Islam's triumph over the whole world, then purify your own souls, and adopt *Taqwa*, righteousness and piety. Do not display such morals and habits that may bring bad name to Islam. On the contrary, you should be such that no opponent could raise any objection. In addition, establish a high standard of acts of worship. Put emphasis on prayers. In this age, Allah the Exalted has established the Ahmadiyya Community for this very purpose; that love of God is created in the hearts of the people and righteousness and purity are established.

Hadhrat-e-Aqdas Masih-e-Mau'ood (peace be on him) says:

"Allah the Exalted does not care for any one but for His virtuous servants. Inculcate mutual love and compassion, and leave all animosity and brutishness. Completely shun ridiculing and making fun of each other, because laughing at others departs the heart from truth and takes it far far away from uprightness. Greet each other with full respect. Let every one give preference to the comfort of his brother over his own. Create genuine peace with God the Exalted and come back in His full obedience." (*Malfoozat*, vol. 1, pp. 266, 267).

Then, again he says:

"And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and striated. Don't fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah." (*Al-Wassiyat*, The Will P. 9).

In essence try to bring a purifying change within you, and treat your brothers and colleagues with honor and respect.

It is Grace and Benevolence of God that He has bestowed the blessing of *Khilafat*. In fact no nation and community can be prepared unless they have the essentials of sincerity and fidelity for the sake of obedience and submission to the Imam. Therefore, through demonstration of pious and noble example, establish a firm connection of sincere and perfect love with *Khilafat-e-Ahmadiyya*, and say yes wholeheartedly to each and every instruction of the *Khalifa* of the time. May Allah enable you to do so!

At all the times during this *Jalsa* remain occupied in remembrance of God. Send abundant blessings through reciting *Durood* upon the Holy Prophet<sup>saw</sup>. Be punctual in the Prayers. May Allah be with you; may He be your help! May He remove your difficulties and worries, and bestow on you His innumerable favors! *Ameen!*

Wassalam,

Khaksar,

**Mirza Masroor Ahmad, Khalifatul Masih Al-Khamis.**

# 61<sup>st</sup> JALSA SALANA, USA

## Held at Dulles Expo Center Chantilly, VA On June 19-21, 2009

**Habibullah S. Bajwa and Kalimullah Khan**

### Jalsa Site Preparation

Dr. Ahsanullah Zafar Sahib, *Ameer Jama'at* Ahmadiyya USA appointed Wasim Haider, *Afsar Jalsa Salana*, Mubasher Ahmad (Missionary), *Afsar Jalsa Gah* and Dr. Faheem Younus Qureshi, *Afsar Khidmat-e-Khalq* well in advance. They set up teams of *Naib Afsran*, *Nazimeen* and *Muavineen* for the preparation of *Jalsa* and discharging the responsibilities of various *Nazam-ats*. The designated area of the Expo & Conference Center was covered with colorfully painted banners and flags for beautifying the landscape, reception, transportation, accommodation, security and *Langar Khana* areas. Quotations of the Promised Messiah's<sup>as</sup> writings were displayed on beautiful banners.

### Program

A program committee comprising Dr. Zaheer Bajwa, Maulana Azhar Haneef and Mirza Naseer Ehsan

Ahmad under the chairmanship of *Ameer* USA Dr. Ahsanullah Zafar Sahib deliberated and chalked out a program for the *Jalsa*. The topics and speakers were carefully selected and approved. Respected *Ameer Sahib* approved a separate program exclusively for *Lajna Jalsa* proceedings. A beautiful brochure with the names of the speakers and topics of speeches was printed.

### Registration:

All members of the *Jama'at* were required to register online for the *Jalsa* using the Internet. Identity cards with a barcode and magnetic strip with appropriate information was set up to be scanned at the *Jalsa* site. This helped with the security checks. Registration booths were set up on both the men and ladies sides.

### Jalsa Gah

This year *Jalsa* ar-

rangements were made at Dulles Expo & Conference Center Chantilly, VA. Hotels required for accommodating guests were at convenient locations from the *Jalsa Gah*. The *Jalsa* facility, with its prime location and central air conditioning, offers two big halls and a few conference rooms. The venue for the main *Jalsa Gah*, both for men and women, was in the bigger halls situated a walking distance apart. Arrangements for direct TV transmission of the *Jalsa* proceedings for the combined session were in place via MTA.

### Physical Arrangements

The physical arrangements for the *Jalsa Gah* started much earlier. In both the men and women's *Jalsa Gah* tall colored curtains were set up. Various offices, stalls and *Langar Khana* were built for the smooth running of the *Jalsa* event. For the convenience of guests and participants of

*Jalsa*, offices for Registration, Information, Accommodation, Reception, Media & Press and *Hazri Ni-grani* were at the *Jalsa* Site. Similarly desks for Transportation and Humanity First, and stalls and offices for Exhibition, Books, Tea and *Langar Khana*, *Rishta Nata*, *Majlis Khuddamul Ahmadiyya*, *Atfalul Ahmadiyya*, *Khidmate Khalq*, *Tehrike Jadid*, The First Aid/ Homeopathy were inside the main *Jalsa Gah*. A booth for the Red Cross was also set up for blood donations.

MTA set up its studio and equipment at the back of the stage. The stage was beautifully decorated with vases of flowers. The background screen was green colored exhibiting white colored *Minaratul-Masih* and *Kalima Tayyaba* with English translation.

### Examining Jalsa Site

On the June 18, 2009 evening Dr. Ahsanullah Zafar *Ameer Jama'at* USA visited *Jalsa* Site located at the Dulles Expo & Conference Center, Chantilly. He met with *Afsaran*, *Naib Afsaran*, *Nazimeen* and *Muavineen Jalsa* at the *Jalsa Gah* to examine the final preparation and to meet volunteers of *Jalsa Salana*. His

visit not only motivated the workers but it also offered them an opportunity of shaking hands and to converse directly with him on pertinent matters and seek his guidance. This year *Ameer Sahib* changed the routine procedure of examining various departments. First he addressed and then asked volunteers to proceed for dinner. In the dining hall *Ameer Sahib* met with volunteers who had the opportunity to shake hands and enjoyed dinner with him.

In his brief address, the *Ameer Sahib* mentioned the background of our *Jalsa Salana* and its beginning at the time of the Promised Messiah<sup>as</sup>. It started with a small number but now spread throughout the globe. Nowadays in each *Jalsa Salana* in various countries the attendance is in thousands. He instructed the volunteers to show patience during *Jalsa* and treat all guests of the Promised Messiah<sup>as</sup> equally with love and Islamic brotherhood.

### Flag Hoisting Ceremony

Following the tradition of *Jama'at Ahmadiyya*, *Ameer Sahib* performed Flag Hoisting cere-

mony on Friday June 19, 2009 at 1:45 PM and led silent prayer.

### *Jumu'ah* and *Asr* Prayers

The lunch was served before *Jumu'ah* and *Asr* prayers. Daud Hanif Sahib Missionary In-charge and *Naib Ameer* delivered Friday Sermon and led *Jumu'ah* and *Asr* Prayers. He recited last three verses of *Sura Al-Fajr*.

His emphasis was on righteousness. He said that only by following the footsteps of our beloved master Hadhrat Muhammad<sup>saw</sup> we can succeed. The Holy Prophet<sup>saw</sup> is the best model to follow. Allah ordained Muslims to bring the whole mankind towards their Creator.

The Promised Messiah's<sup>as</sup> advent was for the revival of Islam and establishing its lost glory. He achieved this high status by his incomparable love for his Master, the Holy Prophet<sup>saw</sup> and following in his footsteps. As the Holy Prophet<sup>saw</sup> was intoxicated with the love of Allah, so was the Promised Messiah<sup>as</sup> as his true servant. He gathered a group of devotees and challenged the whole world about the superiority

of Islam over other religions. He claimed that Allah speaks to him and accepts his prayers. His companions abandoned worldly temptations and devoted every moment of their lives for the Promised Messiah<sup>as</sup> and his cause. The speaker described the sacrifices and devotion of the early Ahmadis in *Tabligh* and religious affairs. He also presented the extracts of Hadhrat Khalifatul Masih IV<sup>th</sup> about *Tabligh* and emphasized the audience to do their best in conveying the message of Islam to each individual.

### Exhibition

With the Grace of Almighty Allah, the Exhibition attracted quite a large number of guests. The theme of the presentation was of special interest as it focused on the current world crisis. Along with the latest pictures of Ahmadiyya activities, we presented a series of graphical displays of the writings, sermons and speeches of *Khhilafa-e-Ahmadiyyat* on how to solve the current global economic crisis, which if not properly addressed would endanger world peace. Facts and figures were drawn from World Bank data. Our solutions were extracted from *The Message of Peace, New World Order, A Word of Warning and the Message of*

*Peace, Contemporary Issues and the address of Khalifatul Masih V<sup>aba</sup>*, Hadhrat Mirza Masroor Ahmad, to the Press and to the British Parliament.

The visit of Hadhrat Khalifatul Masih V<sup>aba</sup> to this country last year, the center piece of the Exhibition presented through beautiful displays, brought back loving memories and showed to the non-Ahmadi guests the special bond members of the *Jama'at* have with their *Khalifa*. Hazoor's<sup>aba</sup> visit to the *Jalsa Gah*, to the *Masjid Baitur Rahman*, his addresses and meetings with members of the *Jama'at* were the main attraction. But, of them all the most inspiring pictures were of Hazoor<sup>aba</sup> personally teaching the Holy Qur'an to the young children of the *Jama'at*. May Allah continue to strengthen our bonds with *Khilafa-e-Ahmadiyya*. May Allah accept our humble efforts. *Ameen*.

### Accommodations

Like previous years, the *Jama'at* reserved hotels in Virginia close to the *Jalsa* site. Ahmadis of the USA reserved their rooms mostly in hotels close to the *Jalsa* site. *Nazamat* Accommodation arranged rooms for non-Ahmadi guests.

### Book Stall

Bookstalls of the *Jama'at* was set up. Khawas Ahmad Bhatti with his team set up the bookstall and made necessary arrangements.

### Special Events

During the *Jalsa Salana* auxiliaries of the *Jama'at* held their meetings. The Ahmadiyya Medical Association, Lawyer Association, Scientists Association and Engineers and Architectures Association held their professional meetings to discuss their achievements and future planning. Humanity First USA held its meeting at a lunch on Saturday June 20, 2009. On the same evening a reception for guests was arranged by the National *Tabligh* department.

### Waqfe Nau Program

A stall for was setup at the *Jalsa* site for providing information and guidance. The following two programs were conducted.

- a) **Program for boys under 14 and girls under 11:** Program started at 5:30 PM on Friday June 19, 2009. *Ameer Sahib* USA presided the meeting. Both boys and girls delivered speeches and recited poems. 110 *Waqfeen-e-Nau* children

and 70 Parents participated. All *waqfeen* and *waqefaat* were provided special bags and chocolate.

9 Children who completed first recitation of the Holy Qur'an were awarded plaques.

- b) Program for boys over 14 and girls over 11:** A second program was arranged on Saturday at 2:00 PM. 85 boys and 35 girls participated in that program. Certificates were awarded to the *Waqfeen-e-Nau* who filled up the rededication forms. Similarly, *Waqfeen-e-Nau* who got admission in professional colleges were awarded certificates.

### Dinner for Guests

On the evening of June 21, a *Tablighi* dinner was arranged by National *Tabligh* Department of USA. All guests who attended *Jalsa* and Ahmadi dignitaries from the USA and outside were invitees. After dinner a Q/A session held. 200 Guests attended.

### Mushaira

After dinner and *Isha* prayer a *Mushaira* organized by MAALA (Mid-Atlantic Association for Literature

Appreciation) with the collaboration of *Jalsa* organizers was held at the same hall. 16 well-known poets of North America participated and presented their poems. Six of them were non-Ahmadi guests. Attendance: 185 men and 70 ladies.

### Tahajjud and Salat Arrangements

During *Jalsa Salana Congregational Salat* *Tahajjud* on Saturday and Sunday, and daily Prayers, were offered at the *Jalsa Gah*. The attendance at *Tahajjud* and *Fajr* time was around 200 (men and women) on both days.

On Saturday, Maulana Irshad Malhi led *Tahajjud* and *Fajr* Prayers and delivered *Darsul Qur'an* and Maulana Zafarullah Hanjra led the Prayers and delivered *Darsul Hadith* on Sunday.

### Opening Session (Friday Afternoon, June 19, 2009)

Presided by  
Dr. Ahsanullah Zafar,  
Ameer, Jama'at  
Ahmadiyya USA

The session started with recitation from the Holy Qur'an rendered by Hafiz Samiullah Chaudhry followed by its English

translation by Bilal Abdus Salam. Kalim Bhatti recited a poem of the Promised Messiah<sup>as</sup> in his melodious voice. The English translation was read out by Abdur Raqib Wali.

*Ameer Sahib* conveyed a message of Hadhrat Khalifatul Masih V<sup>aba</sup> for *Jalsa Salana USA*. Hazoor<sup>aba</sup> prayed for the *Jalsa* and wished for blessings for the *Jalsa* and its audience. Hazoor<sup>aba</sup> said that all the Ahmadi are fortunate who recognized the *Imam* of the time. He asked members to practice and exhibit a high level of the character of Islam and Ahmadiyyat so that Allah may grant the faculty of spirituality as He bestowed upon the Holy Prophet<sup>saw</sup>. He prayed and asked to develop love and bondage with *Khilafat*. Hazoor<sup>aba</sup> emphasized on righteousness and urged to adopt it. Hazoor<sup>aba</sup> referred to a quotation of the Promised Messiah<sup>as</sup> from his booklet *Al-Wasiyyat*. In his concluding remarks Hazoor<sup>aba</sup> advised each individual to keep busy in remembrance of Allah and reciting *Durood Sharif*. As the message of Hazoor<sup>aba</sup> was in Urdu, *Ameer Sahib* asked Ahmad Mubarik Sahib to read the original message.

### Address of a Guest

Mr. Michel from Fairfax County was invited to express his views. The speaker welcomed the audience and said that the residents of Fairfax

County are linked to various ethnic and religious groups and have a good understanding. He wished that they would continue good relations and understanding.

**Waseem Syed** was the first speaker of the session. The topic of his speech was “**Forging Ahead in the New Century**”. The speaker said that before proceeding towards the “New Century of *Khilafat*” we have to determine a check list for the journey. Firm faith, love of Allah, deep bondage with *Khilafat* and spiritual uplift through righteousness are fundamental points for a spiritual revolution, the speaker added. He read some quotations from *Al-Wasiyyat* about *Khilafate Ahmadiyya*. He urged members to join “The System of *Wasiyyat*” (*Nizame Wasiyyat*) for achieving our goals. The speaker briefly compared *Nizame Wasiyyat* with the existing economic systems. He said that Hadhrat Khalifatul Masih V<sup>aba</sup> announced in 2004 that by 2008, 50% members of the *Jama'at* should join *Nizame Wasiyyat*. The speaker urged the members to ponder on it. Regarding the prophecy of the magnificent victory of Islam, the speaker read a quotation of the Promised Messiah<sup>as</sup> mentioned in *Braheen-e-Ahmadiyya*.

Concluding his speech the speaker said that by the grace of Allah, *Jama'at Ahmadiyya* has been established in 200 countries of the world and would grow fast as prophesized.

**Falahuddin Shams** was the second speaker of the session. “**The Blessings of Sacrifices in Times of Hardship**” was the topic of his speech. The speaker recited the first part of verse 93 of *Surah Al-Imran*. Elaborating on its meaning he said that the verse clearly says “Never shall you attain righteousness unless you spend out of that which you love”.

It means that spending for the love of Allah and His creatures by interior motives qualifies someone as a recipient of the love of Allah. When a loving thing departing from us gives pain that is a sacrifice needed by Allah. Spending for the betterment of society for the needy and orphans attracts the love of Allah. The speaker narrated the story of Hadhrat Moses<sup>as</sup> in the Holy Qur'an when he joined the company of a saint. He said that Allah rewards seven and sometimes seventy times for spending in His way. It means that the reward is in multiple. The speaker said

that the level of sacrifices relates to righteousness. He quoted references of companions of the Holy Prophet<sup>saw</sup> and the Promised Messiah<sup>as</sup>. The speaker presented extracts from the writing of the Promised Messiah<sup>as</sup> in this regard as well.

After the second speech, *Ameer Sahib* invited Mubarik Nazir Sahib Principal Jamia Ahmadiyya Canada to speak. **Mubarik Nazir Sahib** in his brief speech related the prophecy of the Promised Messiah<sup>as</sup> about the future of Ahmadiyyat. The Promised Messiah<sup>as</sup> stated that by the end of the third century from his time Ahmadiyyat would be flourishing throughout the globe. Referring to the *Waqfe Nau* Scheme, he said that Hadhrat Khalifatul Masih IV<sup>th</sup> started that the scheme for preparing missionaries and learned scholars for the propagation of Islam and Ahmadiyyat. *Jami'a Ahmadiyya Canada* was set up in 2003. A batch of 14 students would successfully be graduated next year. At present, 9 students from USA are studying at *Jami'a Ahmadiyya Canada*. He urged all members to devote their children for studying at *Jami'a Ahmadiyya Canada*. Concluding his speech the speaker said that only Ahmadis would

be able to save the whole world from destruction. It is the time and need for committed and dedicated children who will fill up the missionary positions of the *Jama'at*.

In his concluding remarks *Ameer Sahib* briefly delivered his views on **“Universal Brotherhood”**. He elaborated the concept of brotherhood from the writings of the Promised Messiah<sup>as</sup>. He also narrated the story of two sons of Hadhrat Adam<sup>as</sup>, as mentioned in the Holy Qur'an. Allah accepted the sacrifice of one who was righteous. Since the beginning of the universe Allah fulfilled the needs of His creatures and made provision for the survival of human beings. The Promised Messiah<sup>as</sup> conveyed glad tidings to his followers as Allah told him. These promises and glad tidings would only be fulfilled in our time if we wholeheartedly follow the conditions set up for such promises. He quoted a reference from *“Paighame Suleh”* a book of the Promised Messiah<sup>as</sup>, in which he invited people of all nations and faiths to universal brotherhood. He urged all people to gather on common ground and keep their differences aside. *Ameer Sahib* thanked Mubarak Nazir Sahib and the other

speakers and urged members to follow the path of righteousness, a key to our success. He asked members to step forward in financial sacrifices for completing our projects. Concluding his remarks the *Ameer Sahib* asked every member of *Jama'at* to pay *chandajat* regularly and at the prescribed rate. The session ended with silent prayer at 6:40 PM.

### **Saturday June 20, 2009-Morning Session**

**Presided by Daud  
Hanif Sahib,  
Na'ib Ameer and  
Missionary In-charge  
USA**

Mubasher Hafeez Khan did the recitation of the Holy Qura'n and the English translation was read out by Omer Shaheed. Muhammad Zafarullah Khan recited a poem of the Promised Messiah<sup>as</sup> and its English translation was read by Haris Zafar.

**Ahmad Chaudhry** was the first speaker of the session. His topic was **“Jihad Akbar of Youth”**. He recited the first three verses of *Sura Al-Muminun* and narrated an incident when the Holy Prophet<sup>saw</sup>

returning from a battle said, *“We are returning from Jihade Asghar to Jihade Akbar”* meaning that after a battle everyone should be ready for self purification and spiritual advancement. The words *Jihade Akbar* has nothing to do with violence. The Holy Prophet<sup>saw</sup> always advised his followers to control their ego. The speaker elaborating his point of view explained the three stages of human life: Natural, Moral and Spiritual, through which one passes during self-reformation and spiritual journey. The speaker said that fear and faith are two factors influencing us. Instead of providing hope in faith mostly fear dominates, whereas hope should dominate our fear. On the foundation of hope we can build a strong base. Our youths face various challenges. By self-reflection we can overcome our weaknesses. Vigilance against ego would help in developing spirituality, the speaker added. Discipline and steadfastness are important for spiritual uplifting *Salat* and Prayer bring changes through humility, and the cure of evils lies in *Salat*.

Concluding his speech the speaker referred to a Friday sermon of the Khalfatul Masih V<sup>aba</sup> in which

he advised to follow the instructions of the Holy Prophet<sup>saw</sup> about self-control.

**Dr. Basiyar Rodney** was the second speaker who spoke on “**Messiah Films**”. He started his speech with the recitation of a verse of *Sura-Al-Nahl* (11:15) that means to invite people towards Allah with wisdom. The speaker introduced a new approach for *Tabligh* through “**Messiah Films**”. Elaborating on the meanings of the Qur’anic verse he said that good words and rational arguments are the basic approach for convincing others. The inventions of the modern age are for conveying the message of the Promised Messiah<sup>as</sup> throughout the whole world. Wisdom and knowledge can be utilized along with the modern technology, the speaker added. Introducing a project used on YouTube, he made a small video and spoke on Islam. He displayed two small videos to express his point of view. After that the speaker recited an Urdu verse of the Promised Messiah<sup>as</sup> in which the Promised Messiah<sup>as</sup> had firm belief that all new technologies would be used for the spiritual Islamic revolution in the world.

**Jalal Abdul-Lateef** was the third speaker of the session. His topic of speech was “**Helpers in the Cause of Allah**”. He recited the last verse of *Surah Al-Saff* with its English translation. He said, “When Jesus asked his disciples, ‘Who are my helpers in the cause of Allah?’ The disciples said, ‘We are the helpers of Allah’. At the time of the Holy Prophet<sup>saw</sup> when he called for helpers, the followers responded. Similarly when the Promised Messiah<sup>as</sup> asked for helpers, the followers responded with firm faith in Allah. Continuing his speech the speaker said, “Now our *Khalifa* is asking for helpers. For achieving the pleasure of Allah we have to say *Labbaik* to the cause of Allah like the *Ansar* of Medina”. By offering sacrifices as needed we can achieve His pleasure. *Waqfe Zindgi* and *Waqfe Aarzi* are two spiritual schemes for devoting the whole life or devoting for a short period. Both schemes are divinely inspired programs for our benefits. Now Islam is being attacked by others. Only the Ahmadis can save Islam from all attacks. The speaker related the sacrifices of our missionaries and the early Ahmadis of USA. The speaker read an extract of the *Khalifatul Masih V<sup>aba</sup>*

about financial sacrifices for spreading the message of Islam and building mosques. Concluding his speech the speaker said that we must offer all types of sacrifices otherwise we would be deprived of Allah’s mercy.

Maulana Daud Hanif Sahib in his concluding remarks said that every one of us should have a desire of conveying the message of Islam. He mentioned a meeting of Hadhrat Munshi Arooray Khan<sup>ra</sup> with Mr. Walter of England. The incident exhibited the deep love of a companion of the Promised Messiah<sup>as</sup>. The session concluded at 12:00 PM.

**Saturday,  
June 20, 2009-  
Afternoon Session:  
Presided by Haji Dhul  
Waqar Yaqub**

The session started at 4:00 PM with recitation from the Holy Qura’n done by Hafiz Mubarik Kokui and the English translation read by Abdul Karim Sahib. An Arabic poem (*Qaseeda*) of the Promised Messiah<sup>as</sup> was recited by Zainul Abideen and Hasan Hakim read its English translation.

**Abdul Rahim Hubbs** was the first speaker of the

session. His topic was: **“The Reality of a Living God”**. The speaker said that a recent American religious affiliation report disclosed that Americans are moving away from religion. Most of them consider that religion develops distrust and fanaticism. The religion suffered internal and external opposition. The religious people adopted a wrong philosophy and followed their ego. The misconception of God moved people away from religion. The speaker recited verse of the Holy Qura'n that says, “And when My servants ask thee about Me, say: I am near. I answer the prayer of supplication”.

Islam guides us towards a living God, Who answers our prayers. The Holy Prophet<sup>saw</sup> spiritually transformed his companions who recognized the living God. In this age Hadhrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, who was intoxicated with the love of the Holy Prophet<sup>saw</sup> exhibited signs of living God through acceptance of prayers. The speaker made references to Alexander Dowie and Billy Graham about challenges regarding acceptance of prayers. The speaker also quoted a reference from *Kashti-e-Nooh*, about the living God.

**Maulana Azhar Haneef** was the second speaker who delivered his lecture on **“Prophet Muhammad’s Farewell Sermon”**. The speaker quoted the speech of President Obama. Addressing the Muslim world on June 4, 2009, he stated that misunderstandings developed between Muslims and Non-Muslim should be removed. He also referred to an article published in the Washington Post of March 26, 2009. A survey of mainstream Americans exhibited that Islam favors violence and variable relations with people of other faith. Everyone has the right to express his views but suspicions and differences develop nothing but hatred, contempt and un-tolerance, the speaker added. Such issues could be resolved by adopting common principles of justice, intolerance and dignity of each individual.

The speaker quoted the last address of the Holy Prophet<sup>saw</sup> that he delivered at *Jablur Rahmat* in *Arafat*. The Holy Prophet<sup>saw</sup> said, “Your lives and belongings are sacred in the sight of Allah like this day. All un-Islamic customs are crushed and interest demolished. All Muslims are responsible to fulfill the rights of women. No preference or priority is given to anyone over other.

Convey my message to those who are not present”. The speaker elaborated these points in his speech.

**Guest Speakers: Usman Chaudhry** introduced and invited guest speakers. Seven speakers were invited to express their point of view about *Jalsa and Jama'at Ahmadiyya*. Fourteen guests were also recognized on this occasion.

After the guest speakers, an announcement was made for conducting the award ceremony in the last session of *Jalsa* scheduled on Sunday morning. *Ameer Sahib* thanked the guests and speakers and invited them for the *Tablighi* dinner.

**Sunday June 21, 2009**  
**Morning Session**  
**Presided by:**  
**Dr. Ahsanullah Zafar,**  
**Ameer Jama'at USA**

The session started with recitation of the Holy Qur'an by Muhammad Ali Mumtaz and Bashir Asad offered its English translation. An Urdu poem of the Promised Messiah<sup>as</sup> was recited by Asad Chaudhry and the English translation was done by Ahmad Nooruddin. *Ameer Sahib* introducing the speakers and topics of speeches said

that all the speeches are important for both ladies and men as *Nikah* (marriage) applies a bond for the whole life of both husband and wife. Special attention should be paid by each individual attending this *Jalsa*, *Ameer Sahib* added.

**Maulana Mubasher Ahmad Missionary** was the first speaker and his topic was: “**Finding the Right Life-Partner**”. The speaker referred to a verse of the Holy Qura’n concerning marriages and said that a marriage provides mutual love, peace of mind and tranquility of heart. He quoted a tradition of the Holy Prophet for the selection of a life partner. Out of four points of selection the Holy Prophet<sup>saw</sup> preferred righteousness. The speaker said that as the choice of selection is most important, it must be according to the guidance of our Prophet<sup>saw</sup>. He also quoted from the writing of the Hadhrat Khalifatul Masih II<sup>ra</sup> for selecting a life partner. The speaker said that righteousness not only helps and guides the couple but is also beneficial for the next generation.

The system prevailing in the US and Western countries is different, and dating is a common prac-

tice. It may help, but creates problems of chastity. According to a survey, 50% of boys and girls lose their chastity before the age of 14 or 15. The divorce rate is much higher in such cases. This trend is being followed by Muslim families also. The parents in our *Jama’at* must consult their children before looking for the spouse. The selection should be on the basis of *Taqwa*. Self-analysis is a key before looking for a life partner. Straight forwardness and *Istikhara* are also helpful tools. Concluding his speech the speaker quoted a reference from *Kutbate Mahmood* in this regard.

**Dr. Fahim Younis Qureshi** delivered his speech on “**Domestic Harmony**”. The speaker recited two verses of the Holy Qura’n (4:35 and 2:188). Translating these verses he said that domestic harmony depends on mutual love, respect, and tolerance.

On the contrary violence starts at homes with misunderstanding and verbal exchange of words. It should be stopped in the beginning. In this regard personal ego makes problems that should be avoided. If the rules described by the Holy Qura’n are adopted

domestic violence could be avoided.

In treatment of wives we should follow practice of the Holy Prophet<sup>saw</sup>, as his life was exemplary. In the Holy Qur’an, Allah promised: “But for him who fears to stand before his Lord there are two Gardens” (55:37). It means that a person who fears Allah would follow the commands of Allah in all respects and would control personal ego in treatment of others. The speaker referred to the writing of the Promised Messiah<sup>as</sup> that we should start building our paradise from our homes. This could be done through mutual respect and crushing our ego. Thus domestic harmony could be developed.

**Dr. Mirza Maghfoor Ahmad** was the last speaker of the session. The topic of his speech was: “**Zikre Habib: Glimpses of an Ideal Marriage**”. The speaker recited verse 2:188 of the Holy Qur’an, stating that your wives are a garment for you and you are garment for them. He said that the examples of the Holy Prophet<sup>saw</sup> and the Promised Messiah<sup>as</sup> are for our guidance. The speaker quoted a reference of Hadhrat Mir Nasir Nawab Sahib<sup>ra</sup> (father of Hadhrat

Amma Jan<sup>ra</sup>). Once he told Hadhrat Khalifatul Masih I<sup>ra</sup> that he prayed for his daughter in every prayer. The speaker also quoted Hadhrat Mir Muhammad Ismail<sup>ra</sup> that the conduct of the Promised Messiah<sup>as</sup> with his wife was exemplary. Similarly, Hadhrat Amma Jan<sup>ra</sup> offered all types of sacrifices whenever needed by the Promised Messiah<sup>as</sup>. The speaker quoted some incidents of financial sacrifices. The Promised Messiah<sup>as</sup> advised his followers to be polite with their wives and inculcate piety in them that would be transmitted to the next generation.

The *Ameer Sahib* in his concluding remarks said that as we say *Assalamo Alaikum* for interacting we must follow its meaning in conducting marriages. Respect, tolerance and kindness are needed in marital relation. All parents, youngsters and the department of *Rishta Nata* should consider these points.

**Talent Award Ceremony:** Ameer Sahib said that talent awards were given yesterday in the *Lajna Jalsa* to the girls who met the criteria. The education department did not receive the names of boys for such awards.

Ten children who completed the recitation of the Holy Qura'n and had their *Ameen* were awarded. 23 children who entered *Atfalul Ahmadiyya* were given bags with *Salat* charts.

*Majlis Atfalul Ahmadiyya* and *Khuddamul Ahmadiyya* received *Alams* (Flags) and awards from *Ameer Sahib*. Awards were given to small, medium and large *Majalis*. Regarding overall achievements and activities of all USA *Majalis* I, II and III prizes and awards were granted. Similarly awards were given to regional *Majalis* who achieved positions.

**The concluding Address of Ameer Sahib:** *Ameer Sahib* requested prayers for the health of Sahibzadi Amatul Qayyum (wife of late *Ameer* M. M. Ahmad) who was in the hospital and expected to leave the hospital soon.

*Ameer Sahib* focused his concluding remarks on financial sacrifices and asked members for financial sacrifices. Regarding ongoing projects and *Jama'at* targets *Ameer Sahib* informed members that:

a) A project of building 5 mosques in USA that

was initiated by the Khalifatul Masih IV<sup>th</sup> has been completed.

b) Projects of the Baitur Rahman Mosque and Los Angeles Mosque are in progress.

c) 20 small mosques have been built or renovated.

*Ameer Sahib* recognized and appreciated all members of USA *Jama'at* who supported the *Jalsa* event and spent considerable time and energy in the smooth running of *Jalsa* activities. He appreciated all the programs of the *Jalsa* and thanked Allah who made it memorable success. He asked members to remember all the missionaries and workers, and for the success of the *Tabligh* and *Tarbiyyat* activities of the *Jama'at*. He also requested to pray for those who are in need and those who passed away.

The *Jalsa Salana* concluded with silent prayer at 1:00 PM. *Alhamdulillah*

\*\*\*\*\*

**SUPPORT**

**HUMANITY**

**FIRST**

\*\*\*\*\*

# FORGING AHEAD IN THE NEW CENTURY OF KHILAFAT

**Dr. Waseem Sayed**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
أَمَّا بَعْدُ فَالْعَزُودُ بِاللَّهِ مِنَ الشَّيْطَانِ  
الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ  
بِذِينَ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ  
لَوْ كَرِهَ الْمُشْرِكُونَ 0

*He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, (9:33)*

The topic of my speech: Forging Ahead in the New Century of *Khilafat*; conjures up in my mind the image of a Space Shuttle blasting off into space.

But before we forge ahead it behooves us to go through the pre-flight checklist ..and, at the least, be certain of where we are headed and if we have the fuel to get there ..

Ours is a spiritual journey.... the Holy Foun-

der of our Community made this very clear....he wrote in his Will in 1905:

*Rejoice! And be happy, for the field of achieving nearness to God is vacant. Every nation is engrossed in loving all that the world has to offer but they pay no attention to the things that can win the pleasure of God.*

*Now is the time for those who wish to forge ahead through this door, with full strength, to prove their mettle and win a most precious gift from God!*

And what is the purpose of God in these latter days..Hadhrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian, peace be on him, the Holy Founder of the Ahmadiyya Muslim Community laid this out also very clearly:

*“God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have a virtuous nature, to the Unity of God and unite His servants under one Faith.*

*This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers.” [Al-Was-iyat, pp.8-9, English Translation]*

This last sentence is utterly amazing...such a long time ago...104 year to be precise, the Holy Founder of the Ahmadiyya Muslim Community laid out the path that we need to follow.

The emphasis is on *narmee*, kindness in dealing with each other mercifully and with love and tenderness, and *akhlaaq*, high moral qualities, and prayers, worship of God...

**BELIEF**, or Faith in God, was central to all the things he said we needed ... and it was this one thing that the Holy Prophet Muhammad<sup>saw</sup> had told us would be missing from the world...indeed he had said that, in the latter days, faith would have vanished from the hearts of the people and abandoned their environs

and left the earth altogether and ascended to the heavens.....

The Promised Messiah and Mahdi, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian; told us this again and again and it is this that we have to ensure we have full tanks of before we blast off, to continue the metaphor cited at the start, into the next century....**FAITH..**

He says:

*Listen, O ye People! Hear what it is that God desires from you? He desires only that you become His, wholly and solely and completely, and do not associate any partners with Him, neither in the heavens nor on the earth. [p.22]*

Then again:

*Look! if you incline fully towards God, then I tell you, in accord with the will and pleasure of God, that you shall become His chosen people.*

*Let the Greatness of God take root in your hearts; and acknowledge His Unity not just with your tongues but also with your actions, so that God, too, practically shows His Mercy and Kindness to you. [p.21]*

This is particularly worth emphasizing...and worth pondering over... how can we establish with our deeds, the *azmat*, the grandeur of God's Unity?

I humbly submit that it is by forsaking all such actions as lead to disunity and dissent and becoming one by holding fast to the rope of Allah, all together!

So, the Holy Founder of the Ahmadiyya Muslim Community came and brought faith down from the farthest recesses of space ...

...and re-established it in the hearts of those who believed in him.....

...and as the time for his demise drew closer he wrote in his Will that God would prosper and flourish this Community.

He would make it achieve to the full the purpose for which it had been set up.

This would happen, he said, in the way it had always happened in Divinely established communities in the past...some at his own hand and some at the hands of those who would personify God's second manifesta-

tion of power and might....

....namely the *Khulifa* that God Himself would establish in the earth, one after the other, in succession, till the end of days!

