

The Ahmadiyya GAZETTE USA

Khilafat Edition



Scenes from "Muhammad^{saw} – Messenger of Peace" Conference held by Detroit Jama'at



Scenes from recent visit (May 4th - M12th) to Los Angeles by Hadhrat Khalifatul Masih V^{aba}

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Acronyms for salutations used in this publication

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

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Al-Qur'an

وَقَضَىٰ رَبُّكَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عَنْكَ الْكِبَرِ
أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا
۝ وَانْحَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي
صَغِيرًا ۝

Thy Lord has commanded, "Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with kind words. "And lower to them the wings of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in my childhood.' "(17:24-25)

With this verse begin those principles and rules of conduct by observing which a people can preserve the integrity of their organization and render it safe against discrimination and decline. Pride of place is given to belief in the Oneness of God and condemnation of Shirk (setting up equals with Allah), because belief in Divine Unity is a seed out of which grow all virtues, and lack of which lies at the root of all sins. It constitutes the basis and the foundation for both the law of the nature and the law of the *Shari'ah*. That the whole law of the *Shari'ah* is based on belief in the Unity of God is 100 percent a reality to need any explanation; but even the law of nature and all scientific progress are also based on it. For, if it be supposed that there are more gods than one, it necessarily follows that there are more than one law of nature. But in the absence of one fixed and uniform natural law all progress of science will come to an end, because all the discoveries and inventions made by science are due to the belief that an ordered, fixed and unchangeable system pervades the whole universe. The second important commandment laid down in the verse concerns man's moral conduct. His obligations towards commandments laid down in the verse concerns man's moral conduct. His obligation towards his parents form the most important part of it, because it is his parents who first of all direct a man's attention to God and it is in the parental mirror that Divine attributes are reflected and on a minor human scale are given practical expression. But whereas the commandment in relation to God is negative, in the case of parents it is positive. Man is told that since it is not possible for him to make a return of God's favor, he should at least refrain from *Shirk*, but as in the case of parents he is in a position to return their love and kindness, though only very inadequately, he is given a positive commandment to be kind and generous to them.

In Arabic the word *Uff* is used to express one's disgust by words of mouth and *Nahr* is used to express it by actual deed. By combining these two words the verse means that one should never speak harshly to one's parents, much less act unkindly towards them.

Al-Hadith

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَفَدْتُ مَعَ أَبِي إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَأَدْخَلَنَا عَلَيْهِ فَقَالَ: يَا أَبَا بَكْرَةَ حَدِّثْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ الرُّؤْيَا الصَّالِحَةُ وَ يَسْتَأْ ل عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ: أَيُّكُمْ رَأَى رُؤْيَا فَقَالَ رَجُلٌ: أَنَا يَا رَسُولَ اللَّهِ! رَأَيْتُ كَانَ مِيزَانًا دُلِّيَ مِنَ السَّمَاءِ فَوُزِنَتْ أَنْتَ بِأَبِي بَكْرٍ فَرَجَحْتَ بِأَبِي بَكْرٍ ثُمَّ وُزِنَ أَبُو بَكْرٍ بِعُمَرَ فَرَجَحَ أَبُو بَكْرٍ بِعُمَرَ ثُمَّ وُزِنَ عُمَرُ بِعُثْمَانَ فَرَجَحَ عُمَرُ بِعُثْمَانَ ثُمَّ رُفِعَ الْمِيزَانُ فَاسْتَاءَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ خِلَافَةُ نُبُوَّةٍ ثُمَّ يُؤْتَى اللَّهُ تَبَارَكَ وَ تَعَالَى الْمُلْكَ مَنْ يَشَاءُ -

Hadhrat 'Abdur Rahman bin Abu Bakrah^{ra} relates that along with his father he visited Hadhrat Mu'awiyah ibn Sufyan^{ra}. When we were brought to his place, he^{ra} asked his father: "Abu Bakrah! Tell me something which you have heard directly from the Messenger^{saw} of Allah. He^{ra} said, 'The Messenger^{saw} of Allah liked good dreams a lot and he used to ask about these. One day, the Messenger^{saw} of Allah asked: 'Which one of you has seen a dream?' Someone in the audience said: 'O Messenger^{saw} of Allah! I saw in a dream that a balance is dangling from the sky. You and Abu Bakr^{ra} were weighed in the balance, your side of the balance stooped lower than Abu Bakr's^{ra}. Then Abu Bakr^{ra} and 'Umar^{ra} were weighed and Abu Bakr's^{ra} side of the balance stooped lower than 'Umar's^{ra}. Then 'Umar^{ra} and 'Uthman^{ra} were weighed and 'Umar's^{ra} side of balance stooped lower than 'Uthman's^{ra}. Then, the balance was removed.' The Messenger^{saw} of Allah interpreted the dream as: 'It refers to *Khilafat* after the Prophet. After this, Allah the Blessed and Exalted will grant authority to whomever He desires.' "

(Musnad Ahmad, p 44-50/5)

SAYINGS OF THE PROMISED MESSIAH^{AS}

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 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, Ruhani Khazain 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:

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, Ruhani Khazain, Vol. 6, p. 43]

We can furnish conclusive proof to every seeker after truth that from the time of our lord and master the Holy Prophet (peace and blessings of Allah be on him) up to today, in every century there have appeared men of God through whom God Almighty has guided other people by the display of heavenly signs. Of these were Sayyed Abdul Qadir Jilani, Abul Hasan Kharqani, Abu Yazid Bistami, Junaid Baghdadi, Mohyuddin Ibn Arabi, Dhunnoon Misri, Mueenuddin Chishti Ajmeri, Qutbuddin Bakhtiar Kaki, Fareeduddin Pakpattani, Nizamuddin Dehlavi, Shah Waliullah Dehlavi, and Sheikh Ahmad Sirhindi (Allah is pleased with them, and they are pleased with Him). Their number exceeded thousands. So many extraordinary happenings concerning them are set out in the books of the learned ones that even a very bigoted opponent has to admit that these people manifested extraordinary signs and miracles. I tell you truly that through my research, so far as it is possible for one to discover about the past, I have come to the conclusion that the number of heavenly signs in support of Islam and as a testimony of the truth of the Holy Prophet^{saw} which have been manifested through the *Auliya* of this *Ummat*, is not to be equalled in the history of other religions. Islam is the only religion which has progressed through heavenly signs, and its numberless lights and blessings have ever demonstrated the existence of God Almighty as if He is visible close at hand.

Be sure that on the score of its heavenly signs Islam has not been put to shame in any age. In this age of yours, you could, if you wished, be the witnesses of signs in support of Islam. Say truly: have you not witnessed signs in support of Islam in your own age? Is there any other religion in the world that can produce such testimony? This is the matter which has broken the back of Christian missionaries. He whom they set up as god has nothing in his support except a few meaningless tales and false narratives.

The signs of the truth of the Holy Prophet^{saw}, whom they reject, are visible in this age like pouring rain. For seekers the gates of heavenly signs are as open today as they were in any previous age, and for those who are hungry after truth the banquet of bounties is as much available today as it was before. A living faith is as much available today as it was before. A living faith has always the hand of the Living God at its back and such a faith is Islam.

[Kitabul Bariyyah, Ruhani Khazain, Vol. 13, pp. 91-92]

If anyone should have a question that there are hundreds of false religions which have flourished through thousands of years, though they must have originated in some imposture, the answer is as follows. According to us, imposture means that a person should himself fashion deliberately a few sentences, or should invent a book claiming that it has been revealed to him by God Almighty whereas nothing of the kind has been revealed to him. We can affirm on the basis of full research that such imposture has never been able to flourish in any age. The Book of God bears clear testimony that those who were guilty of imposture against God Almighty were soon destroyed. We have already stated that the same testimony is borne by the Torah, the Gospel and the Holy Qur'an.

The false religions that we observe in the world today like that of the Hindus and the Zoroastrians do not represent the dispensations of false Prophets. The truth is that their followers through their own mistakes have fallen into accepting their current doctrines. You cannot point to any book which claims clearly that it is a Divine book while in truth, it might be an imposture and a whole people might have held it in honour throughout. It is, however, possible that a Divine book might have been misinterpreted. A political government seizes jealously a person who falsely claims to be a government official. Then, why would God, Who is jealous of His glory and His kingdom, not seize a false claimant?

[Anjam Aatham, Ruhani Khazain, Vol. 11, p. 63-64, footnote]

Personal Experience with God

The God Who has manifested Himself to all the Prophets, and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Seir and shone forth to Hadhrat Muhammad, the chosen one^{saw} on Mount Paran, the same Mighty and Holy God has manifested Himself to me. He has talked to me and has said: I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death.

[Zameemah Risalah Jihad, Ruhani Khazain, vol. 17 p. 29]

The pure life that is free from sin is a brilliant ruby which no one possesses today. God Almighty has bestowed that brilliant ruby on me and He has commissioned me that I should inform the world of the way in which that brilliant ruby might be acquired. I affirm with confidence that by treading on this path everyone would certainly acquire it. The only way in which it might be acquired is the true recognition of God; but this is a difficult and delicate matter. A philosopher, as I have said already, contemplating the heavens and earth and reflecting on the perfect orderliness of the universe, merely states that there ought to be a Creator. But I lead to a higher stage and affirm on the basis of my personal experience that God is.

[Malfoozat, Vol. III, p. 16]

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V^{aba}, on June 22, 2012 at Baitur Rahman Mosque, Silver Spring, MD, USA

Huzoor^{aba} delivered the Friday sermon from Masjid Baitur Rehman, Maryland, USA. He said that it is indeed a blessing of Allah Almighty on us that we believe in the Reformer of the Age; however, despite this belief, there are many amongst us whose actions do not corroborate their words. During general discussions, they will be quick in confirming that indeed their forefathers were companions of the Promised Messiah^{as} and narrate the accounts of their lives; they will also affirm that their faith in Ahmadiyyat is so strong that no amount of persecution shall waiver them from their beliefs. The forefathers of many amongst us have made sacrifices or they have personally made sacrifices where they offered their lives and properties. However, we cannot deny that nations cannot progress till a self-assessment is undertaken with an open mind. Hence, there is no denial that there are amongst these Ahmadis who have weaknesses in their practices, such as fulfillment of their obligations towards Allah and towards other human beings. The purpose of the advent of the Promised Messiah (as) was to infuse a revolution in a person's life such that the darkness which had accumulated over a period of almost 1400 years would transform into radiant light. Our forefathers brought about that revolution in their own lives and brought about transformations within themselves such that their words concurred with their practical actions. But the subsequent generations to follow are not setting the same standards for themselves. Thus, each individual, whether a born Ahmadi or converted to Ahmadiyyat later in life, needs to assess him/herself as to whether he/she is striving to make those efforts to raise the standard of his/her practical actions.

In USA, there is a large population of African American Ahmadis whose forefathers offered great sacrifices when they accepted Ahmadiyyat and transformed their lives significantly, but moving forward, there is a need to evaluate whether similar transformations are taking place. We must analyze whether or not there is a contradiction between our actions and our words. Are the oath and slogans of "giving precedence to our faith above all worldly matters" merely sentiments expressed at the spur of the moment? Are we implementing the conditions of *Bai'at* in our practical lives? The analysis of these questions will drive us to progress in our faith and lead us to a point where our actions and our will be one and the same.

Hazoor^{aba} elaborated on the importance of *Salat* with focus on the conditions of *Bai'at*, the fact that it is a pillar of Islam and as it is highlighted in the Holy Qur'an. The third condition of *Bai'at* lays emphasis on this fundamental commandment in these words: "That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet^{saw}," Allah Almighty says: "Establish your prayer" many times throughout the Holy Qur'an. The Promised Messiah^{abs} says: "Man cannot attain nearness to Allah unless he performs prayers as it behoves to do so."

In the context of the era we live in, the importance of offering *Salat* increases more so because it is linked with the promise of *Khilafat*, which is a blessing for those who offer *Salat*.

Salat should be offered in congregation, should be offered regularly, and should be offered on time. Allah Almighty says: Establish prayer and give *Zakat* and prostrate with those who bow before God. This verse emphasizes that offering prayer and making financial sacrifices take the best form when offered in congregation

and as a community. The Holy Prophet^{saw} has said that offering prayers in congregation increases the reward 27 fold.

Hazoor^{aba} said that we hear this in *Jalsas* and speeches, but implementing these into practice happens scarcely, therefore we must make a very strong effort in this context. Even when prayers are offered, more emphasis needs to be laid on offering them in congregation.

By the sheer grace and mercy of Allah Almighty, there is a motivation in USA towards construction of mosques, but the benefit can only be derived when the mosques are utilized in their full right i.e. to populate them with those obedient servants of God who offer prayers in congregation. Many people are occupied at work during the daytime, however *Fajr*, *Maghrib* and *Isha* Prayers can be offered at the *Masjid*. Many Ahmadiis living in the Western countries live 15-20 miles from the *Masjid*, but still make the effort to go to *Masjid* to offer *Salat* in congregation. If everyone who possesses a car utilizes it for worldly matters, uses it for gaining God's please, then the purpose of these vehicles will become the service of Islam and the individual will gain both worldly and religious rewards. Wherever it is not possible to go to the *Masjid*, a few Ahmadiis living close by should organize to get together in one home to offer prayers in congregation. And those Ahmadiis living in isolated areas should make arrangements within the household to offer Prayers in congregation with their family members. The children will also learn the importance of *Salat* in this manner. such arrangements will also safeguard the children from getting involved in other activities outside the home. Again, discipline in offering prayers will also require children to go to bed early at night and therefore staying up late will become obsolete in such households. Hazoor^{aba} said that the youth who spend a lot of time surfing the internet should make every endeavor to browse the beneficial information but maintain a balance, which is necessary in everything in life. Hazoor^{aba} also said that it is extremely detrimental for one to gain worldly pleasures at the cost of not offering prayers. On weekends, families have plans for outings but if they do not have such plans, then they should plan to go to the mosque, together, as family. Without *Salat*, a Muslim cannot earn the privilege of being called a Muslim. By the time a person reaches adulthood, his habit of offering *Salat* should have progressed to the point where it becomes well-founded and firm. Hazoor^{aba} said that families who offer prayers in congregation on their leisure outdoor trips also become a source of doing *Tabligh* by offering a good example to those who are around them. The popular belief is that only terrorists offer prayers, but when other Muslims who are dressed in Western attire, etc., offer *Salat*, then their misconceptions are removed. Ahmadiis should not fall prey to any kind of feeling of low-esteem. The Holy Quran reminds us to safeguard our prayers, make it regular and watch over it, especially those prayers that fall during times of other business. Hazoor^{aba} also reminded us that *Salat* should be offered with complete attention towards God and worldly thoughts should not occupy our minds, which can be achieved by focusing on God and making the intention of following God's every commandment. When this state is achieved, God Almighty says that these prayers will protect you and prevent you from committing any wrong doings and will fill our homes with blessings and favors of God Almighty.

The Promised Messiah^{as} has advised that my faithful followers should refrain from offering prayers that are void of interest, instead prayers should be offered with contentment of the heart. Hazoor^{aba} said that we should make every effort that the prayers we offer meet the standards of those that will protect us against all evils. When the voice of the *Khalifatul Masih* reaches the Ahmadiis around the world through MTA then we must follow his advice, otherwise we will fall short of our pledge of *Bai'at*.

The Promised Messiah^{as} said that a person who has not become an Ahmadi, and commits wrongdoings, then indeed he is a sinner, but the ones who have accepted Ahmadiyyat are even more accountable for their actions after performing the *Bai'at*.

Every Ahmadi must remember that Allah Almighty is a witness of our oath and each Ahmadi (elders, youth, men, women) is accountable for every action. There is a general discontentment among individuals, and

the reason for that is not fulfilling the obligations towards God. Hazoor^{aba} says that when people request him to pray for them, he in return asks them to pray for their own selves, and to focus on offering *Salat*, because without *Salat*, no prayers will have any effects.

Hazoor^{aba} said that in comparison to “peers” (self-proclaimed religious teachers) who deny the importance of offering *Salat*, the Promised Messiah^{as} said that he has come to annihilate such religious instruction, and that each one of his followers should become a role model for others to follow.

Hazoor^{aba} said that as Ahmadis, we must strive towards bringing about a spiritual transformation in our lives such that we can safeguard our own, our children’s and our society’s lives. Remember, our faith alone will not become the means to attain salvation, nor will our faith suffice for that spiritual revolution within us. In fact, it is our actions that will bring about the results we seek. Above all, our prayers and supplication that will reach God will bring about the revolution. The best way to supplicate is through *Salat*, therefor every Ahmadi is responsible and accountable for his actions. When the focus of all Ahmadis around the world will be in one direction then these strings of prayers will bring about that spiritual revolution. It is the responsibility of every Ahmadi to strengthen the system of *Khilafat* by praying and supplicating and offering *Salat*, so that the revolution that is associated with the advent of the Promised Messiah^{as} which will result in the formation of a pious community with people from all nations under the flag of the Holy Prophet^{saw}.

The Promised Messiah^{abs} has said that one should offer five prayers with such humility as if you see God. No action can reach God without the element of prayer. The root of every goodness is righteousness (*Taqwa*). An action which contains even an iota of *Taqwa* shall not be wasted. What is *Salat*? It is a prayer that is offered with extreme intensity. While supplicating during *Salat*, do not bind yourselves to Arabic language, but offer humble prayers in your own words, so that it has an impact on your heart.

This is what we must strive so that we become the recipients of Allah’s mercy and blessings and His favors. The Promised Messiah^{abs} says that it is prayer that brings about Divine protection for the one who prays. The one who offers prayer with full attention thinks that he has died, and his soul has ascended at the threshold of Divine. A house where such prayers are offered shall never be destroyed. It is recorded in *Hadith* that if *Salat* existed at the time of Noah, his nation would not have incurred the wrath of God. All other pillars of Islam are conditional, but *Salat* is not; it is obligatory in all conditions. All are performed once during the year, but *Salat* is performed daily at five different times. Therefore, whenever there is a deficiency in *Salat*, there will be a deficiency in blessings and deficiency in the oath.

Every Ahmadi is expected to offer the most excellent form of *Salat*. The importance of *Salat* should be understood by every Ahmadi, so that our *Jama’at* can demonstrate through practical actions and show the world that after coming into the *Bai’at* of the Promised Messiah, we have undergone such pure transformations that have led us to God. The Promised Messiah^{as} said that interest in *Salat* is attained through the blessings of God, therefore the first prayer to be offered is this: O Lord, inculcate in me this desire for prayer.

Hazoor^{aba} also recounted how one should pray for him/herself. May Allah Almighty grant us such excellence in *Salat*.

Hazoor^{aba} also offered funeral prayers in absentia for *Murabbi Sahib* Amar Maroof Aziz (Malaysia) and of Tahira Wandermann of UK.

THE PURPOSE OF THE ADVENT OF THE PROMISED MESSIAH^{as}

Extracts from the writings of the Promised Messiah
Hadhrat Mirza Ghulam Ahmad Qadiani ^{as}

Kashif Khalid

“The main purpose of the advent of Prophets in this world and the grand objective of their teaching and preaching is that mankind should recognize God Almighty and should be delivered from the life which leads to hell and ruin and which is known as the life of sin. In fact, this is the most important objective before them. Now that God Almighty has established a dispensation and has raised me, the same purpose which is common to all Prophets is also the purpose of my coming, namely, that I wish not only to tell the world what God is, but I actually want them to see Him, and to show them the way of desisting from sin.”

[Malfoozat, vol. 3, p.11]

“I have been sent so that truth and faith may be revived and righteousness may inspire the hearts. This is the purpose of my advent. I have been told that heaven will once more come near the earth after it had moved far away. These are the reforms that I have to bring about and these are the tasks for which I have been sent.”

[Kitab-ul-Bariyyah, Ruhani Khaza'in, vol. 13, pp. 293, footnote]

“The task for which God has appointed me is that I should remove the malaise that afflicts the relationship between God and His creatures and restore the relationship of love and sincerity between them. Through the proclamation of truth and by putting an end to religious conflicts, I should bring about peace and manifest the Divine verities that have become hidden from the eyes of the world.”

[Lecture Lahore, Ruhani Khaza'in, and vol. 20, p.180]

“God has sent me into the world so that through gentleness, love, and kindness, I should draw towards God and His Holy Guidance people who have gone astray, and should enable them to tread the right path with the Divine light that has been bestowed upon me.”

Tiryaq-ul-Qulub, Ruhani Khaza'in, vol. 15, pp. 143-144]

“If you are honest, then be thankful and fall prostrate with gratitude that you have found the time which was awaited by your ancestors, and longing for which countless souls have passed on to the next life. It is for you now to value it and take advantage of it or to ignore it. I shall state it repeatedly and cannot restrain myself from announcing that I am the one who has been sent at the proper time for the reform of mankind so that faith might be re-established in the hearts of people.”

[Fathe-Islam, Ruhani Khaza'in, vol. 3, pp. 7-8]

“God Almighty has raised me to bear witness against the Christians of this age and has commanded me to proclaim that the deification of the Son of Maryam is a false doctrine and amounts to the denial of God. He has honored me with His converse, has sent me with many signs, and has displayed many miracles in my support. By His grace and bounty, our company is such as leads to God. I believe that he, who stays in this company for a time with a pure and holy intent and remains with us steadfastly seeking knowledge, would ultimately believe in God even if he were an atheist.”

[Kitab-ul-Bariyyah, Ruhani Khaza'in, vol. 13, p. 55]

God wills that of all the souls that inhabit the different parts of the world, whether in Europe or Asia, those who possess pure natures should be drawn towards Unity, and His creatures may be united on one faith. This is the aim of God, with which I have been raised. So follow this aim but with tenderness, good manners and fervent prayers. Until God raises someone with the Holy Spirit, you should continue to work together after I have gone.

[*Al-Wasiyyat, Roohani Khaza'in, vol. 20, pp. 306-307*]

What is needed today is not the sword but the pen. As a result of the doubts which our opponents have raised concerning Islam, and the assault that they have planned to mount against the true religion revealed by God Almighty, using all the ploys of science and other methods available to them, I have been drawn to think that I should equip myself with the armament of the pen and enter the arena of science and intellectual progress to demonstrate the spiritual valour and inner power of Islam. I was not myself fitted for this field, but the grace and limitless bounty of God desires that the honor of His faith should be demonstrated at the hands of a humble one like me.

[*Malfoozat, vol. 1, pp. 59-60*]

HADITH

Hadhrat Jabir^{ra} ibn 'Abdillah^{ra} relates that the angel Gabriel visited the Holy Prophet^{saw} and said: "Arise and offer Prayer." Accordingly, the Holy Prophet^{saw} offered *Zuhr* Prayer at the declining of the sun, then he came to him at the time of 'Asr Prayer and said: 'Arise and offer Prayer.' So he^{saw} offered 'Asr Prayer when the shadow of every object was equal to its size, then he came to him at the *Maghrib* time and said: 'Arise and offer Prayer.' So he^{sa} offered *Maghrib* Prayer after the sunset, then he came to him at the time of 'Isha' Prayer and said: 'Arise and offer Prayer.' So he^{saw} offered *Isha* Prayer when the dusk from the horizon had disappeared, then he came to him at the time of *Fajr* Prayer and said: 'Arise and offer Prayer.' So he^{saw} offered the *Fajr* Prayer at the beginning of the dawn or said at the appearance of the dawn.

The next day, Gabriel again visited the Holy Prophet^{saw} at the time of *Zuhr* Prayer and said: 'Arise and offer Prayer.' So he^{saw}, offered *Zuhr* Prayer when the shadow of every object corresponded to their size, then he came to him at the time of 'Asr Prayer and said: 'Arise and offer Prayer.' So he^{saw} offered 'Asr Prayer when the shadow of everything became twice its size, then he came to him at the *Maghrib* Prayer time which was the same time as of the previous day, then he came to him at the 'Isha' Prayer time after passing of either half or one-third of the night and offered 'Isha' Prayer, then he came to him for *Fajr* Prayer when the light had spread fully, then he said: 'Arise and offer Prayer.' So he offered *Fajr* Prayer. After that Gabriel said: "The time to offer the Prayers is in between these two times."

(*Musnad Ahmad, p 330/3*)

Hadhrat 'A'ishah^{ra} relates that the Messenger^{saw} of Allah began his Prayer by saying 'Takbir' (i.e., *Allahu Akbar*) and the recitation of *Alhamdu lillahi rabbil 'alamin (Su-rah Al-Fatihah)*. When he bowed down for *Ruku'* he neither kept his head too high nor bent it too low. Rather, he kept his head in between these two positions. When he raised his head from the *Ruku'*, first he stood erect and then went into prostration. When he raised his head from the prostration, first he sat completely and then went into the second prostration. He used to say "*Attahiyyat*" in each two *rak'at*. He used to sit in a way that his right foot was standing up and left foot lying down on the ground. He used to forbid sitting like Satan i.e., sitting on the heels of the feet and stretching arms on the ground like a dog stretches its forelegs. He used to complete his Prayer with '*assalamu 'alaikum wa rahmatullah*'.

