

THE FIRST ISLAMIC MISSION IN THE U.K. ESTABLISHED 1913 C.E. AS THE WOKING MUSLIM MISSION

## Ahmadiyya Anjuman Isha'at Islam Lahore (U.K.)

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### May 2003 C.E. Meeting Assalamu alaikum

Venue: Dar-us-Salaam

Date: Sunday, 4<sup>th</sup> May 2003

Time: 3 pm

Topic: Millad-un-Nabi

### Regular Activities

**Dars-i Quran:** Every Friday at 2:30 pm.

**Meeting of the Executive:** First Sunday of every month at 2 pm.

**Meeting of the Jamaat:** First Sunday of every month at 3 pm.

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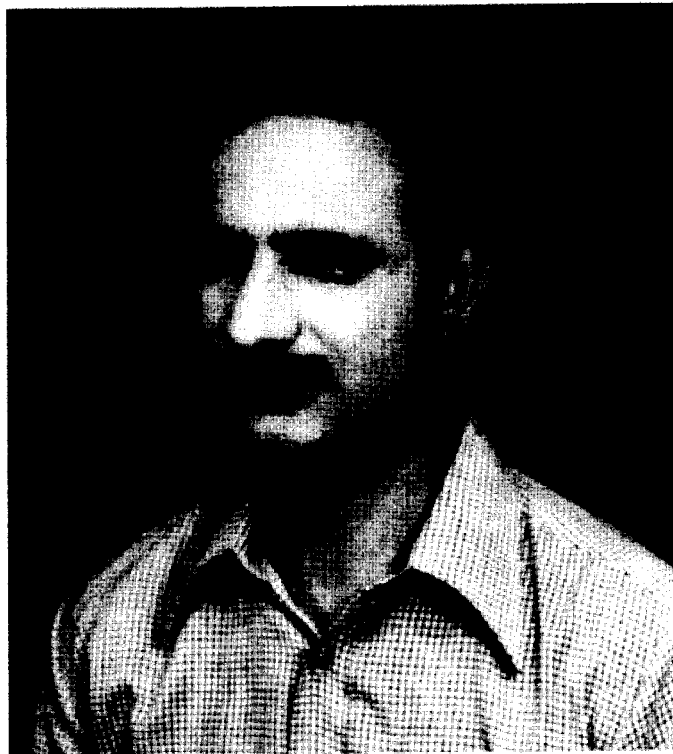
### News

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

It is with the deepest regret that we announce the passing away of the following members of our jamaat.

**Squadron Leader Chaudry Sajjad Ahmad** at the age of 76 years. He was the brother of our previous assistant imam Chaudry Masud Akhtar who now lives in California, USA.

**Chaudry Fateh Muhammad Aziz**, uncle of Chaudry Basharat Ahmad at



**M u h a m m a d Anwar Shaheed** (17<sup>th</sup> November 1939 to 9<sup>th</sup> April 1986) Our Imam, martyred in Georgetown, Guyana and in one great leap of faith left us all behind, physically and spiritually.

"And if you are slain in Allah's way or you die, surely Allah's protection and His mercy are better than what they amass." The Holy Quran (3:156)

the age of 90 years. He was the eldest member of the Council of Elders and the Centre's legal advisor. He was one of the most able civil lawyers of Pakistan and a senior advocate of the Supreme Court.

**Chaudry Ishaq Ahmad** who passed

away after open heart surgery in Lahore. He was the brother-in-law of our previous vice-President Chaudry Sadat Ahmad.

The UK jamaat sends its most sincere condolences to the families of our dear departed brothers and

prays that Allah turns to them in mercy and grants them a high station in the hereafter.

## Literary Work

*Anwar ul Quran (the 30th part of the Holy Quran)* by Hazrat Dr Basharat Ahmad has been translated and printed in three parts in the English language. The first part consists of an explanation of chapters 78 to 86, the second part of chapters 87 to 101 and the third part of chapters 102 to 114.

From *Anwar ul Quran (the 27th part of the Holy Quran)* by Hazrat Dr Basharat Ahmad, the chapter Ar Rehman has also been translated into English. The translation was carried out by Imam Kalamazad Muhammad of Trinidad.

The first part has also been translated into Indonesian. The translation was produced by Imam Musa of Indonesia and the cost of printing was borne by Dr Jawad Ahmad, a member of the UK jamaat.