He says:

*And He will promote and advance this Jama'at to the full. A part of it will happen at my hands, and some after me.*

It is important to understand that to be united at his hand and after him at the hands of those who would succeed him is essential and very concisely and powerfully mentioned here..

He said:

*I came from God as a Manifestation of Divine Providence and I am a personification of His Power.*

*And after I am gone there will be some other persons who will be the manifestation of the second Power [of God].*

*This is the Way of God. And ever since He created man on earth He has always been demonstrating this Divine practice. He helps His Prophets and Messengers and grants*

*them success and predominance, as He says: 'God has ordained that He and His Prophets shall prevail.' (The Holy Qur'an, Al-Mujadalah 58:22)*

I want to pause here a little and emphasize one thing that we have to worry about as we get ready to Forge Ahead into the New Century of *Khilafat*.

Hadhrat Masih Mau'ood<sup>as</sup> says... that Allah helps His Messengers and Prophets and grants them supremacy in the fulfillment of His promise...now after 120 years ..we are all witnesses to the truth of this...visit the millions of Ahmadi and the hundreds of thousands of Ahmadi communities scattered everywhere in some 200 countries and see the abundance that Allah has blessed them with...the amazing spirituality that pervades the Ahmadi Communities everywhere and the unity of purpose and righteous leadership and love of God and devotion to His worship....

Not only this but also the abundance of material things that Allah has blessed us with...the daily growing prosperity...

*As I said in the very beginning we are on a spir-*

*itual journey and ours is a community that was set up to re-establish faith in the hearts of the people...*

The danger always is that as Allah's bounties begin to descend upon the people who are raised from among the spiritually dead.. through God's Grace manifested by His raising among them a Messenger...as they begin to be breathed a new life into...and the bounties of God, in accord with His laws, begin to fill their houses.. the danger is that they....The danger is that, we, may begin to forget the Bestower and begin to fall in love with and indeed begin to worship the things we are bestowed...

Let me again emphasize: the progress and victory, the progress and victory of spirituality and godliness of this *Jama'at* is tied up with unity on the hand of the Holy Founder and his Successors...

The thing that we need to worry about...as we flourish, is to not get into the error of thinking that now that we are so advanced, and so blessed, and so powerful and rich, and so very learned, that now we need to be followed and become divided into as many parts as there are

well-off and learned people among us.

We need to remember that there is no shortage of very, very smart people in the world....in every branch of worldly science and art...there are a huge number of such great minds ... there is no shortage of very eloquent and motivational speakers... there is no shortage of billionaires in the world either...there is no shortage of rocket scientists... and economists... And daily there are more and more among this Community who are reaching to the heights of achievements in all these professions... and soon we shall *Insha Allah* begin to see among them founders of enterprises as successful as those that we see being founded by others...

But these are worldly things and the mistake that we must avoid making is thinking that it is the worldly progress bestowed upon us and on those among us... and our increasing numbers... that it is by virtue of these things, and this wealth and prosperity, and these large numbers of adherents, that we shall be blessed with victory and be able to bring peace and progress and unity to the people of the world...and be in

a position to solve the problems of the rich and the poor...

No... it shall be by uniting at the hands of those *Khalifas* that Allah shall continue to establish among us, so long as we remain righteous and keep on doing good works ..that we shall be able to witness the victory of spirituality and godliness... this is the sum and essence of the Promise of Allah contained in the Holy Qur'an relating to the bounty of *Khilafat*:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَ مَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ۝

*Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate*

*anything with Me. Then whoso is ungrateful after that, they will be the rebellious.*

Those among us who forget this, God forbid any of us should fall prey to this...shall be cut asunder and those united at the hands of the *Khalifas* shall be the ones who shall move forward and witness, in the new century, and the centuries that follow, the victory of Islam and Ahmadiyyat...

If peace and security, and establishment of our faith, could be achieved by having immense wealth... then Saudi Arabia and a whole bunch of other Muslim, Middle East states, should, by now, have made at least some progress in leading the Islamic world into an era of peace and tranquility and strengthening of our faith..

If peace and security, and establishment of our faith, could be achieved by manufacturing and owning one or more atom bombs, then surely, Pakistan should, by now, have made at least some progress in leading the Islamic world into an era of peace and tranquility... and if the Holy Qur'an is the Word of God.. as it most certainly is...it should have mentioned this as the means for

achieving all this... but what is it that the Holy Qur'an prescribes..it says **believe and do good works** then Allah will bless you with *Khilafat* and give you peace and security and establish your faith for you...

**So how must we forge ahead?**... and what will fuel our movement forward?... the answer is simple... we must forge ahead united at the hand of the *Khalifa*... forging ahead behind him and following him and protecting every part of our body behind his shield... and fuelled by our firm and total faith in our Almighty and All-powerful Lord God, the Creator and Sustainer of all that exists.

We must learn from history...the early Muslims lost their unity because of haste... 1,400 years ago... haste produces nothing but waste... The immense blessing that was *Khilafat-e-Rashida*, was lost in a single generation, a mere 30 years...

When people brought up in today's atheistic environment hear so much emphasis on obedience and loyalty to one individual they ask:

What is this, is it magic? Is he not a man? Is he infallible?

What is it that makes

this utter obedience such a powerful formula?

The answer to all these questions is the same. The efficacy of the formula is in the existence of a real Living God Who is central to the whole discussion.

It is the reality and truth of this fundamental fact that makes the whole thing work.

The Prophets of God are the greatest benefactors of humanity....this is why they are so universally remembered... they are able to win the love and admiration and obedience of so many people, so completely that they are able to bring about immense revolutions and advances....

This is what the Promised Messiah<sup>as</sup> refers to as the First Manifestation of God's Power when he says:

***I came from God as a Manifestation of Divine Providence and I am a personification of His Power.***

Their Successors follow in their footsteps and it is their living connection to God that makes obedience to them so powerful a force...the secret of success is in their bidding being based on utter righteousness...so much so that even if they make a mistake, yet the Grace of God bestows blessings even still...on those who follow them.

And this is what the Promised Messiah<sup>as</sup> refers to as the Second Manifestation of God's Power when he says:

***And after I am gone there will be some other persons who will be the manifestation of the second Power [of God].***

Another objection raised by many is of force and faith and blind faith and leaping into the dark on the basis of faith...this is again a total lack of understanding of Islam's concept of faith...as made clear to the world by the Holy Founder of the Ahmadiyya Muslim Community..

The Islam that we believe in and want to spread throughout the world rejects the association of force with faith and declares blindness and darkness as being concepts associated with disbelief. We read in the Holy Qur'an very clearly:

لَا إِكْرَاهَ فِي الدِّينِ قَفًا قَدْ تَبَيَّنَ  
الرُّشْدُ مِنِّي الْغَيِّ ۚ فَمَنْ يَكْفُرْ  
بِالطُّغُوتِ وَ يُؤْمِنُ بِاللَّهِ فَقَدِ  
اسْتَفْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ٥

*There is no compul-*

*sion in faith. Surely, the right way has become distinct from error; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing. (2:257)*

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ۖ يُخْرِجُهُم مِّنَ  
الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا  
أُولَئِكَمُ الطُّغُوتُ ۖ يُخْرِجُونَهُم مِّنَ  
النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ  
النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ٥

*Allah is the Friend of those who believe; He brings them out of all kinds of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into manifold darkness. These are the inmates of the Fire, therein shall they abide. [2:258]*

So belief in Allah, once attained is an illuminating experience and it is the strong handle that knows no breaking...once attained it will take a person to God without any doubt. Without there being light and truth and reality in belief in God it is impossible for man to gain from such friendship with God!

Before moving away from this need to know why following the *Khalifa* and obeying him and uniting with *Khilafat* is such a powerful formula I want to say one more thing...since God is central to the whole thing... it will always be the case that the extent to which each of us is close to God and godly in his own actions and deeds it is to that extent that his or her own attachment shall be firm to *Khilfat*.

This is so because *Khilafat* is a Divine bounty... till you and I acquire the colors of God, to use the Qur'anic expression, till then we cannot know and become attached to things Divine..it is just that simple... there has to be this common sameness...

I have always marveled and wondered.. how intensely busy is our *Khalifa's* life... yet I always see how wonderfully and with what amazing care and satisfaction he leads the prayers five times a day....how and why does he make so much time for this? This was the example also, of course, we learn from history, of the Promised Messiah<sup>as</sup>, who was doing no more than what his Lord and Master the Holy Prophet<sup>saw</sup> did and urged all to do..

I cite the *Khalifa's* example because I see this ..and

I ask myself why and how does Hadhrat Khalifatul Masih<sup>aba</sup> make so much time for prayers... when he has so much to do... and the only answer is that it is humanly impossible to accomplish all the tasks he as *Khalifa* is charged with and it is in and through prayer that he seeks God's help and receives it and His guidance and succeeds in accomplishing his tasks..

This is key... if we want to understand the "magic" that is inherent in Divine leadership and obedience to it... we cannot understand it without becoming godly ourselves... we must take the trouble to cleanse ourselves and adorn ourselves, again using the Qur'anic expression, with the best adornment... that of righteousness... then we will be blessed with an inner light that Allah Himself bestows upon those who believe by becoming the friend of such believers..

Unless we do this, ours would be the case of one who has no knowledge of what water is, nor ever seen a drop of it, and wishes to understand what an ocean is and questions if such a thing exists..

Coming back to my subject, today, we must counsel those who question

the emphasis on obedience and faith: Look at history and learn to be patient and sincere and thankful and offer your sacrifices and service staying honest to yourselves with pure intentions and operate wholly behind the shield of *Khilafat*...then you will be successful...listen to Allah's decree...work in accord with it... the Promised Messiah<sup>as</sup> said it is Allah's wish to unite...

So do nothing that will separate you from the path on which Allah wishes to take humanity...

And where shall we arrive when we follow the divinely appointed leadership and work within the *Nizam*, the System, set up by them, and who shall be victorious...Hadhrat Masih Mau'ood<sup>as</sup> says..:

*"I declare with full confidence and determination that I am in the right and that with the Grace of Allah, I will emerge victorious in this field. And, as far as I can observe with my far-reaching sight, I see the entire world submissive to my truth. The time is near when I should attain a magnificent victory, because in support of what I state, there is another voice which speaks; and in support of my hand there is another hand which operates. [Izala Auham]*

And again:

*Rest assured that this is a tree planted by the Hand of God! He will never permit it go to waste. He shall not rest content till He has seen it to its fullness. He will see to it that it is well irrigated and will build a protective fence around it and will bless it with amazing progress. [Anjam-e-Atham]*

And again:

*People of the world may be inclined to think that it is Christianity that may ultimately spread throughout the world, or it may be Buddhism that will prevail in the end. But they are certainly wrong in these conjectures. Remember that nothing happens on this Earth unless it has been so willed in Heaven. And it is the God of Heaven who has revealed to me that in the end it will be the religion of Islam that will conquer the hearts of the people.*

*[Braheen-e-Ahmadiyya,  
Vol. V]*

When we examine the weakness and frailty of ourselves and look at the enormity of the task ahead only then can we fully understand how truly a test of our faith all this is... Even today, after 120 years, an estimation of our resources will leave us numb...to serve

the needs of this immense country of 300 million inhabitants our sum total resources both human capital and material means are tiny, insignificant in fact... making just a mention is humbling..

So far I have mentioned only the enormity of the financial needs in relation to our duty of spreading the message of Islam-Ahmadiyyat to the ends of the earth... but there is a much bigger responsibility that lies on our shoulders ...

Every person, who believes that the Holy Prophet<sup>saw</sup> had prophesied the advent of a Messiah<sup>as</sup> and Mahdi<sup>as</sup>, must admit that it was the function of the Promised One<sup>as</sup> to find a remedy for the disorder, unrest and misery from which the world is suffering today.

Communism that had risen in the last century with tall claims to solve the problems of humanity has failed and the unshakeable confidence that much of humanity had placed in Capitalism is being severely tested as I speak...

The remedy that is required should make it possible to provide food, clothing, shelter, medical relief and means of education for everybody and yet safeguard mankind against in-

tellectual deterioration, the discouragement of individual enterprise and effort, and tyranny and exploitation of one people by another. In other words, it should secure peace and goodwill between nations and classes, and also succeed in finding resources to fulfill the needs of all individuals.

It was, therefore, the duty of the Promised Messiah and Mahdi<sup>as</sup>, the greatest of the Successors of the Holy Prophet<sup>as</sup> to come in the Latter days, to devise a scheme in accordance with Islamic teachings that should prove adequate to the needs of the time and put an end to the miseries from which the world is suffering.

The Holy Founder of the Ahmadiyya Muslim Community put forward just such a remedy. His remedy conforms with the following four essentials of the Islamic social and economic system: (1) that the needs of all human beings should be provided for; (2) that in trying to achieve the first object the incentive behind individual effort and enterprise should not be weakened; (3) that the system devised should be voluntary and should not involve forcible dispossession or confiscation; and (4) that

the system should not be confined to one country or one nation, but should be universal.

Both Communism and Capitalism are in one respect or other limited in their application. The Islamic system is not national or sectional but universal. The Islamic teaching pays due regard to all the four factors just cited. The appointed one of God laid the foundations of the New Order in 1905 in his *Al-Wasiyyat*.

As time moves along, the *Khulafa* that God shall bestow upon us shall detail how exactly we shall erect the structure on the foundations laid by the Promised Messiah<sup>as</sup>... and that time is approaching fast...

For now we must heed the call of the *Khalifatul Masih<sup>aba</sup>* and join that *Nizam*... join that System...

On the 1<sup>st</sup> of August 2004, he had announced to us all; talking about the *Nizam-e-Wasiyyat*, that:

*It is my desire and I wish to urge you all to join this Heavenly Nizam for the purpose of purifying your lives... Come Forward... It is my wish that by the year 2008 when, Insha Allah, 100 years shall have been completed of the establish-*

*ment of Khilafat, then by that time in every country at least 50% of the earning members of those Jama'ats shall have joined this blessed Nizam and shall have become those who have decided to advance in spirituality and establish the highest levels of sacrifices.*

So here I was worried about the meagerness of our financial and human capital and here is the man blessed with the Mantle of *Khilafat* by God telling us that what we have to worry about is our spiritual purification and the rest will be taken care of by God himself...

So let me now conclude by saying that it is with, and through, and by following fully, and obediently, *Khilafat* that we shall be able to forge ahead into the next century and fulfill the objectives of the coming of the Promised Messiah and Mahdi<sup>as</sup>... and it is this to which Hadhrat *Khalifatul Masih V<sup>aba</sup>* called us in his Centenary Message:

*So, O Believers of the Masih-e-Muhammadi [The Messiah of Muhammad]! O dear ones of the Promised Messiah and the flourishing branches of the tree of his being! rise up. Be ready to make any sacrifice required*

*for the further strengthening of Khilafat-e-Ahmadiyya so that, by holding fast to the rope of Allah, you may spread, to the ends of the world, the message of the Holy Prophet, with which Allah sent the Messiah of Muhammad.*

*Also convey the message to each and every person in the world that his or her survival depends on establishing a true relationship with the One and only God and that the peace of the world depends on joining the Jama'at of the Mahdi and the Messiah because today he alone is the standard-bearer of the true Islamic teachings regarding peace and security, the example of which is not found on the surface of the earth. Today to fulfill the mission of the Messiah of Muhammad and to be united in faith in the Unity of God can only be achieved by remaining attached to Khilafat-e-Ahmadiyya.*

*It is this by which men of God will bring about a spiritual revolution in the world.*

*May Allah enable each Ahmadi to convey with firm faith this beautiful Truth to every individual in the world.*

I would like to end by reminding us all of the oath we took on the 27<sup>th</sup> of May 2008...in this also is made very clear how we must welcome the new century of *Khilafat* and how we must move forward:

"I bear witness that there is no one worthy of worship except Allah and I bear witness that Muhammad is His Servant and Messenger."

"Today at the completion of 100 years of *Khila-*

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*fat-e-Ahmadiyya*, we swear in the name of Allah, that we shall continue to work till the very last breath of our lives, to spread to the corners of the earth, the message of Islam and Ahmadiyyat, and the name of the Holy Prophet Muhammad<sup>saw</sup>."

"And we pledge that for the accomplishment of this holy duty we will always keep our lives devoted and dedicated to Allah and His Messenger<sup>saw</sup>."

"And by presenting every sacrifice, no matter how great, we shall endeavor to ensure that the flag of Islam flies the high-

est in every country of the world till the day of Judgment."

"We also affirm that we shall continue to strive to our utmost, and till the very last breath of our lives, to safeguard and make firm the institution of *Khilafat* and we shall direct our progeny and the progeny of our progeny, to always remain firmly attached with *Khilafat* and to seek always its blessings, so that *Khilafat-e-Ahmadiyya* continues to go on safe and sound and the propagation of Islam may go on through Ahmadiyyat till the Day of Judgment and so that the flag of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) may fly higher than all the other flags in the world."

"O God, grant us the capacity to fulfill this pledge."

*Wa akhiro dawaana anil  
hamdo lilahay rabbil  
aalameen*

\*\*\*\*\*

**OFFER**

**PRAYERS**

**REGULARLY**

\*\*\*\*\*

## HADITH

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Shall I tell you something whereby Alla-h would wipe out your sins and raise your status? Those present said: 'Certainly, Messenger<sup>saw</sup> of Allah.' He said: 'Performing the ablution carefully even in difficulty, frequent walking to the mosque, and waiting eagerly for the next *salat* after one is finished. This is your striving in the cause of Allah. This is your striving in the cause of Allah.'"

*(Muslim kitabuttaharat bab fadl  
isbaghul wudu' 'alal makarah)*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "He who makes his ablutions at home and then walks to one of the houses of Allah to discharge an obligation imposed on him by Allah, one step of his wipes out a sin and another step raises his status."

*(Muslim bab almasha ilassalat)*

Hadhrat 'Abdullah bin Mas'ud<sup>ra</sup> relates that he asked the Holy Prophet<sup>saw</sup>: "Which action is most acceptable to Allah? He answered: 'Performing the *salat* at its due time.' I asked: 'Which next?' He said: 'Benevolence towards parents.' I asked: 'Which next?' He said: 'Striving in the cause of Allah.'"

*(Bukhari kitabul jihad bab fadul  
jihad wassair)*

# THE BLESSINGS OF FINANCIAL SACRIFICE IN TIMES OF HARDSHIP

Falahud Din Shams

(1)  
**Instinct and quest of human beings to be “good”**

All human beings have an instinctive desire to be good. Not only we would like to be good persons but we would like it acknowledged by others. This leaves the issue of the definition of a good person. For centuries humans have been debating over this. Some feel that as long as you do not hurt anyone, do not steal anything or harm anyone, you are a good person. Some others describe the goodness in religious terms or philosophical terms and set the bar very high.

Various religions also have come up with different definitions. In the religious terminology the term ‘righteous’ is used interchangeably with a ‘good’ person. The Holy Qur’an also describes who can claim to be a good person. I will give you one quotation that summarizes the qualities of a good person. It should, however, be noted

that at all the places where the Holy Qur’an has given a description of a good or a righteous person, it always includes the quality of financial sacrifice for the sake of God. In chapter 2 verse 178, Allah says;

*[2:178] It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakat; and those who fulfill their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing.*

The financial sacrifice that Allah has described

here specifically requires spending for the love of God for His creatures. The intention of spending is specified so it rules out any spending that one may do for the sake of getting favors, political gains or other ulterior motives.

The next question that the Holy Qur’an describes is in relation to how much should be spent in the way of Allah. How would we know that whatever amount we spend for the love of God qualifies to make us a good or righteous person? Allah says in the Holy Qur’an Chapter 3 verse 93:

*Never shall you attain*

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ  
هُ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ  
عَلِيمٌۙ

*to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.*

According to this verse, without spending in the cause of God, we cannot claim ourselves to be a

good person, no matter how many other qualities we may have. This quality has been described as the essential part of a good person. If a person worships God by saying his prayers, fasts in the month of Ramadan according to God's commandments and does not harm anyone and is polite and nice to anyone, but does not spend in the way of Allah, he cannot be considered a good person in the eyes of Allah. If you have a structure that has walls, floor, windows and doors but has no roof, it cannot be called a house because it is lacking as essential part of what makes a structure a house. It may look like one and have most of its qualities but it will never be considered a house.

The next question that arises after reading this particular verse is: how do we know if what we spend is from "that which we love"? One may have a savings account, a checking account, cash in his pocket or other property but one does not designate that a particular account he loves and the other he does not.

The simple way to determine would be to see what happens when something or someone that we love departs from us. If it is something we love, it hurts

us when it departs. The intensity of our love for that person or thing dictates how hurtful we feel upon losing it. So when we spend the money in the way of Allah and the hurt it causes shows that we gave something that we loved. If we give a small amount and it has no effect on our feeling and makes no difference to us in our way of living, then it is not from what we love.

## (2)

### **How the wealth should be spent**

We have restrictions placed upon us how to spend our wealth. Government, for example, puts restriction on our spending through taxation. As long as we pay our tax obligations, it gives us the freedom of spending our money the way we choose to do it. There are ways that it tries to entice us in certain direction but those choices are still at our discretion.

There are conflicts between individual desires and goals of the society. There is pressure on an individual to sacrifice the individual desires over the betterment of the society we live in.

The religion of Islam does not just charge us a tax

and leave the rest to us without guiding us. Allah has dictated in the Holy Qur'an how we should and how we should not spend our money.

When we go to the grocery store, Allah has told us not spend our money on alcohol and pork for example. We are also told not to waste our money in gambling. On the other hand we are told to spend on our family, help the needy, the poor and spend for the betterment of the society in general.

One of the reasons that we don't want to spend or give in the way of Allah is that we would like to leave our property to our heirs. We would like to provide our children protection and make their lives easier and provide for them for their future.

Allah says in the Holy Qur'an in discussing the inheritance rules:

أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ  
أَقْرَبُ لَكُمْ نَفْعًا

*"Your fathers and your children, you know not which of them is nearest to you in benefit." (4:12)*

What this verse tells

us is that there is no guarantee and assurance that your offspring would be to your benefit. There is no assurance that they would spend your wealth the way you intended it.

Because of my profession, I come across many rich people and get to know their personal lives. There was a person who would be considered a rich man from all standards, owner of a business, having property and a healthy income stream. He was having a lot of problems with one of his sons. He would have to leave meetings and be embarrassed because he would have to go to the police station when his son would be arrested. One day I asked him why is he having so many problems with his son. He told me that his son is young and has too much money. He is driving expensive cars and wasting money on alcohol, drug etc and just gets in trouble. So I asked him why you let him have all this money. He said, "I don't. The money he got was given to him through a trust that his grandfather set up." It is called a generation skipping trust. The father cannot touch the money and goes directly to the grandchildren when they reach 18 years of age.

I was thinking that

when his grandfather set up the trust, his thought process would have been that he is taking care of the needs of his grandchildren so they would be able to get their education and live happy and comfortable lives. He did not know that the document he was signing could be the death warrant for his grandson. It was only three or four years later that the boy could not handle the wealth he inherited and committed suicide.

The Holy Qur'an has given us a way to guarantee the protection of the well being of our children.

In the Holy Qur'an, in *Surah Kahf*, Allah has related a story of a prophet (Hadhrat Khizr) who was set to go to travel upon His command. Prophet Moses asked him if he could join him on this journey. He agreed on one condition that whatever he does, Moses would not question him otherwise he would not be able to accompany him anymore.

At one place, they arrived at a village and asked for food. It was a custom in those days for the villagers to provide food to the travelers moving through the village since there were no hotels and restaurants. The people in that village were

rude and would not give them food. There they came across a wall that was about to fall down. The prophet told Moses that they need to fix the wall so it is stabilized again. They proceeded to do that. Once again Moses questioned him and said why did we have to do it especially when the people did not even offer food and at least he could have charged them labor for fixing the wall.

At this point he explained to Moses why he had done different things on his journey. For this particular instance he explained that he was commanded to fix the wall by Allah because it belongs to two orphans and their father had left them inheritance which is buried under the wall. It needed to be protected until they were old enough to take control of it otherwise the villagers would have snatched it away. And then he gave the reason why Allah commanded him to do that for these particular boys. He said:

كَانَ أَبُوهُمَا صَالِحًا

... "their father had been a righteous man" (18:83)

The verse does not say anything about these boys whether they were also

righteous or not. It only had to do with their father who was a good man and Allah guarantees the protection of children of the good and righteous persons.

In this regard, there is a saying of Prophet David recorded in the Book of Talmud. He said, "I used to be young but now I am an old man, but I have never seen the children of a good (*Saleh*) person to go hungry"

### (3) Promise of Allah for Returns

Allah has promised returns of 7 times and 70 times to the people who spend in the way of God. It must be noted that 7 or 70 is used in the Holy Qur'an just as we use 10 or 100 times. These are not absolute values but indicate multiple returns. Allah in fact has returned the sacrifices hundreds of thousands of times in short periods of time.

Allah also has pointed out another fact that related to the returns. The level of sacrifice is directly related to the level of righteousness and certainty that Allah's promise is true. Allah says in *Surah Al Hadid* (57:11) that the sacrifice of the peo-

ple spending in the way of Allah and sacrificing before the victory cannot be equal to the ones spending after the victory. The companions of the Holy Prophet<sup>saw</sup> who believed in Allah and His Prophet without any visible signs of success or victory gave sacrifices that are in the eyes of Allah much greater than the ones who were spending after the victory of Mecca.

We are in living in the times when Islam is in dire need and people who sacrifice now without seeing any obvious signs of the eventual spiritual victory of Islam would certainly be regarded with much more regard than the people who come after us and would see the victory.

### (4) Examples of Financial Sacrifice Among Companions of the Holy Prophet<sup>saw</sup>

There are examples in the life of the Holy Prophet Muhammad<sup>saw</sup> who acted and provided the financial sacrifices. We all know about the sacrifice of Hadhrat Abu Bakr<sup>ra</sup> who brought all his belongings for the sake of Allah. Hadhrat Omar<sup>ra</sup> who offered half of everything he had at the disposal of the

Holy Prophet<sup>saw</sup>.

Hadhrat Abu Talha Ansari<sup>ra</sup> was a wealthy companion and owned many date orchards around Medina. One of his orchards was named Buhaira and was very close to the Prophet's<sup>saw</sup> Mosque. It was his best orchard because it produced the best dates and its well had crisp and delicious water. The Holy Prophet<sup>saw</sup> would go there often and drink from the well, rest there and try its dates. When the verse was revealed: '*Never shall you attain to righteousness unless you spend out of that which you love*', he came to the Holy prophet Muhammad<sup>saw</sup> and said, "O Prophet<sup>saw</sup> of Allah, according to this verse, we must give what we love the most. My most loved possession as you know is the orchard Buhaira and I would like to give it away for the sake of Allah and hope that Allah would grant me a place in paradise."

The Holy Prophet<sup>saw</sup> was so pleased to hear this because it was the true spirit of the verse. I believe that it was the best business deal he ever made in his life.

The Holy Prophet<sup>saw</sup> directed him to give it away to some of his relatives who

were not as well off. So he gave it to his cousins from his father's side. (From *Bukhari Kitabut Tafseer*)

### (5) Companions of the Promised Messiah<sup>as</sup>

We have similar examples in our *Jama'at* among the companions of the Promised Messiah<sup>as</sup> also. Hadhrat Hakim Nooruddin, Khalifatul Mesih I<sup>ra</sup> who provided everything at the disposal of the Promised Messiah. The words of the Promised Messiah<sup>as</sup> about him reflect the superiority of the righteousness and complete submission to any request that was made of him.

On a personal note, I can provide the example of my grandfather Mian Imamuddin<sup>ra</sup> and his two brothers as well.

These days there is much interest about reality shows on TV. The fact is that we have reality shows in our families going on for the last hundred years with amazing scenes. We just need to look at our forefathers, how they sacrificed and how Allah has returned according to his promises thousand of times even millions of times. And that is only in two generations.

Promised Messiah announced that the money was needed to finish the construction of the Minaret in Qadian. If one hundred people would give 100 rupees each, that would be enough money to complete the project. He also announced that the names of such person would be carved on the minaret so the coming generations would see their names and pray for them. My grandfather along with his brothers went to the Promised Messiah<sup>as</sup> and said that they could not afford to pay 100 rupees each but they have discussed it and the three brothers and their father combined could come up with the hundred rupees and they requested that it be accepted because they truly want to participate in the project.

The Promised Messiah<sup>as</sup> very kindly accepted their offer as an exception and all four names are carved on the minaret. The Promised Messiah<sup>as</sup> knew them and he knew with certainty that they did not have 100 rupees each otherwise they would have given it away in the cause of Allah. The Promised Messiah<sup>as</sup> at another occasion said about these three brothers that they have brought everything they had for the cause of Allah just like Hadhrat Abu Bakr<sup>ra</sup> and have fulfilled

their obligations of the *Bai'at*.

It had nothing to do with how much was given but the spirit in which the desire was there to sacrifice for the cause of Allah. It had nothing to do with the good times or the bad times, recession or inflation. If you look at their generations now, Allah has multiplied those 25 rupees each that they gave millions of times.

This is reality TV that no one can match.

### (6) Sacrifice Must Continue at All Times

The concept of sacrifice that the Holy Qur'an presents is of a continual basis. Prophet Abraham<sup>as</sup> is quoted in the Holy Qur'an as praying in the words '*Arina Manasakina*', Show us the ways we can sacrifice for you. Before the advent of the Holy Prophet Muhammad<sup>saw</sup>, Prophet Abraham<sup>as</sup> provided the best level of sacrifices in the way of Allah. His request from Allah was to keep showing him how he can continue to sacrifice for Him.

The concept that has been described to us that

what we spend in the way of Allah is what we really save because it is recorded in our name and our return is the acceptance and pleasure of Allah on the Day of Judgment.

It is related that the Holy Prophet had sacrificed a goat and its meat was being distributed. The Holy Prophet<sup>saw</sup> came home in the afternoon and asked his wife Hadhrat Ayesha<sup>ra</sup> how the distribution was going. She answered that everything was gone and that she was able to save only one leg. The Holy Prophet<sup>saw</sup> said, "Ayesha, you should have said that we saved everything except one leg."

The principle that the Holy Prophet so wisely explained is that what we use in this world is consumed and finished but what we gave in the way of Allah is saved in our name for which we will collect the rewards from Allah.

## Conclusion

In the difficult economic times, it is sometimes tempting to forego our responsibilities about spending in the way of Allah. People are afraid and concerned about the future and their financial security.

There are two things that need to be remembered:

1. Allah does not burden a soul more than it can bear to handle. We are not asked to give beyond our capacity at any point. Place after place Allah repeats in the Holy Qur'an that we should give from what Allah has provided us. It is not the amount but the spirit of trying to please Allah, to spend for the love of Him. Whatever we have as Allah described in the verse I have quoted above, He knows what we are spending and if it is from that which we love then we have fulfilled our responsibility and we certainly would be counted as righteous or a good person in the eyes of Allah.
2. As members of the Ahmadiyya Community, we should know that our protection is under the revelation that was given to the Promised Messiah in the words *Inni Uhafizu kulla mun fiddar*. We all have seen on TV and newspapers in the last year or so that there was no protection in the retirement accounts and

investments that people had gathered for decades. It all came to nothing in a short period of time. As members of this *Jama'at*, we are provided the protection by Allah. The Promised Messiah<sup>as</sup> explained this in the following words:

*"...whoever fully lives up to my teaching, he alone enters that house of mine with reference to which God Almighty has promised. Inni Uhafizu kulla mun fiddar "I shall Myself protect all those who are in this house." It should not, however, be understood here that this Divine protection is extended only to those living within the compass of my house made of mud and bricks: the pledge also encompasses those who follow my teaching to the fullest extent, and who, therefore, can truly be said to be the inmates of my spiritual home."*

*(Kashti Nooh page 1)*

In order for us to be counted as a good person in the eyes of Allah, our financial sacrifice must be part of the good acts we perform. We must prepare ourselves when we would be presented to our Lord and

whatever actions and deeds we have sent for the Day of Judgment would be accounted for. We need to make sure that what we have sent forth is valuable, to the best of our capacities and is of the highest value. The Promised Messiah<sup>as</sup> has brought this to our attention in the following words in *Kashti Nooh*:

*“Strive therefore to the utmost that not a jot or syllable of the Holy Qur’an should bear witness against you, and cause you to be apprehended on that account. For, indeed, even a single grain of evil is punishable. The time is very short, the mission of your life not yet fulfilled. Walk with speed, for the evening draws nigh. Whatever you have to put before the Lord, examine it well, and as often as you can, lest some defect remain to cause irreparable loss; or lest you take something with you which in fact should amount to no more than filthy and spurious goods, not worthy to be presented at a royal court.”*

(*Kashti Nooh* p. 16-17)

## Prayer Service at Olympia—State Capital of Washington State

**Irshad Ahmad Malhi,  
Missionary South West Region**

We were invited to conduct Prayer Service at Olympia—the State Capital of Washington. Brother Mahbubul Alam Ali, President of the Seattle *Jama'at* and Secretary *Tabligh* accompanied me. I had the honor of conducting the Prayer Service for the House of Representatives of Washington State on behalf of the Ahmadiyya Muslim Community.

After the Prayer Service, a copy of the Holy Qur'an with short commentary and the Philosophy of the Teachings of Islam were given to Marko Lias, a member of Congress who had arranged our visit there.

We also had an opportunity to meet Senator Paull Shin of Washington State who is one of the friends of our Community. We spoke to a lady who was giving a tour of the building and was talking about the historical facts. She mentioned that the state of Washington was established in 1889. She was told that our Community was also established in 1889. She got interested and asked which community is it.... she was told about the Ahmadiyya Muslim Community and that we believe that the Messiah and the Reformer of the latter days has come. She was happy to learn about this and showed great respect to us.

\*\*\*\*\*

\*\*\*\*\*

# JJIHAD AKBAR OF YOUTH

Ahmad Chaudhry

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي  
 صَلَاتِهِمْ خَاشِعُونَ ۝ وَالَّذِينَ هُمْ  
 عَنِ اللَّغْوِ مُعْرِضُونَ ۝ وَالَّذِينَ هُمْ  
 لِلزُّكْوَةِ فَاعِلُونَ ۝ وَالَّذِينَ هُمْ  
 لِأُفْرُوجِهِمْ حَافِظُونَ ۝

Successful indeed are the believers. Who are humble in their Prayers. And who shun all that which is vain. And who are prompt and regular in paying the *Zakat*. And who guard their chastity. (23:2:6)

It was in the seventh century Arabia, as the Holy Prophet Muhammad<sup>saw</sup> returned from battle, that he laid down the greatest challenge for all Muslims to come. Warfare, in those days, was a brutal and barbaric affair; hand to hand combat, physical and mental torment, fighting not just the enemy but the elements as well. the efforts of the early Muslims were to save not just their own lives but the faith in its early days. as

these warriors returned home after battle, the Holy Prophet Muhammad<sup>saw</sup> proclaimed to them, “we are returning from the lesser *Jihad* to the *Jihad-e-Akbar*, the greatest jihad.” All the struggles the companions had endured on the battlefield were less than the struggles they would face in living their everyday lives. the physical struggle against another human enemy would be less than the moral and spiritual struggle against their own enemy, deep within themselves.

It is this profound statement that I will explore in the next few minutes.

What is *Jihad Akbar*? This greatest striving or struggle against the self. How can the youth of our community can embrace this struggle in their everyday lives and use this concept to find harmony between their faith and their identity in this culture?