(*Musnad Ah. mad, p 31/6*)

KHILAFAT IN ISLAM

Need for Khilafat

Hadhrat Mirza Bashir Ahmad^{ra} writes:

"God Almighty does everything through wisdom and far-sightedness, and there is always a good reason and logic behind it. According to nature's physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allah has established the system of *Khilafat* after the system of prophethood. The *Khalifah* continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the *Khalifah* till it becomes a strong and sturdy tree.

It shows that in fact *Khilafat* is an offshoot or branch of the system of prophethood, that is why the Holy Prophet^{saw} says that after every Prophet the system of *Khilafat* is established."

مَا كَانَتْ نَبْوَةٌ قَطُّ إِلَّا تَبِعَتْهَا خِلَافَةٌ

There has been no Prophet who has not been followed by *Khilafat*.

(*Al-Khasa'is al-Kubra*, part II, p. 115)

Establishment of Khilafat

As the system of *Khilafat* is a branch of the system of prophethood, so Allah has kept the task of appointing the *Khalifah* in His own hands, just like the appointing of the Prophets is done by Him. Also Allah chooses the person who is the most eligible to become a *Khalifah*. Through the blessings of prophethood, a well trained group of pious believers comes into being during the time of the Prophet. Allah Almighty, as a blessing allows them to share the task of selecting the *Khalifah*.

In this way, Allah blesses His pious people (the *Mominin*) with the satisfaction of their obedience and cooperation with the appointed *Khalifah*. Hence, apparently it might seem that a *Khalifah* is chosen by a group of pious people, but in reality everything happens according to the Will of Allah; only His Will prevails.

That is why Allah has repeatedly said in the Holy Qur'an, that He is the One Who chooses and appoints the *Khalifah*; and to explain this point the Holy Prophet^{saw} said that after him Allah and the *Momin* will accept no one else but Hadhrat Abu Bakr Siddiq^{ra} as the *Khalifah*.

The Promised Messiah and Mahdi^{as} has also explained in his book "*Al-Wasiyyat*", that on the demise of the Holy Prophet Muhammad^{saw}, Allah Himself chose Hadhrat Abu Bakr^{ra} to support and lead the Muslims. He further said that after himself, there would be other individuals who would continue and complete the work.

The Promised Messiah and Mahdi^{as} writes:

"Whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hadhrat Abu Bakr^{ra} when the death of the Holy Prophet^{saw} was considered to be untimely and many nomads turned apostates, and the followers of the Prophet^{saw} were unnerved by deep grief. At that critical hour, Allah made Hadhrat Abu- Bakr^{ra} stood up firmly, thus showing His powerful hand a second time. ..."

(Risala Al-Wasiyyat, Ruoohani Khaza'in Vol 20, p. 5)

Signs of Khilafat

How can we identify a true *Khalifah*? A righteous *Khalifah* has two main signs. One of them has been quoted in the Holy Qur'an as follows:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

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. (24:56)

Allah, through a true *Khalifah*, makes the religion stronger and He changes the condition of the *mominin* from fear to that of peace. These *Khulafa'* worship no one but Allah.

A *Khalifah* is identified by his spiritual fruits, that become a part of his personality, just like a tree is identified by its fruit. The second sign, as quoted in the *Hadith*, is that although in reality a *Khalifah* is appointed according to the Will of Allah, but it also involves the decision making of the *Mominin* too.

Blessings of Khilafat

The establishment of the system of *Khilafat* is a great blessing of Allah. He has established the system of *Khilafat* to protect His people from the huge loss and setback that results due to the death of the Prophet.

The job of a Prophet is not only to preach the right path, but it also involves the moral and spiritual training of the people and to teach them discipline. After the death of a Prophet, all these responsibilities are carried on by the *Khalifah*, who keeps the community together instead of letting them fall apart.

In addition to this, a Prophet promotes mutual love and teaches people about unity and cooperation with each other. After the Prophet, a *Khalifah* continues to promote unity and brotherhood among people.

The Holy Prophet^{sa} has called *Khilafat* as a great blessing, and cursed those people who try to create disorder in the society.

(Source: Welcome to Ahmadiyyat, the True Islam, 4th Edition)

ISLAM DURING AND AFTER THE ERA OF KHILAFAT

Hadhrat Maulana Abdul Rahim Nayyar

(Speech Delivered at the Annual Convention 1939 in Qadian)

Translated by Arifa Haleem

ہم پر کرم کیا ہے خدائے غفور نے
پہرے ہوئے جو مدت کے تھے حضور نے
ہذا ابن فاطمة ان كنت جاهلہ
بجدہ انبیاء اللہ قد ختمو
جو دین بڑی شان سے نکلا تھا وطن سے
پردیس میں نہ آج غریب الغریب ہے
باغ مرجایا ہوا تھا کُر کے تھے سب ثمر
میں خدا کا فضل لایا پھر ہوئے پیدا ثمار

Why have I recited these verses? Before its explanation, I as a preface will humbly say some words to you. It was wished from me that I should show the map of Islam also. As it is not possible to show its map on paper to such a big gathering, so in the light of History and Geography, with the eye of imagination I will take you to the land of happenings and show you the picture of Islam during the times of the *Khilafat* and after the *Khilafat*.

The propagation of Islam took place with such a speed, strength and force, that it's matchless example cannot be found in the propaganda history of other religions. The enemies of Islam were wondering, as Sir William Moore wrote in the "Rise and Fall of Islam", how within a half dozen years,

Islam overpowered Arabia, Syria, Iran and Egypt and before the end of a century the sovereignty of Islam expanded from *Jablu Tariq* to River Gihon and from the Black Sea to the river Sind and that success which Christianity achieved after centuries, Islam achieved only in ten to twenty years' time. If you imagine the time of the death of the Holy Prophet^{saw}, then you will see that the sovereignty of the Holy Qur'an has been established from Babul Mandeb to Amman and the border of Islam is touching the borders of Qaiser and Kisra.

Within ten years after migration, a grand change had happened and then during *Khilafate Rashida*, the Islamic politics, state and education after suppressing the internal turbulence, according to the prophet hoods mentioned in the previous Scriptures, (Daniel 45,31:2) would have split the Roman Empire into pieces and occupied the Empire of Kisra. According to the Qur'anic Prophecies these empires would have extended from the Atlantic sea to the River Ganges and from Spain to the China Wall. All the Muslim women, children, young and old people of that time were fully drenched by the intoxication of faith. They were keen for martyrdom, fear-

less, superior in *Taqwa*, higher in justice, excellent in human virtues and were much better in stoutness, the art of fighting and internal and external sciences than the non-Muslim opponents. In the era of *Khilafat*, they had such a time, when they ruled not only the bodies but also the hearts and souls of the non-Muslim subjects.

They also had such a time when due to their better strength and high morals, that after conquering Undlas (Spain) by passing through Mount Pyrenees, they entered France and besieged Vienna in central Europe, but the second era was not similar to the first one. The spiritual effects of the *Khilafat* were gone. They started to retreat and instead of becoming conquerors, they became conquered. After ruling Spain for seven hundred years and overpowering Eastern Europe for 350 years, they became the conquered ones instead of conquerors. In place of honor they earned disgrace. The influence of the state and politics vanished almost from the whole world, so God Almighty changed the view point about the victory, defeat, war and disputes, created a new heaven and earth and also laid a new foundation of victories.

Two Eras

First of all the glance on this map of imagination takes us to that era which was of the Companions,

the blessed ones by the blessings of the Holy Prophet^{saw}, and that time is also when the mistaken Companions fought with each other, then repented, but after this was such a time when the Empire of the Holy Prophet was divided into two parts and *Khilafat* and *Emirate* were divided. From my point of view these two eras could be named

- (1.) The era of *Khilafat*
- (2.) The era after *Khilafat*.

The first era is again divided into two parts.

The first one is *Khilafate Rashida*, which in the times of the four *Khalifas*, particularly in the time of Hadhrat Umar, is worth being proud of in every respect, and its last link is Syedna Ali Murtaza. But when the Capital of the Empire was shifted from *Madinatun Nabvi* to Kufa, (*Khilafate Rabia*) the government of Islam was weakened. The second one when the spiritual and material Empire of the Holy Prophet^{saw} could not remain united, but after shifting to Damascus *Khilafat* was made hereditary like the material Empire. Even up to this time this era could be called the era of *Khilafat* because the whole Islamic world had only one center.

The second era is that when the spiritual *Khilafat* was transferred to the scholars, mystics, poor humble people and missionaries of Islam and the Emirate of the land was established in Bagdad, Delhi, and Qurtaba,

Constantine and Cairo.

No doubt the spiritual victories continued even in the second part of the *Khilafat* era, and after the *Khilafat* era the propagation work of the

true *Deen* (religion) never completely stopped but the circumstances got worse and worse and according to the prophecies of the prophets the exodus of Gog, Magog took place and the Dajal overpowered the Muslims started to leave their religion and darkness reached its climax.

Commentary of the verses

The verses that I have recited in the beginning, point towards that split era in which I have divided the Islamic era. The first verse is the saying of Hadhrat Abu Obaida Bin Jarrah, Commander in Chief of the Islamic Army at the time of Battle of Yarmuk, and it was well balanced by the poet. The incident is like this; the passion of martyrdom grew in a young man and he decided to see the Holy Prophet^{saw}. He came to the Commander in Chief and said to him, tell me when I meet the Holy Prophet^{saw} what message from you should I convey to Hazoor^{saw}? Blessed by the blessings of *Khilafat*, the Chief of the Islamic army gave a Faith enlightening answer to the child and whatever was heard by his ears, the eyes visualized it. Keeping this in view the message conveyed to the departing young man was,

پھر سے جو وعدے کئے تھے جنور نے

The promises that Hazoor^{saw} had made were fulfilled.

The other Arabic verse points towards that bloody chapter which the expedience of God once opened to the Mus-

lims. This verse is related to Hadhrat Zainul Abideen. This beloved one of the Holy Prophet^{saw} who was dearest to every one, because of his appearance, spiritual attraction and popularity in the *Harm-e-Ka'bah*, draws attention of the opponent ruler of Bani Umayyaa towards him. Oh! This bloody chapter reminds us of the martyrdoms of Hadhrat Umar^{ra}, Hadhrat Uthman and Hadhrat Ali^{ra} and a very clear picture of this very sad and tormenting story is shown by a Damascus incident, when the head of Musab was brought before Caliph Abdul Malik and presented to him. The ninety years old Muslim man whose eyes had seen so much with tearful eyes addressed the King like this,

“O, King the head of Hussain in this palace was brought before Obaidullah bin Ziyaad, then the head of Obaidullah was presented to Al Mukhtar and Al Mukhtar's head on its turn was put before Musab and now Musab's head is presented to you.”

The third verse is about the compassionate Muslims who sing the elegy on the deteriorating condition of Islam and the fourth is about the arrival of the Promised Messiah^{as} and good tidings, and once again hope in despair and a glimpse of hope in hopelessness seems to be like the healing stage of the wound which is renewed and clear.

Some Examples of the era of *Khilafat*

Now I will relate you some such examples of the *Khilafate Rashida* era which clearly reveal the attributes the Muslims achieved due to the blessings of Islam and due to which they once again can give ears to the deaf, life to the dead, faith to the faithless and knowledge to the people, gone

astray because instead of beating the traces we have to act according to the map.

Listen! What was in the Muslims? If you have to know a person then look at his heart, hand and brain because the heart in which there is faith and the hand in which there is strength, and the brain which is the fountain of plans and education, they give evidence of what caliber of man its owner is.

The Heart of a Muslim

The historian, Irving Washington writes

1. "It is surprising that some of those old men who have gathered in the mosque of Medina came as dissidents a few years ago from Mecca, their own country, but now they are deciding the fates of the Empires of Qaisr and Kisra".

2. The same thing happened at the siege of Damascus, when the Christian representative came into the tent of Hadhrat Abu Obaida, the Commander in Chief of the army, to talk about reconciliation. He was very much surprised to see him in a simple dress and a simple tent and said, "The General who shook the Empires of Qaiser and Kisra, his dress and tent are quite simple".

(3) Yazdegerd, the Shah of Iran was deeply surprised when he saw that "The members of the Arabian embassy sat in front of him and started talking fearlessly". And when this proud king due to hatred loaded earth filled sacks on the Arabians and left them by saying that, "The graves of your officers will be dug in the land of Qadsia and this is what the earth conveys." Then from this contemptible mes-

sage and the sacks of earth, the Believers got glad tiding because of their belief and happily said, "This earth is a glad tiding about the victory of the land of Iran."

(4) Saifullah Khalid by fighting individually displayed the skills of valour in the battle field. After slaying every opponent with his sword and by reciting *Allahu Akbar* he lifted up a Christian wrestler from the land, brought him to the Islamic Army and was now tired. At this time a naked young fighter, a brave and well known Muslim soldier, Zrar Bin Azwer said, "Khalid take some rest. Saifullah Bhadr, "The Sword of Allah" replied, "Yes, but surely, rest will not be taken here but in the Paradise." *Allahu Akbar!*

(5) General Uqba, the conqueror of North Africa rode his horse into the sea and the waters of the Black Sea touched his saddle and kissed the feet of this Commander in Chief of the Islamic army. The brave Muslim raised his eyes towards the heavens; his heart was full of faith. He reached the tomb of the Holy Prophet^{saw}, opened his lips and addressed God, the Exalted, "O, God if these waters were not a hindrance in my way, then at that time I could have taken the knowledge of your *Deen* much farther".

This was the same Uqba who decided to lay the foundation of the city Qirwan in Tunisia and found the valley full of forests and the forests were

full of snakes and beasts. Then the Commander in Chief of Islam addressed the ferocious inhabitants of the forest, "Listen O, snakes and beasts of the forest, get out of here; the Companions of the Holy Prophet^{saw} want to camp here." What a great awe and charm was in his voice and what a special thing it was that the beasts and snakes holding their infants in their mouths left the forest. The Caravan e Islam populated the city of Qirwan.

(7) Tariq fixed the flag on the land of Spain and got all the boats burnt. Most of the young men displayed their skills of valor and by saying, "*Al-Jannat, Al-Jannat.*" They entered the door of death and got union with God, the Exalted and uttered with a great passion of faith, "If we die, we will drink deep from the cup of martyrdom. If we win the battle, then we will wear the crown of victory."

(8) Besides these men the same passion and enthusiasm of faith was also found in women and girls. Hadhrat Khaula was a young woman and the sister of Zrar Ibne Azwer. Both the brother and sister were decorated with the ornaments of special faith and valor. On one occasion the Muslim women were arrested and they did not have any weapons. The Christian Chief Pitras fell in love with Khaula. From among the helpless prisoners, brave Khaula got up and delivered a speech, i.e., "We, the daughters of the *Mujahidin-e-Islam* are the followers of Muhammad^{saw}, the Messenger of Allah. Should we now become the concubines and beloveds of these savages and idol worshippers? It is much better to embrace death.

The other girl Afeera supported Khaula and by using the wooden poles of the tent as weapons, the women in the leadership of these two girls lined up in a circle, and whosoever stepped forward they killed him. On seeing this condition, Pitras himself came there and started expressing his love by giving her a bribe of honor and magnificence. At this Khaula said, "O, infidel idol worshipper! Do you express your love to the followers of the Holy Prophet^{SAW}. Come on I will send you to Hell. Khaula was still uttering these words when a voice was heard, "Khalid Zarar "and this voice was sufficient for the Christian to escape.

(9) At another place in the battles of Syria, Hadhrat Khalid appointed these two brave girls as the commanding officers of the women's regiment and ordered them to send the fugitive Muslims back to the battle field by calling them apostates (*Murtad*) and sinners and at the time of necessity they should protect themselves. The brave women acted upon it so promptly that even up to this time history is its witness

(10) Aban was a young soldier, and Thomas in Damascus was the Chief of the Christian army, so the latter martyred Aban with a poisonous arrow. Aban and his wife were a newlywed bride and bridegroom. The bride came running from the other side of the field to see her husband but before her arrival her beloved husband had died. On seeing this his wife bent over the dead body and said, "My Beloved! God united us for the sake of separation. I have come to see you. Now no one after you will touch this

body, now it is in the hands of God. After this she took the bow and arrow of her husband and killed the first flag holder of the enemy and after this by striking an arrow in the eye of Thomas, injured him so seriously that he was not capable of fighting anymore and at last he died. After taking revenge and drinking from the cup of martyrdom she might have gone to meet her husband. This was the heart of the Muslims who were blessed with the blessings of *Khilafat*."

The Hands of the Muslims

God the Exalted one raised the hands of the Muslims high. He brought them out from poverty and blessed them with richness and made them the owners of the treasures of the land and it was so much that Hadhrat Umar^{RA} populated thousands of the towns. On the face of gold coins

لَا إِلَهَ إِلَّا اللَّهُ

was engraved and the foundation of *Baitul Mal* was properly laid. On the conquest of Iran, 900 fully loaded camels reached *Medina Munawwara* and out of the sixty thousand conquerors of Qadsia, each one of them got twelve hundred Dirhams besides other goods. The share that only Hadhrat Ali got was a piece of Kiswa's special carpet, and from it Hadhrat Ali^{RA} earned eight thousand Dirhams. After the destruction of the ships on the African beach, it is said that an old Arabi-an was sitting there and someone tried to snatch the knife from his hand, but in this forceful snatching the knife broke and from the

inside of it jewels and gold coins came out. This was the richness of the Muslims. And listen! Hadhrat Abbas's annual allowance was two hundred thousand Dirhams. Each of the *Badri* Companwas getting five thousand Dirhams. The noble offspring, Hassan and Hussain, were each getting the same amount. Each of the holy wives was getting ten thousand, and Hadhrat Aisha Siddiq^{RA} was getting twelve thousand Dirhams annually. In spite of so much wealth these people were poor at heart but generous and firm on *Deen*.

The Mind of the Muslim

Besides these skills and knowledge, the things which even today give their evidence are, the Arabic language's "al" in Algebra, superior buildings in Delhi,, Gharnata, and Qurtaba and Arabic writings written on the palaces of England (Crystal palace, Bramton etc.). The Muslim soldier in spite of his simplicity was mentally superior in the battle field and the art of fighting. We see that somewhere courageous soldiers were locked in forty boxes and when considering them as booty the enemy took them to the castle. Then by breaking the boxes the brave soldiers came out of it, recited *Allaho Akbar* and opened the doors of the castle. Somewhere they disguised themselves as Christians and employed their strategy to encounter the enemy. Somewhere they worked with such a prudence and skill as is mentioned in the following example. It was the siege of Halab and it was difficult to break or to climb the wall. Then the Commander of the Islamic army addressed all the soldiers and asked them about contriving a plan and expressed his wish for contriving a plan and expressed his wish for any plan brave person who contrive a plan to conquer the surrounding wall of the city. On this call a very

strong, brave and physically huge and forceful Arabian presented himself and requested for seven helpers. There was not any scarcity of the volunteers. So eight *Mujahedeen* departed. They covered themselves with the skins of goats and held dry bread in their mouths. They went on walking on their four hands and feet and produced such a sound with the bread that the Christian watchmen thought that some dogs were barking. After reaching the wall, the leader sat down and made all the seven brave men sit up and down on his shoulders, and one by one, first all the seven and then the eighth one stood up. In this way the upper young man climbed the wall, and threw his *Amama* (Turban) to the first one, then the others, tied each of them and pulled up, overpowered the watchmen and opened the doors of the city. Listen! It is written that when in Antakya, Zarar and some other honorable Muslims were arrested then Harqul, the Roman Emperor asked some questions from the prisoners. Out of them, some questions and answers are in the following:

Harqul: "How does your king sit on the floor?"

An aged sage, the representative of the Muslim prisoners: "On the floor of justice and equality."

Roman Emperor: "What kind of throne does he possess?"

Muslim Prisoner: "It is of righteousness and piety."

Question: "What is the treasure of your Caliph?"

Answer: "Trust in Allah."

Question: "Who are the guards of the treasure?"

Answer: "Those who have full faith in the unity of God."

These were the enlightened mind of the Muslims and after the battlefield, the same mind did so much in

the field of reformation that today has become the cause of Europe's religious Reformation and educational progress.

Summary Prayer and Passions

This is the map of the *Khilafat* era and after the *Khilafat* era. The recent condition of the Believers demands that we should again refresh that spirit, the deficiency of which has shown us disgrace after great honor. The wealthy Believer threw away his jewels by considering them useless broken pieces of earthenware and the poor infidel threw away his useless pieces of earthenware and very cleverly picked up the precious pearls of the Believers i.e. The Believer left (*Deen*) and got disgrace and the infidel left infidelity and by acting upon the teachings of (*Deen*) achieved honor. O, Allah we request You and want You to transform the Believers once again into true Believers and in this new *Khilafat* make them Believers of the *Khilafat* and bless the infidels with such a *Deen* that was in the times of *Khilafat*. About it an anti-Islam historian says, "It is surprising that any person who once accepted Islam whether it was by the force of sword, which was Islam's special fighting weapon, he became such a firm believer that he made every kind of sacrifice for the sake of his new religion and did not become Apostate (*Murtad*)."^(history shows its many examples)

God the Exalted one promised us that *Deen* will overpower all the *Deens*. Once more *Khil-*

afat is present among us and that time of history is coming back again that was matchless in triumphs. It is needed that after becoming wealthy by the blessings of faith and making sacrifices by the blessings of organization, every man, woman and young man should become a model of the *Khilafat* era. Like Musa Bin Nazair, the Governor of North Africa, Spain, conqueror of Sicily and Sardinia, we have old conquerors of Air and Navy before us. (Ibne Batuta writes that in Sicily he saw constructed mosques at the distance of every ten yards) Noman, the conqueror of Iran is before us who longed both for victory and martyrdom and when he recited *Allahu Akbar* three times and by hoisting the flag attacked the enemy and became victorious, then, he prayed to God, O, God, I achieved victory but I prayed for martyrdom also, so accept that prayer too. After that he handed over his life to the Creator of life and wore the crown of martyrdom. We see the valor and afterwards obedience of Hadhrat Khalid that is carved with golden words on the pages of history. Non-believers of *Khilafat* are in front of our eyes and we are also aware of the fate of the enemies of the family members of the Holy Prophet^{saw}. (*Ahle Bait*) So take a lesson from the previous incidents and pray to God that may He make us see that which the previous ones have seen. Hadhrat Sa'd Bin Abi Waqas presents its example.

When the emperor Yazdegerd was defeated, the Empire of Kisra was broken into pieces in the same way as the letter of the Holy Prophet^{saw} was torn into pieces by Yazdegerd. (About which the Holy Prophet^{saw} prophesied) At that time by looking at the desolate places and desperate condition of the Iranian people, the Chief of the army recited the following

verses of the Holy Qur'an: How many were the gardens and the springs that they left behind. And the cornfields and the noble places!

كَمْ تَرَكُوا مِنْ خَلْتٍ وَ عُيُونٍ ۝ وَ زُرُوعٍ ۝

مَقَامٍ كَرِيمٍ ۝ وَ نَعْمَةٍ كَانُوا فِيهَا فُكِهِينَ ۝

كَذَلِكَ ۝ وَ أَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۝ فَمَا بَكَتْ

عَلَيْهِمْ لَسَّمَاءُ وَ الْأَرْضُ ۝ وَمَا كَانُوا مُنْظَرِينَ ۝

And the comforts wherein they took delight! Thus it was destined to be. And We made another people inherit these things. And the heaven and the earth wept not for them, nor were they given a respite. (44:26-30)

What a scene it was that the listeners of the Holy Qur'an saw with their own eyes. Thank God we have also heard those glad tidings and have seen their fulfillment. We have seen 25 years of the era of the blessings of *Khilafat* and out of love and due to the experience we say,

ہے عدا کے ہاتھ میں تیغ و سناں تیر و تلک
ہاتھ میں اپنے بڑے تیر و دعا کچھ بھی نہیں
مطلع مغرب سے چکا تیر نصیب انبار
آنکھ کھولو منکرو اب بھی کیا کچھ بھی نہیں

Translation: (The enemy has all types of weapons but we do not have any weapon in our hands except prayer. On the west side of the sky, the sun is shining at the mid-day height. O, Non-Believers, open your eyes. Still time is in your hands and become the Believers)

THE MAN WHO MADE THE PROMISE TO TELL THE TRUTH

Kashif Khalid

Telling the truth is a very good habit. If you always speak the truth, you can save yourself from a lot of trouble! Here is a story of a man who did a lot of bad things, but his promise to tell the truth saved him. Once a man came to the Holy Prophet Muhammad^{saw} and said,

"Oh Prophet of Allah, I have many bad habits. Which one of them should I give up first?"

The Holy Prophet^{saw} said, *"Give up telling lies first and always speak the truth."*

The man promised to do so and went home.

At night the man was about to go out to steal. Before setting out, he thought for a moment about the promise he made with the Holy Prophet^{saw}.

If tomorrow the Prophet^{saw} asks me where have I been, what shall I say? Shall I say that I went out stealing? No, I cannot say that. But nor can I lie. If I tell the truth, everyone will start hating me and call me a thief. I would be punished for stealing.

So the man decided not to steal that night, and gave up this bad habit.

Next day, he felt like drinking wine, when he was about to do so, he said to himself, "What shall I say to the Holy Prophet^{saw} if he asks me what did I do during the day? I cannot tell a lie, and if I speak the truth people will hate me, because a Muslim is not allowed to drink wine." And so he gave up the idea of drinking wine.

In this way, whenever the man thought of doing something bad, he remembered his promise to tell the truth at all times. One by one, he gave up all his bad habits and became a good Muslim and a very good person.

We all are Ahmadi *Masha Allah* so it is a must to always speak the truth and we should hate telling a lie and if we do so we can be a good person, a good Ahmadi Muslim whom Allah likes and favors. If Allah - our Creator - is pleased with us, He will reward us with Heaven, which is a place of happiness and joy. May Almighty Allah enable us to do so and to teach the message of truth to our all near and dears...
(Ameen)

WHY IT IS IMPORTANT TO REMAIN BONDED WITH KHILAFAT?

Hadhrat Mufti Muhammad Sadiq^{ra}

Translated by: Mansura B. Minhas

1. Because *Khilafat* is an integral part of "*Minhaj-e-Nabuwat*" (Pathway to Prophethood), which was established and brought to life by Promised Messiah^{as}.
2. Because in several of his writings, the Promised Messiah^{as} has mentioned the establishment of a system of *Khalifas*.
3. Because after the passing away of the Promised Messiah^{as}, the decision of the whole *Jama'at* to unanimously elect Hadhrat Noorudin^{ra} as *Khalifa*, proves that the establishment of *Khilafat* in Ahmadiyyat is due to a Divine will. This system of *Khilafat* will remain till the Day of Judgment, *Insha'Allah*. Blessed are those who remain associated with it.
4. Because during his six years of *Khilafat*, *Khalifa* Nooruddin often reminded that *Khalifas* are appointed by God and that God had appointed him as *Khalifa* too. After me also, only God will appoint a *Khalifa*.
5. Because a few days before his death, *Khalifa* Nooruddin^{ra} did *Wassiyat* about the appointment of *Khalifas* after him. The elders of the *Jama'at* who were present agreed.
6. Because Hadhrat Khalifatul Masih II^{ra} is about to fulfill all the prophecies about him that Promised Messiah^{as} had foretold before his birth. For example, that he will be determined. His name will be Mahmood Ahmad. His name will be Bashir. He would gain successes.
7. Because we observe that only due to the Promised Messiah^{as} prayers, we have been able to serve the faith and achieved such progress in worldly and religious matters that has not been achieved by other people. Thus, because of the prayers (that have been published) of the Promised Messiah^{as} for his progeny, it was necessary that there would be signs of their acceptance. An example of the acceptance of these prayers is Hadhrat Khalifatul Masih II^{ra}'s dedication, perseverance, *Taqwa*, prayers, piety, grace, seriousness, bravery, forgiveness and other lofty characteristics in his personality and in Hazoor's successes and victories.
8. Because the prophecy of the Promised Messiah^{as} - that he would be like you in beauty and kindness- is being fulfilled in the person of Hadhrat Khalifatul Masih II^{ra}.
9. Because it is the *Sunnah* of Allah that in every era, with His revelation He establishes a blessed *Jama'at* and helps it. That *Jama'at* in this era is the *Jama'at* established by the Promised Messiah^{as}, whose system has been strengthened by Allah through the Promised Messiah^{as} successor.
10. The real purpose of the founding of *Jama'at* Ahmadiyya is the establishment of the faith of Islam all over the world. That task is being accomplished with force and beauty through Hadhrat Khalifatul Masih II^{ra}.
11. The truth and wisdom of God's words are not revealed upon others beside the enlightened people. In this time, they are being revealed in abundance upon Hadhrat Khalifatul Masih II^{ra} and there is no other person like him in the whole world. Reading and teaching the commentaries or making up commentaries by listening to others or stating a few jokes are things that many can do. However, the truths and wisdom of God's words are revealed only upon one who has a special bond of love and obedience with Allah and who is God-fearing and a friend of Allah.
12. Because the period of the last 23 years is witness that those who tried to usurp *Khilafat* from this system and opposed the *Khilafat* of Hadhrat Sahibzada Mirza Bashiruddin Mahmood Ahmad, they always failed and in future also such people will always be unsuccessful.
13. Because the prayers of Hadhrat Khalifatul Masih II^{ra} for the members of the *Jama'at* are fulfilled daily. While working in the mail office for some time, I have witnessed that many letters are sent

daily to Hazoor, filled with gratitude that due to Hazoor's prayers, we achieved something or we met a particular goal.

14. Because I have witnessed the acceptance of prayers of Hadhrat Khalifatul Masih II^{ra} for myself and my family and achieved such blessings that were not possible elsewhere.

Because this system resembles the moon that appears on the 14th of the lunar month (full moon), I will end this essay on the fourteenth article.

HADITH

Hadhrat Anas bin Malik^{ra} says that he was serving wine made from *Fadiih* dates to Abu Talha Ansari^{ra}, Abu- 'Ubaidah bin Jarrah^{ra}, and Ubay bin Ka'b^{ra}, when someone came and told them that wine has been banned. Hearing this, Abu Talha Ansari^{ra} said: "Anas, get up and break these kegs of wine." Hadhrat Anas bin Malik^{ra} says that he got up and took a stone mortar and hit with its bottom till they broke apart.

(Bukhari kitab khabrul wahid bab ma ja' fi ijazatil wa-hidussuduq)

Hadhrat Abu Hurairah^{ra} relates that the Holy Prophet^{saw} said: "Leave me alone in respect of that which I do not mention to you. Those who were before you were ruined due to their habit of asking too many questions and their differences with their Prophets. When I forbid you anything keep away from it, and when I prescribe anything for you carry it out as far as you can."

(Bukhari kitabul i'tisam babul iqtida' bisunan rasu-ullah^{saw})

IN SIERRA LEONE, “WE MUST BE DISCIPLINED”

President Koroma Urges

His Excellency the President, Dr. Ernest Bai Koroma, has called on all Sierra Leoneans to be disciplined. He was speaking on Friday February 8th, 2013 at the 52nd annual meeting of the Ahmadiyya Mission in Sierra Leone held in Bo City.

The Head of State thanked the people of Bo and more especially the Muslim community for their efforts in the just concluded elections in November last year. "In my second term, I hope to implement the "Agenda for Prosperity", but prosperity will not come from the Heavens, wake you up and deliver prosperity on a silver platter", he said, adding that "discipline is needed to make this happen".

Without discipline, he went on, progress will not be made, saying the (Ahmadi) Muslims are an example of a disciplined institution, particularly in their behavior during the Convention, and the way they comport themselves during prayers.

He thanked the traders, Okada riders and all those who have cooperated to ensure that lawlessness is relegated to history.

"We must follow the example of the traders and Okada riders by being disciplined in our offices, in the medical sector, in the educational sector and in every sector as no country can transform by magic", the Head of State urged.

President Koroma further maintained that when Sierra Leoneans travel to the US or UK, they behave very disciplined because those societies are disciplined and relatively have no place for lawlessness. "But immediately when they land at Lungi, they start to show traits of indiscipline and lawlessness".

"This", he said, "must stop if Sierra Leone is to move forward."

Earlier, the President said the Ahmadiyya Mission continues to play a pivotal role in spreading love all across Sierra Leone, adding that the nation appreciates the good work they are doing in the health and educational sectors in the country.

President Koroma also said that the Ahmadis have contributed immensely in spreading the truism that Sierra Leone is indeed a religiously tolerant country in the world.

KHILAFAT, GOVERNING AND CONSULTATION

Translated from Hadiqatus Salihin by: Karimullah Zirvi

"There has been no Prophet who has not been followed by *Khilafat*."

(Kanzul 'ammal, p 109/6)

Hadhrat 'Umar^{ra} relates: "*Khilafat* is established through consultation."

(Kanzul 'ammal kitab alkhilafah ma'al amarah, p 139/3))

Hadhrat Abu Hurairah^{ra} relates that he did not see anyone consulting his Companions more often than the Messenger^{saw} of Allah.

(Tirmidhi kitabul jihad bab ma ja' fil mashwarah)

Hadhrat 'Ali^{ra} relates that I said: "O Messenger^{saw} of Allah! What should we do if in your absence, we come across a matter that is neither explained in the Holy Qur'an nor found in your explanation?" He^{saw} said: 'Gather the pious people from among my followers and let them carry out deliberations among themselves. Do not decide based on one (person's) opinion.' "

(Durri Manthur, p 10/6, i 'la-mul muqi'in, p 54/1 libini Qayyim)

Hadhrat 'A'ishah^{ra}, the wife of the Holy Prophet^{saw}, relates that the Messenger^{saw} of Allah passed away while Hadhrat Abu Bakr^{ra} was at *Sunhi*. Isma'il says it means he was at Al-'Aliyah. Hadhrat 'Umar^{ra} stood up and said: "By Allah! The Messenger^{saw} of Allah is not dead. She^{ra} relates that (later on) Hadhrat 'Umar^{ra} said: 'By Allah, at that time, nothing occurred to my mind except that Allah will certainly raise him again and then he would cut the hands and feet of the people (hypocrites).' Then Hadhrat Abu Bakr^{ra} came. After removing the cloth from the (face of) the Messenger^{saw} of Allah, he kissed him^{saw} and said: 'May my father and mother be sacrificed for you! You lived a good life (spotless and pure) and you passed away in a good (spotless and pure) way. By Allah, in Whose possession is my life! Allah will never make you taste death twice.' Then he came out (of the chamber) and said (to Hadhrat 'Umar^{ra}): 'O you, the oath-taker! Take a break.' When Hadhrat Abu Bakr^{ra} spoke, Hadhrat 'Umar^{ra} sat down. Hadhrat Abu Bakr^{ra} praised and glorified Allah Almighty and said, 'Beware, whosoever worshipped Muhammad^{saw} should know that Muhammad^{saw} has passed away but whosoever worshipped Allah, should know that surely Allah is alive and will not die. He^{ra} said:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ۝

Surely, you will die, and surely they *too* will die. (39:31)

Then he recited:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ

أَفَأَمِنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ وَمَنْ

يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ

And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful. (3:145) '

He^{ra} said that the people were stunned and crying. He says, 'The *Ansar* assembled with Sa'd bin 'Ubadah in the shed of Bani Sa'idah and decided that there would be an *Ameer* from among us and an another *Ameer* from among you (Emigrants). Hadhrat Abu Bakr^{ra}, Hadhrat 'Umar bin Al-Khattab^{ra}, and Hadhrat Abu 'Ubaidah bin Al-Jarrah^{ra} went to them. Hadhrat 'Umar^{ra} wanted to speak. However, Hadhrat Abu Bakr^{ra} stopped him. Hadhrat 'Umar^{ra} used to say (later on), 'By Allah! I was prepared to say that which appealed to me then, as I was afraid that Abu Bakr^{ra} might not speak so well. However, Hadhrat Abu Bakr^{ra} spoke more eloquently than everyone else.' Hadhrat Abu Bakr^{ra} in his speech said, 'We (*Muhajirin* - the *Quraish*) are the leaders and you (*the Ansar*) are the ministers. At this, Hubab bin Mundhir said: 'No, By Allah! We would not do that. There would be a ruler from us and a ruler from you.' Hadhrat Abu Bakr^{ra} said: 'No, rather, we are the leaders (the *Quraish*) and you are the ministers. Since they, the *Quraish*, are leaders and honored among the Arabs. So, (I advise you to) take an oath of allegiance at the hand of either Hadhrat 'Umar^{ra} or Hadhrat Abu 'Ubaidah^{ra}.' At this, Hadhrat 'Umar^{ra} said to Hadhrat Abu Bakr^{ra}, 'No, rather, we take an oath of allegiance at your hand. You are our leader and are better than us and you were the most beloved of the Messenger^{sa} of Allah.' Then Hadhrat 'Umar^{ra} held Hadhrat Abu Bakr^{ra}'s hand and took the oath of allegiance at his hand. Someone said, 'You have killed Sa'd bin 'Ubadah.' Hadhrat 'Umar^{ra} said, 'Allah killed him.' 'Abdullah bin Salim relates from Zubaidi that 'Abdur Rahman bin Al-Qasim said, Al-Qasim has informed that Hadhrat 'A'ishah^{ra} relates that at the time of his demise, the eyes of the Holy Prophet^{saw} stared upward and he^{sa} said three times:

اللَّهُمَّ بِالرَّفِيقِ الْأَعْلَى

O Allah! To the Companion, the Most High

And he narrated the (above) story.

She said there was none among the speeches of both of them with which Allah did not benefit the people. Hadhrat 'Umar^{ra} was apprehensive about the people that they may not act with hypocrisy. So, Allah turned them (those people) towards the guidance. Then Hadhrat Abu Bakr^{ra} led the people to True Guidance and acquainted them with the right path they were to follow and they went out reciting:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ ۚ أَفَأَنْتَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ ۚ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ
اللَّهَ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝

And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful. (3:145) ' "

(Bukhari kitabul manaqib bab fadl Abi Bakr^{ra})

Ibn Shahab related that Abu- Salamah told him that Hadhrat 'A'ishah^{ra} relates that Hadhrat Abu Bakr^{ra} arrived on horseback from his house at (a place called) *Sunhi*. He dismounted and did not talk to the people until he entered the chamber of Hadhrat 'A'ishah^{ra}. He went straight to the Messenger^{sa} of Allah. The face of the Messenger^{sa} of Allah was covered with a printed cloth. He removed the cloth from his^{sa} face and bent over him^{saw},

and kissed him^{sa} and wept. Then he cried: "May my father and mother be sacrificed for you! By Allah! Allah will not bring two deaths upon you. Zuhri relates that Abu Salamah relates that Hadhrat 'Abdullah bin 'Abbas^{ra} relates that when Hadhrat Abu Bakr^{ra} went out of the chamber Hadhrat 'Umar^{ra} was talking with the people. He^{ra} said, 'O 'Umar^{ra} take your seat.' Hadhrat 'Umar^{ra} refused to sit down. The people diverted their attention towards him (Hadhrat Abu Bakr^{ra}) and left Hadhrat 'Umar^{ra}. Hadhrat Abu Bakr^{ra} then began to say: 'Thereafter (i.e. after the praise of Allah), whosoever worshipped Muhammad^{sa} should know that he has passed away. And whosoever from among you worshipped Allah should be certain that Allah is Living and will never die. Allah says in the Holy Qur'an:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ ۚ أَفَأَنْتُمْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ ۚ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ
اللَّهُ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝

And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful. (3:145)

The narrator says, 'By Allah, it appeared that the people did not know that Allah had revealed this verse until Hadhrat Abu Bakr^{ra} recited it. So all the people learned it from him'. And thereafter, I did not hear any person from the people but reciting it. Hadhrat S'id bin Al-Musayyab^{ra} told me that Hadhrat 'Umar^{ra} said: 'By Allah! When I heard Hadhrat Abu Bakr^{ra} recite it I was taken aback (almost fainted). My legs gave way and I bent down to the ground when I heard him recite that the Holy Prophet^{saw} has died.' "

(Bukhari kitabul maghazi bab marid+annabi^{sa} wa wafa-ahu-)

Hadhrat Anas^{ra} relates that when Hadhrat Abu Bakr^{ra} felt that the Messenger^{sa} of Allah was feeling better than before, he requested from the Holy Prophet^{saw} permission to visit his wife, Kharijah who lived in the enclosure for *Ansar*. The Holy Prophet^{saw} gave him permission without perceiving that respite was the one, which (normally) comes before one's death. However, the Messenger^{saw} of Allah passed away that very night. In the morning, people started speculating. Hadhrat Abu Bakr^{ra} sent his servant to find out about the situation and report back to him. He reported back that they were saying that Muhammad^{sa} has passed away. It perturbed Hadhrat Abu Bakr^{ra} extremely and he was saying (to himself): "Alas! My back is broken (he is shattered down). Hadhrat Abu Bakr^{ra} did not arrive in the Mosque yet, so they conjectured that he would not come. The hypocrites wavered and conjectured, 'If Muhammad^{sa} was a Prophet he would not have died. Thereupon, Hadhrat 'Umar^{ra} spoke up, 'I don't hear anyone say that Muhammad^{sa} has died, or else I will cut him off with a sword. This kept them quiet. When Hadhrat Abu Bakr^{ra} arrived, the face of the Holy Prophet^{saw} was covered with a cloth. He removed the cloth from his^{sa} face and began kissing him^{sa} and said: 'Allah will not let you taste death twice. You are above this; you are greatly honored with Allah.' He then emerged from the chamber and said, O people! Whosoever worshipped Muhammad^{saw} should know that he has passed away. However, whosoever worshipped the God of Muhammad^{saw} should know that the God of Muhammad^{saw} will never die.' Then he recited:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ ۚ أَفَأَنْتُمْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى
أَعْقَابِكُمْ ۚ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ
اللَّهُ شَيْئًا وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝

And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful. (3:145)

He^{saw} passed away on a Sunday night. His body was kept for two nights and was buried on Tuesday. Hadhrat Usamah bin Zaid^{ra} and Hadhrat Aus bin Khaulah^{ra} poured the water and Hadhrat 'Ali^{ra} and Hadhrat Fadl^{ra} bathed the Holy Prophet^{saw}. "

(Musnad Abu Hanifah^{sa} kitabul fadai 'l, p 180)

Hadhrat 'A'ishah^{ra} relates that during his (last) illness the Messenger^{sa} of Allah told her to call Hadhrat Abu Bakr^{ra}, and her brother, so that he could dictate a will. He was concerned that (after his death), someone desirous (of succeeding him) may desire and claim that he deserves (*Khilafat*) more than the others. The fact is that Allah and the believers would not accept anyone other than Abu Bakr.

(Muslim kitabul fadai 'lassahabah bab min fadai 'l Abu Bakr^{ra})

Hadhrat 'A'ishah^{ra} relates that during the illness that ultimately led to Holy Prophet's^{saw} demise, the severity of the sickness lessened. So when it was time for Prayer, he^{saw} told Hadhrat 'A'ishah^{ra} to send a message to Abu Bakr to lead the Prayer. She sent the message to Hadhrat Abu Bakr^{ra} that the Messenger^{sa} of Allah directs you to lead the Prayer. He^{ra} replied: "I am an old man and very tender-hearted. When I don't see the Messenger^{saw} of Allah in his station (to lead the Prayer) I melt down (lose control over my emotions). Therefore, both you and Hafsa^{ra} together may request the Messenger^{sa} of Allah to send the message to 'Umar^{ra} to lead people in Prayer. I did that but the Messenger^{saw} of Allah replied: "

أَتَنْصَوِّحُ يُوسُفَ

Both of you are like the women of the time of Yusuf (who conspired against him). Tell Abu Bakr to lead the Prayer.' But when the Holy Prophet^{saw} heard the *Adhan* and *Mu'edhdhin* say

حَيَّ عَلَى الصَّلَاةِ

(Come to Prayer), the Messenger^{saw} of Allah told some people to lift him up as his tranquility is in Prayer. Hadhrat 'A'ishah^{ra} says: 'He^{saw} was carried by two persons between them while his^{saw} two feet stumbled on the ground. When Abu Bakr^{ra} felt the touch of the Messenger^{saw} of Allah he moved backward. The Messenger^{saw} of Allah indicated to Abu Bakr^{ra} to stay in his place and the Holy Prophet^{saw} sat down on the left side of Abu Bakr^{ra} parallel to him. The Holy Prophet^{saw} would say the *Takbir* and Hadhrat Abu Bakr^{ra} repeated the *Takbir* after the *Takbir* of the Holy Prophet^{saw} and the other people followed the *Takbir* of Abu Bakr^{ra} until the completion (of the Prayer). Thereafter he did not offer with the people any other Prayer beside this one until he^{saw} passed away. Hadhrat Abu Bakr^{ra} was the *Imam* while the Holy Prophet^{saw} remained sick until he^{saw} passed away.' "

(Musnad Imamul A'zam kitabussalat, p 80)

Hadhrat 'Abdur Rahman bin Abu Bakrah^{ra} relates that along with his father he visited Hadhrat Mu'awiyah ibn Sufyan^{ra}. When we were brought to his place, he^{ra} asked his father: "Abu Bakrah! Tell me something which you have heard directly from the Messenger^{saw} of Allah. He^{ra} said, 'The Messenger^{saw} of Allah liked good dreams a lot and he used to ask about these. One day, the Messenger^{saw} of Allah asked: 'Which one of you has seen a dream?' Someone in the audience said: 'O Messenger^{saw} of Allah! I saw in a dream that a balance is dangling from the sky. You and Abu Bakr^{ra} were weighed in the balance, your side of the balance stooped lower than Abu Bakr's^{ra}. Then Abu Bakr^{ra} and 'Umar^{ra} were weighed and Abu Bakr's^{ra} side of the balance stooped lower than 'Umar's^{ra}. Then 'Umar^{ra} and 'Uthman^{ra} were weighed and 'Umar's^{ra} side of balance stooped lower than 'Uthman's^{ra}. Then, the balance was removed.' The Messenger^{sa} of Allah interpreted the dream as: 'It refers to *Khilafat* after the Prophet. After this, Allah the Blessed and Exalted will grant authority to whomever He desires.' "

(Musnad Ahmad, p 44-50/5)

Hadhrat ‘Abdur Rahman bin ‘Amr Al-Sulami^{ra} relates that he heard ‘Irbad bin Sariyah say that once the Messenger^{saw} of Allah delivered such an address that it brought tears to their eyes and frightened the hearts. We said: "O Messenger^{saw} of Allah! This seems to be the farewell exhortation. Therefore, make a will for us. Whereupon he said: 'I am leaving you on a bright and shining path. Its night is like its day. After me, no one can go astray except an unfortunate person. Those of you who live long enough will see a lot of discord. You must then follow my *Sunnah* and the way of *Khulafa-i-Rashidin Al-Mahdiyyin* (The Guided Leaders). Obey your leader even if he is a slave from Abyssinia. Hold it fast with your hind teeth. A believer is like a camel who moves in whichever direction it is moved (and has the habit of obeying).' "

Musnad Ahmad, juz 4, p 126, Abu Dawud kitabul sunnah bab fi lazumul sunnah

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

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

(Muslim kitabul imarah bab al-amr bilazumul jma‘ah ‘inda zahurul fitn)

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

(Bukhari kitabul fitn bab qaulannabi^{sa} sastrun ba‘di amuran)

Hadhrat Arfajsh^{ra} relates that he heard the Messenger^{saw} of Allah say: "When you are united and have a leader, and if someone tries to destroy your unity or tries to create dissension among you, kill (cut) him (off)."

(Muslim bab hakam min farq amarul muslimin huwa mujtami‘)

Hadhrat Safinah^{ra} relates that I heard the Messenger^{saw} of Allah say: "*Khilafat* will last thirty years and then it will be followed by a monarchy. He said: 'Let us count: two years of the *Khilafat* of Hadhrat Abu Bakr^{ra}, ten years of the *Khilafat* of Hadhrat ‘Umar^{ra}, twelve years of the *Khilafat* of Hadhrat ‘Uthman^{ra}, and six years of the *Khilafat* of Hadhrat ‘Ali^{ra}. (The total period is thirty years).' "

(Musnad Ahmad, p 220-221/5)

Hadhrat ‘A‘ishah^{ra} relates that after migration to Medina, there was a night when the Messenger^{saw} of Allah was unable to sleep. He^{sa} said: "Would that some pious person was guarding me tonight. She^{ra} said that at the same time they heard the tinkling noise of armament. He^{saw} asked, 'Who is this?' The person outside replied: 'I am Sa‘d bin Abi Waqqas.' The Messenger^{sa} of Allah asked: 'Why did you come?' Sa‘d bin Abi Waqqas said: 'I felt, in my heart, fear for the Messenger^{saw} of Allah. Therefore, I have come to guard him^{saw}.' The Messenger^{saw} of Allah prayed for him and went to sleep.' "

(Tirmidhi abwabul manaqib, manaqib Sa‘d bin Abi Waqqas^{ra})

Government, Khilafat, and International Treaties

Hadhrat Hasan bin ‘Ali^{ra} bin Abu Rafi‘a^{ra} relates that Abu Rafi‘a^{ra} told him that the *Quraish* sent him (as their ambassador) to the Messenger^{saw} of Allah. When I saw the Messenger^{saw} of Allah, Islam penetrated into my heart. He said: "O Messenger^{saw} of Allah! By Allah, I will never return to them. The Messenger^{saw} of Allah said: I do not violate an agreement and I do not hold an ambassador. Rather, you go back. If the feelings you have right now (about Islam), remain the same (when you return home), then you can come back.' He^{ra} says: 'So, I went

back and later came back to the Holy Prophet^{saw} and accepted Islam.' "

(Abu Dawud kitabul jihad bab fil imam yastajin bih fil 'ahud)

Hadhrat Hudhaifah bin Yaman^{ra} relates, "I could not take part in the Battle of Badr because I along with my father, Husail, went forth (to Medina) and the infidels of *Quraish* caught us. They said, 'Certainly, you are determined to go to Muhammad^{saw}?' We told them that we do not intend that, rather, we intend to go back to Medina. So they took a pledge and pact of Allah from us that we will certainly turn back to Medina and would not participate in battles alongside Muhammad^{saw}. We came to the Messenger^{saw} of Allah, and told him^{saw} the whole story. He^{saw} said: 'You go back (to Medina). We will fulfill our pledge and seek help from Allah against them.' "

(Muslim kitabul jihad walsair bab al-wafa bil 'ahd)

Hadhrat Ibn 'Umar^{ra} relates the Holy Prophet^{saw} said: "Everyone of you is a guardian and everyone of you is responsible for his wards. The ruler is a guardian; a man is a guardian of his household; a woman is a guardian of her husband's house and his children. Thus every one of you is a guardian of and is responsible for that which is committed to his charge."