Just to be clear, *Jihad Akbar*, has absolutely nothing to do with violence. it is a struggle against the self, a striving for self-

purification.

The Holy Prophet Muhammad<sup>saw</sup> stated, “The strong one is not the one who overcomes people, the strong one is he who overcomes his ego”

The Promised Messiah<sup>as</sup> reiterated this idea when he wrote: “I have brought you a commandment which is that *Jihad* with the sword has been ended but the *Jihad* of the purification of your spirits must continue to be waged.”

Well, the first question to answer is can we make ourselves better individuals? Can we raise our moral state, are we capable of controlling our evil feelings of anger, hate, jealousy, falling prey to our passions which we know to be harmful to ourselves? Is man even capable of such reform?

The answer according to *Islam* is a resounding - yes!

Not only is it possible but this is the very purpose of life: to raise ourselves

from the natural state which incites to evil into a moral state in which we regulate our unconstrained natural desires and then even further to a spiritual state where we truly recognize our Creator and are able to converse with the Divine.

Central to the Islamic concept of self-reformation is hope. Yes, hope. This is a topic we have heard much about in the past year, an idea which helped elect a president.

But hope is not a new concept.

Hadhrat Mirza Bashirud-din Mahmood Ahmad<sup>ra</sup> wrote:

“The Promised Messiah<sup>as</sup> emphasized that the basis of faith is hope and anticipation..... the heart of a believer is full of hope.” [*Way of the Seekers*]

The optimism expressed by Islam is unequivocal. However, this message is sometimes blurred, as the youth are instructed through fear rather than hope. The emphasis is placed on fearing God, for if something is done wrong a great punishment will follow. This is a completely rational approach at times, but if the concept of fearing God is not properly understood, this method repels rather than at-

tracts a young person to faith.

Our second *Khalifah* writes: “we should also be very watchful about fear. It must never exceed hope which should outweigh fear... in the heart of the faithful, hope should, therefore dominate over fear.”

[*Way of the Seekers*]

The Promised Messiah<sup>as</sup> in inspirational words to every person who has erred writes: “Think not you are sinners. Will your prayers be heard? Do not think like this. Man makes mistakes, but a time comes when he is able to overpower his sinning self. This power to overpower the sinning self is also built into the nature of man. Do not feel defeated because you have been involved in sin. Sin is like a stain on the surface of a piece of cloth. It can be washed away. Your habits, your dispositions may be dominated ever so much by your passions. Pray to God weeping, crying. He will not let your prayers go waste. He is full of compassion.” (*Badr*, 1907)

With hope as the foundation, one can start building the road of self-reformation.

The next step of building this road is to find out

where we are, where we stand.

Here another very important Islamic concept comes into play, that of self-reflection and self-examination. If one is to fight against the enemy within, the age old saying applies “Know your enemy and know yourself and in a hundred battles you will never be defeated”. The enemy we are talking about here is the ego. Self-reflection allows us to understand our ego and the weaknesses derived from it.

Our present *Khalifah* admonished recently: “We need to self-reflect and analyze ourselves rather than be prying and judgmental about others. Self-reflection is what will please our Lord, it is what will dispel malice and it is what will establish moral miracles.”

Self-reflection is an active process. A process performed consciously and on a regular basis. Where we analyze our actions of the day or the week, thinking about our interactions with others, picking up on behaviors which trouble our conscience, and critically analyzing all our intentions.

The Holy Prophet Muhammad<sup>saw</sup>, would spend days and nights in meditation and in self-examination, reflecting on the problems that

troubled him.” [Islam - Its Meaning for Modern Man]. here was the man bestowed by wisdom and understanding beyond that of any other man, yet self-reflection was his natural inclination, especially in his youth.

But the process of self-examination is not easy, especially when we are young and when our ego has an arrogance, as well as a fragility to it. We do not like to admit our mistakes, even to ourselves. It makes us feel weak, but the truth is, to become stronger we must squarely confront our own weaknesses.

And here another teaching greatly emphasized in Islam can help us progress on the road of self-reformation, and that is the quality of humbleness and humility.

As I recited from the Qur'an in the beginning:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَائِعُونَ ۝ وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ ۝ وَالَّذِينَ هُمْ لِلزُّكُوتِ فَاعِلُونَ ۝ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝

And again the Qur'an states:

أُدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ۝

Call on your lord with humility and in private, for Allah loves not those who transgress beyond bounds. (al-Araf 7:55)

The Promised Messiah<sup>as</sup> states:

“A great number of weaknesses lie dormant in man but the basest weakness is arrogance. No one would have been a non-believer if there had been no arrogance. Therefore, make yourself humble of heart and serve your fellow beings with love.”

It is true, as related in the Qur'an, *Iblis* rejected following the command of Allah out of arrogance, thinking he was too good to submit before Adam. However, a similar arrogance is sometimes seen within ourselves. Out of pride, we reject truth.

Growing up in a western society we are especially vulnerable to this type of arrogance. We live in a country that is the only superpower in the world. The materialistic progress

we see all around us may lead some to think this progress leads to a monopoly on all progress, including moral and spiritual progress, that how can a teaching from 1400 years ago be relevant for us today?

The answer to this question can only be derived through your own experience. The superficial and transitory pleasures that this society is so good at providing will never lead to the profound and lasting happiness and contentment that the teachings of Islam can bring. It is through *Jihad-e-Akbar*, this constant vigilance against our own evils, that we can progress to true contentment.

But just like any lofty goal, the goal of changing and improving oneself requires patience and discipline. By discipline, I do not mean an external discipline of a parent to a child or teacher to a student. I speak of an internal discipline, a discipline of the mind which transmits through to your actions. Discipline is when you are lacking motivation to do something but you do it anyway. You put aside excuses and focus on the desire of bettering yourself for the sake of God and you press forward. Discipline is

focusing on your goal and not letting trivial distractions sway you from your path. It is discipline and steadfastness which allows you in the early stages of your own spiritual journey, when praying five times a day may seem tedious, or reading the Qur'an may not inspire you, or the advice of a learned one may not make complete sense. At these times, it is very easy to lose sight of the ultimate goal and make excuses for why something cannot be done right now, but discipline, your own internal discipline, can keep you going even when motivation is lacking.

A closely related matter to discipline is faith. If the youth of our community are to truly embrace the teachings of Islam and not just perform its rituals to please others, then they have to utilize faith to start their own personal spiritual journey. And again, faith is a concept continually under attack by western society. This is a vitally important concept to understand. The youth of the West are taught to question everything, to expose all inconsistencies, to mistrust any unproven statement. Now this is a great way of thinking if you are building a plane or erecting a nuclear

power plant. You wouldn't want anything left to chance or risk life on unproven theories. A baseline skepticism may be very helpful in scientific exploration but would lead one to abandon any spiritual journey worth taking right at the onset. The Promised Messiah<sup>as</sup> has so beautifully explained the importance of faith to those of us who have grown up in this society:

“The main principle followed by the prophets is that faith proves fruitful only if the unseen is accepted as unseen, and the self-evident testimony of physical senses and absolute mathematical proof is not insisted upon inasmuch as all spiritual merit and worthiness of nearness to the Divine depends upon righteousness. And he alone possesses true righteousness who safeguards himself against the extremes of investigation, multiple denials, and testing every little detail, and is prepared to accept a way that appears safer and preferable to other ways as the truth, out of a sense of precaution. This is faith, and this is what helps open the door of Divine Grace and becomes the means of acquiring good fortune here and in the hereafter. When a person

establishes himself firmly on faith and then seeks to foster his knowledge through prayer, worship, reflection and observation, God Almighty himself becomes his guardian, and, taking him by the hand, leads him from the stage of faith to that of *'Ainul Yaqin* [certainty by sight] but all this is achieved only through steadfastness, striving, effort and purification of the ego.

[*Surmah Chashm-e-Arya, Roohani Khaza'in*, vol. 2, pp. 83-88, footnote]

For the first 15 minutes, I have not spoken about the specific day to day challenges faced by our youth living in this society, for there are many. This dialogue needs to take place between every parent and child and among the youth of our community. However, the overarching qualities which I have spoken about, hope, self-reflection and self-examination, humbleness and humility, an internal discipline and a true concept of faith. All these are harder to instill in our youth than giving them a list of things to do and a list of things not to do. all these help show the beauty of Islam and draw a young one to explore its teachings in more detail.

Islam also gives us a most powerful tool in winning this *Jihad-e-Akbar*. and that is *Salat*. The Promised Messiah<sup>as</sup> writes regarding *Salat*: "The prayer which produces a sweetness and a zeal for more of worship and which strikes a communication with God and is offered in all humility brings about a change in the life of a man. And this change is instantaneously perceived by the one who prays like this. This change makes him realize that he is not what he was before."

(*Malfoozat* vol. 6, pg. 378)

By *Salat*, it is not meant just going through the motions, though one may have to do this until a real passion for *Salat* develops.

focusing on our creator and not on the petty things that bring about anger. jealousy finds no root as we stand before the bestower of all things. deceit and lying are warded off as we speak before the all-knowing. hopelessness is eliminated by praying with certainty before the the gracious and ever merciful. patience is developed as we slow down the pace of our hurried lives. discipline is fostered as we make time for *salat* even in our busiest schedules. the cure for so many evils is through *salat*.

*Salat* helps in all the negative emotions which we have throughout the day. Anger is eliminated as we slowly and calmly perform the prayers focusing on our Creator and not on the petty things that bring about anger. Jealousy finds no root as we stand before the Bestower of all things. Deceit and lying are warded off as we speak before the All-Knowing. Hopelessness is eliminated by praying with certainty before the Gracious and Ever Merciful. patience is developed as we slow down the pace of our hurried lives. Discipline is fostered as we make time for *Salat* even in our busiest schedules. The cure for so many evils is through *Salat*.

The task of *Jihad-e-Akbar* is not an easy one. especially, if one tries to do it completely by oneself. but we are not alone. We are part of this community. the youth of our community have an organization devoted just for them: *Majlis Khuddamul Ahmadiyya*. an organization filled with youth, engaged in the same struggle as yourself. A spiritual organization, where you can find like minded individuals, striving for their own self-reformation, utilizing their talents, giving of their time. The act of

volunteerism in the end benefits the volunteer the most. Become engaged to your fullest in *Majlis Khuddamul Ahmadiyya* and in the end it will benefit you the most.

In conclusion, our *Khalifah* in a sermon three weeks ago, with specific reference to the youth stated: "This is the age when one is capable of doing one's best, however, this is also the time when *Nafse Ammara* (the self that incites to evil) attacks one most frequently".

I finish with the words of the Holy Prophet Muhammad<sup>saw</sup> said at the expedition to Tabuk: "He who represses anger, Allah rewards him. he who faces misfortunes with perseverance, Allah compensates him. He who acts only for fame and reputation, Allah disgraces him. He who shows patience and forbearance, Allah gives him a double reward."

May Allah help the youth of our community and all of us to embrace the challenges of *Jihad Akbar* and live our lives righteously. *Insha Allah*.

\*\*\*\*\*

## MESSIAH FILMS: A NEW APPROACH TO SPREADING OUR MESSAGE

Dr. Basiyr Rodney

126. Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.

أَدْعُرْ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾

In this short verse (16:126) Allah in the Holy Qur'an has laid the groundwork for conveying the message of Islam. The word "Hikmat" here can be translated as "wisdom of science". Of course in one sense this means that Muslims must present the truth of Islam with knowledgeable and rational arguments. However this word *Hikmat* can also mean using whatever scientific means we have available to call men to the way of Allah.

The Holy Prophet<sup>saw</sup> used letters to the leaders of the world in his time to convey the message of Islam. Despite the fact that writing as a means of communication was not common among his people or in his time. The Holy Prophet<sup>saw</sup> sent letters and emissaries to the corners of

the eastern world, to Ethiopia, Rome, Persia, Syria and Egypt. Thus he laid for us the ideal example to spread this teaching of Islam and to defend the faith.

In his Friday Sermon of 14 December 2007, Hadhrat Khalifatul Masih V<sup>aba</sup>, referred to this importance of reading and writing presented by the Holy Prophet<sup>saw</sup>. When after the battle of Badr prisoners of war were freed if they taught the *Ansar* the technologies of reading and writing. Hazoor<sup>saw</sup> went on to explain that "we should be mindful that today the ways and means for us to attain triumph are also through wisdom and knowledge. Those resources should be used for *Tabligh* purposes that have wisdom and knowledge, just as it is

enjoined in *Surah Al-Nahl* verse 126."

It is in this example and with this spirit that Messiah Films was born. The project was initiated by *Majlis Khuddamul Ahmadiyya USA* with the blessings of Hadhrat Khalifatul Masih V<sup>aba</sup>. The primary purpose of Messiah Films is to defend the faith of Islam especially from the attacks against the perfect image of the Holy Prophet<sup>saw</sup>. Messiah films are a continuation of the Jihad of the Holy Prophet<sup>saw</sup> against all of those who continue to attempt to extinguish the light of truth that is Islam.

Messiah Films is an online video channel on YouTube. YouTube is an online video service that allows people anywhere in

the world to upload or publish short videos usually about 3 minutes. These videos can be about anything entertainment, education, politics - anything. In fact YouTube's tagline is "Broadcast Yourself".

As we have all seen in the period since September 11<sup>th</sup> and even before, the honor of our Holy Messenger<sup>saw</sup> has come under serious attacks. From the Danish cartoons to the slew of books spewing venom attempting to discredit the greatest human being to walk the earth, Ahmadis could not sit idly by. As those who claim to be followers at the highest level of this messenger, how could we stand by and take what amounted to be slaps in our own faces. Today we see people ready to march in the streets to defend their political candidates. That is the same across the world. As human beings we take personal offence to someone being disrespectful to anyone that we have attached ourselves to. How then could we sit by and watch this parade of abuse being thrown at the honor of our beloved.

It is this reality that stirred us to action. We also wanted to reflect the qualities of the Messiah<sup>as</sup>. He himself spoke out against any dishonor against the Holy Prophet (saws). He

encouraged the use of technology in this effort. One occasion he asked Hadhrat Hakeem Nurrudin<sup>ra</sup> to record a message to a phonograph record. This record remains as living testimony to his own acceptance of the tools of the age to be used in the cause of Islam. In one poem he said:

*Awaaz Aa Rahi hai Yeh  
Phonograph say  
Dhoondo Khuda ko Dil say  
na Lafo Guzaaf say*

The sound is emanating  
from the phonograph  
Find your Lord truly with  
heart and not with fun and  
jokingly

So YouTube is one such scientific means ("*Hikmat*") that our Jama'at has been using to broadcast programs from MTA, such as documentaries, Hazoor<sup>aba</sup> Friday sermons etc. Messiah Films is a natural tool for this environment because it allows us to broadcast quick responses to various criticisms on Islam. Here is a quick overview of Messiah Films from one of the videos on the channel.

[Messiah Films Video]  
<http://www.youtube.com/watch?v=D75XcgLFhJI&feature=channel>

Messiah Films comes to the defense of Islam whether the perpetrators of

"attacks on Islam" is a so called Islamic or Muslim government such as the case of the Sudan in 2007 in which a teacher Gillian Gibbons was charged with inciting religious hatred for allowing children in her class to name their Teddy Bear Mohammed. This teacher served 15 days in jail for the offence. Messiah films responded to this event before the whole world. Here is how Messiah Films handled the issue:

[Teddy Bear Video]  
[http://www.youtube.com/watch?v=HFUfdu4dIyY&feature=channel\\_page](http://www.youtube.com/watch?v=HFUfdu4dIyY&feature=channel_page)

Through Messiah Films we are constantly dealing with the hard-hitting issues of the day. In some circles for example terrorists are sometimes called "freedom fighters". This is the case whether these people who use fear as a weapon is Muslim, Christian or some other faith. In one of our messiah film productions "Martyrs or Murderers" our commentators tackle this issue head on using the Islamic perspective.

[Martyrs or Murders] <http://www.youtube.com/watch?v=NH852IcvYI&feature=channel>

To be sure, the Messiah films project is also a

continuation of the work of Hadhrat Ahmad<sup>as</sup> the Promised Messiah. As the "King of the Pen" he employed every means and used the perfect "*Hikmat*" to defend Islam. He was so successful in his defense that people as far away as the United States and Britain came into contact with his writings and discourses. As we are all aware the Promised Messiah<sup>as</sup> was a prolific writer. By 1893 just 4 years after initiating the Ahmadiyya Movement he had sent nearly 16,000 registered letters to the ruling and upper class people of India.

But when we look at the environment that he was writing, not many people were literate. In 1901 the British took a census in India. In the British controlled territories only 1 in 69 Muslims of any age were literate. In terms of adults the census records that only 1 in 46 adults over 20 were literate in India at this time. That means of the 22.5 million people in the British territories only 857,000 or less than 1 million could actually read and write, even in their own native languages (Gaitt, pp. 263 - 264). Now of course we take some of these statistics with a grain of salt. But for our purposes it is clear that the Promised Messiah<sup>as</sup> was publishing books, leaflets

and handbills very widely in a society and world in which these things were not the norm. In that sense he was revolutionary in his aim, purpose and activities.

It is in this spirit that we have carried Messiah Films. YouTube and other online video services are in their baby stages. Despite the fact that YouTube has 100 million American users there is still more than 1 billion cell phone users worldwide. Moreover there are more than 147 million total YouTube viewers. Of the more than 100 million videos online only 6% is dedicated to education. This means that Messiah Films has a potentially unlimited audience in a way that many *Tabligh* tools do not allow. This arena is ripe for all of us to develop content to spread the message of Islam and defend the honor of Allah's messenger the Holy Prophet Muhammad<sup>saw</sup> and his spiritual son the Hadhrat Mirza Ghulam Ahmad<sup>as</sup> of Qadian.

Our Messiah Films channel on YouTube is open for all of us to upload content. If you take a look at these videos online (we are also distributing a DVD here at *Jalsa*) you will see different brothers from all over the USA creating videos. In some cases they are

creating videos together even though they are far apart. The content is diverse so some people are interested in some of the powerful discourses of the Promised Messiah<sup>as</sup> others in the controversies in the Bible. Any topic in defense of Islam is ripe for the taking. We end our videos with the tagline - I know these things because I am a Muslim who believes in the Messiah - this conveys clearly who we are and our agenda.

Of the more than 12,000 Ahmadis in the USA if just 120 of us - 1% create one video following this *Jalsa* then we will have an additional 120 voices and videos standing in defense of Allah and his Messengers<sup>saw</sup>. In attaching ourselves to the Imam of the Age we are all now a part of a revolutionary vanguard who stand ready to serve the cause of Allah. Let us leave here with a promise to develop one short film for the Messiah film channel.

In the end. May Allah help us to convey his message to the people *Ameen*. May he help us to remain steadfast with our pledge to the Imam of the age and King of the Pen. *Ameen. Summa. Ameen.*

\*\*\*\*\*

# HELPERS IN THE CAUSE OF ALLAH

## Jalaluddin A. Latif

At least in my life time that response: We are the helpers of Allah', has never seemed more pertinent than now. Look at current events. It's time to step up and grasp the momentum of the pace of the times that is sweeping over the entire world. From the amazing presidential election recently in the USA. The crashes of the economic systems of the west. The rise of Eastern nations to becoming major players on the world stage. The Middle East about to explode and wide spread opposition to Ahmadiyyat, the true Islam in many different countries. These are opportunities for those who would step up to assume the role of helpers in the cause of Allah. Now is our time. As the popular phrase of today goes; Change has come to America. We can affect this change by making sacrifices in the spirit of the ones who made the sacrifices in the times of the Holy Prophet<sup>(saw)</sup> and the Promised Messiah<sup>as</sup>. Today, we, The Ahmadiyya Muslim Community are the Helpers of Allah in the spirit of the *Ansar* of Medina in the Holy Prophet's time. Our *Khalifah* has called us to be helpers of Allah today. It is us who have to bring this

message of the True Islam to the needy and the needy are those who have been given the corrupted version of the beautiful religion of Islam whether Muslim, Christian, Jew or what ever Religion or philosophy you might follow.

You can feel the excitement and enthusiasm all around you. History is repeating its self. I believe the hand of Allah is moving things in position for us to take the lead. There is a great need now for members of the Ahmadiyya Muslim Community to devote their time to the programs of *Waqf-e-Ardhi* and *Waqf-e-Zindaghi*. and serve the *Jama'at* in whatever capacity we can. Our history is full of examples of those with little or no resources who have changed their times just by answering the call of the Imam of this age, the Promised Messiah<sup>as</sup>.

When I was asked to give a speech on this topic, the first thing I thought of was my first hero in Islam; Maulvi Zahoor Hussain, missionary to USSR in 1924. When I first joined the Ahmadiyya community

in 1972, the mention of him in, I think it was "The Economic Structure of an Islamic Society" by Musleh Mau'ood<sup>ra</sup>. I was immediately in awe of this person who at the tender age of 23-24 years immediately went to Russia when he was asked, and without a passport. The amazing thing was 3 or 4 months before his volunteering Hazoor<sup>ra</sup> had mentioned in a *Khutba* that he intended to send a missionary to Bukhara, USSR and Maulvi Zahoor Hussain was thinking he hoped he could go. Meanwhile he had begun having this liking for *Surahs Al-Kahf* and *Yusuf* and memorized them both. *Surah Al-Kahf* pertains to Gog and Magog, Gog being the Russians, and *Sura Yusuf* pertaining to the prophet being imprisoned. The thought started growing in his mind that he would be thrown in prison also. Can you imagine realizing this and still wanting to go ahead. He started out in July, 1924. Just before he went into Russia he stopped in this border town in Iran and contracted typhoid fever and was not able to recover until Dec 8<sup>th</sup> when he continued in to Russia and Dec 10<sup>th</sup> entered the town of Arthak on the Russian side. There he was thrown into the dungeon of a building that was unfit for

human habitation as a British spy He was moved to 3 other prisons in the course of 2 years and eventually wound up in Moscow. He was tortured most brutally during this period and still propagated to inmates and wardens and got converts. I had the great honor of meeting him and spending time with him in 1975 in Rabwah. We became friends and he came to say farewell when I was about to leave. His picture is always on a wall in my residences along with the late Al-Haj Muhammad Sadiq, Bashir Afzal, and Maulvi Abdul Ghafur Soofi.

These three were instrumental in presenting Islam in true practice to me. There were others of course who were pioneers of USA *Jama'ats*, that made great sacrifices. There was Abdur Rahman who recently passed away. He was instrumental in starting the Baltimore *Jama'at* at the Garrison Blvd location. That building was once his property. He donated it to the *Jama'at*. Bashir Afzal along with Ahmad Shaheed and his wife, Alliyah Shaheed who is still with us, and others are the early pioneers of the Pittsburgh *Jama'at*, one of oldest centers of the community in America. I have heard stories of their sacrifices. Today in Pittsburgh, the son of the late Ahmad Shaheed,

along with some of the members are making huge financial sacrifices in converting a recently purchased building into a beautiful Mosque. The history of Ahmadiyyat in America cannot be recorded without mentioning the sacrifices that were made by those early pioneers. I had personal contact with Bashir Afzal as he moved to New Jersey, and I met him and Muhammad Sadiq when I joined the *Jama'at*. They were an inspiration to every American Ahmadi as well as Pakistani/Indian that knew them. They were the first to donate their time and money for the cause of Islam.

It was in Jamaica Queens NY where I took *Bai'at* during the third *Khalifah* Mirza Nasir Ahmad's<sup>th</sup> time and Muhammad Sadiq, being the President of the New York *Jama'at* initiated me into the community. He and Bashir Afzal both lived in New Jersey and it was a forty plus mile drive from their homes to the Archer Ave Mission House in Jamaica Queens, NY where the *Jama'at* Mission was and they always made *Jumu'ah* and *Jama'at* meetings. Then they were on every Sunday. During *Ramadan* they made *Taraveeh* on the week end

evenings. They are credited with keeping the New York *Jama'at* functioning. There were times when they came to the meeting and there was no one there but them and their two families. They would still hold the meeting and drive back to New Jersey. Prior to renting the 2<sup>nd</sup> floor of the building on Archer Ave there was number of locations they had in Manhattan as well as the Harlem section. Just to illustrate the spirit of sacrifice; they were meeting in the living room of the late Talib Dawood of Philadelphia who was preaching Ahmadiyyat to them in his 117<sup>th</sup> St. Apartment. They moved from there to the apartment of Abdullah Buhaima, aka Art Blakey, the late famous American drummer both of them and Sadiq were professional musicians and that's how Muhammad Sadiq was introduced to Islam. He gave up that profession when he was on the verge of a brilliant career and took a job with the city as a painter. They decided they needed a permanent address and began renting a loft at the intersection of 116<sup>th</sup> and Lennox Ave, across the street from the Nation of Islam sect's present mosque. They later moved to the 87<sup>th</sup> Street location and then on 30<sup>th</sup> St. These last two places were in Manhattan, more like Mid Town. It was from there they

went to Archer Ave. I mention this because they were a few African American members and a missionary and a couple of Pakistani Ahmadi's with very limited resources and there were many times that Muhammad Sadiq and Bashir Afzal paid the rent for these places since they had permanent jobs with steady income. This, on top of their prescribed *Chanda* contributions.

Muhammad Sadiq was the first American I knew of who was a *Moosi*. He understood what *AlWasiyyat* was all about before I had even heard of it. I wrote a article about him and mentioned some things but I'd like to mention again this one thing again because we here in America seem to have a problem with financial sacrifices especially among the well to do. Hazoor<sup>aba</sup> has asked that there should be 50% of the members at least who become *Moosi*. I learned at the *Shurah* a couple of months ago that there was only a couple of *Jama'ats* that had 50% and they were small *Jama'ats*. I can't say for sure whether it was the Promised Messiah<sup>as</sup> or one of our *Khalifah's* but I seem to recall hearing that you should be considered a hypocrite if you don't become a *Moosi*. We were trying to buy a building in New Jersey in the 1980's and the president

asked for pledges from the members. Muhammad Sadiq had about two or three payments to go on his 30 year mortgage to have paid off the loan. He refinanced his home for \$40,000 to pay for a pledge that he made. By this time he was retired, blind and living on a pension. I can recall that He and Bashir Afzal always paid on the local mosque fund when they gave their money monthly. They firmly believed in building a mosque. Allah so blessed his devotion to being a helper in the cause of Allah, A brother heard about his refinancing his home and asked to anonymously pay his pledge for him. I was reminded of the sacrifices of Hadhrat Abu Bakr<sup>ra</sup> and Umar<sup>ra</sup>, What an exhibition of selflessness!!

Abdul Ghafoor Soofi was a missionary here and we know what sacrifices they have made in general by devoting their entire lives to the cause of Allah and Islam. When I met him he was retired from service but we spent many times together with him instructing me and my family in Islamic traditions and practices. He was our neighbor in Bronx, NY and we all would sit around the table, his family and us and share meals together. We regu-

larly took him with us to the mission house in Brooklyn, NY. He was particularly endeared to the Philadelphia *Jama'at* by serving them in the missionary capacity. He, like Muhammad Sadiq and Bashir Afzal was like a father to me and my family.

All three of them have passed away and many of you who recently came to America may not remember them but still among us is Abid Haneef of the Boston *Jama'at*, the father of Maulana Azhar Haneef, the missionary in St Louis, MO, was in the NY *Jama'at* then . Abid Haneef and others were early companions of Muhammad Sadiq and they were a *Tabligh* team in New York City and preached Islam all over the city passing out literature, etc. I remember being told about an incident they had in Madison Square Garden, the heart of New York City passing out literature and preaching, and there was a program being put on there by the famous evangelist Christian Billy Graham. They were told to move across the street but people attending the program complained to the police to remove them because of the provocative literature they were passing out and both of them were beaten bloody by the police and thrown in jail. As soon as they were placed in the cell they asked for a

newspaper and spread it out and offered their *Salat*. The Missionary Ghulam Yasin got a lawyer and came and got them out of the fix. This was the time when the Nation of Islam was very active under the leadership of Malcolm X in NY and while preaching in Harlem they were beaten up by some of his followers and also chased off the corners of what was the Nation of Islam territory. They used to carry a folding ladder or a box and an American flag and stop on a corner and set up there a makeshift stage, and Muhammad Sadiq would start preaching to the passing people.

Have you seen the Boston *Jama'at's* community . The area was practically all woods and Abid Haneef dug out the road and utility trenches with a small back hoe. I showed this to a friend of mine who ran a heavy engineering company and he couldn't believe it. They now have a street there named Nasir Ahmad Road. This was his dream and he lived it. They have a spot reserved for a Mosque on a small rise on Nasir Ahmad road and *Insha Allah* they will have it built. Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV<sup>th</sup> inaugurated the mission house and congratulated him on his sacrifices.

Today we are asked to sacrifice some time and some money and that's it. That's the least we can do. Look at what the companions of the Holy Prophet<sup>saw</sup> was asked to do. If they were Muslims what are we? No one is asking you to go war. Hazoor<sup>aba</sup> is asking us to increase our worship. To examine our selves look into our own hearts. Become a helper in the cause of Allah. When The Holy Prophet<sup>saw</sup> asked for helpers there was only 313 ill clad, ill fed poor people who were mostly farmers who stepped up. What did they say? Did they say, "I have guests; I have to spend some time with my family this week end' or some other excuse we popularly use. No, they said "Oh prophet of Allah , we will not say to you what the people of Moses<sup>as</sup> said to him. We will fight on your right and fight on your left we will fight at your back and fight in front of you and the enemy will only reach you walking on our dead bodies". Just think how would we respond to a similarity today? What if we were asked to join 312 others to go fight mercenaries that was fighting Iraq or Delta Force or some other highly trained force bent on exterminating you. All you are asked for is your Prayers in congregation, some of your time and a lit-

tle of your money, for that you get to win the pleasure of Allah.

Look at the example of 3 of our young *Imams* . I am referring to Imams Azhar Haneef, Zaki Kauser and Yahya Luqman. They have dedicated their lives in a period when the influence of the *Dajjal* has over run the entire world. The evil that is dominant in these societies is devouring the youth of this country at alarming levels. There example is an inspiration to the young and old.

We just recently loss our beloved *Na'ib Ameer* Munir Hamid. Look at his life. He became Ahmadi at about 16 years old. At 16 the farthest thing from my mind was Islam and becoming a Muslim. When I joined the Community he was the head of the *Khuddam*. He had come up to New York and hold meetings and would sometimes bring the draft of the monthly paper the *Khuddam* was publishing then, "The Real Revolution" we'd put it together on the floor of the Mission and pile in my VW and we would go down to China Town to have it printed. He was always inspiring to me. Such a learned man, such a humble and loving person. His whole life was dedicated to community He rose to leadership of the Ahmadiyya Muslim Community in USA

# 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.

## Required Details

**Book Name: Author: Edition: Publishing Place: Publishing Date:**

**Publisher: Pages: Language: Subject**

## For Reply:

**Phone: Office: 0092476214953**

**Res: 0476214313**

**Mob: 03344290902**

**Fax No: 0092476211943**

**Emails: tahqeeqi@yahoo.com, tahqeeq@gmail.com,  
ayaz313@hotmail.com**

## In-Charge Research Cell Rabwah

**Research Cell Jamia Ahmadiyya  
P.O Box #2 Rabwah (Chenab Nagar) PAKISTAN**

\*\*\*\*\*

# THE REALITY OF A LIVING GOD

**Abdul Rahim Hubbs, Chino, CA**

The Holy Prophet Muhammad<sup>saw</sup> related a very simple, but deep teaching on the nature of God: He said, "Allah manifests Himself to a person according to that person's conception of Him. Allah says, 'As My servant conceives of me, in the same manner I treat him.'"

(Sahih Bhukhari, Kitabul Tauhid; narrated by Hadhrat Wasaila).

This is a profound concept worthy of some consideration. It suggests that our own defects in understanding and our own misperceptions can color our relationship with and experience of God. In many ways, we may limit or distort the way in which God manifests in our lives. Basically, we see the God we want to see - whether or not this matches with reality is another story.

And at this moment in history, this simple but powerful truth is fundamental to understanding the current state of religion and faith in our nation and in our world.

A recent poll and

study on religion was revealed a few months ago that caused a stir. This poll revealed that since 1990, the number of Americans that claim no religious affiliation nearly doubled - from 8.2% up to more than 15%. Headlines stated, "America Losing its Religion". These statistics seem to indicate that America is becoming a more agnostic and atheistic country. And if we look at the way that religion is usually presented to the public, it's not very difficult to understand why. Sadly, religion currently suffers from both external and internal problems that have put many people off from religion and God altogether.

Internally, many religious sects and even many of the major religious denominations have presented extreme ideologies and have clung to erroneous and even ridiculous beliefs. We've seen fanaticism and meanness all in the name of religion. We've seen hideous violence done in the name of religion. And we've seen plenty of hypocrisy from religious figures. These sick behaviors

and cruel interpretations have led many to claim that religion is little more than a tool of division and manipulation of the masses. The bottom line is that this ongoing perversion is staining the name of religion in general, and has led to mistrust and even disgust with religion in a growing number of people.

Religious hypocrisy is warned about by Almighty Allah in the Holy Qur'an in the strongest terms:

O ye who believe! surely, many of the priests and monks devour the wealth of men by false means and turn men away from the way of Allah... Give to them the tidings of a painful punishment. (9:34)

The Qur'an gives such a harsh warning for a reason: There is nothing more disgusting than bad behavior and meanness from those who openly profess to be spiritual people or leaders.

The Holy Prophet Muhammad<sup>saw</sup> once remarked that ignorant and

ill-tempered religious scholars and tyrannical leaders are the very agents that destroy religion. This hypocrisy amongst religious leaders deeply violates the public perception and trust. The masses look to religious experts for guidance and meaning in their lives. To have this trust violated and to see corruption in those leading the flock, is heart-breaking and creates a deep despair and eventual rebellion in people.

On the other hand, the external critics of religion have also unfairly undermined religion. Atheist intellectuals attack easy religious targets and, much like the over-literalist fanatics themselves, they only view things superficially or out of context. The net result is that people are being increasingly turned away from something that could positively guide and transform their lives for the better.

So in a tragic and overly-simplistic way, people are throwing the baby out with the bath water. But there's more to the story than just hypocritical religious people and external critics of religion. Another, probably more crucial element, points back to the very same people who have cast judgment on and

condemned religion altogether. The average person who denounces religion almost invariably ignores the holes in their own philosophies and remains a slave to their own ego. Condemning religion wholesale is a cheap rationalization and a cop-out for people who would rather avoid the difficult process of spiritual self-reflection and reform. The simple truth is, it's easier to attack religion than to face oneself.

To contemplate and face our own imperfections and shortcomings in life is one of the most difficult exercises that any person can ever do. Most will never do it - and for one simple reason: The Whispering force of Evil has whispered into their hearts and convinced them that God has abandoned them.

Allah states in the Holy Qur'an...

Those who disbelieve in the Signs of Allah and the meeting with Him — it is they who have despaired of My mercy. (29:24)

Allah defines here that those who disbelieve have done so because of their own despair of His All Merciful Nature. From this, it is clear that one's misconception of God, and

specifically of His Mercy, is what takes us away from Him. So, in relation to the teaching of the Holy Prophet<sup>saw</sup> that I began with today, atheists and agnostics have accepted the idea of a dead, unforgiving god and, thus, a dead, unforgiving god manifests in their lives. Their misconceptions draw them more and more towards the materialistic, blinding their eyes to the hidden spiritual reality all around them.

But the reality is: God is not like this. In the Holy Qur'an, Allah is described repeatedly as oft-returning with compassion and mercy. He is described as liberal in forgiving. We are told that Allah is always there. The Holy Qur'an commands us to announce His message:

Say, "O My servants who have committed excesses against their own souls! Despair not of the mercy of Allah, surely Allah forgives all sins. Verily He is Most Forgiving, Ever Merciful. (39:54)

The Holy Qur'an establishes that from the very beginning, the very purpose of the creation of man is to establish communion and communication with God. All the way back to the first Prophet, Adam<sup>as</sup>, God has

been establishing this relationship with His Creation.

The God of Islam is a Living God and Islam's chief aim is to acquaint humankind with a true picture of that God and to establish communication and a living relationship with Him. The Qur'an affirms God's nearness to us and urges our active participation in communicating with him. It says:

“And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’” (2:187)

Prayer to the Living God is not a one-sided event in Islam. Doors of perception and blessings open for those who regularly engage in sincere prayer. Minor and major miracles begin to manifest in a person's life. Signs of guidance appear to the person, giving them inspiration and direction that leads to ultimate success in this life and the next. Prayer is an active exchange and two-way communication between the supplicant and the One supplicated to. To experience this communion is to become captivated by

it. And to be deprived of this union becomes the most dreadful fate imaginable for one who has tasted it.

This communication is what is called spiritual life. The absence of it is a type of death. The Prophets of God all came to establish this type of communication and, in essence, to raise the dead to life.

And God answers prayer by showing remarkable signs. History is full of signs from the Living God in answer to the prayers of His believing servants.

What else but a Living God answered the prayers of the Holy Prophet Muhammad<sup>saw</sup>? At a time when the early Muslims were brutally persecuted and extremely weak, the Holy Prophet made a plea to the Living God to give him one of the Umars, as there were two powerful enemies of Islam both with the name Umar. Just days later, one of those Umars - Umar ibn al-Khattab<sup>ra</sup> - who held great hatred for Islam, left his house in a rage. Out of exasperation, he had made up his mind up to kill the Holy Prophet Muhammad<sup>saw</sup> and to put to an end, once and for all, to the religion of Islam.

On his way to attempt the murder of Allah's Holy Messenger<sup>saw</sup>, someone pointed out that he should first stop by his sister's house, as she and her husband had converted to Islam. Umar, now in a fury, bolted to his sister's house and began to beat his brother in law and in the process bloodied his sister's nose. Despite her bloody nose, his sister stood her ground - she said, ‘Umar, you can beat us as much as you like, you may even kill us, but we will never give up Islam.’ It was here, where the Living God began to melt the heart of one of Islam's fiercest enemies and lift the veil from his eyes. Within just days, he would be humbly sacrificing his wealth and honor to further the cause that he was before intent on destroying. Hadhrat Umar<sup>ra</sup> would become one of the greatest champions of Islam and even the Second Successor to the Prophet Muhammad, carrying and establishing his standard at Jerusalem and the Holy Land.

The entire early history of Islam is a testimony to the power of a Living God and His answers to prayers. Backwards nomads who drank, gambled and killed with reckless abandon became transformed from worse than

animals to perfect paragons of humility, sacrifice and virtue. What else but a Living God could transform an entire nation in the blink of an eye?

And the Living God still shows His Signs. Just as Allah showed unquestionable signs for the Holy Prophet Muhammad<sup>saw</sup>, He now shows signs for the Promised One sent for the reformation and return of the True Islam:

Mirza Ghulam Ahmad<sup>as</sup> was born in a tiny, remote village in India. He spent his days in study of the Holy Qur'an and his nights in the mosque crying to Allah. He suffered enormous anguish as to the state of the world and especially the spiritual condition of the Muslims. This anguish, coupled with his deep love of the Holy Prophet<sup>saw</sup>, brought him nearer and nearer to the Living God, who began to favor him with ongoing true dreams and revelation, as well as powerful arguments and reasoning to defend Islam and its Holy Prophet<sup>saw</sup>. It was because his faith and belief in God was so enormous, that the Living God manifested Himself in miraculous ways for the whole world to witness.

Even America wit-

nessed great signs in support of this humble servant of the Living God. In America a century ago, the great Alexander Dowie was a national religious icon comparable to the likes of Billy Graham in modern times. Dowie regularly filled huge auditoriums and even Madison Square Garden and was renowned as a potent and successful faith-healer. In addition to his huge religious congregation, he even actually established, owned and operated an entire U.S. city. But despite all of this, the Living God manifested a Monumental Sign and Verdict in favor of Hadhat Mirza Ghulam Ahmad<sup>as</sup>. Several major US newspapers even documented this spiritual duel, which ended in Dowie's complete ruin.

Because Dowie was an influential religious leader and viciously and wrongly attacked the religion of Islam and the character of its Prophet<sup>saw</sup>, the Living God would answer him through a remote, unheard of servant of the Muslims. After repeated pleas to Dowie by Hadhrat Mirza Ghulam Ahmad<sup>as</sup> to retreat from these insolent and distorted attacks, Allah rendered His Verdict: Dowie's family and community disintegrated. His wealth vanished. His once

huge and growing movement came to a grinding halt and disappeared. Dowie's empire was crushed almost overnight. Even Dowie's health was wrecked and he turned to the alcohol that he preached against to mask his pain. At the same time, the older and weaker Mirza Ghulam Ahmad<sup>as</sup>, who was surrounded by enemies and perpetual threat, continued to advance. His community continued to flourish and spread throughout the world into the tens of millions. In the final stroke of irony, the Ahmadi Muslim Community established a vibrant mosque and community in the city of Zion, Illinois - the same city that Dowie once owned and controlled.

Every era is marked with signs of the Living God, both big and small. The Living God manifests Himself in every era for anyone with eyes to see. He listens to those with the courage to call on Him and shows Himself to the seekers. And in this era, none have received more signs from the Living God than the Reformer and *Imam Mahdi* Mirza Ghulam Ahmad<sup>as</sup>. Despite bitter ongoing persecution and a mountain of worldly obstacles, the community of this Messiah continues to grow and establish the verdict of

Allah, the Living God. Against all odds and amidst a completely chaotic Muslim world, his community has established over 10,000 mosques, hundreds of schools, hospitals, 24 hour satellite television in multiple languages, countless charities and continues to disseminate the message and publications of the Promised Messiah<sup>as</sup> around the world. And not once, has his community ever been associated with a single act of terror or injustice.

As we've established over this weekend, God is Living and He Speaks. He does not allow pretenders to flourish. This is a promise He makes in both the Bible and the Qur'an. False claimants will not bear fruits, instead they will meet with humiliation and destruction. The only variable left now is us and our perceptions - Can we see the Reality of the Living God?

I think it is appropriate to end with the words of the Promised Messiah, Mirza Ghulam Ahmad<sup>as</sup> and his plea to humanity to turn to the Living God. He wrote:

"Our God is our paradise. Our highest delight is in our God for we have seen Him and have found

every beauty in Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose oneself to acquire it. Oh ye, who are bereft, run to this fountain and it will satisfy you. It is the fountain of life that will save you. What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is our God, so that people might hear? What remedy shall I apply to the ears of the people so that they should listen?"

*(Kashti Nooh, p. 19-20)*

So, on these words, I pray that Allah, the Living, the All Powerful, the All Merciful, cause us to all to see the reality of His Existence and to draw near to Him in the two-way communication of prayer. I also pray that Allah continue the reformation of Islam and the living relationship with Him that is the Ahmadi Muslim Community. *Ameen.*

*Assalamu Alaikum wa Rahmatullah.* May the Peace and Blessings of Allah be upon everyone.

\*\*\*\*\*

## PRAYER

Hadhrat Abu- Hurairah<sup>ra</sup> has related that the Holy Prophet<sup>saw</sup> said: "Prayer in congregation is twenty-three to twenty-nine times greater in merit than Prayer at home or in the shop etc. Therefore, when a person makes his ablutions carefully and proceeds to the mosque with the sole purpose of joining in the service, his station rises in grade at every step and one of his sins is wiped out. From the moment he enters the mosque he is accounted as a participant in the service while waiting for the service to begin, and, so long as he causes no inconvenience to anyone and he maintains his abolution, the angels continue to pray for him: 'Allah, have mercy upon him; Allah, forgive him; Allah, turn to him with compassion.'"

*(Bukhari kitabussalat bab fadl salatul jama'at)*

Hadhrat Ibn 'Umar<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Prayer in congregation is twenty seven times more beneficent than Prayer observed on one's own."

*(Muslim kitabussalat bab fadl salatul jama'at)*

\*\*\*\*\*

# PROPHET MUHAMMAD'S<sup>saw</sup> FAREWELL SERMON

**Maulana Azhar Haneef**

*Transcribed by: Parisa Jaffari*

My dear brothers, my dear sisters and those guests who have taken the time to join us on this blessed occasion of our annual gathering. It is a pleasure to stand before you today and speak on the subject of the Farewell Address of the Founder of Islam, the Holy Prophet Muhammad<sup>saw</sup>. To introduce the importance and significance of this subject I would like to quote from the words of our President of the United States, Barack Obama while addressing the Muslim world in Cairo Egypt on June the 12th 2009. He said, and I quote:

“We meet at a time of tension between the United States and the Muslims around the world. Tension rooted in historical forces that go beyond any current policy debate. The relationship between Islam and the West includes centuries of coexistence and cooperation, but also conflict and religious wars. While the extremists have exploited these tensions in a small but potent minority of Muslims, the attacks of September 11, 2001 and the continued efforts of these ex-

tremists to engage in violence against civilians has led some in my country to view Islam as hostile not only to America and Western countries but also to human rights. This has bred more fear and mistrust.”

I think everyone of us sitting in the audience today that is a Muslim understands exactly what is being explained in the words of our President. It is a struggle which one member of this faith no matter where they live on the planet now goes through in trying to bring a greater understanding and bridge the gap of misunderstanding, between the Muslim and non Muslim world. Recent polls in America confirms exactly what the President has said. Perhaps you have seen them. I have mentioned them before but I will share one poll again. On March 26-29 by the Washington Post it says, again I quote “Most Americans think President Obama’s pledge to seek a new way forward with the Muslim world is an important goal even as nearly half hold negative

views about Islam. Half those polls say we support the President but think these people have some issues. It goes on and says, and gives some figures, it says there is still a broad lack of familiarity with the world’s second largest religion. 55% of those polls said they are without a basic of understanding of the teachings and beliefs of Islam you may think that would be a reverse of the trend after 9/11, and all the books that have been pushed out and all these talk shows, and all these *Imams*, and all these interfaith gatherings, and now we must understand each other better. In these 8-9 years, its not the case.

I myself have gone around, North, South, East and West, and I have met so many people, and it always shocks me when someone says you are the first *Imam* I have ever met in my life. The first *Imam* in this America in 2009, and then they say, I know nothing about your religion please teach us. It amazes you that in this age of technology and information-sharing, people still don’t know the basics about this

faith. Its speaking to us as a Muslim body. It goes on and says about half, 48%, they have an unfavorable view about Islam. This is the highest in the poll since late 2001. Nearly 3 in 10 or 29% said they see the mainstream Islam as advocating violence against non Muslims. Although 58% said it is a peaceful religion, what is interesting about the poll is the deep division along the generational divide. Those who are under 65, more than 6 in 10 said Islam is a peaceful religion, but that drops to 39% amongst seniors.

I don't want you to start thinking that we shouldn't go to old-folks homes because old-folks don't love us. That's not the point the point is we know what is entrenched into our society and American culture has certain values as we saw last year during the elections, as they tried to malign the candidate Barack Obama just because he had the name Hussein, and he had to keep defending himself, saying, "I am not a Muslim but I have ties to the Muslim, what's wrong with that." And he mentioned two stories of soldiers who are Muslims, and die for their country and have as much patriotism in their hearts as any other soldier, and he said there is something wrong if you don't recognize this as of yet. Nonetheless given this prevalence in attitudes it is

still no wonder that President Obama then applied to the assembly in Cairo, and to the world at large, and this again I quote "so long as our relationship is defined by our differences, we will empower those who sow hatred rather than peace, and who promote conflict rather than the cooperation that can help all of our people achieve justice and prosperity. This cycle of suspicion and discord must end. I have come here to seek a new beginning between the United States and Muslims around the world; one based upon mutual interest and mutual respect; and one based upon the truth that America and Islam are not exclusive, and need not be in competition. Instead, they overlap, and share common principles - principles of justice and progress; tolerance and the dignity of all human beings."

That is the message coming from the highest level of our government, but as I said we still have to put this in the heart of every member of our society, and therefore it is a struggle for us as I say to be involved in this dialogue at the highest levels, and the lowest levels of this society. Every part of our nation East to West, North to South, white, black, Young old, whatever the ethnicity or the back-

ground. We must begin to share our values so they realize our values are inline with the values of our country. It is a great pleasure and presents a great moment in history, whether you are Muslim or non-Muslim to see exactly what Islam stood for.

It was the moment in the life of Prophet Muhammad<sup>saw</sup> when he realized his days are very few, and he had yet to perform one of the great pillars of Islam, and there are 5 Pillars according to Islam. But one of the greatest ones, showing ones connection to God and love of God is to go back home to God's house, its called Pilgrimage. It's not unique to Islam. They do it in all the religions. The Hindus, the Christians, the Jews they go to holy sites to reconnect with their ultimate origin and faith. And when the command came from God to perform this as a right ritual and pillar before the Holy Prophet<sup>saw</sup> left this world he desired to do this great act of worship along with those followers of his who would come; and they numbered on that day over 100,000, a gathering 10-20 times greater than you see here today but as diverse people of all over Arabia, all tribal distinctions were represented there, so many languages had merged at that time, at that place. Merged behind the Holy Prophet<sup>saw</sup> to offer this one

great act of worship, and he knew he had an opportunity to share with them the principle faith one last time before he left this world. And he rose up on a mount called the Mount of Mercy, and he began to address his followers and share these words which I now share with you today, to recognize what was the final message of the Holy Prophet Muhammad<sup>saw</sup> by which we see the true essence of Islam, and the link with all other religions that came before, and systems of peace and justice that came after.

I quote, "Bear witness that there is none worthy of worship save Allah, the One, without associate, and I bear witness that Muhammad is His Servant and His Messenger.

I do not think, O people, that we shall be gathered together here again. Your belongings, your honor, and your lives are sanctified and made inviolate like the sanctity of this day, this month and this city. You will soon appear before your Lord and He will call you to account for all your doings. Take heed that you do not go astray, after I am gone, and start slaying one another."

Listen to this message, the beginning in which he is speaking about the Unity of God and the impor-

tance of preserving human life. This message I know, those who are non-Muslim would look, think and see what's happening in the Muslim world but there are already in Afghanistan, Iraq, Pakistan, wars, civil wars bombings, violence every day it seems. How could this have been the final message of Prophet Muhammad<sup>saw</sup>, how could they have missed the point?

Again he says, "Take note, that I trample underfoot all un-Islamic customs and traditions. All blood-feuds are utterly wiped out." In the tribal areas in Afghanistan, that is going on right now they say the US Army, went there with their planes, pointing out certain people. They later realize that they use the US to drop bombs on their enemies and rivals based on blood feuds and just now they recognize how intricate this problem is.

Again he said, "Interest has been declared unlawful and is no longer due. I hereby remit any interest due to any member of my family; for instance, all interest due to my uncle, Abbas bin Abdul Muttalib, is remitted altogether."

The banning of interest did not begin in Islam, it's also mentioned in enormity where the laws of

Moses also have declared this to be unlawful. And we are seeing now-a-days, while we are being reminded by the Head of the Ahmadiyya Movement, that unless we check this very carefully, interest getting out of control has always lead to world wars, and thus he warned us that we must reconsider what systems we using in terms of finances. Again the Holy Prophet<sup>saw</sup> said, "Be ever-mindful of the duty you owe to Allah in respect of your wives." The respect of whom? The women. Again we have heard this over and over again, that Islam does not take care of the rights of the women. But here he is giving us the message as Muslims from that time until the end of time.

'Be ever mindful of the duty you owe to Allah in respect of your wives. You have married them with the guarantee of Allah's name, and you have made them lawful for yourselves in accordance with Allah's word. So be mindful of your covenant. They owe you fidelity; for any default on their part you may correct them gently. You owe them suitable maintenance. As regards those under your authority, see that you feed them with such food as you eat yourselves; and clothe them

with the stuff you wear. If they commit a fault, which you are not inclined to forgive, then sell them, for they are the servants of the Lord, and are not to be tormented.”

He was trying to end the whole issue of slavery, so again this is an issue which we see in the world not as slavery as such, but the using of the human laborer in the worst ways and putting them in torturous conditions to earn their keep.

The Holy Prophet<sup>saw</sup> then said, “Allah has made you brethren one to another, so be not divided. An Arab has no preference over a non-Arab, nor a non-Arab over an Arab; nor is a white one to be preferred to a dark one, nor a dark one to a white one.

‘I am leaving something with you that will safeguard you against all error, if you hold fast to it. That is Allah’s Book.

‘There is no new prophet after me, nor any new law. Worship your Lord, observe Prayer, observe the fast during Ramadan, pay the *Zakat* cheerfully, perform the Pilgrimage to the House of Allah, and obey those in authority among you; Allah will admit you to His Paradise.”

These principles I just mentioned, belief in God, fasting, giving alms, going

forth and helping people in charitable deeds and pilgrimage to God’s house are universal principles of so many religions. You see how Islam has always been in the spirit of religions that God has taught to mankind.

Having said, this he said, “You will be questioned concerning me also on the Day of Judgment. Tell me, then, what will you answer?”

This is a question for the Muslims now. ‘You will be questioned concerning me also on the Day of Judgment. Tell me, then, what will you answer?’

On that day 100,000 voices strong rose up and said, “We bear witness that you have conveyed all Allah’s commands to us.” The Holy Prophet<sup>saw</sup> raised his finger to heaven and then pointed it at the people, and voiced the adjuration, “Hear, O Allah.” The people affirmed, “You have discharged in full your obligations as Prophet and Messenger.” In the same manner again, the Holy Prophet<sup>saw</sup> begged, “Bear witness, O Allah.”

A third time came the response, “You have made clear to us that which is right and that which is wrong.’ Again the entreaty went up from the Holy Prophet<sup>saw</sup>, “Hear, O Lord.”

He then charged those present, but that was 1400 years ago, but he is addressing us still now as Muslims. If he is a living Prophet to us, if He is a living God and a living faith. It wasn’t meant just for that time it’s meant for today as we hear his words once again. He said those who are present must convey the substance of his address to those absent. Why? Why must we take these words and share them with our guests and everyone in the world. These are the principles of Islam summarized beautifully. This is our message. We don’t have to change it or devise a new scheme or wording, we have to give the world this message. And the Muslims must follow it because we must practice whatever we preach, and so he says, “Perhaps those who have not heard may benefit more than those who have.” That is the beauty of Islam. Maybe the next group will be of peace and peacemakers, and followers of Prophet Muhammad<sup>saw</sup>. This message is timeless it will go on. I can only pray that it will live on in our words and our deeds, in our spirits and our intentions and our efforts to do dialogue with people in this nation, and people all around this world that are still waiting to find the true face of Islam. Let those faces be our faces. And when they see those faces let them be faces of Muslims. Again quoting

our President. He said in conclusion "We have the power to make the world we seek, but only if we have the courage to make a new beginning, keeping in mind what has been written. The Holy Qur'an tells us, "O mankind! We have created you male and a female; and we have made you into nations and tribes so that you may know one another."

The Talmud tells us: "The whole of the Torah is for the purpose of promoting peace."

The Holy Bible tells us, "Blessed are the peacemakers, for they shall be called sons of God."

The people of the world can live together in peace. We know that is God's vision. That was the Holy Prophet,<sup>saw</sup> vision 1400 years ago from the plains of Arafat to all of us as Muslims to be given to every single soul on this planet.

That is God's vision. Now, that must be our work here on Earth. Thank you. And may God's peace be upon you.

\*\*\*\*\*

# THE HAND OF ALLAH IS WITH AHMADIS

**Ramadhan Ali Mahmud,  
Philadelphia, PA**

**The Ahmadiyya *Jama'at* is the true Islam**

**Founded by Ghulam Ahmad of Qadian**

**When he came, the world was full of misguidance  
and sin**

**Which he started to disseminate with the ink of  
his pen**

**He was revealed hidden truths of the Holy Qur'an**

**Which removed sins, what a wonderful sign**

**The angels descend to help him in his task**

**So eternal truth could breathe at last**

**He started with a handful of followers, that's all**

**A little over a century later, tens of millions heed  
his cause**

**If that was not the Grace of Allah, what else could  
it be**

**The Hand of Allah is with Ahmadis**

\*\*\*\*\*

# Finding the Right Life-Partner

**Maulana Mubasher Ahmad**  
Regional Missionary, West Midwest Region

وَمِنَ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ۝

*And one of His Signs is this that He created you of dust; then, behold! You humans are multiplied and spread over the earth. And one of His Signs is this that He has created mates for you of your own kind so that you may find peace of mind, and tranquility through them, and He has instilled mutual love and tenderness between the (hearts of the) mates. Behold! In this surely are Signs for the people who would ponder and reflect.. (Sura Al-Rum: 30:21-22)*

To enjoy this mutual love and tenderness between the opposite genders, and to find peace of mind and tranquility of the hearts, to multiply, and to keep the social order pure and chaste, Islam guides the believing men and women to channel their emotions through the process of marriage. In this regard, the Holy Prophet Muhammad

Mustafa<sup>sa</sup> said:

“Marriage is my tradition; who so ever does not marry, is not from among us.”

Obviously, for marriage, we have to select the right person, and how to find that right person in the topic of my speech.

Now, it is important to understand that the choice of a husband or wife is one of the most important decisions one makes in life with far reaching consequences. Choosing a life-partner through marriage is indeed a choice of lifetime.

In this regard Hadhrat Musleh Mau’ood<sup>ra</sup> says:

“The matter of marriage is not for a few days, it is life long; not only life-long, and it is also for the Hereafter, for the life after death. Therefore, think very carefully, and purify your intentions.”

(*Khutbaat-e-Mahmood*, p 58, July 22, 1920).

Marriage is a relationship between a man and a woman that requires devotion with responsibility to

bring “peace of mind” and tranquility through “mutual love and tenderness”. But it has to be built on a deeply embedded strong foundation of righteousness. From an Islamic perspective, sustaining and enhancing in *Taqwa* – in righteousness of heart, and leaving behind a pious progeny are the main objectives in finding a life-partner. Marriage with the right person not only affects the happiness and piety of the married couple and families on both sides, but also it has a great impact on the happiness and righteousness of their children – the future generation.

It goes without saying that success in finding a life-long partner does not happen by accident. It may take an enormous effort and some serious precautions to find right person who is emotionally, mentally, physically, financially and, above all, spiritually the right person for you.

It is an undeniable fact that with the passage of time, the process of seeking a life-partner has become difficult and a bit complex, especially for those Muslims who are now living in Western countries.

Therefore, before I make any submission concerning the correct Islamic process for finding a husband or a wife, I think it is needed to review some of the Christian-Jewish trends in the predominantly non-Muslim society in which we are living, and also to be aware of the major drawbacks of these trends:

Mostly, non-Muslim single men and women try to find a life-partner through the dating system, that is, one to one getting together, and going out to know each other better before marriage. Dates may be picked up at educational institutions, churches, work places, restaurants, bars and night clubs. One may pick up a date even while traveling in a bus, train and an airplane! Supermarkets are no exception! Sometimes, a friend or relative may introduce two individuals to each other so that they may start dating. And a new date can be picked up every other day!

Therefore, there is no dearth of dating agencies. Lately, internet communications have provided easy methods of finding interested persons through social networks that may end up in a long-distance romance, and may lead to marriage.

Moreover, in Western countries, advertisements are placed in newspapers and

magazines. Personal ads are run under the headings – “Men seeking women” and “Women seeking men”, and of course, “Men seeking men”, and “Women seeking women”.

No doubt, many successful and happy marriages do take place through the process of dating and with the help of dating agencies, but these trends do have some major problems:

Mostly, the first victim is chastity. Traditional Biblical moral values are tossed out of the psyche of the American young men and women from a very early age when they start dating.

It is an extremely painful fact that in America millions of unmarried girls do get pregnant each year, and children are born out of wedlock. Many abortions take place killing unborn babies. Those girls who give birth to children out of wedlock find it extremely difficult to raise them without their fathers being around. Increasing numbers of criminals are the product of fatherless homes.

Above all, the divorce rate is high among those who decide to get married after a prolonged process of dating and mating. Also the number of those men and

women is increasing in the Western societies who do not want to get married at all for the fear of losing their so-called “freedom”. And they continue enjoying dating for the rest of their lives without getting married!

Unfortunately, some Muslims are also falling prey to these the Western trends, and gradually, they are going astray from the Islamic moral guidelines. Social intermingling between sexes, dating and mating are happening without feeling any sense of guilt. Specifically the risk of Muslim girls being misled by the pleasure seeking men into illicit relationships is a glaring fact.

Let me now briefly present some facts concerning the current situation related to the process of searching for a husband or a wife in our *Jama'at* in America.

Traditionally, young marriageable men and women are being helped by their parents, relatives, elders and friends, and many successful marriages are taking place in our *Jama'at* in the U.S.A. Only in the last 10 months or so, almost 100 marriages were celebrated. Moreover, marriages within the international Ahmadiyya community are becoming common, although there are some legal and cultural difficulties that the parties have to overcome.

However, one mistake that leads to much frustration

and results in waste of time is that some parents don't even consult their children, and just start looking for a spouse. The one who is to get married and the ones who are "looked at" for his or her match, both end up feeling disturbed and unhappy. Therefore, the parents should have an open conversation with their children before they start looking for a spouse for their sons or daughters. Such an important conversation can only take place when the parents start discussing significant matters from early childhood, and instead of just talking to them, start listening to them as well.

There are many other marriageable individuals who need additional help. Our *Rishta Nata* (Matrimonial Arrangement) teams, Jamaat officials – the presidents and missionaries are trying to help them to facilitate the process. However, the success rate of official match-making system is less than satisfactory for one reason or the other. The process of finding the right life-partner through *Jama'at* officials is full of challenges, and the problems need to be resolved.

Our National *Amila* and our National Consultative Body – the *Shura* -- take into serious consideration all of

the existing challenges that the *Rishta Nata* department is facing, and slowly, but surely, progress is being made to resolve the existing difficulties.

One factor we have to keep in mind is that nowadays the number of women pursuing higher education and focusing on establishing their careers has increased. Consequently, their marriages are delayed until they complete their education, and enter into some profession.

Also, the reality of mismatched arranged marriages by the families or the *Rishta Nata* functionaries is a fact that cannot be denied, and it has hit some of our families very hard, causing much emotional trauma. The increase in the rate of divorces, regardless how small it may be, makes it all the more urgent that we should take it very seriously how to find the right life-partner.

Now, let me submit some vitally important ingredients of the process of searching for and selecting a mate according to the guiding principles of Islam:

1. First of all, the starting point is to look within oneself to understand one's own strengths and

weaknesses. In this process of self-analysis, the first question that the marriageable candidate needs to ask is: How strong is my personal connection with Allah<sup>swt</sup>, and how much do I love His Messenger Muhammad<sup>saw</sup>? Am I ready to obey the commandments of Allah and the instructions of the Holy Prophet<sup>saw</sup> concerning marriage? Am I ready to build a lasting future with a spouse as my faith demands of me?

If this spiritual connection is weak, then the most important step to take is to strengthen this relationship of nearness to Allah, and to increase one's love for the Holy Prophet Muhammad<sup>saw</sup>. Once this root of *Taqwa* – the love and fear of Allah, and obedience to the Messenger of Allah is firmly implanted in the heart, the rest of the process will become easy, and shall remain blessed.

2. If the person who is looking forward to get married wishes to follow the Holy Prophet<sup>saw</sup>, then he or she has to have a clear understanding of his or her own character with a strong desire to change it for the better. As we all know that the Holy Prophet Muhammad<sup>saw</sup>

was the perfect embodiment of the Holy Qur'an, and he was *Rahmatullil 'alameen*: the most loving and the most merciful person for all mankind. Therefore, a person in search of a spouse has to be sure that he or she interacts with others on the basis of mercy, love and compassion. But if the heart is empty of loving care and compassion, then such a person is not yet ready to start the search for a marriage partner.

3. We all know the famous *Hadith* in which the Holy Prophet<sup>saw</sup> said: "A woman is married to for four things: her wealth, her family-status, her beauty, and her faith. So you should marry the woman of faith, (otherwise) you will be a loser"

(*Al-Bukhari, Book 62, Hadith 27*).

Now, can the same be said for a man? Yes, without any doubt. Therefore, for a woman who wishes to be married, and for her Wali, the first and foremost quality to look into the character of a man should be his faith his and his "*Taqwah*." Now, finding out the level of *Taqwah* in some one else is not an easy

task. But not to make any efforts to know the other party's moral and spiritual standards would certainly prove to be devastating at the end!

The Holy Prophet<sup>saw</sup> also has said: "When a Muslim man marries, he indeed perfects half of his religion. Then he should fear Allah for the remaining half." Therefore, it is important to know what qualities in the potential candidate for marriage will make him or her as an asset to his or her spouse's moral and spiritual aspirations. That's why it is advised that preference should not be given to such things as wealth, beauty and status over spirituality, faith, and moral values.

4. The Holy Prophet<sup>saw</sup> also stressed upon the importance of compatibility between the marrying couple – they need to be "*humm-kufaw*" --, that is, the mix of the right ingredients between the two would be helpful! Therefore, once again, self-analysis becomes imperative. One has to be honest about himself and herself in assessing one's own personality, financial status and family background.

One has to know his or her strengths and weaknesses of character. Only then one should proceed to know the family background of the other party, and find out under what circumstance the would-be-partner was brought up, and what are his or her specific habits or needs! To find the life-partners, some time wrong expectations, faulty standards and flawed methods are used. The process should not be turned into a search for perfection. We should stop the search for an ideal or an idol! In this process, we must not forget that no two persons in the world are exactly the same. Allah<sup>swt</sup> in His Wisdom did not make any two individuals exactly the same. Everyone is unique in some ways, and is a very special person. Therefore, there is always a need to compromise at many points. In one *Hadith*, the Holy Prophet<sup>saw</sup> is related to have said: "Let no Muslim man entertain any rancor against a Muslim woman. Should he dislike one quality in her, he would find another which is pleasing."

5. While looking for a life-partner, another important point to keep in mind

is that without any ambiguity in the Holy Qur'an, Allah has made men responsible for the financial support of their families. Men are called "*Qawwamoon*" that is, guardians and financial supporters of their families because, the Qur'an says in 4:35,

أَنْفَقُوا مِنْ أَمْوَالِهِمْ

"They spend of their wealth"

that is, they take care of the financial needs of their wives and families. Therefore, logically speaking, the personal financial stability of a man who may be in search of a wife is important .

Here, it is necessary to understand that the Holy Prophet<sup>saw</sup> made women the guardians of their husbands' wealth and possessions. Therefore, the would-be wives need to be well informed and well trained how to maintain a simple life-style, and be good household financial managers. However, this does not mean that women are stopped to have a socially beneficial profession and to earn money. The Qur'anic verse puts emphasis that a man should not be looking for a wife who would financially

support him to run the household affairs. He himself has to be financially strong even if his wife may have her own earning power.

6. The Holy Qur'an gives another guiding point that during the process of finding the right life-partner, straight-forward talk – *qual-e-sadeed* -- is of utmost importance. The use of false pretension or outright deception becomes a major hurdle. Hadhrat Khali-fatul Masih II<sup>ra</sup> says:

"It is required that one should say only what is factual. There is no need for absurd bragging. Allah the Exalted says:

قُولُوا قَوْلًا سَدِيدًا

That is,

"Say the straight-forward word!" (34:71)

Adopt righteousness! Do not use deception to gain what your heart desires! Even if you succeed in obtaining your purpose, still that success would be short-lived, and shall cause a great loss. The key is *TAQWA* – righteousness -- to be successful and thriving. So, utilize

righteousness! Eschew all acts of cunning and craftiness! Do not go near deception! If facts are presented without any boasting, neither side -- the girl's nor the boy's -- would complain, because the promise would be fulfilled."

(*Khutbaat-e-Mahmood*,  
*Khutba-e-Nikah*, p. 3  
March 27, 1915)

7. Sometimes, the role of a *Wali* – the guardian of a marriageable girl is not fully utilized. A good and capable *Wali* of a girl is he who does a thorough investigation and conducts good interview sessions with the prospective match in which all questions are asked and fully answered. If need may arise, Islam permits that the would-be-partners be allowed to communicate with each other directly.
8. Seeing all this, we have to realize that the primary value of *Taqwa* -- "righteousness" -- in making a choice of a husband or wife cannot be sacrificed under any circumstance. In the verses of the Qur'an that are recited at the time of a *Nikah* Sermon at least five times the term *Taqwa*, that is, 'righteousness' -- fear of Allah -- is repeated; and in those Qur'anic verses

that are read out in the *Nikah* sermon, it is emphatically declared that in essence men and women both have similar feelings and faculties because both the genders are created by Allah out of a single soul. Equality of genders, respect and care for each other with loving hearts are admonished, and the use of *Quaol-e-Sadeed* --straight-forward talk -- is commanded. Thinking of the future -- good planning, and leaving behind righteous progeny are advised. Thus, all important instructions are given for a successful marriage. And all these ingredients need to be evaluated as a part of the character of both men and women who seek to become life-partners of each other.

Concerning *Taqwa*, Hadhrat Masih Mau'ood<sup>as</sup> says:

“Righteousness is in all circumstances a charm that guarantees security, and is a citadel for safeguarding against all harm.”... “The spiritual beauty of man is to walk along all the finer paths of righteousness; they are attractive features of spiritual beauty.”... “God Almighty in the Holy

Qur'an designated righteousness as raiment.

### لِيَأْسُ التَّقْوَى

is an expression of the Holy Qur'an. This is an indication that spiritual beauty and spiritual ornaments are achieved through righteousness.”

In one of his poetic Urdu couplets he says:

*The root of every virtue is the fear of God;*

*If this root is intact, everything will remain intact.”*

In “everything”, the process of finding the right life-partner and the married life are most certainly included.

9. We must trust in Allah, and after doing the needed homework, we need to pray to Allah to help remove any deficiencies or incompatibilities that may seem to exist between the two individuals. *Istikhara* prayers should be offered on both sides. After receiving positive indications from Allah the Exalted, one should give the final consent.

In conclusion, I would like to submit that the

very objective of finding a marriage partner is to sustain and enhance righteousness -- righteousness of both the man and the woman --- righteousness that extends to the progeny, to the extended family and to the society at large. The method to achieve this objective is *Quaol-e-Sadeed* -- truthful, honest, reliable, and straight-forward presentation of facts -- without any deception or concealment.