(Bukhari kitabunnikah babalmirah ra'iyata fi bait zaujiha)

Just Leaders and Rulers

Hadhrat 'Auf bin Malik^{ra} relates that he heard the Messenger^{saw} of Allah say: "The best rulers are those whom you love and who love you; you pray for them and they pray for you; and the worst rulers are those whom you hate and who hate you and whom you curse and who curse you. Someone asked: 'O Messenger^{saw} of Allah! Should not we depose such rulers?' He answered: 'No. As long as they establish the Prayer among you.' "

(Muslim kia-bul amarah bab khiyarah a'imah wa shirarahum)

Hadhrat Abu Sa'id^{ra} relates that the Messenger^{saw} of Allah said: "On the Day of Judgment, the dearest and nearest in station to Alla-h among the people will be a just ruler and the most despised and farthest of all from Him in station will be an unjust ruler."

(Tirmidhi abwabul ahkam bab fi imamal 'adil)

Hadhrat Abul Hasan^{ra} relates that Hadhrat 'Amr bin Murrah^{ra} told Hadhrat Mu'awiyah^{ra} that he heard the Messenger^{saw} of Allah say: "A leader who shuts his door to the needy, the poor and the invalid, Allah shuts His door to his needs and desires." After hearing this, Hadhrat Mu'awiyah^{ra} appointed a man to take care of the people's needs.

(Tirmidhi abwabul ahkam bab fi imam alra'iyah)

Hadhrat Abu Firas^{ra} relates that Hadhrat 'Umar bin Khattab^{ra} addressed us saying: "I did not send my collectors (of *Zakat*) to strike your bodies or to usurp your wealth. If anyone has done so, you should let me know, I will take revenge on him." Hadhrat 'Amr bin Al'As^{ra} said: 'If any man (ruler) applies disciplinary measures to his subjects, will you take revenge on him as well?' He^{ra} said: 'Yes. By Him in Whose hand my soul is, I shall take revenge on him.' Because, I saw the Messenger^{saw} of Allah offer himself to be avenged.' "

(Abu Dawud kitabuddiyyat bab alqaud minaddarbah wa qasal amir min nafsah, p 268/2)

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(Abu Dawud kitabuddiyyat bab alqaud minaddarbah wa qasal amir min nafsih, p 268/2)

Hadhrat Abu Sa'id Al-Khudri^{ra} relates that the Messenger^{saw} of Allah was distributing the spoils of war when a man pressed (himself) too closely to the Messenger^{saw} of Allah. So the Messenger^{sa} of Allah pushed back the man with his stick which slightly injured his face. At this, the Messenger^{saw} of Allah told him to come and take vengeance. The man said: "O Messenger^{saw} of Allah! I have forgiven."

(Abu Dawud kitabuddiyyat babalqaud minaddarbah)

Obedience to Authority

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "It is incumbent upon you to listen and obey, whether it be in adversity, prosperity, happiness, or unhappiness, and whether your rights are usurped (or you are treated preferentially)."

(Muslim kitabul amarah bab wajib ta'atal umra' fi ghairi ma'siyyah)

Hadhrat Abu Walid 'Ubadah bin As-Samit^{ra} said, We took the oath of allegiance from the Messenger^{saw} of Allah pledging that we will listen and obey in all circumstances, whether in poverty or wealth, in happiness or sadness, and even if the others are given preference over us; and that we will not challenge the authorities about their decision, unless we see clear infidelity in it and have a manifest proof from Allah about it; and that we will speak the truth and will not fear the reproach of the reproaching one."

(Muslim kitabul amarah bab wajib ta'atal umra')

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "He who obeys me obeys Allah and he who disobeys me disobeys Allah, and he who obeys the *Ameer* obeys me and he who disobeys the *Ameer* disobeys me."

(Muslim kitabul amarah bab wajib ta'atal umra' fi ghairi ma'siyyah)

Hadhrat Anas^{ra} relates that the Messenger^{saw} of Allah said: "Hear and obey even if a slave from Abyssinia whose head is like a small raisin is placed in authority over you."

(Bukhari kitabul ahkam bab ismi ' watta'ah)

Hadhrat 'Abdullah^{ra} relates that the Messenger^{saw} of Allah said: "A Muslim is obligated to hear and obey whether he likes it or not, except when he is commanded to do a sinful thing. Therefore, when he is commanded to do a sinful thing then there is no obligation (for him) to hear or to obey."

(Abu Dawud kitabul jihad bab fitta'ata, Tirmidhi abwab fadai'lul jihad ba-bal ata'ata li makhluq ma'siyatil Kha-liq, Ibni Majah bab ta'atal imam)

Hadhrat 'Ali^{ra} relates that the Messenger^{saw} of Allah sent an army on an expedition and appointed a person as their Commander and ordered them to listen and obey him. He (the Commander) ignited a fire and ordered the people to jump into it. Some people refused to jump into the fire. They said, "We ran away from the fire, but others were ready to jump into it. This news reached the Holy Prophet^{saw} who observed: 'Had they jumped into the fire, they would have remained in the fire forever. There is no obligation to obey (the order that comprises) disobedience to Allah. Obedience to a leader is only in good matters.'"

(Abu Dawud kitabul jihad bab fitta'ata)

Hadhrat Ibn 'Abbas^{ra} narrated that the Holy Prophet^{saw} said: "If a person experiences something unpleasant at the hands of his ruler he should bear it with equanimity, for he who departs from obedience even a hand's breadth and dies, dies the death of ignorance."

(Bukhari kitabul ahkam bab assami'a watta'atah lil imam ma lam takun ma'siyy)

Fitchburg Jama'at's activities

Bashir Uddin Mehmud, President Fitchburg Jama'at.

1. We have three general meetings
2. In the month of February we ran a soup kitchen 3 times by our members under the direction of our General Secretary and *Zaeem Ansarullah*. During the month about 50 guests were served.
3. On March 7, we held the event: "MUHAMMAD THE MESSENGER OF PEACE: in a local University. A total 50 people were present. Due to a snow storm, 14 guests showed up including a state representative and Mayor's representative. Refreshments were served after. FATV & the local newspaper covered the event. The book "LIFE OF MUHAMMAD^{saw}" was given out.
4. We have our program "MTA's VARIETIES" is running on the local FATV for the last about 10 years.
5. I participated in local Clergy meetings. There are 15 members from different churches including a Jewish Rabbi. Every body tells about the progress of his community. I had the chance to explain about our community & the Holy Prophet Muhammad^{saw}.
6. I was interviewed by a reporter of Worcester Telegram & Gazette which later appeared in the same paper.
7. I and the PA Sec met U.S Representative Nikki Tsongas in the local library & gave her the PA's package. She said she is aware of our community but she missed our Hazoor's^{aba} speech. Worcester Telegram & Gazette printed a short story with picture.
8. We have adopted a local Crocker Elementary school.
9. I am a board director in the local non-profit organization called "THREE PYRAMID" In their meeting about 20-25 members have introduction to our community. We have put out literature in their meeting place.
10. Our members have about 10 one on one *Tabligh* contacts.
11. Most importantly is that I have started forwarding "THE MUSLIM TIMES" to 40-50 peoples. They are local clergies, all syndicated columnists, my personal friends. Some of them liked the news very much. *In sha Allah* this will bring some good results.

CONCERNING THE HEART

Yusef Abdul Lateef

Hippocrates, (460? - 377? B.C.) Greek physician, in one of his lectures to an audience of medical men said: 'Some people say that the heart is the organ with which we think and it feels pain and anxiety.¹ It was the common understanding in those days that the soul, or consciousness, was located in the heart. For example, four hundred years later these familiar words appeared in the Christian Gospel according to Luke: "But Mary kept all these things, and pondered them in her heart."²

Today, many thoughtful men continue to debate the question, as they have over the centuries, not how is heart related to mind but how is brain related to mind? Dr. Wilder Penfield, a distinguished neurosurgeon, has catalogued a great body of information that has provided vast insight for us into the psychology of the mind.

Dr. William Feindel, a colleague of Dr. Penfield, has written: "...the human brain is the most highly organized and complex structure in the universe. Made up of a dozen billion microscopic nerve-cell units interconnected by millions upon millions of conducting nerve-threads weaving incredibly intricate patterns, the brain, as an object of research, presents ingenuity."³

There is absolutely no doubt that Dr. Feindel's observation has merit; however, on another level, comparable to the mind, the heart, also, is a most highly organized and complex structure, with its quadratic double pump delivering blood low in oxygen and high in carbon dioxide to

the right atrium (by two large veins, the venae cavae, and by the coronary sinus, on which the coronary veins converge), and simultaneously maintaining the regularity of the heart beat within the heart itself.

Consequently, when one reflects on the above, one reaches the conclusion that these are signs within Allah's creation which serve to inform us of His Divine ingenuity which are blessings for mankind. In the Holy Qur'an Allah says: 'And He has pressed into service the things He has created for you in the earth, varying in colors. Surely in that is a sign for a people who take heed.'⁴ The point here is that: not only has Allah created the brain and the heart for the service of mankind -- as well He has created mankind, varying in colors, for the service of all mankind.

He has created, also, the heavens and whatsoever is in the earth, no matter how highly organized or complex its structure, for the service of mankind. Also, Allah says in the Holy Quran: "And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him" In that surely are signs for a people who reflect" (45:14).

Yes, man is headlong into subjecting the heavens and earth by exercising his penchant for high-tech by carrying out experiments in how to live on Mars

(while we are having many difficulties living in peace here on earth), building new atom smashers, building weapons capable of mass destruction, etc"; while, on the other hand, there are, in the world, numerous demonstrations of non-love" In fact, there is an epidemic of man abusing and killing himself and others through neglect of the needy and through the use and distribution of illegal drugs, dairy. Elected officials are frequently caught misappropriating public funds, governments violate the rights of some of its citizens through inept, undemocratic laws, a variety of horrible crimes take place daily. Protestants are killing Catholics, Moslems are killing Moslems, Christians are killing Christians, etcetera. Moreover, it appears that a large portion of mankind is on the brink of a pit of fire. One problem, as I see it, is that there is an unbalance in man's application to what Allah has subjected to man in the heavens and the earth: too much emphasis is put on technology to the neglect of spiritual and intellectual vision, which is seated in the heart. When Allah says that He has subjected to man whatsoever is in the heavens and whatsoever is in the earth, this certainly includes the heart of man. If man would develop his capacity to reason and visualize with his heart, then, many of mankind's problems would dissolve.

Many people are aware of this. On the six o' clock news recently a newscaster asked a woman on the street in New York if she thought the constitution of the United States was withstanding the test of time and if, in her opinion, is it still adequate? She replied, "There is nothing wrong with

the Constitution, the problem is in the people's hearts-' And the Holy Quran affirms this very clearly: '... They have hearts but they understand not therewith, and they have eyes but they see not therewith and they have ears but they hear not therewith' They are like cattle, nay, they are even more astray. They are indeed quite heedless. (7: 180) "

The remainder of this paper will be concerned with ideas concerning the heart (be it the will of God).

HYPOCRISY (DISEASE) IN THE HEART

Anything that hinders man's physical, moral or spiritual progress is a disease. Physical diseases or abnormalities are manifested in the physical self whereas, immorality (spiritual disease) is manifested in one's speech, actions, intentions or deeds -- of course only God knows one's intentions-- however, for example: lying is a moral weakness or defect of faith which has its origin in the heart. This means mainly that the real application of the word "heart" is the spiritual and intellectual vision. Therefore, if a person's heart is free of disease he/she will not tell a lie intentionally nor will they say what is true insincerely. Actually, this condition refers to one who doesn't speak or act as a normal health person due to the disease of hypocrisy which is in their heart. The above condition is referred to in the following Qur'anic verse: 'In their hearts was (is) a disease and Allah has increased their disease to them; and for them is a grievous punishment because they lied' (2:11). In the verse under comment the increase of hypocrisy is attributed to God, not because God increases it but because the increase results from disregard of His commands; also because it is God

who finally dispenses the good and evil consequences of human actions. In the Holy Bible we read: "... for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." I. SAMUEL 16,7.

Also, the Holy Prophet (who upon be the peace and blessings of God) has mentioned the following signs of hypocrisy: 'when a hypocrite speaks, he lies; and when he makes a promise, he does not fulfill it; and when he is entrusted with anything, he acts dishonestly; and when he makes a contract, he breaks it; and when he engages in a dispute, he uses foul words.'⁵ (Bukhari).

BELIEVING AND SEEING WITH THE HEART

In the Holy Bible we read: "Keep thy heart with all diligence,' for out of it are the issues of life." PROVERBS 4,23. Above I have said: Mainly the real application of the word 'heart' is the spiritual and intellectual vision. Now, I refer back to this quote in order to briefly expound upon the idea that God has endowed believers with the capacity to perceive truth through their hearts, as well as through their eyes. In the Holy Qur'an we read: "... but Allah has endeared the faith to you and has made it look, beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. such indeed are those who follow the right course" (49:8). And in the Holy Bible we read: 'Make the heart of this people fat, and

make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears and understand with their heart, and convert, and be healed, ISAIAH 6:10.

On the contrary, the disbelievers are denied heart-vision because they feign virtues that they don't hold or possess and they follow their evil inclinations. They don't perceive with their hearts, they don't understand with their hearts, they don't realize that God can only be seen through the spiritual and intellectual vision of the heart. The Holy Qur'an says, "Your God is one God, and as to those who believe not in the Hereafter, their hearts are strangers to truth, and they are full of pride' (16:23) .

UNDERSTANDING WITH THE HEART

The Bible also speaks of heart-blindness: "... walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart' (EPH. 4:17 and 18).

In regards to the above issue, in Allah's final and Perfect Book, the Qur'an says: 'Have they not traveled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breast. (22:47). The above verse exhorts disbelievers to study the histories of and learn a lesson from the fate of those people who rejected the former Prophets. It is also clear from this verse that the dead, the blind and the deaf spoken of here and elsewhere in the Qur'an and the Bible are the spiritually blind, deaf and dead."

GRATEFULNESS TO GOD FOR OUR HEARTS

In the Holy Qur'an, God says: And Allah brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts that you might be grateful' (16:79). This verse explains to us that, to Allah, we have so much to be thankful for. In fact we should be able to imagine every breath being a breath of gratitude to Allah, for the endless blessings that He bestows upon us. And His caring for us began when we were in our mother's wombs, when we knew nothing, when we were utterly helpless and without consciousness. Even after we were born, although we were in this world physically, there was a period of intellectual obscurity. Moreover, Allah is telling mankind in this verse that when a man is born, he is devoid of all kinds of knowledge but, God has endowed mankind with the faculties of hearing, sight and understanding, and, with the help of these God-given faculties mankind gradually acquires knowledge of the physical world (all praise is to God). Man depends upon these divine gifts for the acquisition of material knowledge, but in the matter of spiritual knowledge he needs divine guidance: divine guidance is from Allah alone. As stated above, The seat of spiritual vision is in the heart; "Therefore, it seems that spiritual attainment is experienced in the heart. In the Qur'an Allah says: "And Allah has made it only as glad tidings for you and that your hearts might be at rest thereby; and help comes from Allah alone, the Mighty, the Wise, (3: 127).

SUMMARY

In the name of God the Most

Gracious the Most Merciful

THE HEART (A Poem)

O Allah alone, the Mighty, the Wise

Please -- never seal up my heart so that I should not hear

O Allah alone, the Mighty, the Wise

Please -- inoculate me against disease of the heart

O Allah alone, the Mighty, the Wise

Please -- let not my heart become hardened like stone

O Allah alone, the Mighty, the Wise

May love, for You always, gush forth from my heart, like a gentle stream

O Allah alone, the Mighty, the Wise

I humble my heart for fear of You

O Allah alone, the Mighty, the Wise

Please -- never confound my heart so that I may always understand

O Allah alone, the Mighty, the Wise

May my heart always believe in the Hereafter

And may I always earn Your favor

(Ameen) .

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HADITH

Hadhrat Anas bin Malik^{ra} says that the people posed questions to the Holy Prophet^{saw} to the extent that he was annoyed. So, one day the Holy Prophet^{saw} came out of his house, stood at the pulpit, and said: "Ask me; whichever thing you would ask I would explain it to you explicitly. When the audience heard this they kept quiet and were afraid that something might happen. Hadhrat Anas bin Malik^{ra} relates that he looked around, to his left and to his right. Everyone was weeping with his head wrapped in his cloth. At this moment, a man in the center of the Mosque stood up. His paternity was not known and people used to taunt him for that. He asked: 'O Prophet^{saw} of Alla-h! Who is my father?' The Holy Prophet^{saw} responded, 'Your father is Hudhafah.' Then Hadhrat 'Umar^{ra} stood up and said: 'We are pleased with Allah as our Lord, and Isla-m as religion, and Muhammad^{sa} as Prophet, seeking Alla-h's protection from the evil of turmoil.' The Messenger^{saw} of Allah said: 'I have never seen good and evil like today. The Heaven and Hell are shown to me and I have beheld both of them behind this wall.' "

(Muslim kitatul fada'il bab tauqir wa taraka iktha'r sawalih)

AN INTERESTING INCIDENT IN THE HISTORY OF ISLAM

There was a large crowd gathered around Hadhrat *Amirul Momineen* Umar^{ra}, may Allah be pleased with him. Among them were some who had come from the desert to listen to the faith enhancing discourses of Umar the great. Hadhrat Umar^{ra} was seated on a wooden bench in the Mosque.

Suddenly two young boys entered the mosque and took their seats in front of Hadhrat Umar^{ra}. The boys looked around and spotted a young man sitting there.

Both of them stood up and said, "*Ya Amirul Momineen!* This young man has killed our father. We were looking for him all over Medina and suddenly found him in your presence. He should be given punishment according to the *Sharia*, (Islamic law).

Hadhrat Umar^{ra} was quiet for some time then he raised his head and asked the young man whether he was guilty of the murder of the father of the boys. The young man replied, "Yes, *Ya Amirul Momineen*, I plead guilty.

Hadhrat Umar^{ra} asked him the reason for the murder of the boy's father. He replied, "I was sitting in my orchard of date trees when their father walked into the orchard. I thought he wanted to steal some dates from my orchard. I ordered him to get out of my orchard as he was guilty of trespassing. The man refused. I then picked up a stone and threw it at him. The stone hit him in his head and he died instantly."

Hadhrat Umar kept quiet for a while and then said to the guilty person that the punishment of murder, according to the Law of Islam, was death. As he had admitted publically that he killed the man with a stone throw there was no other option left for him but to enforce the law of Islam and get him executed.

The young man then requested the *Khalifa* to give him three days so that he could make arrangements for the welfare of his family after his execution. He told the *Khalifa* that he had three young children and a wife. They would need protection after he had been executed.

Hadhrat Umar^{ra} was very much moved and tears started flowing on his cheeks but he had to enforce the law of God. He had no authority to pardon him or reduce his punishment. He was bound by the law of Islam. He asked the young man whether he could produce someone trustworthy to stand bail for him. The young man replied that he knew no one there as he was a Bedouin and lived outside Medina.

Hadhrat Umar^{ra} pondered over the matter for a while and then enquired whether there was any one in the crowd to stand bail for him. There was deadly silence. No one came forward to bail the young man out. They had never

seen him before. How could any one guarantee that the young man would keep his promise and return after three days? The young man then addressed those present and said, "Dear brothers, It is true that neither you know me nor I know you but I promise as a follower of Muhammad, peace be on him, to keep my promise and would return within three days. Would any one of you trust me and stand as my guarantor?"

They were all quiet and had sunk their heads between their knees.

The young man was greatly disappointed and was overwhelmed with emotions. His eyes started shedding tears and his face became gloomy and distressed. He looked with a face full of sorrow towards Hadhrat Umar^{ra}. He did not expect any mercy from him as he was bound by the law of Islam. The crowd was silent and helpless. No one wanted to put his life at risk by giving bail to a man whom they did not know.

Suddenly an old *Sahabi* (Companion of the Holy Prophet^{saw}) rose and offered bail for the murderer. He had a long white beard and his face was lit like a full moon. This was the famous Companion of the Holy Prophet^{saw}, namely Hadhrat Abu Zar Ghaffari^{ra}. The whole crowd was stunned and surprised that a Companion of the Holy Prophet^{saw} was standing bail for someone unknown to him and the general public. The thought that if the young man did not return in time the life of a great *Sahabi* was at stake made

them shudder.

On hearing the offer of bail by Hadhrat Abu Zar Ghafari^{ra}, Hadhrat Umar^{ra} addressed him and said, "O Companion of the Prophet, Do you understand the risk involved in giving bail to this unknown young man?" "You will loose your own life if he did not return in time." Hadhrat Abu Zar^{ra} said he was fully aware of the consequences and would readily lay down his life in case the young man did not keep his promise of return.

Hadhrat Umar^{ra} enquired from the *Sahabi* of the Prophet, the reason as to why he was putting his life at risk for an unknown person. Hadhrat Abu Zar^{ra} replied that he saw the light of *Taqwa*, (piety) in the face of the young man and was sure that he would not let him down. Moreover, he said that he thought it cowardice to refuse helping someone in distress, fearing that he would not fulfill his promise.

Hadhrat Umar^{ra} was greatly worried for Hazrat Abu Zar and requested him to refrain from putting himself in danger of loosing his life but Hadhrat Abu Zar^{ra} stood firm.

The young man thanked Hadhrat Abu Zar^{ra} and promised to return before the end of the third day. He got up, saddled his camel and rode away.

On the third day people of Medina gathered in the open and started the count down to the sunset. Every eye was on the incoming way to Medina. Hadhrat Abu Zar^{ra} arrived with Hadhrat Umar^{ra} and joined the crowd. As time passed the crowd got anxious and worried. There was no sign of the murderer coming. Many

were praying and weeping. Hadhrat Abu Zar^{ra} was composed and sat alone at a distance from the crowd. There was not a trace of fear on his face. He was ready to be executed in place of the one for whom he stood bail. The sun was now about to set when people saw clouds of dust from which emerged the young man. There was a huge sigh of relief and slogans of *Allahu Akbar* were raised. The young man ran towards Hadhrat Umar^{ra} and kissed his hands. He then apologized for being a little late. Hadhrat Umar^{ra} was greatly moved and asked him about his family. He said that he had left them in the custody of Allah as he had no one to look after them. He said he lived in an oasis in the desert alone and dates were the only source of sustenance for him and his family. I told my wife that it was our last get together. We would now meet in the hereafter. When my wife came to know that an old Companion of the Holy Prophet^{saw} had stood bail for me she insisted that I should honor my pledge and return to face death. The young man then thanked Hadhrat Abu Zar^{ra} and once again apologized to him for being a little late.

Every body in the multitude was overwhelmed by emotions and every eye was shedding tears for him.

They looked towards the two boys whose father had been killed by the young man, for mercy.

Hadhrat Umar^{ra} asked

the two boys to come forward and witness the execution of the man who killed their father.

There was a pin drop silence. Every eye was focused on the two boys. Would they show mercy and pardon the man or would they ask for his life in lieu of their father's life. Although all of them wanted the young man to be pardoned but no one uttered a word to influence their decision and stood motionless and tense.

The boys came forward and embraced the young man who had killed their father. They were shaking with emotions. They then requested Hadhrat Umar^{ra} to pardon the man.

Hadhrat Umar^{ra} stood up and embraced the boys and the young man. Tears were flowing from his eyes covering his beard.

There were slogans of *Allahu Akbar* raised and people rushed to congratulate the three of them i.e. the murderer and the two boys.

The multitude including Hadhrat Umar^{ra} and the three boys walked towards Hadhrat Abu Zar Ghaffari^{ra} who was in prostration in the open desert thanking Allah for giving courage to the young man to fulfill his promise. He said he was more concerned for the young man to fulfill his promise then to save his life.