We are living in a society where the moral and spiritual values are lost in the process of dating because it usually ends up in premarital mating! Therefore, instead of being impressed by the risky trends in American society about finding a life-partner, we most prayerfully submit our will to the will of Allah the Merciful, and seek tranquility of mind, joy of heart by obeying and following the precious guidelines of the Holy Qur'an, as elaborated by the Holy Prophet<sup>saw</sup> and commented upon by Hadhrat Masih Mau'ood<sup>as</sup> and his noble *Khulafa*. May Allah be our help! And may Allah make the process easy and fruitful for all those who are trying to find the right persons for the rest of their lives! *Ameen!*

# DOMESTIC HARMONY

**Faheem Younus Qureshi,  
Sadr Majlis Khuddamul Ahmadiyya USA.**

*Transcribed By: Salaam Bhatti, Long Island, NY*

Thousands of years ago, in a land unknown to us, Allah the Almighty said to Adam, "O Adam, dwell you and your wife in the garden, and eat there from plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers." But Satan caused Hadhrat Adam<sup>as</sup> to slip. And thereafter we know the history in which we lost the paradise.

Generations went by and the world moved on from a time when the daughter was being buried alive and man was being enslaved to what we now call Islam, our enlightenment. Somewhere along the way, each man became an Adam and each woman became an Eve.

In secular arenas such discussions about domestic harmony are done in the context of men and women. In my mind, the context should actually be geared towards the millions of Adams and millions of

Eves for that is how the Holy Qur'an defines us. What we fail to recognize is that throughout the thousands of years, Adam and Eve have evolved. Along with Adam and Eve's evolution, the tree has also evolved to a new metaphor. As a child, I used to think, "Wouldn't it be nice if Hadhrat Adam<sup>as</sup> hadn't gotten close to the tree, we would never have been kicked out of Paradise. We would all still be living in the Paradise and I would not have to go through the toil, suffering, and the pain that we all go through in this life."

At the beginning of my research on the topic of domestic harmony, I realized very quickly that there is nothing new that I can offer in terms of knowledge. Hadhrat Khalifatul Masih V<sup>aba</sup> has delivered over a dozen sermons on this topic. At least four direct addresses have been pointed to the United States *Jama'at*. When I looked at

the previous *Jalsa Salanas*, it is astonishing to note that in some form or shape a speech has been given in regards to this topic. My conclusion is that this is not a question of education. So what is it? I spoke to a lot of *Jama'at* members and *Khuddam* brothers. Through my family, I spoke to a lot of couples to see what is happening on the other end.

I realized that there are two basic questions to address:

1. How did we get into this predicament? How is this topic even relevant to Masih Mau'ood's<sup>as</sup> community? Are we struggling with domestic harmony?
2. Where do we go from here?

It is very important for us to understand that whatever is discussed may not apply to everybody. But it does not matter if it is affecting five or ten or fifteen percent of the community

because we are the flag bearers of Islam today. We rightly claim that we are the peacemakers of the world. If we are unable to create peace at home, then how can we go out in the world and distribute peace?

In such honest discussions people get upset. Satan has not given up his job. He has not given up his trees. He will tempt you, he will lure you, and he will attract you. But my purpose is not to make anybody sad or mad. My purpose is to make everybody understand the issues even if we have to swallow a bitter pill for the sake of peace at our home.

How did we get in this predicament? The Holy Prophet<sup>sa</sup> said, "Nothing pleases Satan more than a quarreling husband and wife." So how did it start? The Qur'an says, "Men have been appointed as guardians over women." Adam understood the words but Satan came to Adam and said, "This doesn't mean you have to be a responsible guardian. This means you can be a tyrant, do whatever you like! This is not a burden, this is power. This is not responsibility, this is privilege and honor. When you come home, you don't have to

consider anything else. You can even throw your socks wherever you like. You don't have to worry about anything, you can talk to people in anyway, and you can abuse them." Remember, the purpose is not to make the reader mad. This is an honest discussion, my brothers, whom I consider the Adams. Hadhrat *Imam Abu Hanifa*<sup>ra</sup> was one day walking on the street after a rainstorm and *Imam Sahib* saw a little boy playing and jumping on rocks in the street. He said, "Watch out, you will trip and fall down." The boy turned around and said, "Don't worry about me, I'm a young boy. But you are our *Imam*. You watch out. If you fall down, all of us who are following you would fall down." That is the Adam's responsibility at home.

When we abused that privilege, Satan went to Eve and said, "You don't have to take this, you can talk back. Why do you have to be obedient to him? Why do you have to listen to him?" This is that tree growing anew. As a child, I had wished that Hadhrat Adam<sup>as</sup> had never visited the first tree. But we have committed the same thing in approaching this new tree. Eve, under the same

influence, felt that she could avenge being wronged and forgot that the Qur'an says, "A virtuous woman is obedient. They guard the secrets of their husbands." Satan said you don't have to worry about that. Satan then comes back to Adam and says, "You can be verbally abusive. You can inflict any hardship and any pain whether it is physical, emotional, or mental." Adam forgot that Hadhrat Muhammad<sup>sa</sup> said that, "A Muslim is a person from whose tongue and hands other Muslims are safe." My dear Adams, who is better deserving of that safety, of that security, than the person who lives with us, than the person who we all went to and said, "Be my guest for the rest of my life?"

When we started verbally abusing Eve, the next step was physical abuse. Unfortunately, some of the Adams committed that sin. There is no hiding. It is really bothersome and disturbing when this does not get discussed. Satan must have told the Adams, "The Holy Qur'an sanctions you to beat your wife." Wrong.

The Holy Qur'an never sanctions any man to put his hand on any woman

to vent his anger. Do we understand the Holy Qur'an better than Hadhrat Muhammad<sup>1saw</sup>? The Holy Prophet<sup>saw</sup> said, "Do not hit these maidservants of Allah" which is a direct order that some of the Adams have disobeyed.

Here is an extreme example. Everything can be told from the Holy Prophet's life, from treatment of neighbors, his fellow human beings, his family members. But let's go to an extreme and see how he treated animals. One day, the Holy Prophet<sup>saw</sup> joined Abdullah bin Ja'fer<sup>ra</sup> and they went to a garden. There was a camel standing there and once the camel saw the Holy Prophet<sup>saw</sup>, it started making moaning noises and his eyes welled up with tears. Hadhrat Muhammad<sup>saw</sup> stood next to the camel and after some time, he asked, "Who is the owner of this camel?" A Medinite *Nasir* and companion came forward and the Prophet<sup>saw</sup> said, "The animal has complained to me that you do not treat him with righteousness, treat him harshly, overload him, and keep him hungry. You should treat the animal better than this." Give this camel a thousand degrees to convert him to human and keep adding value till you

can imagine your spouse in that position. What is the level of respect, love, humility, kindness, and compassion that that spouse deserves?

Unfortunately, when we became physically abusive, Satan went back to Eve. Because Eve was not always in a position to punch Adam back, Satan said, "You can be passive-aggressive. You do not have to share your secrets with him. You don't have to do things that please him. You can talk back. You do not have to treat his family well." This is the passive aggressive behavior that we all witnessed. Eve forgot the golden principles that Hadhrat Amma Jaan<sup>ra</sup>, the wife of the Promised Messiah<sup>as</sup>, had discussed with her daughter, Hadhrat Nawab Mubarak Begum Sahiba<sup>ra</sup>, at the time of her wedding. She gave her some advice:

1. Never keep a secret from your husband. Even if he does not know, Allah knows. The moment he comes to know, what will happen? You will lose your respect.
2. Never talk back to him when he is angry, even if he is wrong. Let him calm down and talk to

him about it after a few days. Otherwise, in his anger, he will say something to you and you will lose respect.

3. Never ill-treat his family members. If you do that, you will lose respect.

Unfortunately, Satan made Eve forget this beautiful advice. This started a battle over control filled with anger and mistrust. As a result, love depleted from that bank account every day.

Adam forgot that Hadhrat Masih Mau'ood<sup>as</sup> taught that a man who stands up against a woman is not worthy of being called a man. Eve forgot that Hadhrat Muhammad<sup>saw</sup> said, "A woman will go to paradise if she dies in a condition that her husband was pleased with her." This whole chaos spread to family and surroundings. Everybody started talking about this family. All the while, everybody kept saying to each other, "Don't tell anyone else, you're the only other person who knows." What happened?

Allah commands us in the Qur'an that they are a garment for us and we are a garment for them. This garment was torn apart under

the actions of Satan. Any advice that comes from anywhere, whether the parents, siblings, or peers, which encourages a dissolution of that relationship, then that surely must be Satanic advice. It must be coming under the influence of Satan. That advice means that a couple will be kicked out of what should be their beautiful Paradise. Therefore, when this whole discussion goes outside the home, we get in trouble. The relationship ends at this stage, whether in a divorce or in a long silence where each person just waits for the right time. At this stage, both Adam and Eve have forgotten much. Adam has forgotten that Hadhrat Masih Mau'ood<sup>as</sup> said, "Except for indecency or vulgarity, all petulant behavior peculiar to women must be tolerated." Our children look up to us thinking, "I wish my Adam, my father, had never gone close to that tree. I wish that my Eve, my mother, had never gone close to that tree." Fast forward a few hundred years. Those generations of children who saw that abuse or passive aggression also grew up into Adams and Eves. Did these new Adams and Eves evolve into higher or lesser forms?

*'Men are guardians*

*because they spend on you out of their wealth.'* Satan went to Eve and said, "It is all about money. If you go out and earn a paycheck, you do not have to listen to him anymore. That is all that is holding you back."

A sentence commonly thrown around the media is, "You poor thing, when are you going to have a life of your own?" As if, God forbid, the mother of the faithful (Hadhrat Khadija<sup>ra</sup>) did not have a life of her own. As if our dear Hadhrat Amma Jan<sup>ra</sup> did not have a life of her own. Under the spell of Satan, a whole new challenge started. Being a homemaker is in itself ten jobs. Eve now is thirsty for that new respect that she should have already received from day one. Thirst for that security added another job to those ten jobs. The phenomena of the working woman came into being. We all know that if being a working mother does not absolve the mother from her other jobs. Who knows the number of the pediatrician, the mother or the father? Who knows the shoe size of the children, the mother or the father? Eve was unable to shed those ten jobs because Adams are hard-wired a certain way. Therefore all that emotional energy and re-

serve that Allah had provided Eve was depleted. Now, we are up in arms, we have no patience, no tolerance. We are living in a *Walmart* world where a marriage can be easily returned so long as you still have your receipt. We fail to understand how we got here. A quest for paradise on this earth ended up into a battle for control. No one wants to follow the roles or rules mentioned in the Qur'an anymore.

We do not spend much time looking for answers in the Qur'an as opposed to looking for answers in Dr. Phil, Oprah, or the countless books on the market. Our children continue to think, "How I wish my Adam and my Eve never even went close to the shade of that tree." If anyone is still wondering how we got here, I would say to them that we lost domestic harmony the day we raised our hand against an innocent woman as a result of our anger. We lost domestic harmony the day we said that being a homemaker is not a full time job worthy of respect in its own. We lost domestic harmony the day we got too attached to our own gadgets and we stopped listening to the person sitting right next to us. We lost domestic harmony

the day we became too big to apologize. And I think we lost domestic harmony the day we stopped paying heed to the voice of *Ameerul Momineen* that he had to give dozens of sermons on this topic.

Someone will say, "In this day and age, where is that perfect model? Where can you show me one who has walked the walk like Hadhrat Imam Abu Hanifa<sup>ra</sup>? Where is the financially independent woman who was fully obedient to her husband? Those were old times, how can they be replicated now?" Those are not old times. Let's go back to a perfect guardian, even better than Hadhrat Imam Abu Hanifa<sup>ra</sup>: Hadhrat Muhammad<sup>saw</sup>. Who did he marry? Hadhrat Khadija<sup>ra</sup>. It is fair to say that she was the first CEO in Islam. She was a wealthy, working woman. She was the breadwinner. What language did each use to describe each other? At the time of the first revelation, when Hadhrat Muhammad<sup>saw</sup> came home trembling, he told Hadhrat Khadija<sup>ra</sup> what happened. She replied, "Surely Allah will never humiliate you. You carry out the obligations of your relatives, you are truthful, you relieve people's burdens, you pos-

sess high moral qualities which have become rare, and you honor your guests. You help the distressed." This is the testimony of Hadhrat Khadija<sup>ra</sup> regarding the perfect guardian. Together, they enjoyed twenty-five years of that paradise. One day, Hadhrat Ayesha<sup>ra</sup> asked *Rasoolullah*<sup>saw</sup>, "O Prophet of Allah, why do you still think of that old lady when you have younger wives?" Hazoor<sup>saw</sup> replied in testimony of his wife, the first CEO in Islam, "O Ayesha you have no idea how good Khadija was to me. She believed in the truthfulness of my claim when others rejected me. She became my best companion and helper when others abandoned me." Khadija<sup>ra</sup> was in a very strong position. Nobody could have been in a better position to have manipulated or controlled her husband. She did not marry a prophet for whom Heaven and Earth were created; she married a twenty-five year old orphan. It does not matter what any person's image is at work, the *Jama'at*, anywhere as long as that image matches at home. That is the testimony that matters the most. Hadhrat Muhammad<sup>saw</sup> was truthful outside and inside of the home. He was caring and loving outside and inside

the home. It does not work in any other way. If there is any contradiction anywhere, then one should toss everything away and rely only on the reference letter submitted by the spouse.

Unfortunately we are trying to have it both ways. At Burger King last night, my son asked, "Baba, what is the Burger King motto?" I had no clue. I found out that it is, "Have it your way." From such a young age, we are indoctrinated with this idea that we can have it our way. But there is only one workable way. You can have it your way or you can have it Allah's Way. There is no other way to cut it. It is difficult to digest this dichotomy in which we try to keep the world green and our own paradise is suffering. We are worried about the Israeli/Palestinian conflict. We wonder why these two parties cannot come to the table when in our own Paradise a husband and wife cannot come to the table. We are worried about the collateral damage of children in Iraq and we forget about the collateral damage of broken relationships in our own children. There is a dichotomy and as Adams and Eves we must explain that. If one party is to make that explanation, it has to be

Adam. Adams are the guardians. This is no power struggle rather this is the burden placed on Adam.

Where do we go from here? We have two choices. 1. We play by the rules and roles given to us by the Western world. We keep following the stocks and watching Dr. Phil and Oprah. Yes, we will be very successful. Our stocks will go up, we will have nice cars, nice iPods or Blackberries, have our own house and computer, but we may not have a shoulder to cry on. That road will lead us into isolation. 51% of women in America are living alone. 47% of men live alone. In Manhattan, 48% of the households have only one person living in them. Is that what you call a Paradise? Next time you fly over New York City and you see the rooftops below, one out of two of those houses will only have one occupant. When you go in, day in and day out, open your door and the room is the way you left it with nobody to greet you, is that Paradise? That is not Paradise as the Qur'an mentions it. There is no concept of Paradise without companionship. The Burger King approach where we can have it our way is one choice. My brain tells me, much to my heart's dismay,

ple who will continue to follow that way.

The alternative choice is that we follow the rules and roles offered by the Holy Qur'an. We love our spouses for the sake of Allah, not to score any points. We forgive them so that we may be forgiven by Allah. We tolerate them as Allah tolerates us. We sacrifice so we can get more reward. We live a life of interdependence rather than independent. This interdependence is a higher trait. At the end of the day, our children can look at us and say, "Thank God, my dad and my mom never went close to that tree."

Hadhrat Masih Mau'ood<sup>as</sup> said that to get this Paradise, one must go through Hell first. It is not easy. Adams and Eves, choose your paradise over Satan. Please, choose your paradise over your ego or anything else. Satan may be going around and whispering, "Who is this guy? What has made him an expert? What makes him so perfect to write this?" Of all the people, I find myself most unworthy to stand here today. I am not here as someone in a superior position. I am a testimony to loving parents who tolerated my temper tantrums as

a teenager to maintain domestic harmony. I am a testament to my brothers and sisters who put up with my mood swings when I was younger to maintain domestic harmony. I am standing here as a testament to my wife who has sacrificed more than I can ever imagine for our domestic harmony. I am not here to lecture. The *Nizam of Jama'at* called upon me and someone had to do it.

One last ditch effort by Satan at this stage is, "Why are you choosing this road of sacrifice? Why not go to Burger King and 'have it your way'?" Allah says,

وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتًا ۝

But for him who fears to stand before his Lord there are two Gardens. (55:47)

This is not a promise of one garden. Yes, we travel through a hell to establish a garden or paradise in this earth, but there is another garden in the afterlife that we should worry about. Allah says that if you do not get this garden, there is no chance of getting the next garden in the next life because they are both related. Have a candid conversation with your Eve,

with your Adam, and ask them to rate you on a scale of one to ten. Ten represents a perfect Eve — Hadhrat Khadija<sup>ra</sup>. Ten represents him who is trying his hardest to walk the walk like Imam Abu Hanifa<sup>ra</sup>. Many have personal computers in their homes. How frequently do these computers go through virus scans to keep these machines free of viruses that they may protect our work? It usually takes two hours per scan. When was the last time we performed a spiritual virus scan of our relationship? Viruses do not only come from negative sites, they also can come from emails from our own friends and relatives. When was the last time we checked that our friends or relatives had not infiltrated a virus into our marriage? Ask your spouse for that number and accept it. Then ask where you can improve. Last comes the hardest part: asking for an apology. For the benefit of one's family, children, and paradise, it is fundamental to kill one's ego. Hadhrat Masih Mau'ood<sup>as</sup> said that the job of a believer is to crush his ego. It is not admittance of guilt, as Satan will try to convince. It is leadership, it is being a guardian. That is how we create a paradise in this life so that we may be deserving of the paradise to come.

We are all Adam and Eve and our home is the paradise that we must create in order to inherit a paradise in the end. We cannot have it both ways. There are children involved. Whether they are yours or not, they will be thinking, "I wish my father will not go near that tree. I wish that my mother will not go near that tree." We can only have it one way, either the Burger King way or the Qur'an way. The roles are defined perfectly in the Qur'an in a way that we may like or dislike. That is a choice that we all must make. There are many books out there with feminist, anti-family, and anti-marriage messages, which I take no offense to. The problem I have with them is that they are not hoping for a paradise in the world to come. It is okay for them to talk about this world because that is all they believe. But you and I believe in the world that is yet to come. We must work for that. The image we have at work or school does not matter if it does not match the reference letter given to us by our spouse. This is the time for the discussions to emerge. If this only stays within Adams and Eves separately, then it will not work. Our marriages are nobody else's business but the two people involved.

We have a little individual paradise, a plot of land in our garden. This paradise is important because we are the peacemakers of the world. This domestic harmony model must take place within Ahmadiyyat because the world is heading towards a trajectory where there is no better model than Ahmadiyyat.

May Allah make us better spouses so that Ha-zoor<sup>aba</sup> does not need to address this matter again and may Allah make us a model society for the world to follow, *Insha Allah*.

\*\*\*\*\*

## Reviewers Needed for Al-Hilal

Al-Hilal is mostly written by children and is published quarterly. It is sent to all households in the US. It is thoroughly reviewed by its editors but yet an extra review would help enhance its value. If you are willing to serve on its review committee, please send your email address to

alhilalmag@yahoo.  
com.

# ZIKR-E-HABIB: GLIMPSES OF AN IDEAL MARRIAGE

Dr. Mirza Maghfoor Ahmad

*Transcribed by: Hammad Malik*

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
أَمَّا بَعْدُ فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ  
الرَّجِيمِ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The institution of marriage is summed up in the Holy Quran as

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

*They are a sort of garment for you and you are a sort of garment for them. (2:188)*

The ideal of such marriage can be found in the relationship between our Holy Prophet<sup>saw</sup> and his wives. Hadhrat Muhammad<sup>saw</sup> embodied the excellence of marital relations in every aspect and unequivocally stated that *the best among you is he who treats his wife best and I treat my family best.*

In the mirror image of his beloved master, the Promised Messiah<sup>as</sup> provided us with a model in

which a husband and wife could live with harmony and mutual love, respect, understanding and regard for the integrity of the spouse. The Qur'an states:

*And they (the women) have*

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ

*rights similar to those (of men) over them in equity. (2:229)*

The Promised Messiah<sup>as</sup> explained this verse by saying, *"The relationship between a husband and a wife should be like two true and sincere friends."*

In order to understand this holy marriage, I will present some background. The Promised Messiah<sup>as</sup> was first married to his cousin at age 15 and had two sons early on. He received multiple revelations addressing the issue of his second marriage of which the Promised Messiah<sup>as</sup> wrote in his book *Nuzulul Masih*. He says *"Many years ago, this glad tidings was related to me about my*

*marriage in a Syed family of Dehli. My wife was named Khadija because she is the mother of a blessed progeny."*

Hadhrat Mir Nasir Nawab<sup>ra</sup>, a member of a known and noble Syed family of Dehli had a daughter who was about 18 or 19 years of age and as of yet not married. He had received a few proposals for her but none worthy of consideration for a variety of reasons. This situation had caused Mir Sahib and his wife much concern. He requested the Promised Messiah<sup>as</sup> for prayers concerning his daughter's future. The Promised Messiah<sup>as</sup>, a family friend of Mir Nasir Nawab Sahib<sup>ra</sup>, had not yet made any claim of being a reformer at this time but was well known after writing his book *Braheen-e-Ahmadiyya*. In response to Mir Sahib's letter for prayers, he offered himself in marriage to Hadhrat Nusrat Jehan begum under divine guidance. Initially, Hadhrat Mir Sahib<sup>ra</sup> and his

wife had some reservations about marrying their daughter to Hadhrat Mirza Ghulam Ahmad of Qadian<sup>as</sup> due to the age difference, previous marriage and different ethnic and cultural background; yet, eventually they decided to marry their daughter to Hadhrat Mirza Sahib<sup>as</sup> because of his righteousness and moral rectitude. The young daughter, oblivious to her future title of *Ummul Mo'mineen* (mother of the faithful), concurred with her parents who had raised her to value righteousness and virtues over materialistic matters. Later, Hadhrat Mir Nasir Nawab<sup>ra</sup> would confide to Hadhrat Khalifatul Masih I<sup>ra</sup> that from the day his daughter was born, he had been praying daily that she might be married to the most righteous of persons. When Hadhrat Mirza Ghulam Ahmad of Qadian<sup>as</sup> went to Dehli to marry Hadhrat Nusrat Jehan Begum<sup>ra</sup>, he was accompanied by three or four companions. Hadhrat Mirza Sahib<sup>as</sup> gave Rs. 250 to the parents of the bride for jewelry and clothing as he had not brought any with him. The *Nikah* ceremony was performed in the mosque, it was a simple wedding without any custom or formalities. Mir Sahib<sup>ra</sup> handed over a box of the bride's

possessions to Mirza Sahib<sup>as</sup> and sent off his only daughter. When the couple reached Qadian, there was no celebration, all of the Promised Messiah's<sup>as</sup> relatives had turned against him and cut off all contacts. There was no one to welcome or talk to the bride except the woman who accompanied her as help from Dehli. Hadhrat *Ummul Mo'mineen*<sup>ra</sup> recalled that day when telling her daughter, she said *"When your father brought me here, the whole family was against us. There were no women in the house except the lady who came with me. She had a hard time understanding the local language and the people here could not understand her. It was a lonely and a strange place. I was crying and there was nobody familiar to console or to take care of me. I laid down on a bare bed till morning."*

The Promised Messiah<sup>as</sup> made some arrangement the next day and she began to settle down. A few months later, Hadhrat Nusrat Jehan Begum<sup>ra</sup> went to visit her parents and told her mother *"Initially, I was nervous for no obvious reasons, otherwise the Promised Messiah<sup>as</sup> made every effort to make me feel at home and comfortable."*

Hadhrat Maulvi Abdul Karim Sahib<sup>ra</sup>, a renowned companion of the Promised Messiah<sup>as</sup>, lived for some time in a portion of Hazoor's<sup>as</sup> home. He writes of his observation of the perfect and harmonious relationship of this divine couple. He says, *"An important measure of anybody's character is determined by one's high conduct towards his family and how he can turn his home into paradise through his morals and personal skills; as a result, there is no cause for any grief, ill-will, jealousy or malice."* He says *"It has been almost 15 years since Hadhrat<sup>as</sup> has been married. Throughout this period, there was never an occasion where there was any argument in this household – a dangerous and correctable fault which can be the root cause of many a personal strife. I have been watching closely and critically for 10 years and have come to the conclusion with certitude that the immaculate disposition of Hadhrat Aqdas<sup>as</sup> is not touched by any of these frailties."*

The Promised Messiah's<sup>as</sup> expression of compassion and respect to Hadhrat *Ummul Mo'mineen*<sup>ra</sup> was so evident that women working in the household observed this contrast from

the rest of the world, often commenting with surprise "*Mirza always listens to and follows the wishes of his wife.*"

Hazoor<sup>as</sup> once said, with the exception of indecency, all weaknesses and petulant behavior peculiar to women should be tolerated. "*I find it shameful,*" he says, "*that a man should fight a woman; God has made us men which is the consummation of His grace upon us and we should express our gratitude for this great bounty by treating women with kindness and compassion.*"

Hadhrat Mir Muhammad Ismail Sahib<sup>ra</sup>, the younger brother of Hadhrat Amman Jan<sup>ra</sup>, witnessed this divine relationship over a period of 25 years. He observed, "*I have never seen or heard the Promised Messiah<sup>as</sup> express displeasure at Hadhrat Amman Jan<sup>ra</sup>. They were the personification of an ideal couple. Very few husbands can come close to that kindness which was displayed by Hazoor<sup>as</sup> to Hadhrat Ummul Mo'mineen<sup>ra</sup>.*"

In spite of his extraordinary consideration for his wife, if the situation required the Promised Messiah<sup>as</sup> to do so, he did not hesitate in letting Hadhrat

Amman Jan<sup>ra</sup> know what was expected of her. Hadhrat Nawab Mubarika Begum<sup>ra</sup> writes of such an incident, she writes "*I clearly remember that Nani Amman, the mother of Hadhrat Amman Jan<sup>ra</sup>, was sitting in the room. She appeared to have been upset with Hadhrat Amman Jan<sup>ra</sup> because of some miscommunication with her. Addressing Hadhrat Amman Jan<sup>ra</sup> rather loudly, she said 'Who do you think you are? After all, you are my daughter.' The next thing I saw", she says, "was Hadhrat Promised Messiah<sup>as</sup> escorting Hadhrat Amman Jan<sup>ra</sup>. He was walking behind her with his hands over her shoulder while tears flowed over her cheeks. Quietly, the Promised Messiah<sup>as</sup> walked Hadhrat Ummul Mo'mineen<sup>ra</sup> to her mother and made her head bow down to her. When her mother embraced her, the Promised Messiah<sup>as</sup> walked away."*

The implication was simple, that even though you are the wife of a Prophet and even though you are called Khadija by God and even though God has blessed you with a unique status, you are still a daughter and she is your mother and for you too, paradise lies under her feet. The above incident illus-

trates the respect and concern both the Promised Messiah<sup>as</sup> and Hadhrat Amman Jan<sup>ra</sup> held for each other. The situation could easily have ended with Hadhrat Amman Jan<sup>ra</sup> resenting her husband's interference or Hazoor<sup>as</sup> scolding her for being disrespectful. However, their actions illustrate the measure of importance each held for the other. The Promised Messiah<sup>as</sup> states "*Do not ever consider women to be contemptible and insignificant – our perfect guide, the Holy Prophet<sup>saw</sup> has said 'the best among you is he who is best towards his wife.' There is no doubt that admonition is necessary if a wife behaves improperly.*"

He says, "*A husband ought to impress upon his wife that he will not tolerate anything which is contrary to the faith.*"

Hazoor<sup>as</sup> cites the conduct of the wives of the Holy Prophet<sup>saw</sup> in these words, "*No one can claim a higher status than that of the wives of the Holy Prophet<sup>saw</sup>, yet they performed all domestic chores and swept their chambers and with all that were also diligent in worship.*"

Hadhrat Ummul Mo'mineen<sup>ra</sup> strove to be an exemplary wife in this ideal

marriage. She was 18 or 19 years old when she married. Qadian was an isolated and strange land for her with hardly any friendly people to welcome her, the language was different and the culture was alien. However, she knew that this was to be her home from now on, she must adjust and she did. Initially, she was given Rs. 3 monthly as her personal allowance. She was content with her allowance and used to advise other women "Do not hassle your husbands."

From the time of her marriage, the Promised Messiah's<sup>as</sup> household also functioned as a *langar* and Hadhrat *Ummul Mo'mineen*<sup>ra</sup> supervised the cooking and the distribution of the food. At times Hazoor<sup>as</sup> would ask for special menu for some of the guests which would also be prepared in his household kitchen. It must be noted that in those days, almost everyone whether a guest or a resident of Qadian would eat from the Promised Messiah's<sup>as</sup> kitchen. Hazoor<sup>as</sup> always wished that if someone had a preference for a special dish, instead of making it at their home, it should be prepared in Promised Messiah's<sup>as</sup> kitchen. This system continued till the *langar* moved to another building.

Perhaps, we should pause here for a moment and try to grasp what their situation must have been like. How many of us present here can even imagine contemplating this undertaking? Hadhrat Amman Jan<sup>ra</sup> never uttered a word of complaint but happily and generously offered her services in helping to serve the guests. With so many guests eating from their household, money can be a source of contention between husband and wife and at times cause even ill-will. Hadhrat *Ummul Mo'mineen*<sup>ra</sup> not only never asked the Promised Messiah<sup>as</sup> any more funds than she was provided; instead, she often gave away her own money whenever there was such a need. One incident illustrates, how she was ever willing to offer her funds when Hazoor<sup>as</sup> was in need of money to carry out some important Jama`at works. In 1898, the Promised Messiah<sup>as</sup> mentioned to Hadhrat *Ummul Mo'mineen*<sup>ra</sup> that he would need to borrow money for one such project. Hadhrat Amman Jan<sup>ra</sup> replied, "Why do you need to borrow money from anyone? I have Rs. 1000 and some jewelry and I will give it for this purpose."

Hazoor<sup>as</sup> replied that if I take this money, it will be in the form of a loan. Sub-

sequently, he set aside a part of his land as collateral. This was not just a verbal agreement. All official documents to this fact were prepared and reported to the government. Hadhrat *Ummul Mo'mineen*<sup>ra</sup> freely offered the Promised Messiah<sup>as</sup> the money and he could have accepted it as such, instead he took her offering as a loan. Yet, in this incident is a clear message that the wife's property is solely her own and the husband cannot partake from it, even if it is for religious purposes. Additionally, once the Promised Messiah<sup>as</sup> agreed to take the loan, he followed the Qur'anic teaching of writing a contract and having it witnessed. He did not just end the conversation by saying "don't you trust me." It is just one of many times, otherwise Hadhrat *Ummul Mo'mineen*<sup>ra</sup> often volunteered monetary help when there was a need for funds.

When Promised Messiah<sup>as</sup> desired to build a minaret in Qadian, which is called *Minaratul Masih* now, the project initially was reported to cost Rs. 10,000. He asked for 100 donors to take on this project. Hadhrat Amman Jan<sup>ra</sup> offered Rs. 1000 or 1/10<sup>th</sup> of the cost and immediately sold one of her properties in

Dehli to pay off the money. She was always eager to conform to the wishes of the Promised Messiah<sup>as</sup> and fully recognized his status as the Messiah. The same was true of the Promised Messiah<sup>as</sup> who thought of her as a sign from God Almighty. Once Hadhrat *Ummul Mo'mineen*<sup>ra</sup> ordered that a partial roof be built over the courtyard of their house for protection from rain. When Hadhrat Maulvi Abdul Karim<sup>ra</sup> heard of this renovation, he approached Hazoor<sup>as</sup> in opposition to this project. Some other companions joined in support; the Promised Messiah<sup>as</sup> tried to answer their concern but at the end sided with Hadhrat *Ummul Mo'mineen*<sup>ra</sup> saying "God has granted me my sons' glad tidings through her so I consider her to be one of the heavenly signs. Because of that, I hold her in high regard and respect her wishes."

This mutual love and sentiment is evident by an incident narrated by Hadhrat Nawab Mubaraka Begum Sahiba<sup>ra</sup>, daughter of the Promised Messiah<sup>as</sup>. As a young girl she recalls that Hazoor<sup>as</sup> and Hadhrat *Ummul Mo'mineen*<sup>ra</sup> were observing prayers at home. As they finished prayers, Hadhrat *Ummul Mo'mineen*<sup>ra</sup> said to the Promised

Messiah<sup>as</sup>, "I routinely pray that I pass away in your life."

Hazoor<sup>as</sup> responded "And we always pray that you live long after me."

The Promised Messiah<sup>as</sup> greatly desired that his followers display mutual respect, forgiveness, tolerance and compassion in their own marital relations. Hadhrat Maulvi Abdul Karim<sup>ra</sup> writes that once while Hazoor<sup>as</sup> was sitting with his companions, someone commented about another companion that he treated his wife very harshly and used abusive language with her. Hearing this, the Promised Messiah<sup>as</sup> was noticeably displeased and said "Our friends should not behave this way." He went on to add, "As for me, once I addressed my wife in a loud voice and I could tell my tone was indicative of displeasure, though I had uttered no harsh words. Yet, I sought forgiveness from God for a long time and offered supererogatory Prayers with great humility and also gave alms because I felt that my harshness towards my wife might have been occasioned by unconscious weakness in obedience to God Almighty."

The Promised Messiah<sup>as</sup>

went on to advise "Your wives are not your slaves. In point of fact, marriage is a covenant between man and woman. For a woman, her husband is a manifestation of the divine. Hence, a man should be both hard and soft, suiting the occasion."

At another occasion, the Promised Messiah<sup>as</sup> exhorted, "It is incumbent upon the members of my jama`at that they should inculcate piety in their women in order to ensure their own piety. If the parents are not righteous, their children will not be pure. Piety of children requires a long line of virtues, without it the children would be bad." Moreover, he says, "women are wise without showing it, never think that they are fools; in a subtle way, they are influenced by everything that you do. The wives of the prophets and the righteous were pious because they were recipient of their husbands' benign influence."

We have merely taken a few glimpses into the family life of the Promised Messiah<sup>as</sup>. You have been witness to the narration of the Promised Messiah<sup>as</sup>, writings and exhortations upon the subject of married life and what he expected of an Ahmadi couple. What

our beloved Messiah<sup>as</sup> advised and exemplified was the ideal. We must strive to conform to the life of the Promised Messiah<sup>as</sup> to the best of our potential. Hazoor<sup>as</sup> called on us in *Al-Wasiyyat* "You too are human as I am human and that very God who is mine is yours, so don't lay waste your noble capacities."

It is certainly easier to talk and listen but it is much more difficult and hard to follow and act. At this time, it is no secret that some young Ahmadi men and women are having a difficult time in sustaining their marriage and a good relationship for whatever reason. Thus, it is necessary that we reconsider our current actions. We need to be mindful of this gathering cloud over our new generation, lest it becomes so powerful a storm that we cannot escape the devastation. We came here to offer the perfect teaching of the Qur'an and the Prophet<sup>saw</sup> concerning social ills of the society, we cannot afford to fall victim to the same affliction we preach against. The life of the Holy Prophet Muhammad<sup>saw</sup> and the Promised Messiah<sup>as</sup> is a guide for keeping our spousal relations and maintaining a happy and content family. Now is the time for

reflection and not argument. It is not about you and me or them versus us, it is about posterity of Ahmadiyyat. We are all sons and daughters of the Promised Messiah<sup>as</sup> and Hadhrat Ummul Mo'mineen<sup>ra</sup>. He left this world with treasure of prayers and high hopes for us and our progeny to fulfill his wishes to become true Ahmadi. Are we going to betray him or do we have the moral fortitude to come up to the plate? Do we have what it takes to submit to his desires and hopes for the future of Ahmadiyyat? It will take a shifting of perspective and understanding of each other and a true commitment to the teachings of the Promised Messiah<sup>as</sup>. Thinking of doing otherwise should send chills to our spines.