(Translated from Urdu by B.A. Rafiq, London, UK. The original source of the story is unknown to the translator)

BEWARE OF THE FIRE OF JEALOUSY

Khaula Rehman Shah

Jealousy is to feel displeasure, discontent and ill will at the achievements of another person. It means to harbor negative emotions about someone else.

The root cause of the emotion of jealousy arises from the natural instinct in all humans to desire to excel beyond one's fellow beings in the worldly progress. If this instinct is left unchecked it can develop into envy and jealousy and that person starts desiring in his or her heart for what belongs to others. It is okay to desire for something similar as that is a good emotion. But, to have any negative feeling and emotion on seeing a brother or sister in happiness is the disease of envy and jealousy.

Allah says in the Holy Qur'an:

And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things. (Al-Nisa: 33)

The Holy Prophet^{saw} has warned us against harboring jealousy. He said:

Beware of Jealousy, for it eats up good deeds as Fire eats wood".

(Abū Dāwūd.)

The effects of jealousy can be severe because it can literally destroy the life of the person who is jealous. A jealous person tends to put others down and resort to destructive behav-

ior, because of his own insecurities. Jealousy also makes a person very bitter, which may lead to health problems, and hinder happiness. It works like a slow poison to our healthy nature and destroys peace of mind. Jealousy and arrogance are the commonest reason that prevents people from accepting the truth. This fact becomes very clear by reviewing religious history. All Prophets have been ridiculed and opposed in their own times because their opponents were jealous.

Jealousy ultimately develops into enmity. A person who has jealousy in his heart always wants to harm the person of whom he is jealous. Jealousy is a type of disease that while it causes harm to the other person, it also consumes the person who is jealous. It gives rise to many other petty feelings of spite, such as: why the other person has a better business, more wealth, bigger house, better cars or more talented children. In the case of women, jealousy may arise because of someone's better clothes or jewelry.

Khalifatul Masih V, Hadhrat Mirza Masroor Ahmad^{aba}, says in his book "Conditions of Bai'at and Responsibilities of an Ahmadi":

"Even in religious matters, where good deeds must be ap-

preciated and where people should try to move forward in rendering service to the religion, efforts are made to place obstacles in the way of those who are rendering religious service by making accusations against them so that they, too, are deprived of performing service to the religion."

Jealousy can also lead to acts of hatred, infamy and murder. We read a detailed account of the family of Hadhrat Yaqoub^{as} in the Holy Qur'an. How his sons were so possessed by jealousy of their younger brother Hadhrat Yusuf^{as}, that they contemplated killing him and threw him into a deserted well.

Hadhrat Abu Hurairah^{ra} narrates that the Holy Prophet^{saw} said:

"Do not be jealous of one another. Do not quarrel among yourselves. Do not entertain malice against each other. Do not have enmities against one another. None of you should overbid on a contract that has been settled by the other. O servants of Allah, be brothers to one another. A Muslim is a brother to another Muslim. He does not oppress his brother. He does not derogate him nor thinks low of him.' Then pointing towards his chest the Holy Prophet said three times, Taqwa is in here. It is enough evil for a man to think low of his brother. The blood, property and honor of every Muslim are unlawful for another Muslim."

(Sahih Muslim, Kitab-ul- Birri was-Silah, Babu Tahrimi-Zulmil Muslimi Wa Khadhlih)

SOLUTION

We should try to look deep into our hearts and minds and try to get rid of this destructive emotion. If we find even a small grain of jealousy and malice we should try our best to replace it with positive emotions, so that we are saved. We should focus only on what we can achieve for ourselves and dissociate it from the gains of the others. We should realize that there will always be people who will be better than ourselves in certain spheres. Allah has said in the Holy Qur'an,

And He it is Who has made you successors of others on the earth and has exalted some of you over others in degrees of rank, that He may try you by that which He has given you. Surely, thy Lord is quick in punishment; and surely He is Most Forgiving, Merciful. (Al-An'am: 166).

And again:

"Know that the life of this world is only a sport and a pastime, and an adornment, and a source of boasting among yourselves, and of rivalry in multiplying riches and children. It is like the rain, the vegetation produced whereby rejoices the tillers. Then it dries up and you see it turn yellow; then it becomes worthless stubble. And in the Hereafter there is severe punishment for the wicked and also forgiveness from Allah, and His pleasure for the right-eous. And the life of this world is nothing but temporary enjoyment of delusive things" (Al-Hadid: 21)

The Promised Messiah^{as} says:

"Develop brotherhood and love among yourselves and give up viciousness and dissension. Totally abstain from any kind of insult and

ridicule because they distance you from truth and lead you far away. Treat each other with respect. Everyone should give priority to the comfort of his brother. Create a sincere reconciliation with Allah the Almighty and come back into His obedience.... Get rid of every kind of dispute, hostility and animosity from among yourselves because the time has come that we should abstain from petty matters and become preoccupied with important and magnificent goals."

(Malfoozat, vol. 1. pp. 266-268)

So the solution is to change our focus of attention from the successes of other people to our piece of the pie. The Holy Qur'an says,

"Strain not your eyes after what We have bestowed on some classes of them to enjoy for a short time" (Taha: 132).

So a believer is taught to curtail his or her desire of worldly things. Islam is a religion of balance. On one hand it teaches to avoid greed, but on the other hand it does not promote monasticism or asceticism. Having realized this we should dissociate ourselves from the negative feelings towards others and seek for bounty for ourselves from the Almighty and remain content.

One of the most important means for a believer to achieve anything in this world is prayers. We should constantly seek the protection of Allah from our weaknesses and pray for His

blessings. We should focus on God's infinite powers rather than the fellow beings towards whom our feelings of jealousy may extend and should actually pray for them, fully realizing that Allah is the ultimate source of all bounties.

Allah has also taught us the prayer in the Holy Qur'an to seek refuge with Allah against envy and the mischief of an envious person.

"May Allah be our protector from the evil of the envier when he envies" (Al-Falaq: 6).

Hadhrat 'Umar bin Al-Khattab^{ra} relates that they were sitting in the company of the Messenger^{saw} of Allah when a man came. He was wearing intensely white clothes and his hair was jet black. He did not look as though he was a traveler and he was not known to anyone there. He sat near the Holy Prophet^{saw}, his knees touching the knees of the Holy Prophet^{saw}. He said: "O Muhammad! What is Faith? He^{sa} replied: 'Faith is that you should believe in Allah, His angels, His Books, His Prophets; that you should believe in the Day of Judgment and in predestination of good and evil.' "

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

Hadhrat 'Ali^{ra} bin Abi Talib^{ra} relates that the Messenger^{saw} of Allah said, "The Faith is the recognition by the heart, its declaration with the tongue and action on its fundamentals."

(Ibni Majah bab fil Iman)

A CLOSE LOOK AT THE BIBLE

Sahibzada Tahir Latif

Over the past two hundred years significant progress has been made in understanding the bible. Advances in the archaeological discoveries and in the knowledge of the ancient Hebrew and Greek languages in which the books of the scriptures were originally written, and a deep historical, literary and textual analyses made this possible. A critical view developed during the nineteenth century and a scientific approach to the scriptures took hold among theologians especially in Germany. Works of American Bible scholars like Burton Mack, John D. Crossan, Russel Shorto, B.D. Ehrman and A.T. Robinson are enlightening writing on the Gospels. American Bible experts researched and discovered that the Bible is filled with discrepancies, many of them irreconcilable contradictions. A lot of discrepancies, inconsistencies and controversies are found in the New Testament. They discovered that many of the traditional Christian doctrines that had long been held to be beyond question, such as the doctrine of the divinity of Christ and the Trinity, were not present in the earliest traditions of the New Testament but had developed over time and had moved away from the original teachings of Jesus and his apostles. This research has been a massive scholarly endeavor.

The New Testament consists of 27 books written by 17 authors over a period of seventy years. Besides the four Gospels bearing the names Mark, Luke, Matthew and John in the Bible, there are other Gospels written by Peter, Thomas and Mary that are

not included in the Bible. The first time these twenty seven books, also called canon, were put together in the year 327 CE. The author was Athanasius, the famous Bishop of Alexandria, Egypt. A few years earlier, Athanasius had played a role in the council of Nicaea, the first church council to be called by a Roman emperor, Constantine, to resolve important theological issues in the church. Athanasius selected and listed all the books of the New Testament. Many Christian leaders disagreed with the list, but for the most part, the Athanasius canon became the canon of the Orthodox Church. It took at least three hundred years of debate before the canon was completed. The canon was the result of a slow and *painful process*. A lot of disagreements and different points of view were expressed, debated, accepted, and suppressed. Therefore it is obvious that the canon of scriptures was a human creation, as Christians struggled over the question of which books to include in the New Testament. It was a very human process.

Now a question arises as to how these discrepancies and contradictions were found. A new comparison technique called parallel research based on "horizontal reading" was developed in Germany during the nineteenth Century, as a scientific approach to study the scrip-

tures. The natural way of reading any book is from beginning to end. This approach of reading is called "vertical reading". But in "horizontal reading" you read a story in one of the Gospels, and then read the same story as told by another Gospel. This reveals all sorts of contradictions, discrepancies, inconsistencies and phrases lifted from one text and inserted into another.

Let us look at only four areas in the Gospels i.e. Jesus' Birth, Jesus' Death, Jesus' Teachings, and Jesus' Genesis where the contradictions and discrepancies are found.

First, Jesus's birth story comes exclusively from the Gospels of Mathew and Luke. The other two Gospels of Mark and John do not say a word about his birth. They talk about Jesus as an adult. Paul has also said nothing about his birth. The stories that Matthew and Luke tell are completely different stories about Jesus. Summarizing it, Mathew describes the story like this. Mary and Joseph are espoused to be married, and as Mary is found pregnant, Joseph becomes upset and plans to divorce her. But he is told in a dream that Mary has conceived by the Holy Spirit. So he changes his mind, marries Mary and Jesus is born. Some wise men come from the east by following a star that has led them to Jerusalem where they ask where the king of the Jews is to be born. King Herod finds out from the Jews in Jerusalem and informs the wise men to proceed to Bethlehem. The wise men are again led by the star which stops

over the house where Jesus was born. The wise men offered some gifts to Jesus's family. King Herod, being fearful of this one born to be king, sent his troops to slaughter every male child two years and younger in and around Bethlehem. Joseph, Mary and Jesus had left the town before the slaughter and travelled to Egypt.

Now we come to Luke's story. Both Matthew and Luke agree on two points. Jesus's mother was a virgin and that he was born in Bethlehem. Since Joseph's ancestors were from Bethlehem, he travels there with Mary, his espoused. While there she gives birth to Jesus and wraps him in bands and lays him in a manger. Some shepherds in the field are visited by an angel who tells them that the Messiah has been born in Bethlehem. The shepherds go to Bethlehem and worship the child Jesus there. Jesus is then presented to God in the Temple, and his parents offer the sacrifice prescribed for this occasion by the Law of Moses. Jesus is recognized as the Messiah by a righteous and devoted man named Simeon and by an elderly and pious widow, Anna. From here Joseph and Mary return to Nazareth where Jesus is raised.

We can see striking differences between the two accounts. Everything stated in Matthew is missing from Luke, and everything described in Luke is missing from Matthew. For example, imagine a star moving slowly enough for the wise men to follow on foot or on camel, start and stop on at a house in Bethlehem. Also, if the Matthew Gospel is right that Jesus birth occurred during Herod's rule, then Luke cannot be right that it happened when Quirinius was the governor of Syria. Luke has stated in his Gospel that Jesus was born when Quirinius was the governor. Accord-

ing to Roman and Jewish historians and other sources, Quirinius became governor six years after Herod's death.

Second, Jesus' death account is told very differently in the Gospels. The story of the Crucifixion of Jesus is the key story in them all. One might think that the difference might reflect minor changes. In fact, the differences are much larger and more fundamental. This can be seen clearly in the accounts of Mark and Luke. In Mark's version of the story, Jesus is condemned by Pontius Pilate, mocked and beaten by the Roman soldiers, and taken off to be crucified. Simon of Cyrene carries the cross, Jesus says nothing the entire time. The soldiers crucify Jesus and he still says nothing. Both of the soldiers being crucified with him mock him. Those passing by mock him. The Jewish leaders mock him. Jesus is silent until the very end, when he utters the wretched cry, "Eloi, Eloi, Lama sabachthani" which translates from Aramaic "My God, My God, why have you forsaken me". This is a powerful and moving scene, filled with emotions and pathos. Jesus is in the depths of despair and dies in agony, unsure of the reason.

Luke's account is also interesting, moving, but it is very different indeed. Jesus is taken off to be executed, and Simon of Cyrene is compelled to carry his cross. But Jesus is not silent on the way to his crucifixion. Jesus is not silent while being nailed to the cross, as in Mark. Instead he prays: ("Father forgive them,

for they don't know what they are doing"). Jesus is mocked by the Jewish leaders and the Roman soldiers, but explicitly not by men being crucified with him, unlike in Mark. In Luke, Jesus prays to God in a loud voice, saying, "Father into your hands I commend my spirit". He then breathes his last and dies. This is not a Jesus who feels forsaken by God, and asks why he is going through this pain of desertion and death. In Mark's Gospel, it is a Jesus who feels God's presence with him and is comforted by the fact that God is on his side. It is hard to stress strongly enough the difference between these two portrayals of Jesus's death.

Third, we look at the difference in the teaching of Jesus: In Mark, the teaching of Jesus is summarized in the first words he speaks: "The time has been fulfilled; the Kingdom of God is near. Repent and believe in the good news". Anyone familiar with ancient Judaism will recognize that "Jewish apocalypticism" was a worldview that came into existence a century and a half before Jesus' birth. The Greek word *apocalypsis* means a "revealing" or an "unveiling". Jewish apocalypticists believed that God had revealed to them the secrets that there are some cosmic forces in the world aligned against God and his people, power like the Devil and his demons. These forces are in control of the world and the political powers that run it. For some mysterious reason God has allowed these forces to thrive in the present evil age. But a new age is coming in which God would overthrow the forces of evil and bring in a good kingdom, a kingdom of God, in which there will be no more pain, misery or suffering. God will rule supreme, and the Devil with all the nasty powers causing suffering, hurricanes, earthquakes, famine, disease, war, will

come to an end. Jesus's^{as} teaching in Mark is apocalyptic. For Mark's Jesus, this kingdom is soon to come. As he tells his disciples at one point, "Truly I tell you, some of those standing here will not taste death before they see the Kingdom of God having come in power".

Teaching in John: Things are quite different in the Gospel of John. In Mark, Jesus teaches mainly about God and the coming Kingdom, hardly ever talking about himself. Whereas in John, that is practically all that Jesus talks about: who he is, where he comes from, where he is going, and how he is the one who can provide eternal life. Jesus does not preach about the kingdom of God in John. The emphasis is on his own identity, as seen in, "I am" sayings. He is the one who can bring life-sustenance ("I am the bread of life"). He is the one who brings enlightenment ("I am the light of the world"). He is the only way to God ("I am the way, the truth, and the life. No one comes to the Father but through me"). Belief in Jesus is the way to have eternal salvation: ("Whoever believes in him may have eternal life"). It must be noted that in Mark, Jesus predicts that the end will come right away. By the time John was written from 90 to 95 CE, that earlier generation had passed away. They died before the coming of the Kingdom. Similarly, Matthew and John are very different and contain many contradictions. In Matthew, there is not a word about Jesus being God, in John that is precisely who He is. In Matthew, Jesus is born of a virgin; In John, Jesus is the incarnate Word of God who was with God in the beginning and through whom the universe was made. In Matthew, Jesus teaches about the coming of God's kingdom

and almost never about himself; In John, Jesus teaches almost exclusively about himself, especially his divinity.

Let me add something relevant to this subject. President Jefferson believed and wrote that authentic Christianity has been hijacked by the Christian Church. The teachings of the founder had become so distorted as to make "one half of the world fools, and the other half hypocrites". Taking a pair of scissors to two King James Bibles, he created his own version of Christianity. Jefferson cut out all the miracles, including the most important one, the Resurrection and also stripped away the Bible's claim that Jesus was the divine son of God. Jefferson boasted that he had extracted "the diamonds from the dung-hill" to reveal the true teaching of Jesus that it was: "the most sublime and benevolent code of morals which has ever been offered to man."

It must be mentioned here that the orthodox Christian doctrine about Christ coming into the world that has been accepted for centuries is that he was a preexistent divine being, equal with but not identical to God the Father, and that he became "Incarnate" became a human being, through the Virgin Mary. But this doctrine is not set forth in any of the other Gospels of the New Testament. The idea that Jesus preexisted is found only in the Gospel of John. John does not make any reference to Jesus' mother being a virgin. The idea that he was born of a

virgin is found only in Matthew and Luke. Mark's Gospel does not say anything about either. In Mark the story starts with Jesus as an adult. If you only read the Gospel of Mark, then you would have no idea that Jesus's birth was unusual in any way.

We now look at the difference in teachings between Paul and other Gospels: Major differences are found not only in the four Gospels but also among many other books of the New Testament, such as the writings of the apostle Paul. Paul and other Gospel writers, after Jesus's death told of Jesus' words and deeds in light of their theological understandings. But many of the views that one finds in Paul are at odds with what we can find in the Gospels as well as in the book of Acts. One important aspect of Paul's teaching is the question of how a person can have a right standing before God. Paul believed that this could happen only through trusting in the death and resurrection of Jesus, not by following the requirements of the Jewish law. In Matthew, Jesus is recorded as saying: "Do not think I have come to abolish the law or the prophets, I have not come to abolish but to fulfill. For truly I tell you, until heaven and earth pass away not one letter, not one stroke of a letter, will pass from the law until all is accomplished". Paul thought that followers of Jesus who tried to keep the law were in danger of losing their salvation. For Paul getting into the kingdom is made possible only by the death and resurrection of Jesus; for gentiles keeping the Jewish law (for example, circumcision) is strictly forbidden.

Fourth, let me point out one more error about the genealogy of Jesus in the Bible. The problem is that genealogies are different in Mathew

and Luke as only these two give Jesus's family line. Both of them trace his lineage through Joseph to the Jewish ancestors. This creates a puzzling situation. As we have seen both want to insist that Jesus's mother was a virgin: she conceived not by having sex with Joseph but by the Holy Spirit. Joseph is not Jesus' father. But that creates an obvious problem. If Jesus is not blood-relation to Joseph, why is it that Mathew and Luke trace Jesus' blood line precisely through Joseph. Since Jesus's only bloodline goes through Mary, yet neither author provides her genealogy. Mathew traces Joseph's lineage back through King David, the ancestor of the Messiah, all the way to Abraham, the father of the Jews. Luke's genealogy goes back well beyond that, tracing the line to Adam and Eve, the first humans. One other difference between the two genealogies is that Matthew starts at the beginning, with Abraham, and moves down generation to generation to Joseph. Luke goes the other direction, starting with Joseph and moving generation to generation all the way up to Adam. A leading Bible expert writes, "His grandmother is proud to trace our family back to a passenger on Mayflower. But here is a genealogy that goes back to Adam. It is an amazing genealogy".

Some of the discrepancies appear to be flat-out contradictions. So the conclusion we can draw is that these are errors, if the Bible is looked at horizontally. If two descriptions of an event (for example, Jesus' death) are contradictory in their details, both accounts cannot be historically correct. One of them is historically wrong, or both of them are wrong, but both cannot be right, at least with regard to what actually happened.

The discrepancies should teach us that Mark's view is not John's, John's is not Mathew's, Mathew's is not Paul's and so on. Each author has to be read for his own message. Read Mark for Mark, and Mathew for Mathew. Few people are aware that each Gospel was originally written for and used by a particular community or locality. They were not expected to be placed one beside the other, as we find them today. One other interesting fact is that Paul wrote letters to the churches, but he did not think he was writing the Bible. He wrote letters based on what he thought, believed, and preached. Later someone put these together and considered them inspired. Similarly Mark had no idea that his book would be put into a collection with the other three books of Matthew, Luke and John and that these will later be called Scriptures.

A distinguished American Professor of Religious Studies who is a leading authority on the Bible has remarked in one of his books: "For me it's just one of the mysteries of the universe: how so many people can revere the Bible and think that in it is God's inspired revelation to his people, and yet know so little about it". He further writes, "My thesis here is that not only is the Bible a very human book, but that Christianity as it has developed and come down to us today is a very human religion. If God wanted us to have His words, why didn't He preserve His words".

HADITH

Hadhrat Abu Sa'ī Al-Khudri^{ra} relates that some Companions of the Messenger^{saw} of Allah were on a journey and they passed by a tribe. They requested them to host them but they did not host them. However, they inquired of the Companions, "Is there one among you who can do incantations because the chief of the tribe has been stung or afflicted by a snake? One person from among them (Companions of the Holy Prophet^{saw}) said, 'yes.' So he went to him (the chief) and after reciting *Surah Al-Fatihah* blew over him. Thus, the leader was cured and he gave a small flock of goats as a reward to the man (the Companion) who treated him. He, however, refused to accept the gift and told the leader that until he asked permission of the Holy Prophet^{saw} (he would not accept the gift). Accordingly, he went to the Holy Prophet^{saw} and told him the whole incident. He said, 'O Messenger^{saw} of Allah! By Alla-h, I had not blown over him but with the recitation of *Surah Al-Fatihah*.' He^{saw} smiled and asked him: 'How did you know that blowing with the recitation of *Su-rah Al-Fatihah* cures? Take the goats from them and take out a share for me also with you. (i.e., there is no harm in accepting this reward).' "

(Muslim kita-bussala-m ba-b jawa-z akhadhal ujrata 'alarraqaTM Ah)

**SUPPORT
HUMANITY
FIRST**

Urdu Poem by Irshad Arshi Malik

“TO THE EDUCATED DAUGHTER OF TODAY”

*Translated by Shamim A. Sheikh, Pakistan
(Formerly from North Jersey)*

O' dear daughter of mine, if and when you find some leisure time
There await quite a few responsibilities for your attention.

Essentially, you ought to devote a fraction of time for the Cause of Allah in spreading His Message to the corners of the earth

Show such a brand of zeal for the message as to be received explicitly and exclusively

Bear in mind that no worldly degree carries any significance if the holder exhibits no morality
And not even gratifying success holds any credence without a proper decorum

This new age is obsessed chasing the Ghost of Independence
Strangely enough it is making one act arrogantly in an impetuous manner.

The woman of the age carries a false notion of her lofty position in the society
She covers up her ignorance under the cloak of so-called affluent life-style.

She has overloaded herself by means of a lucrative education package
Her soul is wondering while being utterly unconcerned of her exposed head or stripped body.
No doubt, a woman naturally yearns for a distinct position, but strangely enough, at this time of the history
her passion for ostentation has burst forth.

Pretentious fashion with craving of admiration is being sought
This way *Purdah* has proven to become an awkward and trialing element for her.

If you aspire that people turn to you with reverence and admiration and they become a succor and sanctuary
for you, then you must adapt to a venerable life-style of honor and nobility.

O my beloved! How come you are so unaware of your latent grandeur!
And why are you so concerned about your outward appearance only!

What may be the reason of your profound inclination to the outer fitness!
And why in the world you reconcile only with a limited expedition to this fractional bubble!

This fact has to be proclaimed categorically that you are not an object of display.
A great deal of time has been wasted on superficial embellishment; now is the time for internal adornment to
take its course.

The Divine hand has beautified you with paramount affection
And you are a metaphor of Allah's Beneficence and Majesty.

In respect of a daughter, O' beloved of your father, you are the apple of his eye
And in the status of a wife you constantly manifest a heart-raving charm.

It is time that you grasp now the cognitive insightfulness of your intellect
Your one single bound is plausible to augment to the seventh heaven.

Bravo! What an array of qualities have been entrusted within your conception!
You have been bestowed upon fidelity, elegance, and bashfulness in gaze.

As a mother you are the most revered individual on earth, so much so to be laid down Paradise under your feet.

The future generation is nurtured in the gorgeous vale of your arms
The radiance of motherhood glimmers upon your forehead.

This crossway you stand on presently is extremely trialing; on one hand you claim to be in love with Allah while your interest is deeply driven into the world

You are the gesticulation for this variable period of the universe, and as a matter of fact you are the subsequent string to the linkage of Khadija^{ra} and Ayesha^{s^{ra}} era

You must every instant execute the undertaking you have vowed with the Almighty.
It is an enormous undertaking, so you ought to instill in yourself the constituents of fortitude and perseverance

You are to lay the foundation of the 'New World Order' for the sake of liberation;
And in order to enjoy that liberty you must submit yourself into the servitude of Mohammad, the Holy Prophet^{saw}.

You must grow to be the marvel that may become repetitive for the history with charismatic memories of your character.

Your struggle is never-ending and you may never find a break to slow down, as you ought to triumph over every devilish assault.

My dear, the world is in need of your talent and expertise and calls for the precision and purity of your mind and heart.

It calls for the same trait of fidelity as you possess and it is in want of a standpoint of your upright character.

Sweetheart, you are the personification of any future unification and for that matter, the security of upcoming generations depends upon the strength of your conviction.

All your ability and potential belongs to the community: the profundity of your intellect, enormity of your perception, magnitude of your aptitude and latent elegance of your character, each and every one is the trust of the *Jama'at*.

The grandeur of Allah's beneficence is manifested in your individuality and you are the guiding-star for this time and age.

Make sure that the purity of your nature proves to be the radiance for the Universe and be mindful that the internal inviolability of yours is reflected in your outward appearance.

If God so wills you may be able to discover the objective of your creation and you may find the vigor to revolutionize the world into a better place.

O' Arshi, we must bring back to the humanity all those lost values; however, all these responsibilities must be carried out while being in the backdrop of modest conditions.

DOES ISLAM SANCTION DOMESTIC VIOLENCE

Dr. Lutf U Rehman, Nashville, TN

Allah says in the Holy Qur'an, "And when the girl-child buried alive is questioned about, 'For what crime was she killed?'" (81:9-10).

This prophecy indicates that a time will come in which women's rights will become prominent, better defined and preserved.

Throughout human history, and even today in many primitive societies, women were considered inferior to men. There were many reasons for this, chief among them being the greater physical strength and aggression of men. Even now, these biological differences cannot be denied. Recently, the US Army conducted a study and found that uniforms which fit the smallest male soldiers are too large for 85% of female soldiers. Compared to men, the muscle mass of women is only about 60%, and accordingly, men have greater physical strength (J Appl. Physiol. 2000 Jul; 89(1):81-8). This resulted in a hierarchy in human societies in which men were the bearers of authority while women were placed in a subservient role. Such an arrangement worked well from the viewpoint of men – not only were women physically weaker, they were also economically dependent on men.

However, over the past century, the situation has changed as the physical strength of men has become less important. Education and machines have become commonplace.

Women can drive and operate machinery with the same efficiency as men. With economic growth, women began entering the workforce, initially taking on small jobs from home but eventually acquiring higher positions out of the home. The numbers tell the story; today, anywhere in the world where women have equal access to education, there are more women in schools and colleges than men. They perform better and complete their education more often than men. In the workplace, they are competing with men in most fields, including medicine, law, science, etc. Female politicians are now common. Many countries in the world, both in the East and West, have been led by women at some point.

This change in the position of women is also apparent in family life. Many of us remember the days when the role of women was to give birth and raise children. Work was frowned upon, and education was not considered important. Family matters, including finances and matrimony, were decided by men. Daughters were given away without their consent, and divorce was unheard of. In extreme cases, honor killings were not out of the question. All of these actions are now questioned. As Allah

has said in the Holy Qur'an, times have changed.

It is no surprise then, that when we present our Islamic teachings pertaining to social order and family values, questions invariably shift to the rights of women (as God predicted!). The actions of many Muslim societies have become a stumbling block for us. In some Muslim countries (parts of Afghanistan, Pakistan, etc.), educating girls is considered sinful, and religious leaders do not permit schools for girls. Contrary to the general consensus, there are clear injunctions in the Holy Qur'an and in the Traditions of the Holy Prophet^{saw} that education of men and women is an important Islamic value. Unfortunately, many religious leaders have not understood this.

Similarly, in some other areas, traditional Islamic teachings have been misunderstood and have no backing from the Holy Qur'an. One such issue of increasing importance is domestic violence. This has been an issue in all societies at all times in history, regardless of religion. In Islam, however, many religious leaders have claimed that a husband has permission to beat his wife in certain circumstances. They base their claim on the Holy Qur'an, citing Chapter 4, verse 35. Due to recent scrutiny Islam has experienced in the West, critics have searched the Qur'an for incriminating evidence and have stumbled upon this verse along with its common explanation. As a result, there is virtually no forum where this question will not be

asked of a Muslim. Since common Muslims have no knowledge of the Holy Qur'an, they turn to their religious leaders and get the same erroneous explanation of this verse. When hard pressed, religious leaders come up with fanciful explanations of this verse, resulting in ridicule and dismissal by the audience.

The verse of the Holy Qur'an is as follows:

Men are guardians over women because Allah has made some of them excel others, and because they (men) spend of their wealth. So virtuous women *are those who* are obedient, and guard the secrets of *their husbands* with Allah's protection. And *as for* those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allah is High, Great. (4:35)

This is the verse which is considered the basis of permitting a husband to beat his wife; however, this is the result of incorrect translation and understanding of the verse.

This verse addressed a very specific problem in a marriage, when a dispute between husband and wife has escalated to a point where the integrity of the marriage is threatened. Allah is giving us guidance to help resolve this dispute in the best way possible.

Family is an enterprise which runs best when the man and the woman cooperate and help each other. We know that many disputes arise because the man and woman do not understand their roles in the marriage. The first part of the verse describes the duty of man – it

makes him responsible for providing for his family. It makes clear that the needs of the family are his responsibility. Many *Ulema* have wrongly translated this part of the verse by calling men as "guardians over women." However, a guardian is placed over a person who cannot take care of himself, such as children, the feeble-minded, or disabled. Woman, on the other hand, is an equally intelligent partner in marriage and does not require a guardian. Therefore, the correct translation of the word "*qawwam*" is "responsible for providing" or "responsible for provisions." This translation is supported by Arabic lexicon, as well as the next part of the verse which says that this position of man is because of his additional wealth which he spends on his family. Nowhere in the Holy Qur'an does Allah describe men as superior to women.

The second part of the verse is addressed to women and says that virtuous women are obedient. Once again, the translation makes one believe that this obedience is of their husbands, but this is not so. The word used for obedience is "*qanitat*." In the Holy Qur'an, this word is used only for the obedience of God and no one else. Therefore, it is not applicable to husbands, and the verse should correctly be translated as follows: "The virtuous women are those

who are obedient to God and who are confidants of their husbands with Allah's protection." Thus, the first two parts of the verse describe a normal relationship in marriage.

The next part of the verse deals with marital disputes. These are not just everyday arguments, but rather refer to concerns that can result in the breakup of the family. An example of this would be infidelity, rebellious behavior (if the wife was to refuse to cooperate with the husband), or financial issues (if the wife was not a good guardian of the husband's earnings). Such matters in extreme cases can poison the home environment and disrupt family life. There is no sure way for the husband to objectively measure or prove these concerns, but he has a general idea. For these circumstances, Allah has advised us of a stepwise plan of action.

The first step is for the husband to convey his concerns verbally and discuss the matter with his wife. In many instances, this alone may draw the attention of the wife to the problem and change her behavior. Alternately, she might suggest a different solution, and the two can come to an understanding.

In some cases, bad behavior may continue and the wife may not pay any attention to the husband's efforts. The next step would be to separate beds to allow both parties to appreciate the severity of the situation. It is possible that the two may reconcile, or the husband may decide that the matter is trivial and not worth

pursuing.

If the dispute continues, then Allah has prescribed a third step. According to the traditional translation of the verse, this is the step in which a husband is permitted to physically discipline his wife. However, we should remember that we are trying to reconcile two parties to save their marriage. If we accept that a husband is permitted to physically chastise his wife with whom he already has a dispute, no one can argue that such punishment will make the wife any more inclined toward her husband. On the contrary, this recipe will lead to the very divorce and family fragmentation it was meant to prevent.

Let us see why this concept of beating has arisen. The third step in the verse is described by the word "*wadhre-bu-hunna*" which has been translated as "and beat them," "chastise them," or "strike them" – all euphemisms for physical punishment.

Let us examine if the expression "*wadhre-bu-hunna*" can be translated in any other meaningful way. In Arabic, this word has many forms and many meanings. In the Holy Qur'an, this word has been used more than fifty times in one form or the other, with the most common use as "*wadhrib la hum mathalan*," which translates to "cite before them the example." There is not a single place in the Holy Qur'an where any form of this word has been used to describe physical punishment of a human being by another human. If we accept the most common usage of this word in the language of the Qur'an, then the verse can be translated in a much more meaningful way. The verse says that if a husband sees a problem in the

relationship even after having tried discussion and separation of beds, the next step would be to seek help from an authority (or professional help). And in the last part of the verse, Allah says that if the wife returns to the husband and seeks reconciliation, then he should drop the matter and get back together.

Therefore, in light of the above explanation, the verse in question is translated as follows:

"Men are responsible for providing for their families, as Allah has blessed some more than others and because they (men) spend from their wealth (for their families). The virtuous women are those who are obedient (of God) and who are confident of their husbands with God's protection. If you sense serious dispute from them (wives), talk to them (discuss) and leave them alone in beds, and cite them before authority (professional help). Then, if they reconcile, do not pursue the matter further. Surely Allah is High, Great."

With this translation, the verse becomes a coherent, logical and decent way of resolving a marital dispute.

Islam takes pride in protecting the rights of women and providing them an equal status in the society. The practice of the Holy Prophet^{saw} and the Promised Messiah^{as} also support this Islamic value. There is no place for domestic violence or abuse in Islam.

HADITH

Hadhrat Usamah bin Shuraik^{ra} relates that a villager came and said: "O Messenger^{saw} of Allah! Can we treat patients? He^{saw} said: 'Treat your patients as Allah has not created a disease but has created a cure for it. Some know the cure for a disease and there are others who are ignorant of it.' "

(Musnad Ahmad Hadith Usamah bin Shuraik, p 278/4)

Hadhrat Jabir^{ra} relates that the Messenger^{saw} of Allah said: "There is a cure for every disease. Thus, when proper treatment for the disease is found, the patient is cured by the command of Allah the Most Honoured and Glorious."

(Muslim kitabussalam bab likulli da'da-wa')

Hadhrat 'Alqamah bin Va'il^{ra} relates that his father told him that Hadhrat Suwaid bin Tariq^{ra}, in his presence, asked the Holy Prophet^{saw} about alcohol. The Holy Prophet^{saw} forbade the use of it. He^{ra} said: "But we drink it as medicine. The Messenger^{saw} of Allah said: 'It is not a medicine but it is a disease.'"

(Tirmidhi abwabuttib bab karahiyatadda-wa' bil maskar)

Hadhrat Anas^{ra} relates that the Messenger^{saw} of Allah said: "None of you should wish for death because of any misfortune that befalls him. Should anyone be severely afflicted, he should say: "O Allah! Keep me alive so long as the life is better for me, and cause me to die when the death is better for me."

(Muslim kitabudhdhikr bab karahiyah tamanniyal maut lidurrin nazala bih)

TABLIGH ACTIVITIES

Mirza Mahmood Ahmad, Secretary Tabligh, Columbus, OH Jama'at.

We met an Arab doctor and introduced him to our *Jama'at*. We gave him business card and a pamphlet and told him in detail that the Imam Mahdi/Masih Mau'ood has come and Hadhrat Isa^{as} is not Alive anymore.

- ♦ An orthodox church invited us to attend an interfaith dialogue. Only one speaker, the pastor of the church talked about the second coming of the Messiah. We suggested to the church to add more speakers in future and we will also provide a speaker. The audience liked this idea.
- ♦ A Catholic man was given the information about our *Jama'at*. He took much interest in this. On talking more he showed interest in reading the Holy Qur'an and the Life of the Holy Prophet Muhammad^{saw}. He was given a copy of each book.
- ♦ By the Grace of Allah at least 5 more people non-Muslim and non-Ahmadi were given the information of our community along with the business cards.
- ♦ An officer from Sierra Leone was staying in a hotel of Ch. M. Ashraf Sahib, who requested *Murabbi* Irshad Ahmad Malhi Sahib to visit him to give him the message of Islam Ahmadiyyat. I accompanied the *Murabbi* Sahib and we talked to him and to some of his companions for about an hour and *Murabbi* Sahib gave him a copy of the Holy Qur'an and the Life of the Holy Prophet Muhammad^{saw} as a gift.
- ♦ A non-Ahmadi Pakistani doctor

from Islamabad came as a student. He was given the information about the Ahmadiyya *Jama'at*. He was guided to write to Hazoor for prayers for his disabled son. We gave a gift to his child.

A non-Ahmadi Pakistani friend was preached to 10 times during this period. We had two very friendly dialogues in the presence of his *Mullah* also.

Many topics like *Khatame Nabawwat*, continuation of the *Wahi* and *Ilham*, possibility of coming of any prophet after the Holy Prophet Muhammad^{saw}, the status of the *Imam Mahdi* and status of *Hadith* came under discussion during the *Tabligh*.

He listened to a sermon of Hazoor, which removed many of his doubts and misunderstandings, the biggest one was about the Islamic creed when he heard the *Adhan* (the call for Prayer) and he corrected his *Mullah* who was saying that Qadiani *Kalima* is different.

This man was given a book the '*Kishti-e-Nooh*'. He is still reading this book and asking many questions.

Two young Mormon missionaries came to our door to give me their message. I made an appointment with them and met 4 times to discuss their faith. Mostly I presented to

them the teachings of the Holy Qur'an and Islam Ahmadiyyat. It was a great surprise for them, when I told them about Jesus^{as}, that he did not die on the cross and found the lost sheep of the house of Israel and died in Kashmir in the age of 120 years.

I gave them a copy of the Holy Quran. They asked if we have any book on the life of the Holy Prophet^{saw}. Then I gave them 2 copies of the Life of the Holy Prophet Muhammad^{saw}. They were very much impressed by the knowledge of the new Ahmadiyya Muslim *Jama'at* which they had never heard before.

In the city of Worthington, we attended an interfaith meeting 8 times. This group consists of 20- 30 people of different faiths. Many Christian churches, Jews and Muslims are attending every Friday.

This meeting is being attended by us for the last 1- ½ year. By the Grace of Allah there is an excellent positive impact of Ahmadiyya Islam on all the members of the group.

Before we started attending the meeting, the group's attitude was that all the Muslims should be killed. Some prominent members of the group told us that there was a lot of discussion on this topic and they were very upset with the Muslims.

But now this thinking has vanished away by the Grace of Allah. They have heard a lot about the true teachings of Islam. Some of them also attended many programs of our mosque.

In the month of April we were given the opportunity to read whatever we like from the Holy Qur'an.

This humble servant approached the respected National *Tabligh* Secretary Brother Hasan Hakeem Sahib to give us the copies of the Holy Qur'an to give the members of the group. He sent us 50 copies very soon and we presented 30 copies to them.

Alhamdulillah, they liked the idea and they had the copies in their hands when we started reading. The members were reading the appropriate verses one verse each in their turn.

During the month of April we completed the story of Hadhrat Adam^{as}. By the Grace of Allah they understood the purpose of the advent of Hadhrat Adam^{as}. There after we started the story of Hadhrat Ibrahim^{as}. There were numerous questions during every class which were answered satisfactorily. I requested our *Sadar* sahib to attend this meeting some times.

Humanity First Needs

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And

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Why Khilafat?

Shoeb Abulkalam, New York

In this contemporaneous day,
Scattered Muslims around the globe are in outright dismay.

Muslims who should be united and be in peaceful union,
Are asunder in innumerable sects and divisions.

Muslim world is being disintegrated by the day,
in continuous discord and in disharmonious way.

The broken strength of the Muslim power
Is being used against one another,

Such is the condition in every Muslim nation,
Thus zilch is the outcome despite of all their exertion.

Jihad is what they stand for,
only if they knew the true meaning a bit more.

What resources will remain for their own nation building?
or defense of Islam or fighting the enemies who are bullying?

It is incumbent that Muslims should unite on the hand of One *Imam*,
One vicegerent who will guide the entire Muslims and protect Islam.

Khilafat follows after a prophet as his subordinate,
He is the central authority, a basic principle one must not forget.

Muslims do understand its need as well as the impact,
This was also felt right after demise of our Holy Prophet^{saw}.

In Islam it is quite clear like broad daylight,
that without unity and harmony you cannot work right.

Just as in a mosque we pray behind an Imam,
Standing behind him is a demonstration of our *Iman*.

United we stand, we follow and we pray behind him,
even if he falters, everyone must follow his mistake without concern.

Hence, if an Imam is mandatory even in a small mosque,
then how can the Muslims *Ummah* survive without an *Imam*?

Just as all the Muslims in the world pray facing the *Qiblah*,
One *Imam* to whom all allegiance should be from the Muslim *Ummah*.

Khilafat cannot be man-made rather it is planted by God Almighty,
We, Ahmadi, accepted the Imam and believe in *Khilafat*
wholeheartedly.

DETROIT JAMA'AT CELEBERATES MUSLEH MAU'OOD^{ra} DAY AND MASIH MAU'OOD^{as} DAY

Muhammad Ahmad

Musleh Mau'ood^{ra} Day

By the Grace of Allah, Detroit *Jama'at* celebrated *Musleh Mau'ood^{ra}* Day on Sunday, February 24 in *Masjid* Mahmood. The program was prepared and presented by *Majlis Khuddamul Ahmadiyya*, Detroit. The program started with the recitation of the Holy Qur'an by Br. Hamid Ahmad, followed by a poem by Br. Masood Khan. The grand prophecy of the Promised Son and Reformer was read by Br. Akmal Zafr. The program also included a brief video presentation on Hadhrat Musleh Mau'ood's^{ra} life and accomplishments in support of the prophecy. Br. Adeel Ahmed gave an introduction along with the background of the Musleh Mau'ood^{ra} day celebration and mentioned we celebrate the day to thank Almighty Allah for the fulfillment of the Prophecy. He also provided a detailed background of the prophecy. He mentioned that the coming of a Promised Reformer was originally foretold by the Holy Prophet^{saw} and later Promised Messiah^{as} performed a 40 day *Chilla* (prayer in seclusion) under Divine guidance. The Chilla led to the revelation of a prophecy about the Promised Son. This prophecy was eventually fulfilled in the person of Hadhrat Mirza Bashirud Din Mahmood Ahmad^{ra}. Following this, a group of *Naisrat* beautifully presented the *Qaseedah* written by the Promised Messiah^{as} (This was in preparation for the upcoming "I Love Muhammadpbuh" event in Ann Arbor). Br. Mahir Osman covered the topic of 'Need of an *Imam*' in his speech. A quiz was conducted with interesting facts and questions from the life of Hadhrat Musleh Mau'ood^{ra}. At the conclusion of the formal program, *Jama'at Shura* elections were held. The program ended with *Zuhr* and *Asr* Prayers. Later members enjoyed a delicious lunch prepared by the *Ziafat* team. Please remember the organizers in your prayers who sacrificed their time and efforts that May Allah reward them abundantly. *Ameen*

Masih Mau'ood^{as} Day

On Sunday, March 24, Detroit *Jama'at* celebrated *Yaum-i-Masih Mau'ood^{as}* in *Masjid* Mahmood. The program was prepared and presented by *Majlis Ansarullah*, Detroit. The program started with the recitation of the Holy Qur'an by Br. Pervaiz Khan, followed by a poem by Br. Laeeq Butt. Br. BK Ahmad elaborated the reasons why we celebrate the day and its significance. A group of *Nasirat* presented a poem written by the Promised Messiah^{as}. Later, Imam Irshad Malhi sahib gave a very comprehensive speech on Promised Messiah^{as} '*Tabligh*' methodology. He presented detailed guidelines that Promised Messiah^{as} has provided and how these can be used in the current day and time. From writing letters to so many people including the various influential people of the time, he invited guests at his home thus providing them the opportunity to experience the spiritual environment themselves. Promised Messiah^{as} published many books in a short period of time despite lack of resources. At the time publishing books meant travelling out of town as the modern day press didn't exist nearby. At the end a quiz was conducted in which multitude of questions were covered on the life of the Promised Messiah^{as}.

At the conclusion of the formal program, *Jama'at* elections were held. The program ended with *Zuhr* and *Asr* Prayers. Later members enjoyed a delicious lunch prepared by the *Ziafat* team. Please remember the organizers in your prayers who sacrificed their time and efforts that May Allah reward them abundantly. *Ameen*

MUHAMMAD^{saw} - MESSENGER OF PEACE CONFERENCES

Muhammad Ahmad, Detroit

By the Grace of Allah, Detroit *Jama'at* held three major outreach events in the month of March. From March 12-14, Muhammad^{saw} – Messenger of Peace conferences were held under the directive of Hadhrat Khalifatul Masih V^{aba} and in close coordination with NHQ's outreach team. Respected *Naib Ameer* and Missionary-in-charge USA *Jama'at*, Maulana Naseem Mahdi was present at all three events

University of Michigan, Ann Arbor, Michigan

The first event was held on March 12th at the Ann Arbor campus of University of Michigan. The event was moderated by a young member of Detroit *Jama'at*, Imran Tahir who kicked off the program by welcoming and thanking the guests. Chief of Police, City of Ann Arbor, John Seto was present on the occasion. The Mayor of city of Ann Arbor was also expected to join but couldn't attend due to last minute scheduling conflicts. Two pastors from neighboring churches also participated. After the recitation of the Holy Quran by Br. Pervaiz Khan, an Arabic poem (*Qaseedah*) was recited by a group of young girls (*Naisrat*). The team was well prepared and recited the poem in a melodious tune with particular care and detail to the correct Arabic pronunciation. In the keynote speech on the Life of the Holy Prophet Muhammad^{saw} president of the Detroit *Jama'at*, Dr. Mansoor Qureshi discussed details of the peaceful teachings of the Holy Prophet^{saw}. He also elaborated on how Holy Prophet^{saw} actually put these teachings to practice in his daily life. "Holy Prophet^{pbuh} was the embodiment of forgiveness and Islam's peaceful teachings. Islam's peaceful teachings were not limited to humans as Holy Prophet^{pbuh} also taught not to harm even the animals or the plants/crops contrary to the prevalent propaganda and allegations spread in print and other media today." Introductory Videos on the Ahmadiyya Muslim Community and its services to humanity were presented following the keynote speech. There was a great deal of positive feedback from many participating non-Muslims guests who were exposed to the true and peaceful teachings of the Holy Prophet, Muhammad^{saw} for the first time. The event featured exhibits on Islamic teachings from the Holy Qur'an and the Holy Prophet^{saw}. The Holy Quran exhibition displayed translations of the Holy Qur'an in 40 plus languages.

Western Michigan University, Kalamazoo

The second event was held on Wednesday, March 13 at Western Michigan University's Fetzer Center, Kalamazoo, which is approximately 150 miles west of Detroit. Many *Jama'at* members travelled to attend the event and to volunteer their time to set up the exhibitions on display. Video recording of the event will soon be telecast on Public Media Network, a local public TV station of greater Kalamazoo area. The event attracted many people from the academia, community leaders and local residents. There were more than 90 non-Ahmadi members who attended and keenly listened to the entire program. The program included a welcome by Professor Dr. Inayat Ullah Mangla and a brief introduction to the program and the Ahmadiyya Muslim Community by the President Detroit *Jama'at* Dr. Mansoor Qureshi. Following this, introductory videos on Ahmadiyya Muslim Community and its efforts on Humanitarian Services were played. The keynote address on the life of the Holy Prophet^{saw} was delivered by respected Maulana Naseem Mahdi. Maulana Sahib provided a comprehensive picture of the life of the Holy Prophet^{saw} which was appreciated by the guests and *Jama'at* members alike.

Following the keynote speech, the audience had an opportunity to ask questions on a wide range of topics. These questions were adequately addressed by Maulana Sahib and played a key role in removing many misconceptions about Islam and the Holy Prophet^{saw}.

• Islamic Faith Panel Discussion, Rochester Hills Library

The third program in the series was held at Rochester Hills Public Library on March 14, 2013. During March, the library offered a variety of programs and resources to educate and inform its patrons on the Islamic religion, its beliefs and practices, and the cultural heritage of Islamic civilizations around the world. These programs were held under the umbrella of their "Bridging Cultures" project. As part of this program, the Detroit *Jama'at* had an opportunity to setup an exhibition at the library. This exhibition was setup on February 28 and was on display for over a month. Following the exhibition a panel discussion on the Islamic faith was held which provided an opportunity to the attendees to gain a better understanding of the Islamic faith as a panel of religious scholars presented an overview of the basic tenets of Islam and common misconceptions. AMI-Detroit assisted in the planning, organizing and implementation of the program. Approximately 130 guests attended the event which included ~50 AMI *Jama'at* members, ~15 non-Ahmadi Muslim guests and ~65 non-Muslims. Floor banner exhibits prepared by AMI on the Holy Quran and Prophet Muhammad^{sa} were displayed at the event. AMI also assisted in the layout and management of the program and provided light refreshments. Each presenter gave a fifteen minute presentation on their topic. A very interesting question and answer session followed the presentations. There was not enough time to answer all the questions so the panel responded to the remaining questions as a follow up. Answers are available at the link: <http://www.rhpl.org/explore/staff-picks/1160> *Alhamdulillah*, not only did Mahdi Sahib do a wonderful job as a panelist, but his written responses to the remaining questions were very eloquently articulated and provided a truly inspiring insight to Islam and Ahmadiyyat. This was a first ever program in Michigan in which scholars from Ahmadiyya Muslim Community and *Sunni* Islam presented the Islamic faith in collaboration with each other. The library has also provided a list of Books suggested by speakers on their website that include AMI books as follows: Life of Muhammad^{pbuh} by Hadhrat Mirza Bashiruddin Mahmood Ahmad^{ra}, The Holy Qur'an with Arabic Text and English Translation by Maulawi Sher Ali., Philosophy of the Teachings of Islam by Mirza Ghulam Ahmad^{as}. and Murder in the Name of Allah by Hadhrat Mirza Tahir Ahmad^{ra}.