*Allahuma sulle ala Muhammad  
madiwa ala aale Muhammad  
madin wa ala abdikal Masi-  
hil Mau`ood wa barik wa  
salim.*

\*\*\*\*\*

**PAY**

**ZAKAT**

\*\*\*\*\*

## PRAYER

Hadhrat Abu Mas'ud Ansari<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "When people are gathered for Prayer, the one who is best-versed of them in the recitation of the Qur'an should lead the Prayer. Should they be all equal in that respect, then the one who is best-versed of them in the *Sunnah*. Should they be all equal in that respect, then the one of them who migrated earliest. And, should they be all equal in that respect then the oldest of them in age. No one should lead the Prayer in place of another without his permission, nor occupy another's (special) seat in his house, reflecting his status, without his permission."

*(Muslim kitabussalat bab  
man ahaqu bil amamati)*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "If people realised the beneficence of calling the *Adhan* and standing in the first row for Prayer and they could secure these privileges only through drawing lots they would draw lots for them."

*(Bukhari kitabul adhan  
bab al-istiham fil adhan)*

## CLOSING ADDRESS: DR. AHSANULLAH ZAFAR, AMEER, USA JAMA'At

*Transcribed by: Parisa Jaffari*

We are coming to the conclusion of the 61st Annual convention of the USA Ahmadiyya Jama'at. And towards the end with sharing a few thoughts with everybody we will then raise our hands for silent prayer to Allah and pray for everybody who has attended and has worked in this event, and even those who were not able to come but would have liked to come. The count for the *Jalsa* for this year's attendance is 5,511, and I am also told by the MTA team that the program is being broadcast live via Internet and is going throughout the United States and Canada as well as other countries, which included China, Japan, India, Germany, Guyana and some of the other African countries. And also by the Grace of Allah Sahibzadi Amatul Qayyoom Sahiba, the wife of the late Ameer Sahib MM Ahmad, and the granddaughter of Hadhrat Masih Mau'ood<sup>as</sup> as well as Khalifatul Masih I<sup>ra</sup> is as we know in the hospital and a request for prayers was announced on

Friday, and it is now known that she is expected to come home on Monday or Tuesday, and everyone is requested to still remember her in your prayers that her condition improves even further.

These are difficult times for many of us, especially in financial ways and I wanted to share the issue of the Mosque Fund with everyone. Sometimes I am told that a few individuals, not most of us, they come and say different things about the way the Mosque construction is going. With the Grace of Allah, the five Mosques in America which were initially initiated and started by Hadhrat Khalifatul Masih the 4<sup>th</sup> around 1981-82 have reached their conclusion. Some expansions keep on occurring but those five were done. Finally Detroit was the latest. Baitur Rehman was undergoing expansion which with the Grace of Allah, is almost done and there is the completion of the Los Angeles East Mosque which will, *Insha Allah* get done

by the end of the year if not sooner. But I wanted to highlight that in the last 6 years more than 20 smaller Mosque have been built or bought within the United States with the Grace of Allah. That is a very nice number and I am bringing it up so that everyone realizes that the contributions and sacrifices that Ahmadi are making in the United States. Sheer Grace and Mercy of Allah has allowed this to happen. And this is on top of other projects that we have supported on an international way at the hand of Hadhrat Khalifatul Masih Al-Khamis<sup>aba</sup>. Life is about the Mercy of Allah. The first verse of the Qur'an is *Bismillahir Rahma Nirraheem*. It's the *Rahmanir Rahim*. Everything else comes afterwards. Whenever there is a difficulty, and I am referring to the difficulty that some of us or many of us are facing, it really is an opportunity that God has thrown us our way to receive His Mercy. We have to ask. Ask and He listens to you, turns to you, hears you and that is how all of us are.

I am reminded about my adopted grandson Kashif. He is 2 years old. He says a few words and he asks for different things and when his demands are not satisfied, if those words are not working, he just cries and tears roll down his eyes, and I recognize that is how all of us are before Allah. So today when we are going to ask for Allah's Mercy, that is the way we are asking that Allah Grace each one of us with His Mercy, His Compassion and His Love. I want to recognize all the Ahmadis who have worked in organizing and supporting the *Jalsa* event this year. Most of the faces are those who have been working all these years. This year Mubasher Sahib, our Missionary from Chicago, has taken some new responsibilities which is very nice. There are new faces that I have seen which I can't name. All of them are our coming together, but one thing is clear, that the way everything has come together is just wonderful and I want to thank all of them and also I want to thank all the participants and I am doing this on behalf of the collective entity, *Jama'at* Ahmadiyya Community USA. By the participation and the way they have participated they have dignified and gloried this event which is a commemoration of the tradition of the Messiah, Hadhrat Mirza

Gulam Ahmad Qadiani<sup>as</sup>. I want to recognize the different associations, Humanity First, the Ahmadiyya Medical Association, the Ahmadiyya lawyers Association. Amjad Khan Sahib, from LA is heading the organization right now and is doing a lot of work to sustain the organization, and also his capacity as a member *Majlis Sultanul Qalam*. I also want to recognize the press team. They brought together a very hefty and healthy gathering of local non-members of the *Jama'at* yesterday afternoon, and if I start naming all the names it will never end, so I am going to leave it at that. And with this I am going to ask that when we pray we also remember our Missionaries that Allah will help them and strengthen them in carrying out the instructions of Khalifatul Masih Al-Khamis<sup>aba</sup> and to improve and enhance each one of us in the USA in *Tabligh* and as well as *Tarbiyyaat*. Also for all Ahmadis that may be in poor health. May Allah take care of them, and also those Ahmadis who have passed away, may Allah grant them *Maghfirat* and nearness to Him, where they are right now. So with this I request kindly join me in silent prayers.

\*\*\*\*\*

## PRAYER

Hadhrat Abu Mas'ud Ansari<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> would place his hands upon our shoulders when we were lining up for Prayer and would say: "Stand in straight rows and do not differ among yourselves, else your hearts will be in discord. Let those be nearest to me who are mature and knowledgeable, then those who are closest to them in these respects and then those who are closest to them."

(*Muslim kitabussalat bab tasviya tissufuf*)

Ibn 'Umar<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Arrange your rows, shoulder to shoulder, closing your ranks, not pressing hard on the arms of your brethren but not leaving gaps for Satan. He who closes a gap in a row Allah will bless him with nearness and he who breaks a row Allah will cut him off."

(*Abu Dawud kitabussalat bab tasviya tissufuf*)

Hadhrat Nu'man bin Bashir<sup>ra</sup> relates that he heard the Holy Prophet<sup>saw</sup> direct: "Keep your rows straight during Prayer services, lest Allah creates dissensions among you."

(*Bukhari kitabussalat bab tasviya tissufuf*)

## 61st Jalsa Salana USA, 2009

### Lajna Imaillah USA Report

*Alhamdulillah!* The 61st *Jalsa Salana* of the *Jama'at Ahmadiyya USA* was successfully held from June 19th — 21st 2009 at the Dulles Expo Center in Chantilly, Virginia, USA. May Allah shower His bountiful Mercy on all the volunteers who enabled the *Jalsa* activities to be carried out smoothly, *Ameen*. This year, guests to the *Jalsa Salana* came from all across the USA and the world. There were more than 5,500 members who participated and contributed in making the *Jalsa* successful.

Hazoor<sup>aba</sup> has reiterated that one of the objectives of holding the *Jalsa* is to inculcate Islamic values amongst us; therefore the use of saying “*Assalamu Alaikum*” should be extensive during these days. He has emphasized the importance of this Islamic salutation and has reminded every Ahmadi in attendance of *Jalsa Salana* to utilize this occasion to proliferate the usage of *Salam*. (Sermon July 27th 2007) Keeping Hazoor's<sup>aba</sup> message in mind, *Lajna Imaillah* concentrated on the theme of “*Salam*” or “*Peace*” at *Jalsa Salana* 2009.

The *Jalsa* proceedings began on Friday, with speeches being relayed from the men's side. On Saturday, the *Lajna Imaillah* organized the entire day's program. The program included spiritually uplifting, informative topics, presented by sisters of different ages, different professional and ethnic backgrounds, new converts, and born Ahmadi. The morning *Lajna* Session was presided over by Qanata Zafar Sahiba, wife of Respected *Ameer Sahib* and the afternoon session was presided over by Dr. Shanaz Butt, *Sadr Lajna Imaillah USA*. Sahibzadi Amtul Rasheed Ahmad Sahiba and Bushra Hanif Sahiba also presided during these sessions.

All speeches were centered on the theme of Peace. Topics of the speeches included:

***Divine Attribute of Allah: As-Salam (The Source of Peace), The Holy Prophets: The Perfect Model of Peace & Tolerance, Role of Women in Promoting Peace in the***

***Family, Spreading the True Message of Peace, Searching for Peace: Accounts of Personal Experiences, and Finding Internal Peace: The Islamic Way.*** The sessions throughout the two sessions were interspersed with beautiful poems. Pin-drop silence from the audience allowed all members to partake in the program with full concentration. Overall, the feedback was very positive. Many commented that they experienced a high level sisterhood and peace during this *Jalsa*.

As in previous years, the *Lajna* program included a Recognition Ceremony for our *Nasirat* who had completed their first reading of the Holy Qur'an. The *Nasirat* received a gift of a Holy Qur'an as well as had the honor of meeting Sahibzadi Amtul Rasheed Sahiba, daughter of Hadhrat Musleh Mau'ood<sup>ra</sup> and the granddaughter of the Promised Messiah<sup>as</sup>. Since it was Sahibzadi Amtul Rasheed Sahiba who had suggested to Hadhrat Musleh Mau'ood<sup>ra</sup> that an auxiliary for young girls should be established, the *Nasirat* were fortunate to have a meeting with her.

As we have done in the past, the *Lajna* program also included a Welcome Ceremony for our New Ahmadi Sisters. They were brought on the stage, where they received a gift of a Holy Qur'an and met with Sahibzadi Amtul Rasheed Sahiba. Talent awards were also presented to deserving scholars.

The occasion of a *Jalsa Salana* is a spiritually uplifting and social event, where members revive themselves and enjoy each other's company. Members and guests had a chance to visit the fundraising stall, where snacks and refreshments were available throughout the *Jalsa* weekend. A fundraising Exhibition stall was organized, where contributions from *Lajna Majalis* throughout the country were displayed. The bookstall was also very successful, where books, tapes, photos and other items were displayed and sold. Other stalls, such as hospitality, homeopathy, and first aid were accessible for the convenience of our guests. This year there was a new addition to the booths. The *Lajna* Youth (Ages 15-22) had an exhibit displaying pictures from various camps that focused on character strengthening and inculcating Islamic

teachings and values into their lives on a regular basis. The booth handed out surveys to help assess the needs and interests of the youth. *Lajna Imaillah-USA* is pleased to mention that all participants behaved with great discipline, orderliness and co-operation through out the *Jalsa*.

On the last day of the *Jalsa*, all participants had the privilege of hearing a message from Hadhrat Khalifatul Masih V<sup>aba</sup>. Hazoor<sup>aba</sup> said that we must bring a noble transformation in ourselves! Present high morals to the world, and win the hearts of the people with our good examples. He asked us to purify our souls, and adopt *Taqwa* (righteousness). He asked us not to display morals and habits that may bring bad name to Islam. In essence, we should try to bring a purifying change within ourselves, and treat our brothers and colleagues with honor and respect. In addition, he asked us to establish a high standard of acts of worship and to put emphasis on prayers. May Allah guide us to achieve these goals, *Ameen*.

May Allah bless all the organizers and volunteers for their hard work and sincere efforts, *Ameen*.

## PRAYER

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "Are you not afraid that if any of you raises his head from prostration before the *Imam* does so, Allah will make his head that of a donkey or will make his shape that of a donkey."

*(Muslim kitabussalat bab annahi 'an sabaqul imam baraku')*

Hadhrat Abu Hurairah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "When any of you leads the Prayer he should not make it long, for among the congregation are those who are weak, ill or old. When offering Prayer alone you can pray as long as you like."

*(Bukhari kitabussalat bab idha salli linafsih falyutal masha')*

Hadhrat Abu Qatadah Harith<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> said: "I stand up to lead the Prayer having it in mind to lengthen it. Then I hear the cry of an infant and I shorten the Prayer fearing lest I should make it burdensome for its mother."

*(Bukhari kitabussalat bab akhfissalat 'inda baka' sabiyyi)*

# THE ATTRIBUTE OF ALLAH: AS-SALAM

**Saliha Malik, Lajna Tarbiyyat Secretary**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ أَلَمَّ بِكَ  
الْقُدُّوسُ السَّلَامُ

*He is Allah and there is no God beside Him, the Sovereign, the Holy One the Source of Peace. (59:24)*

We often speak of peace, wishing for it and yearning for it in a world of violence and distractions. The word for me conjures up solace and quietude, pleasant gardens, lonely places of natural beauty and tranquility. We might think of getting away from it all somehow, from the noise and hustle of our day to day stresses and sorrows, and of finding peace of mind. Perhaps these things are a glimpse of Allah's Grace, prompting us towards Him. I was certainly lured to Islam by the promise of peace. The Promised Messiah<sup>as</sup> tells us of the purpose of our lives: that the window of our hearts should open towards God. He says to achieve this we should firstly recognize God and become informed of His perfect Beauty.<sup>1</sup> I am both honored and humbled,

therefore, by my task of speaking to you today about the Attribute of Allah, *As Salam* — The Source of Peace, one of His *most beautiful names. (59:24)*

The Qur'an declares that Allah is *the Source of Peace (59:24)* and Hazoor<sup>aba</sup> has explained in his *Khutbah* on the Attribute of Allah — *As-Salam, (5/11/07)*, that through this attribute God has reminded the believers to adopt this quality and spread peace in our world. God has named our religion Islam after this attribute, because all the commandments of it lead a person to peace.<sup>2</sup> He has sent us His chosen servant the Holy Prophet, Muhammad<sup>saw</sup>, the *Prince of Peace* as it was foretold in the Bible<sup>3</sup>. He was the true *Abdus Salam*, - servant of *Salam* - who reflected Allah's attribute of *Salam* and created an atmosphere of love and affection in his followers.

Explaining the meaning of the word *Salam*, Hazoor<sup>aba</sup> said that it is that Being Whose creation must

be safe from injustice and oppression. The word is used for Allah because it denotes that He is free from any fault or loss of peace and free from those calamities that affect others. All creation will perish but death cannot overtake Him. He is called *Salam* because of His supreme bestowal of well-being and security.<sup>2</sup>

Hazoor<sup>aba</sup> said that *As-Salam* is that Being Whose actions are not only free from all evil, rather they have an inherent goodness in them, (*Imam Ghazali*). *As-Salam* denotes that Allah is free from all overt and covert flaws and *Abdus Salam* (servant of *As-Salam*) is one who is a manifestation of this attribute and indeed God keeps such a person safe from all defect, misfortune and flaw. (*Imam Raghbi*) -

The Promised Messiah<sup>as</sup> said that true *Salam* is that which is from God.

*Thereby does Allah guide those who seek His pleasure on the paths of*

peace, and leads them out of every kind of darkness into light by His will, and guides them to the right path. ' 5:17

These do not forget God in times of comfort, nor do they forget Him when excited with anger. They follow closely the teachings of the Holy Prophet<sup>saw</sup> and the Holy Qur'an and their every act is to gain the pleasure of God. Those who are the standard bearers of peace in society have a surety from God that Allah will be his friend and will give him a place near to Him.<sup>2</sup>

*Alihumma Anta Salam —*

O Allah you are all peace, free of all fault and shortcomings.

*Wa ininka salam —* and from you is peace, you can protect a person against all suffering and disgrace on the Day of Judgment.

*Tabarakta ya dhajalali wal ikrami —* You are the Lord of Majesty and Bounty

In *Surah Yasin*, verse 59, Allah speaks to the believers saying:

*Peace on you — a word of greeting from the Merciful Lord. (36: 59)*

Which tells us that Allah confers peace on the be-

lievers in Paradise and within this is a message of absolute security for them."<sup>2</sup>

*Dar As-Salam* - the abode of peace in the life to come is for *those who are steadfast and do good works*. They will be given such a life that cannot end, free of all adversity. There they will be granted forgiveness and honor, happiness and health without suffering.

*"And those who believe and do good works will be admitted into Gardens through which streams flow wherein they will abide by the command of their Lord. Their greeting therein will be 'Peace'". (14:24)*

*Salam* is that which is received from God — Allah's *Salam* protected Hadhrat Abraham<sup>as</sup> from fire. This same protection was given to the Imam of the Age, the Promised Messiah<sup>as</sup>. God addressed him as Abraham in several revelations:

*Salam* to you O Abraham We purified him and delivered him from grief and We have done this so you should follow the footsteps of Abraham. O Abraham We have selected you and We will grant you all your wishes and those who

follow you to establish His unity. We have chosen you for pure friendship. Allah will set all your affairs aright, whatever the hurdle, it will be set aright. O fire of mischief by the people cool down and be a source of protection for this Abraham, this servant of mine.'

Hazoor<sup>aba</sup> explained that those who have no peace from God, the *Salam* from others is of no use to them.<sup>2</sup>

My Dear Sisters, what can we do to be those who take on the ways of *Salam* - the true peace from God? How can it be that on the one hand we should be reminded of the commandments of God and His messenger and then we should pretend that we have not heard them? Or having seen the signs we should act as if we had not seen them.

In his concluding address of *Jalsa Qadian* Hazoor<sup>aba</sup> said:

"We have to increase our perception of God and take on the ways shown to us by the Messenger and his devoted servant, the *Imam* of the Age<sup>as</sup>. We cannot increase our perception of God by being engrossed in materialism and idle pursuits. We cannot partake of *Salam* from God if we harbor hatred

in our hearts. The Promised Messiah<sup>as</sup> came to establish brotherhood in the latter days. And what is our standard for this brotherhood? Our standard is not taken from Hadhrat Joseph's<sup>as</sup> brothers, who put him in the well and left him there to die. Our standard is taken from the *Ansars* of Medina, who made great sacrifices for one another. ~

One cannot be a true believer unless one's heart is tender and gentle.<sup>6</sup>

Realizing this, instead of spreading peace, how can we cause people agony and pain?<sup>7</sup>

The Holy Prophet<sup>saw</sup> said, "*You cannot enter Paradise until you are a true believer and you cannot be a true believer unless you love one another like brothers.*"

Therefore, the true perception of Allah is a *Jihad*, which requires constant effort. Only when we follow the ways of our beloved Master. Muhammad Mustafa<sup>saw</sup> whose message was of love and affection, and the humble ways of his true beloved, our Imam, the messenger of peace in our time, who kept himself from all vain pursuits, only then will we come under the protection of God and the world's cunning and conspiracies can do us no harm.<sup>1</sup>

The ways of peace from

God are quite different from my pre-Islamic perception of peace. of getting away from it all. Now we see that true peace only comes when we stand and face the enemy in our own selves. When we strive against our own self, cleansing our hearts of jealousy and malice and laziness. When we absorb ourselves in doing good works. When we love one another in truthfulness and justice. We have to examine our hearts to see if our affairs have been neglected. In order to bring about a change we have to do something extraordinary. We have to stand and prostrate before God, Oh Allah! Show us Your Beauty. so that we cannot love anything in comparison to our love for Thee, make us helpless.<sup>7</sup> Bestow upon us your ways of *Salam*. May the spreading of *Salam* take on a new meaning for us.

Rumi says:

Some nights stay up till dawn  
Stars burn clear all night!  
Do that yourself and a spring  
Will rise in the dark with water  
Your deepest thirst is for.<sup>9</sup>

May God grant us peace of heart and enable us to be those who spread His Peace.

## Notes:

- 1 — From The Philosophy of the Teachings of Islam, Hadhrat Mirza Ghulam Ahmad<sup>as</sup>
- 2 — From the Khutba Attribute of Allah As Salam, The Source of Peace 5/11/07
3. — The Holy Bible, Isaiah 9:6
4. — From Address to Lajna Jalsa USA 2008
5. — From Closing Address, Qadian Jalsa 5/27/ 09 6 — From the Jumu'ah Khutba of Jalsa USA 2008
6. — From Closing Address Jalsa USA 2008
7. — From Ahmadi Mothers, Builders of the New World, Hadhrat Mirza Tahir Ahmad<sup>rh</sup> Daughters of Eve
8. — From The Illuminated Rumi

\*\*\*\*\*

## Student Counselors and Financial Aid Coordinators

I am looking for an Ahmadi student Counselor and an Ahmadi Student Financial Aid Coordinator working for a College in the US. I would appreciate if they could contact me at my email address:

**mumtaz@pol.net.**

I need help with a *Jama'at* project.

**Muhammad Ali  
Mumtaz**

\*\*\*\*\*

# THE HOLY PROPHET<sup>saw</sup>: THE PERFECT MODEL OF PEACE AND TOLERANCE

**Amtul Noor Haleem (Rochester, NY)**

*Assalamu Alaikum:* We say this small blessed prayer, *may peace be with you*, in the form of a greeting many times a day. We are instructed by the Holy Prophet<sup>saw</sup> to take the initiative to be the first in saying salaam to others, regardless if we know someone or not. In fact, this is a way to begin new relationships. As Muslims, we wish peace on those we meet, whether they are new acquaintances or dear old friends.

As we know *As Salaam* as an attribute of Allah, one could argue that of all of Allah's attributes He felt *Salaam* was the most important of all because the very foundation of our faith is peace. The greatest evidence to support this fact is the name of our faith, Islam. The word itself means peace. No other faith in the world can make this claim. So when we say we practice Islam, what we are really saying is we practice peace. Naturally, as Muslims we look towards the Holy

Prophet<sup>saw</sup> to see how he practiced peace, or in other words, Islam. He is the best example we have of a peacemaker. Today, I will only present a few examples from his life that demonstrate his commitment to peace.

There is a well-known story from the Holy Prophet's<sup>saw</sup> early life where he peacefully settled a dispute between the 4 tribal leaders of the *Quraish*. Bear in mind that tribal warfare was so common that it was a way of life. Therefore, peacefully resolving the dispute was no small feat. It is narrated that the *Quraish* leaders very nearly came to blows over the rebuilding of the *Ka'bah*, which had been destroyed in a flood. Although they agreed that each clan would be responsible for dismantling and rebuilding one of the four walls, there was serious disagreement as to who would have the ultimate honor of placing the black stone known as *Hajr-*

*e-Aswad* into the East wall. The magnitude of the disagreement was so great that the clans were on the verge of civil war. In an attempt to quickly end the dispute, one among the clan shouted:

*"Let the first person who passes through the gate of Al-Saffah be our arbitrator."*

The person who came through the gate was Mohammad<sup>saw</sup>. The people standing in the court yard cried out *"He is Al-Sadiq and Al-Amin. We will agree with his verdict."* When Mohammad<sup>saw</sup> was presented with the problem he thought for a moment and then asked to be provided with a shawl. He spread it on the ground and placed the black stone on it and then said:

*"Let the elders of each clan hold onto one edge of the shawl."*

They all complied and

carried the stone to the site of construction. There he picked it up and put it place himself. All the elders agreed that it was the wisest decision they could have hoped for. Thus the bloodshed was avoided and the dispute resolved (Ahmad 1990).

It is important to note that this incident occurred before Muhammad<sup>saw</sup> was graced with prophet-hood. This shows us that his reputation as *Sadiq* and *Amin* was so well-known, that he inspired trust in the clan elders allowing them to respect his judgment. The second key observation to be made from this story is in studying the Holy Prophet's<sup>saw</sup> approach to resolving the dispute. He chose to be inclusive rather than exclusive in that each clan leader participated in carrying *Hajr-e-Aswad*, becoming part of the solution. In this way, no one was marginalized or insulted because they felt excluded. The Holy Prophet<sup>saw</sup> showed us that the best way to maintain the peace in the community is by showing consideration for everyone's feelings.

Once Muhammad<sup>saw</sup> was honored with prophet-hood, his actions continued to demonstrate the importance of peace and the dras-

tic lengths he was willing to go to in order to gain it. It is related that during his travel to Ta'if in 619 to spread the message of Allah, he suffered the worst types of insults and cruelty. The disbelievers repeatedly stoned him and offered no respite. The inhumanity he suffered was so great that an angel appeared and said:

*"Your Lord is so angry that if you wish, these mountains will be thrown on them so they will be diminished as their punishment."*

But the Prophet<sup>saw</sup> answered, *"No, do not destroy them. Even if they do not believe maybe their coming generations will become believers."* (Ahmad 1990).

Even when his own life was at risk, and God himself felt that the disbelievers deserved to be punished, *Rasul-e-Kareem*<sup>saw</sup> was motivated by the thought of those yet to be born as a reason to avoid further bloodshed. Who among us can show this magnitude of compassion all for the sake of peace?

But the Holy Prophet<sup>saw</sup> always chose to pursue the path of peace rather than retribution, whether he was in a position of weakness, such as at Ta'if, or if he

was in a position of strength, as was the case during the Great Siege of Medina. During the siege, the Jewish tribe of *Banu Qurayzah* violated their treaty and betrayed the Muslims by cutting off the food supply and allowing the Meccans to enter Medina so they could attack the Muslims. In retaliation, the Holy Prophet<sup>saw</sup> called for an assault on the fortress of *Banu Qurayzah*. During the assault it became clear that the *Banu Qurayzah* were in a weak position and thus asked for a negotiated settlement. The Holy Prophet<sup>saw</sup> refused to negotiate and demanded their unconditional surrender. Fearing a harsh punishment at the hands of the Holy Prophet<sup>saw</sup>, the *Banu Qurayzah* sent messages to the tribe of *Aus* asking them to intervene with the Holy Prophet<sup>saw</sup> on their behalf. The tribe of *Aus* was in a unique position to speak on behalf of the *Banu Qurayzah* because they were a non-Muslim tribe that had honored the treaty and fought alongside the Muslims against the Meccans.

Thus, a delegate from the tribe of *Aus* went to the Holy Prophet<sup>saw</sup> and begged that the *Qurayzah* be allowed to live peacefully in exile, similar to the *Banu Qaynuqa*, another Jewish tribe that had previously violated the treaty. The *Banu Qurayzah* believed that this was the

best scenario they could hope for themselves.

Not wanting to antagonize anyone, the Holy Prophet<sup>saw</sup> heard the pleas the delegates of *Aus* made on behalf of the *Banu Qurayza*. He then replied:

*“Men of Aus, would you be happy if one of your own men decided the issue?”*

They replied “yes.” So Muhammad<sup>saw</sup> decided to give up his right as the victor to demand complete surrender. Instead, he allowed the chief of the tribe of *Aus*, Sa’d ibn Mu’adh to settle the matter. Sa’d, who himself was wounded in the fighting, made both sides sign an agreement in advance promising to submit to his decision. Then he commanded the *Banu Qurayzah* to surrender their weapons, leave their fortress, and be taken into custody of the Muslims. He gathered the leaders of *Banu Qurayzah* and asked them:

*“What is the punishment for a traitor according to your own religion?”*

The *Banu Qurayzah* leaders bowed their heads in response, for the punishment for betrayal in the To-

rah was death. Sa’d decreed that all the warriors should be executed according to Jewish law and that the women and children be taken as captives of war.

The Holy Prophet<sup>saw</sup> did not intervene with Sa’d’s judgment because he had already given up his right to do so. However, he did stipulate that the captive children should not be separated from their mothers because to do so would be a great injustice (Haykal 1976).

In this *Sunnah* we see that the Prophet valued peace over his pride. He gave up his right as victor to demand complete surrender of his enemy and instead accepted the judgment of a third party in order to maintain peace and security.

In another instance, the Holy Prophet<sup>saw</sup> again demonstrated the wisdom of maintaining peace in place of satisfying any individual’s desire for blood. This was shown to us with the case of Abdullah Ibn Ubayy. Abdullah Ibn Ubayy was a resident of Medina who although had accepted Islam, he had deliberately jeopardized the well-being and safety of his fellow Muslims on multiple

occasions. As a result, many Muslims felt he should be killed due to his treacherous behavior. However, the Holy Prophet<sup>saw</sup> did not share these feelings. He understood that if he ordered Abdullah Ibn Ubayy’s death, then his son would be honor bound to avenge his father. The prophet (saw) did not want to put the son in this position because the son was a sincere Muslim. But ironically, Abdullah Ibn Ubayy’s son went to the Prophet<sup>saw</sup> of his own accord and asked for permission to kill his father for being a danger to the community. However, Muhammad<sup>saw</sup> replied,

*“We will not kill him and instead will be good to him and remain his companion for as long as he lives with us.”*

True to his word, the Prophet<sup>saw</sup> came to visit Abdullah Ibn Ubayy on his deathbed and asked God to forgive him, telling his stunned companions that he hoped God would forgive. Again, the Holy Prophet<sup>saw</sup> shows us that Muslims should make every attempt at maintaining peace. We should make every reasonable effort to reach out to people in the pursuit of peace and trust that they will reciprocate our efforts

with sincerity. This is best demonstrated with the Holy Prophet's acceptance of the Treaty of *Hudaibiya*.

In 628 AD, while still living in exile in Medina, the Holy Prophet<sup>saw</sup>, along with 1400 Muslims set out towards Mecca to perform the *Hajj*. When the Meccans learned of this they panicked because they feared the Muslims were planning an invasion. However, when the Muslims arrived unarmed at Mecca, the Meccans became confused. For if they attacked the unarmed Muslims they would be disgraced for violating the sacred months during which warfare was prohibited. On the other hand, if they didn't challenge their Muslim enemy, they might appear weak to the rest of Arabia. Finally, the Meccans decided to send Sohail ibn Amr as their delegate to the Muslims, to discuss a way to avoid warfare yet still allow the Meccans to save face. The points of the treaty created by the Meccans looked like capitulation for the Muslims. They were as follows:

1. The Muslims would not be allowed to perform the *Hajj* that year, but instead would have to leave. However, they

could return the following year for a 3 day visit.

2. Neither side would directly initiate a hostile move against the other for several years but both could enter an alliance with whichever tribe they wished.
3. Any Meccan who converted to Islam and left Mecca for Medina without his family's permission would be returned to Mecca. But if any Muslim went to Mecca either of his own accord or was captured or kidnapped, he would not be returned to his fellow Muslims.

Upon hearing these conditions, the Muslims understandably became upset because at every point it was the Muslims who had to make the concession. However, astonishingly, the Holy Prophet<sup>saw</sup> accepted these terms. He told his companions, *"no matter how unfair the treaty seems to be, it will provide some security for the Muslim community."*

He then instructed his cousin, Hadhrat Ali<sup>ra</sup>, to write on his behalf, informing the Meccans that he accepted their terms. The Holy Prophet<sup>saw</sup> dictated to Hadhrat Ali<sup>ra</sup>,

*"Write In the Name of Allah, the Most Gracious, the most Merciful."*

Immediately the non-Muslim *Quraish* delegate, Sohail, objected. He stated:

*"I do not know whether your God is Merciful or compassionate. Write 'in the name of O God.'"*

The Holy Prophet<sup>saw</sup> accepted this and instructed Hadhrat Ali<sup>ra</sup> to write accordingly. Hadhrat Ali<sup>ra</sup> made the change and then continued to write and sign the Holy Prophet's<sup>saw</sup> name as *Mohammad Rasulallah*, the Prophet of Allah. Yet again, Sohail Ibn Amr objected. He said:

*"If I accepted you as a prophet of God, I would not have been hostile towards you. I do not know if you are a prophet of God. You should only write your name and your father's name."*

The Holy Prophet<sup>saw</sup> agreed to this too, and told Hadhrat Ali<sup>ra</sup> to rewrite his name as Muhammad ibn Abdullah, instead of Prophet of Allah. But Hadhrat Ali<sup>ra</sup> became upset and refused to do it. So the Holy Prophet<sup>saw</sup> himself crossed it out and wrote his name as

Muhammad ibn Abdullah on the treaty, the Treaty of Hudaibiya (Emerick 2002).

Here, the Holy Prophet<sup>saw</sup> was the leader of the Muslims, the Messenger of God, and yet for the sake of peace he agreed to conditions which appeared insulting to him personally and against the Muslim community in general; whereas if most of us found ourselves in his position, we would hold onto our pride and instinctively react to insults, even to our own detriment. But the Holy Prophet<sup>saw</sup> chose a different path. He made a conscious choice to swallow his pride in order to preserve the peace and to put the welfare of the whole Muslim *Ummah* ahead of satisfying any one person's individual feelings. Furthermore, his decision to make the concessions to the Meccans also teaches us how important it is to respect other people's beliefs. The Holy Prophet<sup>saw</sup> recognized the reason behind Sohail ibn Amr's objections, and understood that the non-believers had difficulty in accepting him as *Rasulullah* as they were equally firm in their beliefs as the Muslims were in theirs. Thus he accepted their revisions to the treaty. But in showing deference to the Meccan position, he did not show weakness, rather he proved him-

self to be a great man.

His greatness is further proven by his exemplary conduct when he returned to Mecca. In the year 630 AD, the Holy Prophet<sup>saw</sup> set out from Medina with 10,000 men towards Mecca, in response to repeated violations of the Treaty of *Hudabiya* by the Meccans and their failure to respond to diplomatic overtures by the Muslims. After 2 weeks of traveling, the Muslims prepared to enter Mecca, making camp along the outskirts of the city. The Meccans panicked seeing the Muslims in such huge numbers. They saw Hadhrat Abbas<sup>ra</sup>, Khalid bin Walid<sup>ra</sup>, and other respected warriors with the Muslims and thought there was no hope against such an army. Thus, Abu Suffiyan, the Meccan leader, felt he had no choice but to go to the Muslim camp and pronounce his acceptance of Islam as a way of surrender. He asked Muhammad (saws):

*“Will the Meccans have peace if they refuse to raise the sword against the Muslims?”* The Holy Prophet's response was:

*“Yes, everyone who stays indoors will have peace. Whoever takes refuge in the house of Abu Suffiyan will have peace. Who-*

*ever takes refuge in the house of Abu Suffiyan will have peace. Whoever takes refuge in the Ka'bah will have peace. Whoever comes under the flag of Bilal and Abu Ruwaha will have peace.”*

Upon hearing this, Abu Suffiyan returned to the city and announced that he was surrendering the entire city of Mecca. He told the Meccans about Mohammad<sup>saw</sup> promise of safety and that everyone should go home. Later that morning the Holy Prophet<sup>saw</sup> entered the city of Mecca with 10,000 Muslims. He entered the *very same* city where he had been ridiculed for claiming prophethood; the *same* city that humiliated and insulted him; the *same* city that repeatedly stoned and persecuted him for stating, *“I am Rasulullah;”* The *same* city where its residents made numerous attempts on his life; the *same* city where its residents tortured and killed his family members; the *same* city from which he was forced to flee only 8 years earlier in order to save his very life. And now, he, the *Rasulullah*, returns to Mecca as Conqueror.

But there was no bloodshed, no revenge of any kind upon his return. Instead, those Muslims who had been tortured, humiliated, insulted, and persecuted in the streets of Mecca earlier were now

offering peace to their enemies. And why? Because they chose to follow the example of *Rasulullah*, the Peacemaker.

(Haykal 1976).

As conqueror, the Holy Prophet<sup>saw</sup> addressed the crowd of Mecca.