A Clarification of Gender Equality in Islam

Rafi Ahmed

My article "*Gender Equality in Islam: Myth or Reality?*" (Ahmadiyya Gazette USA, March 2013) engendered thoughtful queries and comments from many readers. Most of the comments related to my remark that "the Qur'an makes absolutely no statements about inherent ethical or intellectual superiority of men over women." Several readers found my remark difficult to reconcile with some of the Ahmadiyya commentaries where assertions to the contrary are made. In my opinion, these assertions, at their core, are not theological but rather observational and circumstantial. As observations and circumstances (i.e., the intellectual accomplishments of women in the last century) change, some of the exegeses ought to change. The Qur'anic verse 4:35 has often been interpreted to imply gender inequality, but in the book, *Islam's Response to Contemporary Issues*, Hadhrat Khalifatul Masih IVth explains the meaning of that verse:

Men are appointed guardians over women because of that in respect of which Allah has made some of them excel others despite the fact that they spend their wealth ... (Ch. 4: Al-Nisa: 35)

From the Arabic word *Qawwamun* (guardian made responsible to keep their wards on the right path), some medieval-minded *Ulema* (doctors of religion) deduce and claim the superiority of men over women whereas the verse only refers to an advantage that the breadwinner has over his dependents. As such, the guardian is better qualified to exert moral pressure on the wards to continue to remain on the right path. As far as basic human rights are concerned, it does not in any way refer to women being unequal or to men's superiority over women." (P. 82)

In retrospect, I should have included the above passage in my article. However, that omission is rectified here. And hopefully, it will divest us of any misunderstanding on this subject.

WAQFE NAU REGIONAL IJTEMA

New York Region

Zeerak Ahmed, Brooklyn, NY

On February 16th, 2013, we had a very successful *Waqfe Nau Ijtema*. It comprised of a new format, with the participants competing against their own peers. This change was made because in past *Ijtemas*, children were put in groups with people of various ages, making it unfair for the younger competitors. This new change also implemented the *Waqfe Nau* syllabus even further, making it a requirement to memorize your whole syllabus in order to participate. Along with this, *Waqifeene Nau* younger than the age of 5 had their own session, where they were able to recite anything they had memorized. They were given special awards at the awards ceremony. Children at this tender age are always delighted to participate in such activities and know that there could be a prize waiting for them. This further motivates them to try to improve the next year and to do the best they can. As they get older, not only will they have gained an immense amount of knowledge, they soon begin to realize that it's not for the prize that they are competing instead it is the delight and blessings of Allah that is most important.

There were also very interesting presentations done by the older *Waqifeene Nau*. One was about the Friday sermon that Hazoor^{aba} delivered on January 18th, 2013. In this sermon, he talked about the requirements of all the *Waqifeene Nau*, *Waqifaate Nau* and their parents. He also said he needed the *Waqfe Nau* boys to go into the fields of teaching and medicine, as well as going to *Jamia* to become missionaries. Another presentation was about the history of the Holy Qur'an and the contradictions other religious texts have. This provided important facts the *Waqfe Nau* children could use against people who challenge the Ahmadiyya Muslim beliefs and the teachings of the Holy Prophet^{saw} and Islam.

This *Ijtema*, along with its new competition format and interesting presentations and lectures provided a model for future *Ijtemas*. With the help of Allah *Ta'ala*, it was very successful and what was could have been a very chaotic event turned out to be a great event for all *Waqfe Nau* boys, girls and their parents. *Insha Allah*, we will be able to hold more events as successful as this and make them a building block for our training as servants of Ahmadiyyat and as members of the blessed scheme of *Waqfe Nau*.

HADITH

Hadhrat Abu Hurairah^{ra} relates that the Messenger^{saw} of Allah said: "Allah the most Honored and Glorious, will say on the Day of Judgment: 'O Son of Adam! I was sick and you did not visit me.' The man will exclaim: 'O Lord, You are the Lord of the worlds, how could I visit You!' He (Allah) will say: 'Did you not know that My servant so and so was sick and you did not visit him. Did you not know that if you had visited him you would have found Me with him? Son of Adam, I asked you for food and you did not feed Me.' The man will exclaim: 'O Lord, You are the Lord of the worlds, how could I feed You!' Allah will say: 'Did you not know that My servant so and so asked you for food and you did not feed him? Did you not know that if you had fed him you would have found it with Me? Son of Adam, I asked you for drink and you did not give Me to drink.' He will exclaim: 'You are the Lord of the worlds, how could I have given You to drink!' Allah will say: 'My servant so and so asked you for a drink and you did not give him drink. Did you not know that if you had given him drink you would have found it with Me.' "

(Muslim kitabul bir walsilah bab fadl 'iyadatil marid)

INTERFAITH CONFERENCE ORGANIZED BY KANSAS CITY JAMA'AT

Nila Ahmad

A sudden snowstorm surprised Kansas City residents one Saturday evening in late March, forcing most people in the area to stay indoors. The Kansas City branch of the Ahmadiyya Muslim Community had planned an Interfaith Conference for the next day, hoping to draw nearly 250 people to attend the event. With eight inches of snow unexpectedly dumped upon the city within 4 hours, many churches, synagogues and temples canceled their services for that day. However, the local *Jama'at* decided to go ahead and hold the event and on Sunday March 24th, over 100 people braved the cold temperatures to attend the second annual Interfaith Conference in Overland Park, hosted by the Ahmadiyya Muslim Community. The AMC brought together speakers of various faiths, including Rabbi Jacques Cukierkorn of Temple Israel; Canon Craig Loya of Episcopal Diocese of Kansas; Jeremiah Morgan, Stake President, L.D.S; Swinder Singh of Gurdwara Temple; Imam I. H. Kauser from the Ahmadiyya Muslim Community; Reverend Kelly Demo from Children's International; Father Thomas Tank of Church of the Ascension; and Councilman Fred Spears from the Mayor's office. The theme of the conference was "Teachings of My Religious Founders".

Imam Kauser Sahib, Missionary for the region, presented a moving speech upon the Promised Messiah^{as} and his message for today's society. Over the course of the presentations, the overriding message drawn was that although different religions may preach different beliefs, they are all created by the one and same God. The audience also enjoyed a rendition of 'Wo Peshwa Humara', performed by the *Atfal* and *Nasirat*. A Q&A session followed the presentations, with the audience posing several questions to the speakers. The *Jama'at* also handed out the book, *Life of Muhammad*, to each guest, as part of the Muhammad^{saw}, Messenger of Peace campaign. Afterwards, the audience and speakers mingled together over a complimentary dinner. Attendees praised the event for providing a forum in which to discuss matters of faith. Afterwards, one of the speakers, Councilman Fred Spears, wrote in a letter addressed to the Kansas City President, Shiraz Mantara, "Let me thank you for the honor to participate in the Leadership Conference on Sunday. It was a real pleasure and not only did I learn a lot from the speakers but I had a lot of fun listening and interacting throughout the entire event. I also wish to thank you for the wonderful gift you gave. It has been on my 'bucket list' to read the Qur'an for some time. I am very much looking forward to reading the Qur'an and learning more about your faith". The event was, by the Grace of God, very successful and each member of the *Jama'at* pulled together to make this event work.

HADITH

Hadhrat Anas^{ra} relates that a Jewish boy who used to serve the Holy Prophet^{saw} fell ill. The Holy Prophet^{saw} came to visit him. He^{saw} sat down near his head and said: "Accept Islam. The boy looked at his father who was sitting next to him. The father said: 'Obey, Abul Qasim; whereupon the boy accepted Islam.' When the Holy Prophet^{saw} left him he affirmed: 'All praise is due to Allah Who has delivered him from the Hell-Fire.' "

(Bukhari kitabul jana'iz bab 'idha aslamassabi famata hal yusalli 'alaihi)

Dreamed a Dream

Salaam Bhatti

For a long time, I pointed to external things to prove God's existence. The beauty of the universe and the stars. The remarkable qualities of my mother. The loving wife I have. I would say that these were signs to me that God existed.

In late 2012, I dreamt that the 5th *Khalifatul Masih* was in America. He was standing in the shoe area after *Salat*, putting on his shoes. I was standing very close to him and, after a brief conversation, I asked the *Khalifatul Masih*, "How is Hazoor enjoying his trip to California?" If he answered, I don't remember.

Months later in 2013, it was announced that the *Khalifatul Masih* would come to California in May. I immediately remembered the dream. "Cool," I thought, "a dream of mine is literally fulfilled." I was happy about it, paid no further mind to it, and moved along with my life. As May approached, people asked me if I was going to California. I live in New York, so it would be quite a trip to go out. Each time I replied, "No, they don't need my help there, there are plenty of *Khuddam* and *Atfal* who will be able to work and get blessings. I don't want my being there to take away from an opportunity of another brother." As time drew closer, the pressure mounted and more people asked me. I had not even told these people about the dream. It was such that people even began offering to buy me a ticket to California. I found this strange, thought went back to my dream, and decided that I should go to California.

I arrived on Thursday evening, May 9th, and was assigned MTA duties. On Friday, May 10th, I was working in MTA studio. MKA *Na'ib Sadr* Zahid Mian approached me and asked me to help out with the human chain at 1:30 PM before the *Jumu'ah* Prayer. The human chain helps to ensure that there is a clear path from the *Khalifatul Masih's* residence to the mosque. I figured I could be away from MTA for a few minutes, volunteering for the chain, and then I will resume my MTA duties.

At 1:30 pm, I stood where they wanted me to stand for the chain. Some time before the *Khalifatul Masih* came out of his residence, Jameel Matin, head of a security division, told me that my help was not needed at that spot, rather he needed my help on the opposite side of Baitul Hameed's *mehrab* (prayer niche for *Imam*). This *mehrab* has two sides. One side had a primary door that the *Khalifatul Masih* used. The other side had a locked door that nobody used, but still needed a security detail. That second door was my spot. I was happy to serve, but I would be lying if I didn't say I really wanted to hear the *Khalifatul Masih's Khutba*. But, as the *Khalifatul Masih* delivered his sermon, I toughened up, appreciated my duty, and recited *durood*. It hit me in waves that the *Khalifa* of Islam was a mere 10-15 feet away from me, just through the wall. Many Ahmadi Muslims have gone their entire lives without ever seeing the *Khalifatul Masih* in person while others have only had glimpses from far away. Tears flowed from my eyes upon this realization and I was humbled.

Halfway through the *Khutba*, Abdul Hadi, head of security, said to me, "Salaam, I want to give you a chance to see *Hazoor*, follow me." He led me to the other side of the *mehrab*, to the door that the *Khalifa* used. He then handed me the *Khalifatul Masih's* shoe horn. Hadi *bhai* said, "Salaam, you will present this shoe horn to Hazoor." He showed me how to present it and I practiced. While the *Khutba* continued, I stood there, extremely thankful for this opportunity.

Then, it hit me. This was what happened in my dream. Hazoor would be in the shoe area after *Salat*, putting his shoes on, and I would be right there next to him! I felt like a boulder struck me in the chest and the tears returned. My *durood* intensified.

After the *Khutba* and *Jumu'ah* Prayer, a *Bai'at* ceremony occurred. After that, the *Khalifa* would exit and my dream would come true. At around this point, another security guard came by and said to me "Thanks

for holding my spot, I'll take over now. You can give me the shoehorn." I said, "You're joking right?" He said, "No, thanks for covering." I replied, "Seriously?" He said, "Yes." I said, "Oh man...." and I gave him the shoe horn. I was kind of devastated at this point but thought, "Hey, this was good enough for me." He and I stood around for a couple minutes. Hadi *Sahib* walked by and saw us. He looked at the other security guard and gestured at him with his hand to give the shoe horn back to me. He did so without hesitation. I said, "*Jazakallah*." He said, "No problem."

He had no idea what this meant to me. A little bit later, the door opened and the primary security ran out to their positions. Then, I saw a bright, white turban approaching. I bowed so that the *Khalifatul Masih* could easily grab the shoe horn. I said, "*Assalamo Alaikum, Hazoor!*" and the *Khalifatul Masih* replied, "*Walaikum salam*." I wanted to ask, "How is Hazoor enjoying his trip in California?" but I figured it was not the right opportunity because an emotional *Bai'at* had just occurred. The *Khalifatul Masih* returned the shoe horn and walked away. I followed the *Khalifatul Masih's* entourage from a distance, enthralled by what had just occurred.

Later, I told my wife and friends what had happened. They each asked if I asked if the *Khalifatul Masih* was enjoying his trip. I told them all no and the reason as to why. They said that was a good reason. But, as amazing a moment as this was, I felt unfulfilled. I felt I had to ask the *Khalifatul Masih* how his trip was going.

The next day, on May 11th, the *Khalifatul Masih* went to a mosque in LA West for *Zuhr/Asr* Prayers. It was a very close, intimate environment. When the *Khalifatul Masih* arrived, I was in the area where his car parked. Girls began singing a *Nazm* and raising slogans. I was very close to the *Khalifatul Masih* and thought that I could ask him about his trip now, before he entered the mosque. I reasoned against this because it was time to do *Salat* and we shouldn't delay. After *Salat*, the *Khalifatul Masih* stayed inside for a bit to talk with the local members. Once the *Khalifatul Masih* exited the mosque, I thought this was my time to ask; but he quickly walked towards the women's area. I then figured I could ask when the *Khalifatul Masih* returned. But, he walked by me and I knew the timing was not right. He took a picture with the LA West members and then made his way around to meet a few guests. He had good conversations with many. Then, the *Khalifatul Masih* was at his car door, waiting for his wife. It was awkward at this point because there was a huge throng of men surrounding the car and the *Khalifatul Masih*. A path was made for the *Khalifatul Masih's* wife. The *Khalifatul Masih* stood there for a good 3 seconds with nobody sure of what to do. They couldn't stare at the *Khalifa* because one shouldn't gawk at him and they couldn't look at the *Khalifatul Masih's* wife.

I knew at this moment what I had to do.

"Hazoor!" I said loudly. The *Khalifa* looked over at me. "How is Hazoor enjoying his trip in California?" It felt like the awkwardness in the air had been deflated. Hazoor said "*Acha lag ra hai*," then smiled and said, "Enjoying." By this point, the *Khalifatul Masih's* wife had entered the vehicle. The *Khalifatul Masih* said "*Assalamo Alaikum*" to everybody, got into his car, and drove off. I recited *Durood* so much and so intently that instant that my face had mini spasms and brought tears once again.

Finally, my dream was literally fulfilled. For a long time, my proof that God existed was me pointing at external things as signs. But now, I can finally point to something internal as my proof that God not only exists, but is a Living and Active God. *Alhamdolillah*.

107 YEARS AGO

Kashif Khalid

In 1906, Allah the Almighty exhibited a great medical sign at the hands of the Promised Messiah^{as} by curing rabies, generally an untreatable disease. Abdul Karim, a student from the town of Yādgeer of Deccan state, was studying in Qadian at the time. He was bit by a rabid dog. He was sent to a special hospital in Kasauli for treatment. He came back to Qadian after days of treatment. But, after a few days, the signs of the disease started appearing in him. He became afraid of water. He shunned light. Everyone thought that he would die in a few days. He was moved from the school dormitory to a house. A wire was sent to the English physicians in Kasauli to inquire whether he could be treated. They responded that nothing can be done for Abdul Karim. The Promised Messiah^{as} felt strongly about his condition. Members of the community also requested him to pray for Abdul Karim. There was the danger that his death would give the adversaries of Ahmadiyyat a chance to ridicule. Abdul Karim was a young man and away from his family. These circumstances had a great effect on the Promised Messiah^{as}. He started praying for him fervently. The Promised Messiah^{as} was pointed to a remedy which he administered to Abdul Karim. Suddenly Abdul Karim started getting better. He was not afraid of light anymore. He started drinking water. He performed ablution with water and offered Prayers and had a good night's sleep. He was alright in a matter of days and all signs of the disease were gone. Abdul Karim lived for another 28 years after his revival to tell about his miraculous cure from rabies and died in December 1934.

Make Way for the Khalifa of Islam

Ahsan Mahmood Khan (LA East)

The plane lands, traffic is calmed

LA, make way for the Khalifa of Islam

The *Jama'at* waits under the California sun

The red carpet is laid, the *Taranas* have begun

Anticipation measured not in days but years

The motorcade arrives to waves of tears

Flags are waving, the fountain is brimming

Camera phones are flashing, *Atfal* and *nasirat* are hymning

The days to follow are filled with peace and calm

Salat every day behind our beloved *Imam*

His visit to the coast was a glorious promise

Alas, now among us is Khalifatul Masih Khamis?

Families upon families share a moment with Hazoor

Capturing a precious memory with Mirza Masroor

He captivates our hearts with his patience and love

Overlooking our shortcomings, with guidance from Above

A tree is planted, a book is signed

Naraa's erupt as a basketball court is enshrined

An *Ameen* is completed, a child is embraced

A cherished moment, never to be replaced

The *Langar* is churning, the midnight oil is burning

Khuddam are on overtime, fueled only by yearning

Its 5 am, Ramona is bustling

Its 10 pm, the shuttles are hustling

Friday has come, he is on the front page

MTA is rolling, Baitul Hameed is the stage

The sermon reminds us of our ultimate quest

Indeed the Sun of truth will rise from the West

A montage of memories for the world to see

As the *Khalifa* of our time is presented the Key

As the days wind down, soon His Holiness will depart

But not before captivating our heart

He takes a final slow stroll amid the masses that surround

Then one final prayer, enchantment without sound

The plane takes off, LA traffic is no longer calm

Vancouver, make way for the *Khalifa* of Islam

THE INSTITUTION OF KHILAFAT

At the death of the Holy Prophet^{saw}, the Muslims lost not only their Prophet but also their spiritual, religious and political leader. The Holy Prophet^{saw} had not designated any successor during his own lifetime and the young Muslim community could not possibly survive without one. A leader, therefore, had to be selected who would not only be acceptable to the people but also worthy of the Holy Prophet's^{saw} ideals and objectives. The choice of the Muslims fell on elected Hadhrat Abu Bakr^{ra} who was then elected as the first *Khalifah* or Successor of the Holy Prophet. This election or nomination of leaders in the Muslim community grew into an institution called the *Khilafat* or Caliphate.

The period of the four successors of the Holy Prophet, Hadhrat Abu Bakr^{ra}, Hadhrat 'Umar^{ra}, Hadhrat 'Uthman^{ra}, and Hadhrat 'Ali^{ra}, is known as the *Khilafat-e-Ra-shida* (The Righteous Caliphate).

(*A Book of Religious Knowledge, Waheed Ahmad, p. 153*)

The promise of *Khilafat-e-Ra-shida* is linked to the following four conditions which the *Ummat-e-Muslimah* must fulfill:

1. Should have strong belief (*I-ma-n*) in the Promise of God Almighty regarding the establishment of the *Khilafat-e-Rashida*.
2. Should act righteously, as is desired of subjects of the *Khilafat-e-Rashida*.
3. Be willing to make all sacrifices for the establishment of the Oneness of God.
4. Under all circumstances, gives precedence to obedience to the *Khalifah* of the time, while keeping in mind the end of the proud people, which always results in disobedience and sin fullness.

The history of Isla-m clearly shows that as long as the *Ummat-e-Muslimah* kept taking care of the above four responsibilities, God Almighty kept providing them the blessings of the *Khilafat*. When the *Ummat-e-Muslimah* stopped fulfilling the above requirements of the *Khilafat*, obedience and righteousness disappeared, and they started fighting each other. Thus, God Almighty took away the blessings of *Khilafat* from Muslims, and a long period of unjust and cruel leadership started. However, in this age, by the Grace of God, once again through the Promised Messiah and Mahdi^{as}, the spiritual son of the Holy Prophet^{saw}, a *Jama'at* has been established, which fulfills the above four conditions of the *Khilafat-e-Rashida*. Hence, once again the institution of *Khilafat* in the tradition of *Khilafat-e-Rashida* has begun in Ahmadiyya Muslim *Jama'at* upon the demise of the Promised Messiah and Mahdi^{as}. This *Khilafat* is continuation of the *Khilafat-e-Rashida*, which began 1400 years ago after the demise of the Holy Prophet^{saw}.

The Promised Messiah and Mahdi^{as} said about *Khilafat-e-Ahmadiyya* - The Second Manifestation of the Power of God: "... I came from God as a Manifestation 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)."

(*Al-Wasiyyat, p. 8, Published in England in December 2004, Ruqohani Khazain, Vol. 20, pp. 304-305*)

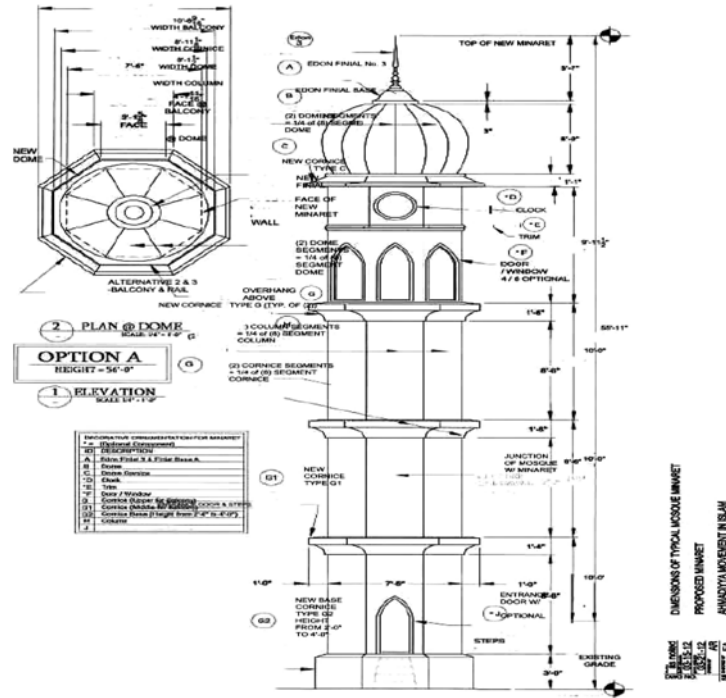
Source: *Welcome to Ahmadiyyat, the True Islam*

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Jalsa Salana USA 2013

Visit IAAAE Booth

Together we are engineering a better future!



International Association of Ahmadi Architects and Engineers (IAAAE)-USA

How Can IAAAE Help?

- ◆ To meet Jama'at Architectural and Engineering needs
- ◆ To support planning efforts for new mosques
- ◆ To provide technical advise to the mosque committees
- ◆ To provide cost saving solutions to the projects
- ◆ To help conduct energy audits at the mosques
- ◆ To identify sustainable design elements at the mosques
- ◆ To advise local property secretary on mosque repair
- ◆ To advise Jama'at members on their homes repairs
- ◆ To provide guidance to the students in the field of Architectural and Engineering
- ◆ To help restore services in disaster hit areas
- ◆ To provide technical support to Humanity First

2013 Annual General Body Meeting

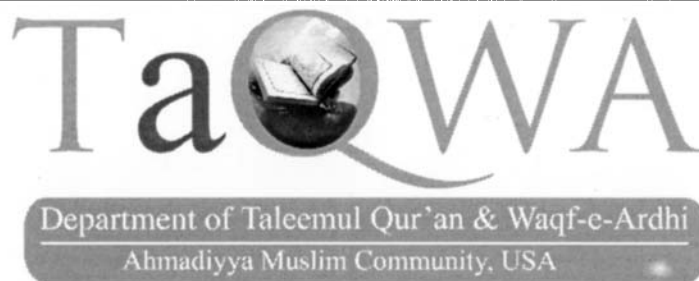
Date: June 29, 2013
Time: 2:00 PM
Location: Coat Closet Room

Meeting Coordinator
Junaid Malik
Phone: 210-748-2251
Email: aaaeusa@gmail.com

Meeting agenda includes:

- Tilawat
- Welcome Address
- Membership/Finance
- Presentations
- Election
- Dua





Summary Report: East Coast Qur'an Conference, held 5-7 April 2013

Purpose

The Department of *Taleemul Qur'an & Waqf-e-Ardhi*, USA, held a three day Qur'an Conference (5-7 April 2013) at Masjid Baitur Rahman, Maryland, as part of its continued efforts to nurture love of the Holy Qur'an and to highlight its importance.

Participants and Local Hospitality

Although specifically organized for the East Coast membership, since the conference was open to all chapters, besides representatives from nearly all of the East Coast *Jama'ats*, members from Los Angeles, Seattle, Milwaukee, Zion, Tulsa, and Texas also attended, traveling great distances. A total of 1268 participants registered for the conference, including 660 women and 608 men.

Remote Participation via Live Streaming

The Conference was broadcast live, and so many who were not able to travel watched the conference via internet, including overseas viewers from Pakistan as well as India.

Hospitality

Local members opened up their homes to host the Conference guests. A large number of participants preferred staying at the masjid to benefit from congregational prayers, especially *tahajjud*.

The Administrative, Hospitality and *Ziafat* teams worked tirelessly to run a successful event, taking care of its guests.

The Conference Convenes

The Qur'an Conference officially convened on Friday, April 5th, presided by Respected Maulana Naseem Mahdi sahib, Missionary In-charge and Naib Amir USA, who delivered a spiritually uplifting speech on "Life of Muhammad^{saw} – Practical Presentation of the Holy Qur'an," the next day. Respected Doctor Zaheeruddin Mansoor Ahmad sahib welcomed the guests, going over the objectives of the Conference.

Subsequent sessions were presided by Respected Doctor Nasim Rehmatullah sahib, *Nai'b Ameer* USA, and Respected Brother Nooruddin Lateef Sahib. Respected Doctor Ahsanullah Zafar Sahib, *Ameer Jama'at* USA, also arrived at the conference despite illness, and addressed participants.

Respected Anwar Mahmood Khan sahib, National Secretary *Tehrik-e-Jadid*, the guest of honor on the 3rd day, spoke on the role of *Tehrik-e-Jadid* in spreading the message of the Holy Qur'an.

Uplifting Speeches on a Variety of Topics

The spiritually uplifting speeches covered topics as varied as the Holy Prophet 's^{saw} *Sunnah*, social peace,

harmony in family life, youth, scientific inquiry and biological evolution etc., all from the perspective of the Holy Qur'an. The full list of speeches is available at: <http://www.altaqwa.us/wp-content/uploads/2013/03/ECQC-Program-2013.pdf>

The speeches will *Insh Allah* be uploaded on *Alfurqan's* Youtube channel ("Alfurqanusa"), which *alhumdolillah*, was also officially launched at the Conference. Please make sure to subscribe to the Alfurqanusa channel on Youtube.

Proper Recitation by Tajweed Rules

An essential component of Holy Qur'an education is the beautiful and meaningful recitation (*tarteel*) of the Word of Allah, following rules of recitation known as *tajweed*. This aspect was covered by Respected Hafiz Samiullah sahib, who also highlighted some common mistakes that occur during recitation.

Jeopardy Contest

While maintaining *Jama'at's* traditions of pardah and discipline, an interesting Jeopardy-style competition was arranged between the men's side and the lady's side. Haris Raja sahib delivered computerized questions to both sides. The *Lajna* teams took the 1st and 3rd positions, while the two teams on the men's side stood at 2nd and 4th.

The Alfurqan Website: alfurqan.us

A portion of the program was dedicated to highlighting the Alfurqan.us website and its use. *Alfurqan* is a Distant Learning system, dedicated to the learning and teaching of the Holy Qur'an online.

A dedicated team of volunteers including a host of teachers and learned scholars serves this website to offer courses in Urdu and English for men and women of various age groups, various levels of learning and various schedules. The main course categories are Recitation, Translation, and Memorization. *Alhumdolillah*, over 60 courses are currently being offered.

Conference Concludes

With these and many other activities including separate programs for *Lajna* and *Atfaal*, the Conference concluded on April 7th, *alhumdolillah*, with silent prayer.

With help of weekly Friday Sermons of our beloved Imam Hadhrat Mirza Masoor Ahmad, Khalifatul Masih V^{aba}, as well as programs on the MTA, and the ever-convenient online resource of alfurqan.us, along with myriad of other *Jamaat* resources always available to us, we can *inshallah* keep on learning from the miraculous Book that is our Holy Qur'an.

HIDDEN TREASURES OF THE HOLY QUR'AN

Shehla Ahmad, South Virginia

(Continued from the March issue)

(This article has been compiled from selective extracts taken from "*Revelation, Rationality, Knowledge and Truth*" written by Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad^{rh}, Published by Islam International Publications Ltd., Surrey UK, (1998) p.586-605. It is highly recommended that the book itself is referred to in order to have a complete and in context understanding of the subject.)

Inspire | Educate | Mobilize

The mention of wild animals being gathered together further advances the same idea of the invention of revolutionary means of transport. Of course all sorts of wild animals cannot be transported from place to place merely on the backs of camels. No one can imagine elephants, rhinoceroses, hippopotamuses, giraffes, crocodiles, blue whales, and giant octopuses enjoying camel rides! Their transportation could only become possible by the modes of transport invented in our age.

The verse which follows is still on the subject of transport:

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ *
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا * 25:54

The mention of wild animals being gathered together further advances the same idea of the invention of revolutionary means of transport. Of course all sorts of wild animals cannot be transported from place to place merely on the backs of camels. No one can imagine elephants, rhinoceroses, hippopotamuses, giraffes, crocodiles, blue whales, and giant octopuses enjoying camel rides! Their transportation could only become possible by the modes of transport invented in our age. The verse which follows is still on the subject of transport:

وَإِذَا الْبِحَارُ سُجِّرَتْ * 81:7

And when the seas are made to flow forth *one into the other*.

The word *Sujjirat* (سُجِّرَتْ) can be translated into the following concurrent meanings:

1. And when the seas shall flow forth one into another.
2. And when the seas will be set on fire.

The first meaning speaks of the joining of the seas. This prophecy is further elaborated in the following two verses of the Qur'an:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ * بَيْنَهُمَا بَرْزَخٌ لَا يَتَغَيَّرُ * 55:20-21

He has made the two bodies of water flow. They will *one day* meet.

Between them there is a barrier *now* which neither can trespass in an act of defiance.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ *
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا * 25:54

And He it is Who shall merge the two seas together. This palatable *and* sweet, that saltish *and* bitter. And between them He has (*presently*) placed a barrier and a massive partition.

.....to be continued



Department of *Taleemul Qur'an* and *Waqfe Arzhi* is adding a kids page. Each issue will include stories of Allah's Prophets, peace be upon them all. In the previous issue you read about Hadhrat Adam^{as}. Please send your questions/feedback to Amatus Shakoor Khan at shukrikhan@gmail.com. *Jazak'Allah*.

Stories of the Prophets: Hadhrat Idrees^{as}

Attia Tul Haq, Austin

Seven generations after Hadhrat Adam^{as}, Allah sent upon the Earth another great prophet named Hadhrat Enoch^{as}. He is also known to the Muslims as Hadhrat Idrees^{as}. When people started to incline towards the worship of idols, Allah commanded Hadhrat Idrees^{as} to lead them towards the worship of the One True God. Originally, he lived in Mesopotamia but later migrated to Egypt. His teachings lasted for about 365 years.

There are two verses in the Qur'an that specifically mention Hadhrat Idrees^{as}. Allah says in Surah Maryam: "And relate the story of Idrees^{as} mentioned in the Book. He was a truthful man and a Prophet. And we exalted him to a lofty station." (Surah Maryam Verses 57,58)

Also, it says in Surah Anbiya, "And remember Ishmael and Idris, and Dha'l-Kifl. All were of the steadfast." (Surah Anbiya Verse 86)

In these verses, Allah states that Hadhrat Idrees^{as} was a prophet and was exalted to a high spiritual station. In the narration of the vision of the Mirage, the Holy Prophet^{saw} stated that he saw Hadhrat Idrees^{as} in the fourth heaven, while the Holy Prophet^{saw} only saw Hadhrat Isa^{as} in the second heaven. Both the Qur'an and the spiritual vision of the *Miraj* hint at the exalted status of Hadhrat Idrees^{as}.

In the Talmud, many writings are attributed to Hadhrat Idrees^{as}. Sadly, only one of his books has reached modern day readers. It is known as The Book of Enoch. It is an interesting book which was first brought to Europe from Abyssinia by James Bruce in 1773. Later, Richard Lawrence, a professor of Hebrew at Oxford University, translated it in English. Another version of this book also comes from Russia. Most notably, The Book of Enoch (Ethiopian) contains a prophecy about the Holy Prophet^{saw}. The prophecy reads,

"Behold, he comes with ten thousands of his saints to execute judgment upon them and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against him." (The Book of Enoch, Chapter 2 Verse 1)

Everyone is aware that the Holy Prophet^{saw} was the only prophet to come with ten thousand followers to conquer Mecca. One is really amazed to read a prophecy about the Holy Prophet^{saw} in such an ancient book. This book also prophesizes about the Great Deluge, and descriptions of Hadhrat Idrees's^{as} vision of heaven and hell are contained in it.

In the end, Hadhrat Idrees^{as} was a messenger of Allah and possessed many excellent qualities. He is known to have taught the knowledge of building cities, enacted many admirable laws, and was given the knowledge of the zodiac. Like all prophets, he exhorted the people to worship Allah, fast, and pay alms. May Allah enable us to follow in the footsteps of the righteous. *Ameen*.



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Cuidad de vuestros pactos y obligaciones

Sermón del Viernes pronunciado por Hazrat Khalifatul Masih V
el 12 de abril del 2013

Éste es el año de las elecciones en la Comunidad. Cada tres años se celebran las elecciones de los amires, presidentes y otros cargos. En algunos lugares, las elecciones ya han comenzado. En las comunidades más grandes hay un comité de elecciones, que elige a los titulares de cargos. Si bien es esencial tener elecciones para gestionar la estructura de la Comunidad de una manera ordenada, también es muy importante elegir a la persona adecuada que desempeñe las obligaciones del puesto.

Es tradición de nuestra Comunidad orar antes de cada tarea, y las elecciones también deben iniciarse con la oración. Los procesos electorales que se realizan con total sinceridad son bendecidos por Dios. Los votos deben ser emitidos al margen de las propias inclinaciones y conexiones. Los áhmadis son conscientes de ello y los recién llegados y los jóvenes también deben saber que las elecciones son un proceso de recomendación, pues la decisión final está en manos del Jalifa de la época. En ciertas circunstancias, aunque una persona reciba el voto de la mayoría, el puesto se otorga a otra persona.



La gente desea tener cargos. Si fueran conscientes de la gran responsabilidad que conlleva y que de no cumplirla pueden incurrir en el desagrado de Dios en mayor medida que otros, cada encargado se mantendría ocupado día y noche en el *istighfar* (implorar el perdón de Dios). Cada encargado debe tener en cuenta que no es libre después de haber sido elegido y recibir la aprobación sino que, de hecho, está obligado a servir en la medida de sus capacidades, pues de no hacerlo puede incurrir en el desagrado de Dios.

A menos que el nivel de *Taqwa* (piedad) no sea elevado no es posible cumplir los derechos y obligaciones hacia Dios y la humanidad. Los encargados se consideran específicamente custodios de ambos. Hazur instó de a los miembros de la Yamaat a orar y

elegir a las personas que cumplan con sus expectativas. Para ello, cada uno tiene que poseer un alto nivel de *Taqwa* y todos deben reflexionar y mejorar su nivel de *Taqwa*.

Otra de las cualidades de los titulares de cargos es que deben gastar los fondos de la Comunidad con extremo cuidado. Bajo ninguna circunstancia debe haber despilfarro. Aunque los departamentos con grandes gastos, como alimentación y Yalsa Salana, tienen presupuestos generosos, los encargados de estos departamentos deben tener mucho cuidado. Deben realizar estimaciones y gastar lo mínimo. Esta es la forma correcta de cumplir con la confianza depositada.

Los titulares de cargos deben tratar a sus compañeros de trabajo con amabilidad. No deben actuar como los superiores y subordinados mundanos. Si alguien comete un error, debe ser amonestado con cuidado, y no debe ser interrogado como lo hacen los jefes mundanos. De hecho, si alguien no está cumpliendo con su deber, se deberá adoptar medidas y, en caso necesario, informar a los superiores.

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Del Sagrado Corán

Se da permiso para combatir a quienes son combatidos, porque han sido perjudicados, y Al-lah tiene en verdad poder para ayudarles.

Quienes fueron expulsados injustamente de sus hogares sólo por haber dicho: "Nuestro Señor es Al-lah" – y si Al-lah no hubiera permitido a los hombres defenderse contra la actuación injusta de los demás, ciertamente habrían sido destruidos monasterios e iglesias, sinagogas y mezquitas, en las que se conmemora frecuentemente el nombre de Al-lah. Mas Al-lah ayudará en verdad a quien Le ayuda. Al-lah es ciertamente Fuerte, Poderoso.

(C. 22: V. 40-41)



Hadiz (Relatos del Santo Profeta (sa))

Umar dijo: "Oí decir al Mensajero de Allah (sa): "Cada uno de vosotros (dentro de la esfera de sus actividades) es un gobernante, y cada uno de vosotros será preguntado por sus subordinados".

(Bujari)

Aisha relató: "El Mensajero de Al-lah (sa) afirmó: "Vuestros predecesores acarrearón su propia ruina al dejar impunes a las autoridades que cometían robos e imponían duras condenas a la gente ordinaria que cometía la misma transgresión. Dios es testigo que si Fátima, hija de Mohammad, fuera culpable de robo, hubiera ordenado cortarle la mano."

(Bujari)

Escritos del Mesías Prometido

¿Podemos acaso describir la fe como una fe de coacción, si el Libro Santo, el Corán, prohíbe categóricamente el uso de la coacción para la propagación de la religión? Dice el Santo Corán: "Nada de coacción en cuanto a religión". ¿Podemos acusar al gran Profeta de utilizar la fuerza contra otros si él, día y noche durante trece años, exhortó a todos sus Compañeros de la Meca a que no devolvieran mal por mal al enemigo, sino que olvidaran y perdonaran? Sin embargo, cuando la maldad del enemigo llegó a un extremo y todas las naciones se unieron para borrar el Islam de la faz de la tierra, el Dios Celoso creyó que había llegado el momento de que fueran aniquiladas por la espada las personas que le habían levantado por primera vez. Si se exceptúa esto, el Santo Corán no ha aprobado la coacción.



Mirza Ghulam Ahmad

(Jesús en la India, Prefacio, pág 17)

Su Santidad Hazrat Mirza Masrur Ahmad Jefe de la Comunidad Ahmadía del Islam

Su Santidad, Hazrat Mirza Masrur Ahmad es el quinto Jalifa (Califa) de la Comunidad Ahmadía Musulmana. Elegido para su puesto permanente el 22 de abril del 2003, ejerce como jefe espiritual administrativo de una organización religiosa internacional que cuenta con decenas de millones de miembros distribuidos en más de doscientos países.

Su Santidad es la figura musulmana más importante que promueve la paz y la armonía interreligiosa. A través de sus sermones, discursos, libros y entrevistas personales, Su Santidad exhorta continuamente a la adoración a Dios y al servicio a la humanidad. También aboga continuamente por el establecimiento de los derechos humanos universales, por una sociedad justa y por la separación de la religión y el estado.

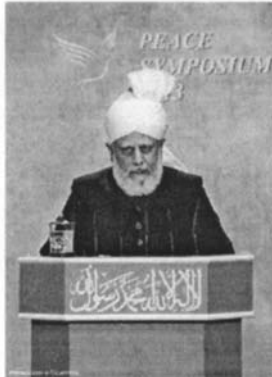
Su Santidad nació el 15 de septiembre de 1950 en Rabwah, Pakistán. Es hijo del fallecido Mirza Mansur Ahmad y de la fallecida Nasira Begum Ahmad. Tras completar su doctorado en Economía agrícola en 1977 en la Universidad de Faisalabad, Pakistan, Su Santidad consagró formalmente su vida al servicio del Islam. Desde 1977 hasta 1985, Su Santidad prestó servicios en Ghana, participando en proyectos de desarrollos sociales, educativos y agrícolas. Posee el crédito de haber cultivado trigo con éxito en el suelo guineano por primera vez en la historia de la nación. Su Santidad regresó a Pakistán en 1985 y ocupó diversos puestos administrativos importantes dentro la Comunidad durante los 18 años siguientes, incluyendo el puesto de Jefe Ejecutivo de la Comunidad Ahmadía Musulmana de Pakistán, desde 1997 hasta su elección como Jalifa.

Simposio sobre la paz

Líder musulmán anuncia que la Guerra mundial es inevitable a menos que prevalezca la justicia verdadera

El 25 de marzo de 2013, el Jefe de la Comunidad musulmana Ahmadía y Quinto Jalifa, Hazrat Mirza Masrur Ahmad ha habló extensamente sobre el peligroso estado del mundo y la amenaza inminente de una guerra nuclear. Durante su discurso, con ocasión del 10 ° Simposio Anual de la Paz en la mezquita de Baitul Futuh en Londres, Su Santidad advirtió de consecuencias catastróficas de no observarse una verdadera justicia a todos los niveles. Dijo que el riesgo de una guerra nuclear era real y era la mayor amenaza para la civilización actual.

El evento atrajo a una audiencia de más de 1.000 personas, incluidos ministros del Gobierno, embajadores de Estado, miembros de las dos Cámaras del Parlamento y varios dignatarios e invitados de todos los ámbitos sociales. El tema del simposio de este año fue "El Camino a la Paz".



Durante su discurso, Hazrat Mirza Masrur Ahmad habló sobre la necesidad de la paz y la justicia, la escalada de los conflictos en el Lejano Oriente, la guerra en Siria y los crecientes riesgos de una guerra mundial nuclear. También ofreció una solución para el malestar global basada en las enseñanzas del Corán.

Hazrat Mirza Masrur Ahmad comenzó hablando de las necesidades apremiantes de la época. Dijo: "Luchar por la paz es una noble ambición y es algo que el mundo siempre ha necesitado. Si observamos la situación del mundo actual, nos damos cuenta de que ahora, más que nunca, hay una necesidad acuciante y urgente de buscar la paz y la armonía en el mundo."



Hazrat Mirza Masrur Ahmad dijo que si bien el Islam defiende la equidad, la igualdad y la justicia a todos los niveles, la mayoría de los musulmanes del mundo ha olvidado de estas enseñanzas. Hazrat pidió un cambio para salvar a la sociedad:

"Si queremos la paz verdadera y si queremos salvar al mundo de la destrucción, entonces debemos actuar con justicia, integridad y ser fieles a la verdad."

El líder musulmán mundial habló de su preocupación por la escalada de los conflictos en el Lejano Oriente, especialmente entre Corea del Norte y del Sur y entre China y Japón. Dijo que el mundo occidental no era inmune a los efectos de este tipo de conflictos, y que Estados Unidos ya estuvo involucrado directamente en estas dos disputas debido a su estrecha alianza con Corea del Sur y Japón. Dijo que Corea del Norte no ha tenido reparos en amenazar con utilizar sus armas nucleares y no parece inquietarse por las consecuencias de sus acciones.

En cuanto a la devastación continua que está teniendo lugar en Siria, Hazrat Mirza Masrur Ahmad, advirtió que la suposición de que el derrocamiento del Gobierno llevaría a la paz inmediata no está apoyada por la historia reciente. Dijo que las "llamadas" revoluciones que han tenido lugar en Egipto y Libia demuestran que el cambio de régimen no significa necesariamente la paz y la mejora de las relaciones internacionales.

En términos de una solución a los disturbios de Siria, Hazrat Mirza Masrur Ahmad dijo

que debería considerarse la reciente propuesta del presidente Shimon Peres de Israel de enviar una fuerza de paz de las Naciones Unidas compuesta únicamente de soldados árabes. El Presidente Peres dijo que si se involucraran directamente las naciones o soldados occidentales esto sería contemplado como una invasión occidental o imperialismo occidental.

Hazrat Mirza Masrur Ahmad, dijo que no estaba seguro de que la guerra quedaría restringida a Asia debido a la tensa situación de inquietud financiera que se está desarrollando en Europa. Hizo un llamamiento para conversaciones pacíficas y justas entre las naciones, como medio para frenar el aumento de las tensiones y la amenaza de guerra. Hazrat Mirza Masrur Ahmad dijo:

"Es deber de todos los poderes cumplir con las exigencias de la justicia y la unión. Todas las partes deben intensificar el diálogo y abrir las líneas de comunicación para que puedan hablar tranquilamente sobre el mejor medio para resolver los problemas del mundo".



El Jalifa del Mesías Prometido (as) se comprometió a seguir aconsejando a todas las partes sobre la paz y la justicia. Hazrat Mirza Masrur Ahmad dijo:

"Dios mediante, siempre continuaré llevando a cabo mi tarea y mis responsabilidades de promover la paz, la tolerancia, la justicia y la compasión a todos los rincones del mundo. Seguiré explicando a todas las personas que para aliviar el dolor y el sufrimiento al que nos enfrentamos hoy en día, debemos adoptar la verdadera justicia e igualdad".

Recepción inaugural de la Mezquita Baitur Rahman, Valencia



El 3 de abril de 2013, el Jefe mundial de la Comunidad musulmana Ahmadía y Quinto Jalifa, Hazrat Mirza Masrur Ahmad, presidió a una recepción especial para celebrar la apertura de la mezquita Baitur Rahman en Valencia, España. Durante su discurso, Hazrat Mirza Masrur Ahmad explicó las verdaderas enseñanzas islámicas sobre la paz, la justicia y la tolerancia.

El Jalifa dijo que deseaba asegurar a los españoles que la nueva mezquita sería una fuente de paz y compasión. Afirmó que la mezquita fomentará el espíritu de unión y hermandad en la sociedad. Dijo: "Nosotros, los musulmanes áhmadis, no estamos aquí para causaros ninguna molestia. Al contrario, estamos aquí para servirlos y para compartir con vosotros la comunidad, para unirnos a vuestras actividades y para convivir en paz y felicidad con vosotros."

Durante su discurso, Hazrat Mirza Masrur Ahmad, repitió el lema de la Comunidad musulmana Ahmadía "Amor para todos, odio para nadie", que fue acuñado por el tercer Jalifa del Mesías Prometido, Hazrat Mirza Nasir Ahmad durante su visita a España en 1980. Hazrat Mirza Masrur Ahmad dijo: "Hoy la Comunidad Ahmadía del Islam se haya establecida en más de 200 países y dondequiera que vamos difundimos el mensaje de "Amor para todos, odio hacia nadie."

El Jalifa del Mesías Prometido dijo que debido a los actos extremistas de una pequeña minoría de "supuestos musulmanes" la imagen del Islam había quedado injustamente empañada en Occidente. Dijo que el extremismo y el terrorismo no tienen nada que ver con el Islam. La verdad es que ni el Santo Profeta Muhammad(saw) ni sus Sucesores Rectamente Guiados iniciaron guerras o actos de agresión. Cuando Al-lah concedió el permiso para luchar, dio este permiso con el fin de proteger a todas las personas y a todas las religiones. Hazrat Mirza Masrur Ahmad dijo:

"El Santo Corán dice que se concedió el permiso para la defensa, porque de lo contrario no habría quedado ningún lugar de culto, Igle-

sia, sinagoga, mezquita o templo a salvo de los agresores." Concluyendo, Hazrat Mirza Masrur Ahmad dijo:

"Esta mezquita ha sido construida para servir como lugar de fraternidad y unidad. El que venga aquí con intenciones piadosas, sea musulmán o no musulmán, encontrará siempre abiertas las puertas de la mezquita. Ésta mezquita ha sido nombrada Baitur Rahman, la Casa de Dios, que es siempre Misericordioso y que muestra Su bondad a Su Creación sin condiciones. Los que hemos construido esta mezquita, nos aseguraremos de que sigamos sirviendo y ayudando a las comunidades en las que residimos, y sirviendo a la creación de Dios".

Decenas de personas asistieron a la recepción, incluyendo varios políticos y personalidades, algunos de los cuales también se dirigieron a la audiencia.

La alcaldesa de la Poble de Vallbona, la ciudad donde se encuentra la nueva mezquita, dijo que estaba encantada de dar la bienvenida a tantos invitados a su ciudad. Elogió la Comunidad Ahmadía del Islam por "promover siempre la paz y la tolerancia en el mundo".

D. José María Alonso MP, dijo que le había impresionado mucho conocer a Hazrat Mirza Ahmad Masrur unos meses antes en el Parlamento Europeo y escuchar su discurso en Bruselas. El parlamentario dijo que era imperativo que las relaciones inter-religiosas entre musulmanes y cristianos continuaran creciendo. D. Luis Santamaría, Subdelegado del Gobierno español en Valencia, también habló de la necesidad del diálogo interreligioso. Dijo que Hazrat Mirza Ahmad Masrur siempre ha difundido el mensaje de paz del Islam. Agregó que "todas las personas de buena voluntad son bienvenidas en España". D. Juan Cotino, Presidente del Parlamento Regional de Valencia, dijo que la nueva mezquita era un "edificio verdaderamente hermoso" y que el evento en sí era un "símbolo de la bondad", por estar reunidas juntas personas de diferentes religiones y creencias.

Visita de Su Santidad Hazrat Mirza Masrur Ahmad a California, USA

Su Santidad, Hazrat Mirza Masrur Ahmad, Jefe Supremo de la Comunidad Musulmana Ahmadía, tiene previsto viajar a Los Ángeles, California, los días 4 a 14 de mayo de 2013. Después de su visita, tiene previsto viajar a Vancouver, British Columbia, Canadá, para presidir la inauguración de la Mezquita Baitur Rahman.