*“There is no God but God. No one shares in His power. He has fulfilled His promise. He helped His servant, Muhammad. O people of Quraish. God has done away with the evils of ignorance. Blind loyalty to tribes is gone forever. All human beings are brothers to each other. They are children of Adam and Adam was made from dust. From now on, no one should take revenge. People must learn to live in peace.”*

He then asked the people of Mecca, *“What do you think I am going to do with you?”* They answered, *“Noble brother we expect only goodness.”* They then held their breath to hear what would be their fate. The Prophet<sup>saw</sup> who is given the title of *“Rehmatullil Alameen”* replied with words that are famous today for their clemency and nobility.

*“There is no blame on you this day. Go to your*

*homes, you are all free.”*

By this statement, tribal arrogance was nullified by peace and freedom. The Holy Prophet<sup>saw</sup> taught us that no one should dominate, exploit or destroy other people. He created a new culture of respect which was to lead the Muslim community to an appreciation of the unity of the human race. He managed to redefine the concept of nobility in Arabia, replacing sectarian pride with the universal ideal of compassion. (Emerick 2002).

I would like to finish with the words of the Islamic scholar Karen ' *Muhammad, a Prophet for Our Time* ' (pp. 212-214)

“ Western critics also persist in viewing the Prophet of Islam<sup>saw</sup> as a man of war, and fail to see that from the very first he was opposed to the *Jahiliyyat* and arrogance and egotism that not only fueled the aggression of his time but is much in evidence in some leaders, Western and Muslim alike today. The Prophet, whose aim was peace and practical compassion, is becoming a symbol of division and strife – a development that is not only tragic but also dangerous to the stability on which the future of our species depends.... If we are to avoid

catastrophe, the Muslim and Western worlds must learn not merely to tolerate but to appreciate one another. A good place to start is with the figure of Muhammad: a complex man, who resists facile ideologically driven categorization...but who had profound genius and founded a religion and cultural tradition that was not based on the sword but whose name 'ISLAM' signified peace and reconciliation.”

## References

- Ahmad, Mirza Bashir-ud-Din Mahmud Ahmad. (1990). *The Life of Muhammad*. Islamabad, UK: Islamic International Publications Ltd.
- Armstrong, K. (2006). *Muhammad: A Prophet for our Time*. New York: HarperCollins.
- Emerick, Y. (2002). *The Life and Work of Muhammad*. USA: Alpha, a Pearson Education Company.
- Haykal, M. H. (1976). *The Life of Muhammad* (8th ed.) (I. al-Faruqi, Trans.). North American Trust Publications.

\*\*\*\*\*

**OFFER  
PRAYERS  
REGULARLY**

\*\*\*\*\*

# ROLE OF WOMEN IN PROMOTING PEACE IN THE FAMILY

Atiyya Malik (Silver Spring, MD)

“O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and *fear Him particularly respecting ties of relationship. Verily, Allah watches over you.*” (*Surah Al-Nisa:V2*)

Women play a vital role in every society. Each woman is playing multiple roles simultaneously. As a daughter, we are the delight of the whole household, in the role of a wife we are the strength and support of our husbands, as daughters-in-law we are the flag-bearers of future generations, and as mothers we are the foundations of every household.

Thus at each turn of life we are the main pillar of our society. If it leans to one side, the building starts shaking, and if it shifts from its place, the building begins to collapse. But if this pillar has a strong foundation, then the building becomes an abode of peace.

Dear sisters, the topic

of my speech today is the same! How do we make our homes a cradle of peace and contentment? How do we create an environment in this world for ourselves and for our family, which will enable us to inherit the Paradise of the hereafter? There are so many aspects of this life that are beyond our control, yet the key to achieving peace in the home has been entrusted in the hands of women.

Hadrath Khalifatul Masih IV<sup>th</sup> said:

“The fact that the Holy Prophet<sup>saw</sup> has advised men that their paradise lies beneath their mothers’ feet contains a vast ocean of wisdom within a minute expression. In fact women are given control over the shaping of a whole nation’s future. The paradise mentioned here is not solely the paradise of the hereafter but that of this life as well.”

Why does Islam give this high status to women?

Firstly, it is a Muslim woman who fulfils a dire need of mankind. She has to set the example of a per-

fect home for the rest of the world to emulate.

The world around us has lost peace and contentment in the process of attaining the pinnacle of material success. The more they try to achieve it, the more it goes beyond their reach. This shattered society has been so immersed in its pursuit of worldly pleasures that they have ruined their financial system. Instead of finding peace their environment is becoming more and more restless and discontent.

So how do we maintain the peace and satisfaction of **our homes** while being a part of this society?

The verse of *Surah Al-Nisa* recited at the beginning teaches the basic principle of living a successful life and that is to adopt true righteousness. Hadrath Masih Mau’ood<sup>as</sup> says:

“The highest desire of man in this world is to achieve solace and comfort. And the only path to it set by Allah is **the path of righteousness**. It is also called the **path of the Holy Qur’an** and yet again, it is called

**Siraat-e-Mustaqim:** The straight Path.”

Our *Sirat-e-mustaqim* is to fulfill the responsibilities that we carry in our homes and in the society in accordance with Allah’s orders. Each act of ours should be for the sake of pleasing Him. We should be so immersed in His love that we are ready for every sacrifice for His sake. Only then the peace and contentment of our homes will reflect upon the society in which we live, and begin to change it for the better.

The Holy Qur’an makes us women take the pledge of

**“*walaa yaqtulna aulaada unna*”**

And do not kill your children.

This is a very suggestive phrase. How can a mother kill her own children? Hadhrat Khalifatul Masih V<sup>aba</sup> expounding upon this says that if a woman does not bring up her children in a way that teaches them the distinction between good and bad and does not guide them through her own good actions, then they are likely to fall prey to bad habits such as lying, stealing, and being mistrustful of others. An individual raised this way not only destroys himself, but also the society surrounding him, and ultimately that soci-

ety shuns him completely.

In this respect Hadhrat Khalifatul Masih IV<sup>th</sup> has said, “The mother who not only gives immense love to her child, but also inculcates justice in him/her from the very beginning, is in fact creating a paradise for the future.”

My dear sisters, these are the children, who will grow up to become responsible adults, therefore creating havens of peace, security, and contentment in the world. On the other hand that mother who gives only love but does not create discipline in her offspring, nor does she lay any responsibility on them, creates destruction rather than being of any advantage to them. Then again, such women who are neglectful of the needs of their husbands and children and instead are immersed in worldly pleasures, they too rob their homes of peace and tranquility. The children brought up in such homes become selfish like their mothers. Then there are those mothers who talk with their children about their husbands’ injustices towards them. As a result the children become rebellious not only of the authority of their father, but later of society as a whole. Then as adults, these children

continue this injustice in their own homes.

Now let us ask ourselves what are the ways of righteousness? How can we achieve Paradise? Islam, which is the complete religion, gives us precise instructions for all occasions based upon human nature. A new home or family begins with the formation of a new marital relationship. There is no denying the fact that women play a vital part in the making, and for that matter, breaking of these marital relationships.

The guideline for the search of a partner set by our dear Holy Prophet<sup>saw</sup> is very clear: to give precedence to the person’s virtue and piety above all worldly desires like beauty, wealth or family status. When a woman once asked the Holy Prophet<sup>saw</sup> for advice regarding her marriage, He told her to seek someone who is *kufw* i.e., equal to her. The verses of the Holy Qur’an that were customarily read by the Holy Prophet<sup>saw</sup> mentioned:

**“*qulu qaulan sadeeda*”**

i.e., speak the simple and plain truth. It tells us to lay the foundation of each match on the basis of strong, truthful and virtuous principles. Hadhrat Musleh Mau’ood<sup>ra</sup> has said: “A husband and wife are not related merely

for an hour, but for life. And I believe it to last beyond a lifetime until the judgment day because the effects of this relationship last for generations.”

Due to this very importance, the Holy Qur’an has used meaningful phrases like:

“*righteousness*”

“*qaul e sadeed*”

The plain and simple truth

and

“*alaikum raqeeba*”

“I am the Guardian”

as part of the *Nikah* sermon thus setting the basic principles of successful match making. Hadhrat Khalifatul Masih II<sup>ra</sup> has brought our attention to certain weaknesses in our society and warned us to refrain from them. He said that when the boy’s family sends his proposal, they exaggerate his qualities beyond limits yet at the same time, they put on a show of false humility. But the moment the marriage is solemnized, they begin to subdue the daughter-in-law and dominate her completely. Not only her, but they want to bring her entire family into their servitude and subordination. The same holds true for the girl’s family- they praise their daughter for her

beauty and charm, her abilities and capacities and her moral qualities in such a manner as if the boy’s family will never find her equal in this world. This is why Islam has laid stress on using simple and plain truth because such issues cannot remain hidden for a long time and deception ultimately leads to undesired results.

Hadhrat Khalifatul Masih IV<sup>th</sup> said, “Some boys’ mothers pay particular attention to the girls’ education while seeking a proposal. “Their intention is to bring home a daughter whose education can become a source of earning. So that she can earn side by side with her husband and handover her earnings to them!” How can there be peace and contentment in their homes based on such foundations?”

Display or ostentation is yet another weakness which reaps devastating results which can destroy families. Once an Ahmadi approached Hadhrat Khalifatul Masih I<sup>ra</sup> seeking a loan for his daughter’s wedding. Hazoor<sup>ra</sup> advised him to solemnize the occasion in an Islamic way and he wouldn’t require any loan. He said that this would bring dishonor to him and make him lose face in front of his entire family. Ha-

zoor<sup>ra</sup> replied, “You have been dishonored the moment you sought a loan for this purpose!” In the same context Hadhrat Khalifatul Masih II<sup>ra</sup> says, “Extravagant and needless rituals are like chains surrounding a nation’s neck which push it into the ditch of disgrace and affliction. Islam forbids these completely and teaches moderation.”

The verse of the Holy Qur’an recited at the very beginning was recited by the Holy Prophet<sup>saw</sup> on the occasion of every *Nikah*. In this verse, **another important responsibility** ordained by Allah is to fulfill the duties towards blood ties. Allah instructs us that We have created you so that relationships are established and thrive in every way. If you cut off blood ties, then you will be cut off from God. Since God is our Custodian, He can see what we are doing. We can deceive the whole world, we can even deceive ourselves but we cannot deceive God. If we succeed in fulfilling the requirements of blood relationships, then we will be able to create peace and contentment not only in our own homes but the entire environment as well.

You must have often heard the *Hadith* that **backbiting is like eating the flesh of a dead brother.**

Women have such a liking for gossip that the moment 2 to 4 of them find themselves together, they begin indulging in this vice. The Holy Qur'an deems raising quarrels more harmful than outright killing. We are all aware that telling tales and mistrust of others are the main causes of quarrels. Regarding mistrust of others, Hadhat Masih Mau'ood<sup>as</sup> has said, "Mistrust of others is such a disease and such an awful evil that it blinds a person and throws him into a dark well of destruction. It is the same mistrust which disconnects people from Allah's attributes of creation, mercy and provision and (God forbid) turns Him into a worthless being. Thus it won't be an exaggeration if I say that most, if not whole of *Jahannum* (hell) will be filled due to mistrust."

My sisters, if we together make this pledge today, that we shall create a paradise for ourselves and our families in this world, then though difficult, this task is certainly not unachievable, because we have the magnificent teachings of Islam on our side. We have perfect role models in the wives of the Holy Prophet<sup>saw</sup>. They too were human beings, they also were women. On every step they followed the Holy Prophet<sup>saw</sup>, on each de-

cision they supported him. Just imagine how Hadhrat Khadija<sup>ra</sup> happily gave all of her wealth to the Holy Prophet, to do with it as he pleased, and did not utter a single word of disapproval, when he gave it all away to the poor.

We are also fortunate to have the enlightened pathways tread upon by Hadhrat Masih Mau'ood<sup>as</sup> and Hadhrat Amma Jan<sup>ra</sup>, the blessed lady, who due to her outstanding moral character, made a Prophet become pleased with her. We are also fortunate to have the constant guidance of the Khalifa of the time.

Do you still remember the pledge that Hazoor<sup>aba</sup> took from all Ahmadis at the *Khilafat* Centenary Celebration? Come let us all renew that pledge today that we, the daughters of Eve, shall make our homes a paradise. And in this new century of *Khilafat* may Allah enable us to cradle our children with prayers, and to provide a haven of peace for ourselves and our family, so Allah will be pleased with us, in this life and in the next. *Ameen*.

\*\*\*\*\*

## HADITH

Hadhrat Mu'awiyah bin Hakam<sup>ra</sup> relates: "While I was in Prayer with the Holy Prophet<sup>saw</sup> one of the congregation happened to sneeze and I responded with: 'Allah have mercy on you.' On this the congregation reproved me with their looks. To this I reacted with: 'May you lose your mothers, why are you staring at me?' Thereupon they started beating their hands against their legs. Then I understood that they wanted me to be silent, so I restrained myself. May my father and mother be the ransom of the Holy Prophet<sup>saw</sup>, I have not known a better instructor before him or after him. When he finished the Prayer, he did not remonstrate with me, or beat me, or reprove me. He said: 'During Prayer no talk is permissible. It is all praise and glorification and recitation of the Qur'an. He added something in the same vein.' I said: 'Messenger<sup>sa</sup> of Allah, I have newly emerged from Ignorance and Allah has favoured us with Islam. There are still some men among us who go to consult soothsayers.' He said: 'You should not go to them.' Then I said: 'There are some of us who are guided by omens.' He said, 'These are things that come up in their minds. They should not be influenced by them.' "

(Muslim kitabussalat bab tahrimumul kalam fissanat)

# SPREADING THE TRUE MESSAGE OF PEACE

**Dhiya Tahira Bakr (Lajna Tabligh Secretary)**

The third Khalifa: Hadhrat Mirza Nasir Ahmad<sup>rh</sup> delivered a public lecture which was later published on July 28, 1967 as a message of peace and word of warning. In this lecture he declared:

*“My message is of peace and harmony and hope for mankind” (pg. ix). In addition, he related the mission of the Promised Messiah<sup>as</sup>. The mission of the Promised Messiah<sup>as</sup>, according to the prophecies of the Holy Prophet<sup>saw</sup> was to bring about the renaissance of Islam, unite the world in one Ummah (community) and issue the last and final warning to the world.”*

*(A message of Peace and a Word of Warning by Hadhrat Mirza Nasir Ahmad<sup>rh</sup>, 2006, pg. 11-13).*

I humbly stand before

you, announcing; I wish to follow the example of the Promised Messiah<sup>as</sup> and so should all Ahmadis.

However, in order for us to emulate that example, I believe, it is essential to spend time reading and reflecting on the lives of the Holy Prophet<sup>saw</sup>, the Promised Messiah<sup>as</sup>, the *Khulafa*, the Holy Qur'an and pray sincerely to Allah for His help with spreading the true message of peace.

With these actions we should arrive at a state to call people to Allah with courage. The Promised Messiah<sup>as</sup> conveyed to his audience; All that I am concerned with is my duty, the duty to deliver this message, which I owe you as one owes a debt to someone else. It matters not whether it (**the message**) is welcomed by them or not, nor whether the readers or listeners trust my good intentions. He then proceeded to deliver his essay on the Victory of Islam. (Victory of Islam by Hadhrat Mirza Ghulam Ahmad<sup>as</sup>, 1973, pg. 2)

The victory of Islam will be a victory for mankind; An actualization of absolute justice, kindness, kinship and a path toward the attainment of peace. The 4th *Khalifa*, Hadhrat Mirza Tahir Ahmad<sup>rh</sup>, may Allah's blessings be on him), repeatedly called us to become *Dae ilallah*. He said: “Call the world towards salvation and call them to the Lord of the Worlds. Otherwise the destiny of the people will go in the hands of godless people and there will be no doubt about their doom”

(Inspiring Events in the Field of *Tabligh* by Maulana Ataul Mujeeb Rashid, June 2004, p.70).

To observe the signs that may indicate doom is an opportunity to strengthen our supplication to Allah. It seems like each year we experience another major calamity, such as last years collapse of our banking system which fueled our country's power, and this year the World Health Organization declaring the Swine Flu, renamed the H1N1 virus, a pandemic and a

global threat.

Is doom imminent? I think not.

The 3rd *Khalifa*<sup>th</sup> in explaining the mission of the Promised Messiah<sup>as</sup> also stated that; "The Promised Messiah<sup>as</sup> was according to the prophecies of the Holy Prophet<sup>saw</sup> .to issue the last and final warning to the world that unless and until it mends its ways and turns to its Creator it would be destroyed and annihilated. But, if it makes peace with its Creator by embracing true Islam, Allah will have mercy on it and will save it from the apocalyptic catastrophe which looms large over the world" (A Message of Peace and Word of Warning, Hadhrat Mirza Nasir Ahmad<sup>th</sup>, p. x).

The world's situation today could be seen as similar to the time when the Promised Messiah<sup>as</sup> stated according to Hadhrat Mirza Nasir Ahmad<sup>th</sup>: "O' Europe, you are not safe and O, Asia, you too are not immune. And O, dwellers of Islands, no false Gods shall come to your rescue. I see cities fall and settlements laid waste. **The One and the Only God kept silent for long, heinous deeds were done before His eyes and He said nothing. But**

**now He shall reveal His face in Majesty and awe.**

Let him who has ears hear that the time is not far. I have done my best to bring all under the protection of God, but it was destined that what was written should come to pass. Truly do I say, that the turn of this land, too, is approaching fast. The times of Noah shall reappear before your eyes and your own eyes will be witnesses to the calamity that overtook the cities of Lot. But God is slow in His wrath. **Repent that you may be shown mercy!** He who does not fear Him is dead not alive." (A Message of Peace and Word of Warning, Hadhrat Mirza Nasir Ahmad<sup>th</sup>, pg. xi).

Recently our current *Khalifa*, Hadhrat Mirza Masoor Ahmad<sup>aba</sup> delivered a speech in Kababir at their *Jalsa Salana*. He stated, All Ahmadis who have accepted the *Imam* of the age and declared: "We hear and we obey" (2:286) should remember that each new day bring advancement in *Taqwa* and faith. He said, be mindful that our progress is dependent on *Tabligh* and grayer and that our responsibility is to show the source of real salvation and show people the ways to the pleasure of Allah".

I say we need a melodious tune to call the people to Allah. Not a song of passion, but an expression of love and tenderness from us that exhorts people to do the right thing.

We should win the hearts of the people, said the 4th *Khalifa*<sup>th</sup>. This is more essential then winning the intellect. He said, we should reform our tongue, mend our hearts and make it sweeter; and be lowly and humble. He included prayer and urged us to request from our children that they pray for our efforts. This he said will cause our heart and soul to become a part of the cause and our words will carry a wonderful force. (Inspiring Events in the field of *Tabligh* by Maulana Ataul Mujeeb Rashid, June 2004, pp. 71-72).

Now the 5th *Khalifa*<sup>aba</sup> has given us more inspiration. He stated; "God has a wonderous manner with his chosen people and Prophets. Allah commands them to emerge, in front of the world, to summon people to Him/Allah" (*Jalsa Salana* Address to Kababir, June 12, 2009).

This was seen in the past with the prophets but we can see it again today:

Allah chooses people and commands them to emerge and lead people to Him directly or indirectly. Maybe President Barack Obama is one of the chosen people. But from my eyes I see how Allah is choosing you to emerge in front of the world to summon people to Him. I receive e-mail messages from sisters, young, in their 20's who have been given the office of *Tabligh* stating they are new to this office, inexperienced, need guidance... However, with their unspoken love of Allah and understanding of our mission they embrace the challenge of uncertainty and proceed forward in their capacity, leading their *Lajna* in *Tabligh* symposiums, dialogues in the community, homes, churches, in print and where-ever else they can carry the message.

If these young *Lajna* neophytes to life's experiences can understand we must bring mankind to Allah and have full faith in the boundless power of Allah then the fulfillment of the Promised Messiah's "**Victory is coming!**"

To spread the message of peace, harmony, hope and remembrance of Allah: Our actions must remain within the favors of Allah. We would judge with justice and behave justly:

Maintain peace with others and thus spread peace. Remember, we are taught if we cannot remove a wrong or make a situation right with our good actions then try it with our words and if that does not suffice then let the intercession be our prayers.

Hazoor<sup>aba</sup> talked about intercession just two weeks ago (June 2009) and stated: "One should never assume that intercession has no merit. He said that the Promised Messiah<sup>as</sup> spoke of the Holy Prophet<sup>saw</sup> as the true intercessor who freed his people from all kinds of vices and made them a nation of highest standard".

Surely, we've seen the outcomes of games of chance, interest, promiscuity, arrogance, miserliness from the past and the present. Therefore, our message, our *Tabligh* will have to echo the words of the Promised Messiah<sup>as</sup> and with our prayers, righteous behavior and good deeds, we have to move ourselves and others closer to Allah.

While sitting in a bedroom chair in my house, I was pondering over how to deliver this speech on spreading the true message of peace. My 17 year old son was also in the room

While sitting in a bedroom chair in my house, I was pondering over how to deliver this speech on spreading the true message of peace. My 17 year old son was also in the room sitting quietly without any reason for being there. So I asked him for some ideas on how we can spread the true message of peace. He said; "give the message to the youth". He said, the youth are out in or will be in the society more than the elders and the youth have access and use of the technology that can reach out into the world.

His words took me by surprise, *Allahu Akbar*. Could this be a favor and sign from Allah, that was shown to me in particular but also now to you.

His words: "**Give the message to the youth**", resonated in my heart.

- Could it be that the youth whether they be the conveyor of the message or the recipient, are the modern Noah's Ark, steering a course for the world to Allah and to a destiny bound for the renaissance of Islam and peace for mankind
- Could it be that we; the parents, aunties, and uncles **are** mentoring the

youth to walk in the peaceful and loving footsteps of the Promise Messiah<sup>as</sup>.

- Could this be a sign and favor of Allah.

I repeat Hazoor's<sup>aba</sup> message just two weeks ago at the Kababir *Jalsa*: "Enlarge your house".

Enlarge your house; the house of God with more God-loving people and new generations who will do good and spread peace. Sisters, Enlarge your house so that it is filled more with the remembrance of Allah. Enlarge your house, so that the next generation knows who they are as a Muslim and their role. Enlarge our house, so that all who may enter feels at peace and may get a glimpse of Allah's presence.

The Promised Messiah<sup>as</sup> said: "I have been sent so that Truth and Faith may again dominate and fear of God may again be kindled in the hearts of men. These are the ends for which I have come!" (*Kitab al-Barriyya* pp. 293-294).

If we model this right then we might witness the day when: A rich man recognizes that his success is by the grace of Allah and therefore, will do what he

can to help others attain success; An ailing man will receive health care first and asked after his recovery if he needs assistance; A day when the hungry man will easily find a *Langar Khana* counter or soup kitchen and a bed to rest as he continues on his journey and a day when the poor man will understand that he is not poor when his fate is in the hands of Allah and so he maintains his faith.

*The true message of peace is that man's salvation is with his relationship with Allah.*

And just so we are clear. Allah revealed: ***And those who persevere in seeking the favor of their Lord, and observe Prayer and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the best reward of the final Abode. Gardens of Eternity.*** They shall enter them and also those who are righteous from among their fathers and their wives and their children. ***And angels shall enter unto them from every gate, saying, Peace be unto you because you were steadfast; behold, how excellent is the reward of the final abode!*** (*Al-Ra'd*. 13:23-25).

## PRAYER

Hadhrat Abu Hurairah<sup>ra</sup> relates that once while the Holy Prophet<sup>saw</sup> was sitting in the Mosque, a man came and offered his Prayer. Then he came up to the Holy Prophet<sup>sa</sup> and greeted him. The Holy Prophet<sup>saw</sup> returned his greeting and said: "Go back and repeat your *salat* for you have not performed it properly. He went back, performed the *Salat* and came up to the Holy Prophet<sup>saw</sup> and greeted him. This happened three times. Then the person said: 'By God Who has sent you with the Truth! I can not perform Prayer better than this. Therefore, tell me the correct way to perform Prayer.' At this, the Holy Prophet<sup>saw</sup> said: 'When you stand for Prayer, first say *Takbir*, then recite the Holy Qur'an as much as you can, then with full composure go into *Ruku-*', then stand up straight, then prostrate with full comp-posure, then get up from prostration and sit comp-letely, then do the second prostration. Perform all of the Prayer like this, slowly and correctly.' "

(*Bukhari kitabul adhan bab wajubul qirah lil imam walmamum fi salati kulliha*)

\*\*\*\*\*

# SEARCHING FOR PEACE: AN ACCOUNT OF PERSONAL EXPERIENCES

**Humaira Khandakar (Central Jersey, NJ)**

Allah Ta'ala says in the Holy Qur'an:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ  
اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ  
وَحُسْنُ مَأْوٍ ۝

Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! It is in the remembrance of Allah that hearts can find comfort; Those who believe and do good works— happiness shall be theirs, and an excellent place of return. (13:29, Al-Ra'd)

Today, I have been asked to share with you my search for peace. *Alhamdulillah*, my search for peace began in my earliest memories when I was a young child of four or five years old, in Bangladesh. The child of Sunni Muslims, and living in a predominantly Muslim nation, Islam was more cultural than spiritual. Those around

me embraced religion as one would expect a culture to be embraced. For example, *Ramadan* and *Eid* were celebrated, but five daily prayers were an elusive concept. My parents were not particularly religious to begin with. My mother was a working woman. She worked for a radio station and had a successful acting career as well. My religious education came primarily from my maternal grandmother. *Alhamdulillah*, even though my mother was immersed in the social scene, I never felt drawn to pop culture and disliked the pomp and show of the entertainment industry. Unlike the culture surroundings of my family, my parents never differentiated between my brothers and I, but instead encouraged and facilitated equal treatment, especially on education.

I recall once, I desired to accompany my father to the *Eid* prayers, but was saddened to hear that women were not allowed in

the mosque. Seeing my disappointment, my mother changed me into boys' clothes so that I could accompany my father. Similarly, women were generally instructed to pray at home and those women who practiced *Purdah* were looked down upon as being extreme and *Taliban*-type. Such practices instilled in my mind this notion that Islam gave more opportunities to men than women.

There were other pseudo-Islamic customs in the society I grew up in which caused me to move away from Islam, but not Allah. One example is the celebration of *Milaad*. During this function of the Indian sub-continent, when someone passes away or something bad occurs, the aggrieved family will invite many people and the local Imam. The family provides sweets and pays the *Imam* for singing Farsi poems. Randomly during this ritual, the *Imam* would say "*Sallallahu alahi wa salam.*"

As a child I found such rituals comical and would mimic such rituals by pretending to be the *Imam* singing Farsi poems and then collect as many sweets “in payment” from my cousins and younger siblings as I could.

Such instances drew me away from the cultural Islam that I saw around me. As I matured, my curiosity and innate conviction regarding Allah’s existence moved me to question my surroundings. Once when I was seven years old and saw a crowd of people walking and carrying an open casket to the graveyard near my home. I asked a man what was happening and he told me that the man in the casket was going to see God. Interested in seeing what and Who God was, I followed the crowd and intently watched as they put the body in a grave. Sneakily sliding close to the grave, I peered into the hole and saw only dirt. All of a sudden my uncle’s friend asked me what I was doing and I candidly responded, “I came to meet God.” Confused, he walked me home and told me that when a person dies, an angel asks the dead soul a question and if the question is answered correctly, then the person goes to Heaven;

if not, then the person must walk on a string and if he falls off the string, he is sent to Hell. With this information, I thought as a child that, I did not need to read Qur’an or pray *Namaz*, but must only know that very right answer and must learn to walk and balance on fine strings, thus fitting right in with my society which memorized Qur’an without understanding the words.

As I neared my teenage years, my parents got divorced and my mother left the country. Left with my busy father and two younger brothers, I developed great difficulty in sleeping at night and would often cry all night. Upon finding this out, my Qur’an teacher taught me how to pray the *Tahajjud* prayer and instructed me to pray if I was unable to sleep. At this very emotional stage of my life, my normal joyful and cheerful face became very solemn and I spent nights in prayer. One night, I saw a man’s face in the sky speaking to me in Arabic as I listened in Bengali. He told me:

Don’t cry my child.  
Allah and I are with you.  
Just learn to laugh with me.

He proceeded to laugh

and I, too laughed. I woke up feeling happy and found that I had fallen asleep on the prayer mat during prayer. Not knowing who the person was, I told my teacher about my dream and she said:

“*Alhamdulillah!* You saw the Holy Prophet Muhammad<sup>saw!</sup>”

My teacher instructed me to give *Sadqa* because Allah *Ta’ala* was happy with me. A few days later, I again saw him in *Tahajjud*. This time, he was walking and told me to follow him and then kept walking. After some time he reached hot burning coals and proceeded to walk on them. Standing behind him, I told him I was scared to follow him onto the coals because I did not want to burn my feet. He told me it would be fine as long as I followed him. I obeyed and nothing happened. Similarly, he asked me to follow him onto ice, and I was fine. Suddenly, I did not see him anymore and found myself at an intersection. Suddenly I heard his voice asking me why I had stopped. I responded that I did not know where to go and he told me to follow the straight path and I would be fine. Upon following the straight path, I felt like I had crossed into

heavenly territory. The next day I told my teacher my dream and she told me that whenever I found myself in a dilemma, I should just ask my heart and follow the straight path.

Growing up without a mother and having a very busy father, such dreams from Allah *Ta'ala* made me feel protected and guided me to the straight path, and also enabled me to protect and shield my younger brothers. Although I did not understand Allah *Ta'ala*, I believed in Him and I hung on to this belief—this rope—to keep Allah close with me. Especially as a teenager, and I hope all of you young girls are listening, I always felt that, although no one else was watching me, Allah *Ta'ala* was always watching me. Facing many difficulties as a young teen, I began to express my stress and displeasure in a positive manner by laughter. Through these instances, I experienced the *Hadith*:

**God has declared: I am close to the thought that My servant has of Me, and I am with him whenever He recollects me. If he remembers Me in himself, I remember him in Myself, and if he remem-**

**bers Me in a gathering, I remember him better than those in the gathering do, and if he approaches Me by as much as one hand's length, I approach him by a cubit. If he takes a step toward me, I run to him.**

I also adopted the good habits of my parents, such as helping orphans, giving *Zakat*, and being kind to the poor. I believe that I was able to overcome many tough situations by the prayers of so many random people whom I had the opportunity to help for the sake of humanity.

Throughout my life I felt that I had an abstract understanding of how to drive, but did not have the instructions or training manual to do so. Ahmadiyyat was the training manual I had been awaiting.

As I neared my late teens, I migrated to America to live with my mother and stepfather. Because I had been taught that the proper way of praying was in the *Masjid* or a private room, when I was at school or working, I did not pray. However, before leaving in the morning and upon returning in the evening, I offered prayer. I observed the

entire month of *Ramadan* and continued living as a Muslim in this fashion.

My curiosity with Islam continued to grow. In my neighborhood, there were some Jehovah's Witnesses. Once, they attempted preaching to me. I told them to give me one week and then sit with me in a discussion; if I won, then they must accept Islam, and if not, I would become a Jehovah's Witness. Surprised at the gamble, they said that if they lost they would simply cease knocking on my door. Happy with that, I undertook my research. One of my stepfather's brother-in-laws was an *Ameer* in Bangladesh and many books that he had translated were in our home. One such book focused on how the concept of trinity,  $1+1+1=1$  made no sense. From only this little research, I won and they left me alone.

As I entered college, I became involved in cultural programs. After my marriage, however, I felt uncomfortable and ceased to do so. As a young married woman, I faced many struggles. One such instance was a person who persistently bad-mouthed me and actively strived to dissolve my marriage. Becoming severely mentally upset, I

asked Allah *Ta'ala* how He could put me in such a situation and childishly refused to fast until something happened to that person. At the end of that month of *Ramadan*, that person was left destitute. I felt ashamed and I welcomed this person into my home and put their life back together. I never again even thought of giving Allah the Almighty an ultimatum.

After this incident, I really felt ashamed and understood the connection man can make with God. In my heart, I wanted to find out this ever merciful God. Since I had my doubts in organized religions and traditional Islamic practices, I started reading Holy Scriptures. . My concern was to believe and serve God the way He wanted to be served, and not the way I was taught or the free advices that used to come out of the local *Imams*, friends and the like. During this time, my husband and I were thinking about starting a family. I pondered what my children would be—American? Bengali? Muslim? As I was struggling with my search for all of this, my brother accepted Ahmadiyyat and gave me a copy of the Qur'an and the Philosophy

of the Teachings of Islam. Unconsciously, I kept these books aside and continued to read all the holy scriptures. I started to read the *Gita*, the Old Testament, the New Testament and the English translations of the Holy Qur'an. As I read these books, many questions came to my mind because all of the "Islamic stories" I had heard in my childhood turned out to be in the Bible.

In search of answers, I first went to a mosque in Jamaica, Queens, New York. The *Imam* at this mosque was very displeased with my question regarding Jesus' return and told me I was going to Hell. Upset, I asked him if he knew where he was going. He said no and then I asked him how he could then tell me where I was going and that if he did not know how to answer my questions, to simply tell me that.

Still full of questions, I visited my brother and would often listen to MTA there. Although my grandmother told me that Ahmadi were bad people and not Muslims, I observed my brother and found nothing wrong with him and never bothered him about becoming Ahmadi. Whenever I went to his

house, Hadhrat Khalifatul Masih the fourth, Hadhrat Mirza Tahir Ahmad<sup>th</sup> was having his Question & Answer session on MTA. Every time I listened to him, he seemed to be answering the very questions I had on my mind. One day I asked my brother what the difference was between what he believed and what other Muslims believed. He told me the difference was that Ahmadi Muslims believed that the Promised Messiah and *Imam Mahdi* had come in the person of Hadhrat Mirza Ghulam Ahmad<sup>as</sup>. A curious person, I asked him how he knew. He told me I could find out by doing research or by praying *Istikhaarah*. I chose *Istikhaarah* and knew that Allah *Ta'ala* would answer me. I also asked my brother how he knew he was on the right path; he told me, if I am not on the right path, then bring me to a better path and I will gladly embrace it. Intrigued, I began asking the *Murabbi Sahib* at the Ahmadi mosque various questions and was amazed to hear actual logical answers, or at least the honesty to tell me that they would have an answer after a few days.

After the second week of praying *Istikhaarah*, I began seeing dreams. There

are two worth mentioning. First, I saw Hadhrat Khali-fatul Masih IV<sup>th</sup> giving me something in my hand to accept, and me taking it. The next day, my husband and I were trying to close on our first home but were having some financial problems. Motivated by my dream, I told my husband not to worry. *Alhamdulillah*, rather than being asked to pay extra, we were given money back from the closing agent.

Another dream I saw was a society in which the plague was rampant. People were dying everywhere. I ran into the mosque and saw the Promised Messiah<sup>as</sup> laying on a cot with sick people around him. He saw me and stood up. I told him that the plague was going on and people were dying. The Promised Messiah<sup>as</sup> told me that if you believe in me, it will be okay. I asked him about the people dying around him. He said that they did not fully believe in him. Feeling everything falling into place and feeling at peace, I told my husband that I had found the right path and I must accept it. Thus, my serious excursion into Islam from one *Ramadan* to the next resulted in my acceptance of Ahmadiyat in 1997. By the Grace

of Allah, my maternal grandmother and my mother also accepted Ahmadiyya in the recent past.

I will conclude with a saying by Promised Messiah<sup>as</sup>:

“If one sees a snake going in a tree, no one will put their hand in that tree, even if offered one million dollars. Similarly, if you KNOW there IS a **God, no matter who tells you there is no God, you will never believe it.**”

I knew God existed, I always felt drawn to God. I implore my sisters listening before me, if you have the conviction that God exists and this *Jama'at* is God's Chosen *Jama'at*, then NOTHING should, and NOTHING can, and NOTHING will take you away from it.

\*\*\*\*\*

**HELP  
HUMANUTY  
FIRST**

**NEEDED:**

**VOLUNTEERS**

**FUNDS**

\*\*\*\*\*

## HADITH

Hadhrat Jabir bin Aswad<sup>ra</sup> or Aswad bin Jabir<sup>ra</sup> relates, "During the life of the Holy Prophet<sup>saw</sup> there were two men who thought that congregational Prayer had already been offered in the Mosque. Thus, they offered the Prayer individually in their homes and then came to the Mosque. There they saw the Holy Prophet<sup>saw</sup> leading the Prayer. They did not join the Prayer and sat on one side. They thought that since they had already offered the Prayer at home, it was not proper to offer the same Prayer again. After finishing the Prayer, The Holy Prophet<sup>saw</sup> noticed both of them (had not joined the congregational Prayer). He asked them to come to him. They came to him fearful and quivering as they thought they had committed something wrong. The Holy Prophet<sup>saw</sup> asked them the reason (for not offering the Prayer). When they told him the reason for not offering the Prayer, the Holy Prophet<sup>saw</sup> said: 'If you have offered the Prayer individually, you should still offer the Prayer (again) with the congregation even if you think that you have already offered the obligatory Prayer.' "

(*Musnad Imamul A'zam kitabussalat, p 82*)

# SEARCHING FOR PEACE: AN ACCOUNT OF PERSONAL EXPERIENCES

**Affefa Hibatul Rasheed (Philadelphia, PA)**

After reciting *Surah Al-Nasr*:

My name is Affefa Hibatul Rasheed, I am from the Philadelphia *Jama'at*, and I'm 15 years old. The topic of my speech is, "How Did Islam Bring Peace in My Life and How has it Helped Me in School or in My Environment?" Well, to be quite frank, Islam really hasn't put any more peace in my life than what I already had. My family and I were and still are very peaceful. But one thing that has changed is, it brought us closer to God and each other. We became Muslim when I was about seven, and we accepted Ahmadiyyat about a year later. If we were never introduced to Ahmadiyyat, I wouldn't have met the nicest people in the world. I wouldn't have experienced being a *Nasirat*, were I learned so much Basic Religious Knowledge. And now I am a young *Lajna*, were I am learning much more. Most importantly I wouldn't have learned to read the

Holy Qur'an. *Alhamdulillah*.

My family and I had the pleasure of having a *Mullaqat* in 2008 with our present *Khalifa*, Hadhrat Mirza Masroor Ahmad<sup>aba</sup> We have experienced so many countless blessings since accepting Ahmadiyyat. Just to mention a few, my cousin, his family and my grandfather accepted Ahmadiyyat about 5 years ago. And in 2005 our first born Ahmadi came along. *Alhumduallah*, my little sister AmtunNoor Rasheed, who was named by the fourth *Khalifa*<sup>rh</sup>. And the list of blessings go on.

When I am in school or someplace else I like when people ask me what type of Muslim I am. I don't hesitate to answer, I just tell them, Ahmadi. Then they always ask what's the difference between the others, and I tell them that we as AHMADIS believe in the Promised Messiah, Hadhrat Mirza Ghulam Ahmad<sup>as</sup> And before they ask about the Prophet, I tell them, yes

we believe in the Master Prophet Muhammad<sup>saw</sup>. Some Muslims think that we don't follow the *Sunnah*, but we have to stand strong and we must let them know what we believe. If we pray to Allah Almighty, He will give us the strength to overcome our fears. Most of the time when our peers keep asking the same questions over and over, it may seem a little nerve-racking, and you may get a little frustrated, but we must remember what our motto is, Love For All Hatred For None.

I'd like to end my speech thanking Allah Almighty for guiding us to the right path, Ahmadiyyat. Then my parents for all the sacrifices they make for me. Also my dear Uncle Rashied Butt, who taught my family and I how to read Arabic. Next my Auntie Mujahida Bhatti for telling my father about *Jama'at* Ahmadiyya, when he would come into her store. And last but not least *Baji* Naeema Bhatti for being such a wonderful *Nasirat* teacher.

# FINDING INTERNAL PEACE: THE ISLAMIC WAY

**Dr. Shanaz Butt, Sadr Lajna Imaillah-USA**

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ

اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٥

*Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! it is in the remembrance of Allah that hearts can find peace. (The Holy Quran. 13:29)*

My speech this afternoon is focused on how can we find Peace Internally — The Islamic Way?

When we say. *It is only in the remembrance of Allah that hearts can find peace*, it proves without a shadow of a doubt that we need God in order to find Peace. Because when there is no God, there is no Peace!

If we think back over the past 10 years, we have witnessed many advances in science and technology, communication, travel, Internet and so on... the list is very long. We have so many ways of communicating with each other and at such high speed and yet we are a very lonely society.

We have so many convenient gadgets that make our lives comfortable. and yet we are not satisfied. Instead of progressing forward, we seem to be going backwards in our pursuit of peace and satisfaction. If you look at the world today, global Peace is certainly challenged. There are so many natural disasters such as hurricanes, tsunami, tornadoes, earthquakes, floods & famines. We have so much of senseless killing, persecution, torture, careless accidents, and pointless wars; all taking away innocent lives and leaving behind despair and sadness.

On an individual level, personal peace has also been challenged. More and more people are complaining about mental health problems and reporting greater restlessness, more worries, loss of sleep, depression, suicide and general sense of dissatisfaction with their lives. More people are searching for peace & contentment— but it seems to be an illusion — it seems to be beyond our reach.

So what is this illusive quality that we call Peace? How can we feel Peaceful? Usually, the feeling of calmness, comfort, contentment or satisfaction is considered as a signal of internal Peace. Is it not interesting that the meaning of Islam is also Peace? Therefore, logically, in order to find peace, we should find Islam. Fortunately, for us Muslims, we have been given the Islamic formula by which we can experience peace both in this world and the next world. And yet many Muslims around the world are very unhappy and not at peace with themselves or with other people. The reasons are very clear. We are not feeling very peaceful because we are not obedient to the teachings of Islam and we are not practicing Islam as taught to us by Allah through the Holy Qur'an and through the perfect example of Holy Prophet<sup>saw</sup>.

Look at our society today. We have become superficial, super competitive and want everything to be surprised. Whether it is our homes, TV screens, computers, cars, furniture, food

servings etc. We should therefore be super happy and super satisfied. But instead, we have become super unhealthy, super fat, super agitated and super dissatisfied. We have more chronic health problems such as diabetes, blood pressure, stroke, cholesterol, cancer and depression than ever before, leading to a greater loss of sleep, more worries and lack of peace in the long run.

The Holy Qur'an tells us:

*One who believe! Let not your wealth and your children divert you from the*

بِأَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ  
وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۝

*remembrance of Allah.*  
(63:10)

Rather than becoming more humble, grateful and prayerful, we have become proud and arrogant about our possessions. Rather than using our wealth and training our children to serve others, we encourage our children to compete more for their worldly progress and we become boastful when they achieve a higher grade or a scholarship or a new promotion. We forget that these possessions have come from Allah. We become so boastful and competitive that after a

while, we don't even realize when we are lying about our children. And we continue to live this lie when we are looking for a *Rishta* (match) for our sons and daughters. Our greed and discontent makes us look for more money, more property, more jewelry and looks rather than for simplicity, humility and *Taqwa* in the prospective match. In the long run, we have not only destroyed our children, but also our internal peace as well as the peace of many individuals.

When Allah tells us

“*Fastabe kul kairaat* “

*Vie with one another in Good Deeds,*

we forget the true concept of vying with each other is in good things that are pleasing to Allah. Hadhrat Khalifatul Masih IV<sup>th</sup> has explained that when we vie with One Another in Good Deeds, Goodness should be the ultimate goal of the competition. Foul play, dishonesty and cheating cannot be a part of the competition. Real peace of mind does not come from winning through unfair or unjust ways. Such a person may appear to be very happy, but no person can experience peace through selfish desires.

From all that I have said so far, it might appear that it is impossible to find this peaceful balance in our lives? There are so many temptations, so many desires, so many things we must have all the time. Every where we turn, we have Satan close by our side. That is why the Promised Messiah<sup>as</sup> has called this the age of spiritual warfare. Hadhrat Khalifatul Masih V<sup>aba</sup> has advised us many times that we must first conquer our internal Satan before we can worry about the external Satan, and this requires us to wage a war with our own - *Nafs* or self’.

In this regard, Allah tells us in the Holy Qur'an:

بِأَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝

And thou, O soul at peace!  
(89:28)

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ۝

Return to thy Lord well pleased *with Him* and He well pleased *with thee*.  
(89:29)

فَاَدْخُلِي فِي عِبَادِي ۝

So enter thou among My chosen servants. (89:30)

وَإَدْخُلِي جَنَّتِي ۝

And enter thou My Garden.  
(89:31)

These verses remind us

of our responsibilities to this world as well as in the next. With the help of these verses, I will discuss how we can find peace in our personal lives.

1. *And thou, O Soul at Peace!* It reminds us of the stage that we are at presently. Are we at *nafse ainaara* or *nafse law-w'amma* or *Nafsi Mutaminah* - the final stage when the soul is at peace?
2. Return to thy Lord well pleased *with Him* and He well pleased *with thee*. This verse reminds us that we will ultimately have to return to Allah. But which one of us wishes to return to Allah if we have not yet attained *Nafse Mutmainah*? Furthermore, this verse also provides us with the perfect balance in our lives. We have to be *Razi* or pleased with Allah and Allah should be *Razi* or pleased with us.

So who are these fortunate people who have achieved this perfect balance and to whom Allah says, "My Garden is your garden - My Paradise is your paradise?" How can we strive to be among these chosen people?

Hadhrat Khalifatul Masih IV<sup>th</sup> has said that in general, there are 2 types of people:

One that can never find peace. Because they have chosen this world over the next world and worship their desires and ambitions rather than worship Allah. They spend their whole life running after worldly desires. When they achieve some desires, they create new ones. Their pursuit of material and temporary desires leads them to misery, discontent, and unhappiness.

Others who worship Allah and make Allah their central point of focus. Their main desire is to please Allah in all they do. When Allah becomes the main desire, then all our other desires become less important and less appealing. Hazoor<sup>th</sup> says that man is freed from all bondage by accepting just one bondage—that of his Creator. When we realize this fact and begin to work towards this goal, then, according to Islam, we have found the ultimate path to peace.

Does that mean that we should not want or desire or love anything? No. First of all, Allah does not expect us not to have any needs or ambitions, because having no needs or desires, indicates that we are in the state of death, we are no

longer alive. But what Allah tells us many times in the Holy Qur'an is that we should tame our desires. Rather than follow our desires blindly, we should make our desires follow us. Rather than worship our desires, we should make our desires subservient to our ultimate goals in life.

Secondly, we should be pleased with Allah's Grace and Bounty on us. Rather than become jealous and greedy because others have more and we have less, we should be grateful for everything He has given us. Otherwise, we are only adding to our unhappiness and worries and threatening our internal peace. If I ask all of you, do you love Allah? You will all say that we love Allah very much. Yet, we question Allah for what he gives us. When a mother loves her child, do you not think she will do everything to provide for her child? When a child loves her mother, is she not confident that her mother loves her in return and will take good care of her. Then why is it that we are dissatisfied and question whatever Allah bestows upon us? If we truly love Allah, don't you think He will give us what we really need and not what we really want?

Hadhrat Musa<sup>as</sup> prayed:

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

*My Lord, I am in need of whatever good Thou inavest send down to me (28:25)*

Hadhrat Musa<sup>as</sup> did not specify that he needs a new car, new clothes, a bigger house, admission to an elite university, or marriage to a wealthy woman. He put all his trust in Allah knowing that if Allah is *Razi* with him, then Allah will give him what he needs and he in turn would be *Razi* with whatever Allah gave to him.

Think about it: We have been given the perfect teachings, but we do not follow them and allow ourselves to get caught up in the temporary illusions of this world. For example, we spend so much time and energy impressing other people and we often find that the people we love the most do not always love us back. And this makes us more restless and unhappy. However, when we have Allah's love, it is unconditional whether we are rich, poor, white, black, tall, short, thin or fat. This is because Allah loves us for our deeds and intentions.

If you truly love Allah, then have the confi-

dence and faith that Allah will take care of you and provide for you. As you hold on tightly only to the rope of Allah, and you will find that your grip on all the other ropes of desires, greed and competition that are destroying your peace of mind will become looser and looser. When we realize this fact and begin to work towards this goal, and begin to experience Islam, then we have begun to experience true internal peace.

In *Kalame Tahir* Hadhrat Khalifatul Masih IV<sup>th</sup> writes:

*Mai tujse naa maangoon to, naa maangoonga kisee se*

*Mai Taira Huun, Tu Maira Khuda, Maira Khuda Hay.*

*If I do not ask from you then I will not ask from anybody else*

*I am yours and You are mine, You are my God.*

May we truly become those fortunate people whose souls find peace so that when the time comes for our return journey, Allah is pleased to say to us — *Fadkholee fee Ibaadi. wadkholee jannatee.*

My Garden is your garden, My Paradise is your paradise. May Allah enable us to do so. *Ameen.*

## PRAYER

Hadhrat 'A'ishah<sup>ra</sup> relates: "When the Holy Prophet<sup>saw</sup> was in my house he would offer four *rak'at* before *Zuhr*, then go and lead the Prayer and come back and offer two *rak'at*. He would lead the *Maghrib* Prayer and come back and offer two *rak'at*. When he had led the '*Isha*' Prayer he would come in and offer two *rak'at*."

*(Muslim kitabussalat bab jawaz nafilah qa'iman)*

Hadhrat 'A'ishah<sup>ra</sup> relates that the Holy Prophet<sup>saw</sup> never omitted four *rak'at* before *Zuhr* and two *rak'at* before *Fajr*.

*(Bukhari kitabussalat baburrak'atain qabluzuhr)*

Hadhrat Bara' bin 'Azib<sup>ra</sup> relates that he had travelled in the company of the Holy Prophet<sup>saw</sup> eighteen times: "I never saw the Holy Prophet<sup>saw</sup> omit two *rak'at* before *Zuhr* Prayer."

*(Abu Dawud kitabussalat babutta fissafr)*

\*\*\*\*\*

## PAY ZAKAT

# **THE MOMENTS OF INSPIRATION**

## **Sayyarah Hikmat**

**It was a time to be happy and jubilant  
It was the Centenary Celebration of the Khilafat Movement!**

**Every face was filled with inner peace and calm contentment!  
God had visited us with Glory so magnificent!**

**Our hearts were brimmed with joy and eyes with tears!  
The Mosques were filled with 'Momins' for Tahajjud Prayers!**

**We were all gathered in front of TV in an enlightened mood!  
Eager to listen to our Imam, our beloved guide!**

**The glimpses from Qadian were a source of sustenance!  
We could see Minaratul Masih, the symbol of Ahmadiyyat and Islam!**

**The dwellers of Rabwah were a picture of devotion!  
Of respect, love and adoration**

**Separated from their Imam by the cruel masters!  
Today they had forgotten all tortures**

**And Lo! The much awaited moment arived!  
Hazoor could be seen amongst his devotees!**

**His face was blooming like a red rose!  
It shone with radiance, submission of happiness!**

**To see him was an experience of pure delight!  
It gave a lift to our heart and joy to our sight!**

**And, when, he spoke, his voice was like the murmuring stream!  
All were listening to him in absolute silence!**

**He was all gratitude to God for His manifold Bliss!  
I felt myself transported to a Heavenly place!**

**My strains vanished, I had a spiritual experience!  
It was a day of achievement, we had come out victorious from the torture  
camp of hostilities!**

**We went on marching unafraid of their malice and menace!**

**We were not defeated by their jealous designs!  
For the moral order is ruled not by violence, but by justice!**

# ANNUAL PICNIC AND AUXILIARIES IJTEMA

## St. Paul Chapter

Nasim Ahmad

*Publication Secretary, St. Paul, Minnesota*

The St. Paul Chapter holds a picnic every year in one of the parks in Minnesota. This year's picnic was held in Coon Rapids Dam Park in Minneapolis on Saturday on August 1, 2009. The Auxiliaries held their *Ijtema* along with games. The picnic provides a relaxed atmosphere to interact with members of the *Jama'at* and also socialize with non-Ahmadi and non-Muslim guests. The picnic was well attended by the membership and a few non-Ahmadi guests also joined us during lunch time. Normally August is the month when the weather is warm but this year on the day of the picnic temperature was around 67°F. It was quite windy, which made it really challenging to sit with the wind blowing from the dam area resulting in lower temperatures.

The highlights of the *Ansarullah Ijtema* were the competitions of recitation of the Holy Qur'an, extemporary speeches, observation and memory. Four new competitions were introduced by *Za'eem Sahib, Ansarullah* and the following are the details of the new competitions:

1. Members were asked to estimate the height of the picnic shelter ceiling, height and width of shelter picnic table, age and weight of *Za'eem Sahib*. The winners were decided based on their estimation closest to actual values.
2. Identifying the meaning of the Arabic words of *Surah Al-Ghashiyah* in Urdu or English, and grading the paper while the *Za'eem Sahib* announced the correct meanings.
3. Grading the reading by other participants of a passage from Hazoor's<sup>aba</sup> *Khutba* for clarity, correct pronunciation, reasonable projection of voice, and a style as if he will be delivering the sermon to the Friday congregation.
4. The participants were graded by asking them to write at least five sentences within three minutes from the passage of Hazoor's<sup>aba</sup> *Khutba* which was read in competition #3. This was a type of memory and comprehension test.

Lunch was served in the picnic shelters, and around 5:00 PM members were served tea at a member's house who lives near to the picnic area. Photographs were taken during the picnic and shared with the members the next day after the picnic via email.

## **A BRIEF REPORT OF QUR'AN/ TARBIYYATI CLASS (July 16 to July 29, 2009)**

**Anwer Khan, General Secretary, L.A. East**

As our Baitul Hamid Mosque was nearing completion, children had their time off from school for summer holidays. The *Jama'at* availed this opportunity and utilized this window of time to hold a Class entitled *Qur'an/Tarbiyyati* class in a rented facility. Imam Shamshad Nasir prepared the program and conducted it with tenacity and steadfastness. *Jama'at* members responded well, and by the Grace of Allah 60-75 children attended these two weeks of daily sessions from 6-9 pm. The class consisted of three sessions; the first was a 30 minutes recitation of Qur'an session followed by *Salat* learning session. This was followed by a snack break for 20-25 minutes. The last session was Q and A session conducted solely by Imam Sahib. About two dozen teachers, essentially laymen and women conducted the classes. The teachers taught twenty *Rukus* of recitation. Students repeated this recitation in the presence of the teachers and corrected their mistakes.

*Salat* session was conducted for another thirty minutes and the teachers responded to several general and detailed questions. Responses to 39 different questions were given. Imam Sahib also addressed some of these questions in the Q and A session. Imam Sahib demonstrated the rituals of *Namaz* and taught Funeral prayers and issues related to these subjects.

The concluding session was attended by the National Tarbiyyat Secretary who advised the students to continue their learning afterwards and develop love for *Namaz* and the Holy Qur'an. Imam Sahib was the keynote speaker who admonished the students to adhere to *Salat* regularly and shared beautiful anecdotes from the life of Hadhrat Khalifatul Masih I<sup>ra</sup>. Dr. Hamidur Rahman Sahib distributed the certificates to the students.

*Alhumdolillah*, the class fulfilled its objective and the members gained a lot that they will carry forward as the Mosque reopens. May we all live up to the commitments we made to ourselves in these classes, *Insha Allah*.

# My Jihad Wages On

Amjad Khan

Another day, another clatter --  
 Another spear, another hammer --  
 Another critic, another matter --  
 Another attack on my master.  
*My jihad wages on.*

No bullets in the chamber; no anger --  
 No arrows in the quiver; no danger --  
 No horses to saddle; no longer --  
 No blood to spill for honor.  
*My jihad wages on.*

My pen my sword; my fight --  
 My words my ammo; my might --  
 My Qur'an; my source; my guide  
 My Messiah; my light; my pride.  
*My jihad wages on.*

For Danish cartoons for burning effigies --  
 For extremities for apologies --  
 For ignorance for spite --  
 For masking what's right --  
*My jihad wages on.*

The scholar's ink -- not the martyr's blood --  
 The poet's verse -- not the pundit's tongue --  
 In Talha's memory, I stick out my hand --  
 I absorb the smears; I take a stand.  
*My jihad wages on.*

The night is young; my pen's on fire --  
 To guard you O' Prophet is my heart's desire --  
 The noisy foe silenced by a fierce drum --  
 I fight your fight, O' *Sultanul Qalam*.  
*My jihad wages on.*

## 2009 Atfal National Ijtema @ Milwaukee, Wisconsin FINAL RESULTS Atfal Taleem Competitions

**Mohtamim MAA USA: Abdul Hadi Ahmed**  
**Nazim Atfal Taleem Competitions: Ahsan M. Khan**

MS = Mayar e Saghir = Ages 7-12

MK = Mayar e Kabir = Ages 13-15

### Recitation of Holy Qur'an

#### MS

- 1<sup>st</sup> : Umar Momen (Silicon Valley)  
2<sup>nd</sup> : Zafarullah Malik (South Virginia)  
3<sup>rd</sup> : Awais Ahmed (Seattle)

#### MK

- 1<sup>st</sup> : Sohaib Awan (Columbus)  
2<sup>nd</sup> : Dabir Khan (Central Jersey)  
3<sup>rd</sup> : Harris Nisar (Chicago West)

### Memorization of Holy Qur'an

#### MS Group I (Age 7-9)

- 1<sup>st</sup> : Sinaan Younus (Baltimore)  
2<sup>nd</sup> : Zazaar Hayee (St. Paul)  
2<sup>nd</sup> : Umer Choudhary (Capitol Metro)  
3<sup>rd</sup> : Bilal Mian (Osh Kosh)

#### MK

- 1<sup>st</sup> : Safwan Akbar (Queens)  
2<sup>nd</sup> : Hafiz Danial Ahmad (Seattle)  
3<sup>rd</sup> : Dabir Khan (Central Jersey)

#### MS Group II (Age 10-12)

- 1<sup>st</sup> : Osman Syed (Philadelphia)  
2<sup>nd</sup> : Hossain Ahmad (North Jersey)  
3<sup>rd</sup> : Farhan Sanouri (Austin)

### Urdu Poem

#### MS

- 1<sup>st</sup> : Awais Ahmad (Seattle)  
2<sup>nd</sup> : Umar Momen (Silicon Valley)  
3<sup>rd</sup> : Zeerak Ahmad (Brooklyn)

#### MK

- 1<sup>st</sup> : Yasir Ayoubi (Houston)  
2<sup>nd</sup> : Sultan Munawar (Houston)  
3<sup>rd</sup> : Ahmad Malik (Dallas)

### Speech

#### MS

- 1<sup>st</sup> : Ismael Ahmad (Chicago West)  
2<sup>nd</sup> : Khalid Hussain (Hartford)  
3<sup>rd</sup> : Moeen Khan (Chicago West)

#### MK

- 1<sup>st</sup> : Safwan Akbar (Queens)  
2<sup>nd</sup> : Harris Nisar (Chicago West)  
3<sup>rd</sup> : Sadat Daar (North Virginia)

**Essay****MS**

- 1<sup>st</sup> : Daaniyal Munir (Houston Cyp)  
 2<sup>nd</sup> : Shazil Ahmad (Austin)  
 3<sup>rd</sup> : Tubrazi Khan (Detroit)

**MK**

- 1<sup>st</sup> : Zakaria Malik (Chicago West)  
 2<sup>nd</sup> : Salman Munir (Houston Cy  
 press)  
 3<sup>rd</sup> : Mutahir Ahmad (Austin)

**Spelling Bee****MS**

- 1<sup>st</sup> : Shahbaz Ahmad (Willingboro)  
 2<sup>nd</sup> : Bilal Rana (L.A. East)  
 3<sup>rd</sup> : Umar Momen (Silicon Valley)

**MK**

- 1<sup>st</sup> : Raheel Ahmad (Willingboro)  
 2<sup>nd</sup> : Adeel Ahmad (St. Paul)  
 3<sup>rd</sup> : Usama Khan (Columbus)

**Adhan****MS (Age 9 and under)**

- 1<sup>st</sup> : Asher Jamil (Silicon Valley)  
 2<sup>nd</sup> : Huda Mubashar (Milwaukee)  
 3<sup>rd</sup> : Zarar Hayee (St. Paul, MN)

**Team Religious Knowledge****Combined MS and MK****1<sup>st</sup> : Gulf Region**

Yahya Tariq, Ahmed Malik, Mutahir Ahmad, Munum Qureshi, Muddassir Bahri, Salman Munir, Farhan Sanouri and Sajeel Malik

**2<sup>nd</sup> : Southwest Region**

Usman Muzaffar, Zeshan Ahmad, Jalees Dar, Rashad Khan, Ahmed Malik Muizz Sosna and Sultan Ahmad Khan

**2<sup>nd</sup> : East Region**

Osman Syed, Sabraiz Ahmed, Asjad Amjad, Dabir Khan, Raheel Ahmad, Zain Sadari, Hossain Ahmad and Valeed Waqqas

# Qur'an Courses

By the grace of Allah we have added new online Holy Qur'an courses which are now available for enrollment. The courses are starting in mid October. To enroll and learn more, please visit the website <http://www.alfurqan.us>

## **BRB03: Basic Recitation of the Holy Qur'an (Beginner Level)**

Monday's: **9:00pm - 9:30pm EST**  
Starting: **10/12/09**  
Location: **Web Conference Room 2,  
Audio Conference Room 2**

Course is intended for Nasirat and young Lajna (Girls ages 7 to 18). It will cover basic recitation starting from the very beginning of the Yassarn-al-Qur'an. The course begins from learning the Arabic alphabets, pronunciation of each letter and learning the rules for connecting letters.

## **BRB04: Basic Recitation of the Holy Qur'an (Beginner Level)**

Thursday's: **10:00pm - 10:30pm EST**  
Starting: **10/15/09**  
Location: **Web Conference Room 2,  
Audio Conference Room 2**

Open to children of ages under 12. It will cover basic recitation starting from the very beginning of Yassarn-al-Qur'an. The course starts from learning the Arabic alphabets, pronunciation of each letter and learning the rules for connecting letters.

## **BRB06: Basic Recitation of the Holy Qur'an (Beginner Level)**

Thursday's: **8:00pm - 8:30pm EST**  
Starting: **10/15/09**  
Location: **Web Conference Room 1,  
Audio Conference Room 1**

Course is intended for new converts who are completely new to the Arabic language. It will cover basic recitation starting from the very beginning of Yassarn-al-Qur'an. The course starts from learning the Arabic alphabets, pronunciation of each letter and learning the rules for connecting letters.

## **BRI02: Basic Recitation of the Holy Qur'an (Intermediate)**

Monday's: **8:00pm - 8:30pm EST**  
Starting: **10/12/09**  
Location: **Web Conference Room 2,  
Audio Conference Room 2**

Open to children under 15 years and ladies. The course will teach intermediate level recitation of the Holy Qur'an. In this course, students will continue practicing Yassarn-al-Qur'an and begin to learn Tajweed rules using Tarteel-ul-Qur'an textbook. Students are highly advised to join a practice session.

## **BRI01**

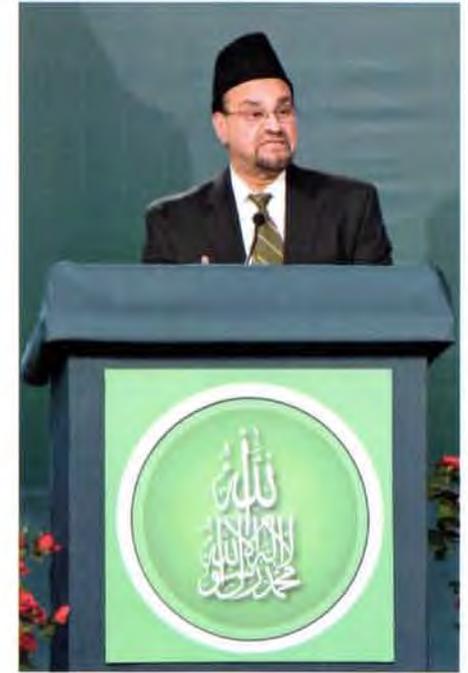
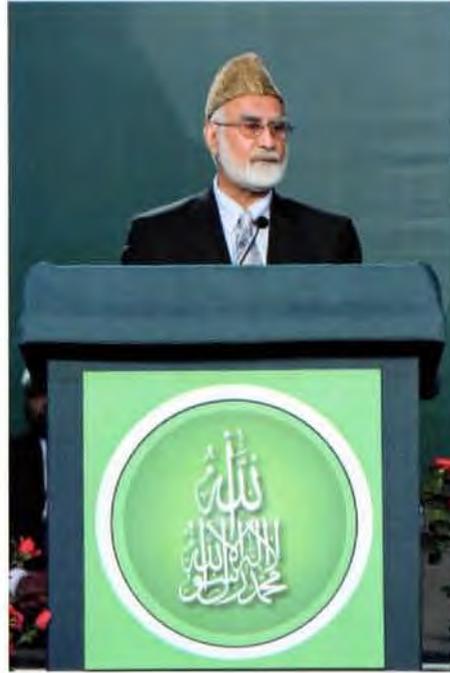
Friday's: **9:30pm - 10:00pm EST**  
Starting: **10/16/09**  
Location: **Web Conference Room 2,  
Audio Conference Room 2**

Open to children under 15 years and ladies. The course will teach intermediate level recitation of the Holy Qur'an. In this course, students will continue practicing Yassarn-al-Qur'an and begin to learn Tajweed rules using Tarteel-ul-Qur'an textbook. Students are highly advised to join a practice session.

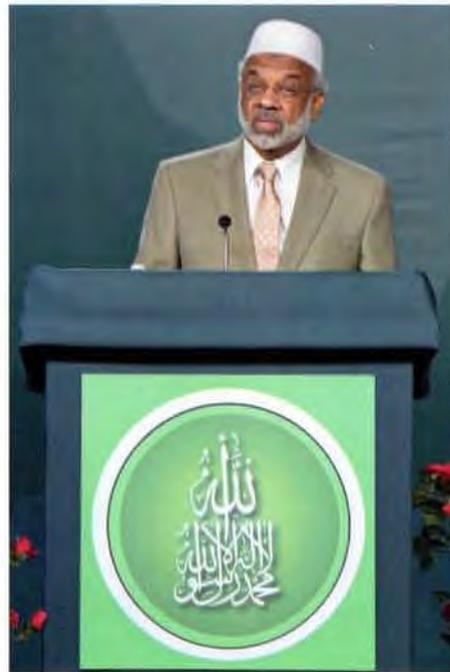
## **BT05**

Friday's: **8:30pm - 9:00pm EST**  
Starting: **10/16/09**  
Location: **Web Conference Room 2,  
Audio Conference Room 2**

The course is focused towards teaching basic translation of the Holy Qur'an. The class will cover the verses 1:1 to 2:53 of the Holy Qur'an. The course will include word to word translation as well as some basic Arabic grammar rules.

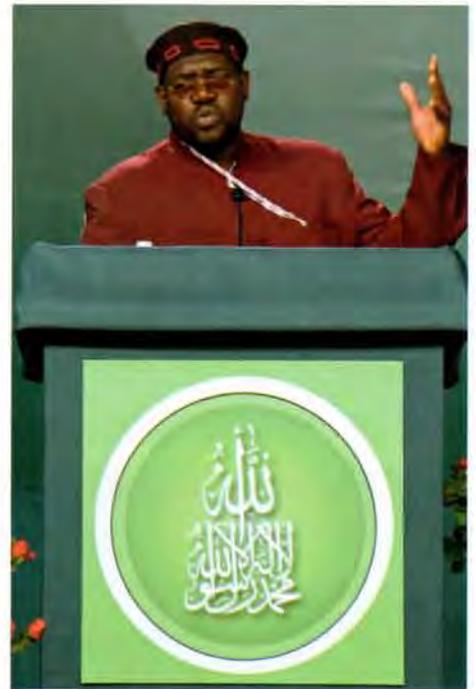


Speakers addressing the attendees at 2009 USA Jalsa Salana





Speakers  
addressing the  
attendees at  
2009 USA  
Jalsa Salana

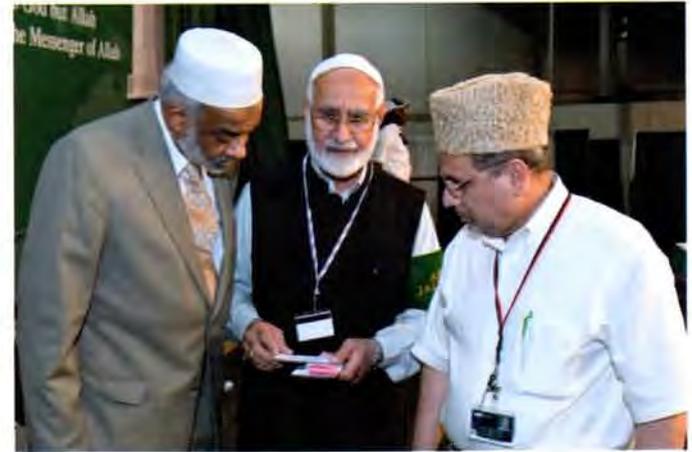


Award Ceremony during 2009 USA Jalsa Salana



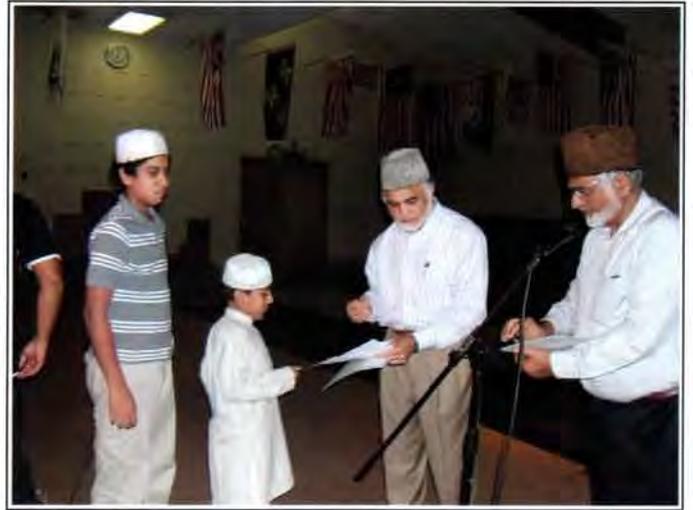
Attendees of Waqfeen-e-Nau Program at 2009 USA Jalsa Salana





Scenes from 2009 USA Jalsa Salana

# Pictures from 2009 Qur'an Class held at Los Angeles, CA



General Body Meeting of Association of Ahmadi Architects and Engineers USA at Jalsa Salana USA 2009

St. Paul Minnesota- Jama'at Picnic