The first part has also been translated into Dutch by Raza Ghafoor Khan and Riaz Ahmad Ali both of Suriname. It is being revised was by Shabir Hussaini from the Hague.

*The Great Religions of the World* by Mrs Ulfat Samaad has been translated into the Indonesian language and printed. Part of the printing cost was borne by the UK jamaat.

*Masith Mauad* by Hazrat Maulana Muhammad Ali had been translated into English by the late Hazrat Maulana Muhammad Tufail. It was type-set by Nadara Khan, a dedicated sister from Trinidad and proof read by Imam Kalamazad Muhammad. It has now been printed by our jamaat in India under the title: *The Second Coming of Jesus*.

*Jesus Died in Kashmir* by Faber Kaiser was originally published in Spanish and subsequently translated into many other language. Mr Nasir Ahmad translated it into Urdu and it was printed by late Abdul Razaq from Bombay. It has now been translated into Indonesian and

printed.

*Mujaddid-i Azam* by Hazrat Dr Basharat Ahmad, the biography of the Promised Messiah has had the first four chapters of the third volume translated into English. The first two volumes of the book deal with the life of Hazrat Mirza Ghulam Ahmad but the last volume concentrates on his work and achievements. The translation was carried out by Captain Abdus Salaam Khan and it was revised by Imam Kalamazad who also carried out proof reading. It has been printed by the Ahmadiyya jamaat in India.

*Jesus in Heaven on Earth* by Khawaja Nazir Ahmad has been translated into Urdu and it is awaiting printing.

*Hamamat ul Bushra* by Hazrat Mirza Ghulam Ahmad has been translated into English. The original was written in Arabic by the Promised Messiah to explain his claims to the Arab nations.

### Germany

In absence of Chaudry Saeed Ahmad sahib Mr Zafar Iqbal carried out the duties of the imam at the Berlin mosque. In addition to daily activities 'Id ul Adha was celebrated at the mosque. It was attended by Muslims from Germany, Arab countries and Yugoslavia. Mr Iqbals brothers, Ali and Farooq, played a great part in organising the activities.

### Guyana

Reorganisation of the jamaat has started in earnest under its President, Mr Alim Shah and the missionary, Mr Mansur Baksh. Activities to the end of July have been organised. During this time public meetings will be held in various area, feeding the poor programme will continue, an outing will be held for the younger members, fund raising will be carried out and the jamaat's elections will take place.

### Activities planned so far:

February 16, 2003 - Jihad Meeting in Henrietta, Essequibo.

February 17, 2003 - Feeding in the Mashabo Amerindian community

February 24, 2003 - Jihad Meeting,

Darus Salaam, Brickdam .

March 2, 2003 - Meeting of Berbice Women's Group.

March 2, 2003 - Fund Raising Bar-B-Que of Canje Jamaat

March 9, 2003 - General Elections of the Anjuman.

March 16, 2003 - Jihad Meeting at Jacklow Mosque.

April 13, 2003 - Fun Day for Children in Les Beholden.

**Annual Jalsa: April 18, 2003 - April 20, 2003**

1 April 18, 2003 - Charity,

2 April 19, 2003 - Wakenaam,

3 April 20, 2003 - Ruby

Moulana Kalamazad Mohamed from Trinidad & Tobago has promised to attend the Jalsa

April 27, 2003 - Fund Raising Bar-B-Que of No. 71 Jama'at.

May 18, 2003 - Launching of fund for the Essequibo Centre.

June 8, 2003 - Jihad at No. 71 Ahmadiyya Jama'at.

July 6, 2003 - Fun Day at No. 63 Beach.

### Holland

ULAMON News is an abridged edition of ULAMON Nieuws originally published in Dutch providing news and articles about Lahore Ahmadiyya Movement in the Netherlands

ULAMON stands for Union of Lahore Ahmadiyya Muslim Organizations in the Netherlands. This news bulletin aims at publishing not only activities of the member jamaats but also religious articles will appear now and then. The Stichting and the Amsterdam jamaats will terminate their own bulletins so far published only in Dutch. Foreign jamaat members may find an English summary in each number.

### Islamic educational institute

In order to restructure and enhance religious education among different jamaats, ULAMON has recently appointed an advisory Committee to

(Continued on page 6)

## Ahmadis and Qadians

### The Differences

By Shahid Aziz

Two months ago one of my lectures, which was a cursory glance at the difference between Ahmadi and Qadianis and the reason for the Split of the Ahmadiyya Movement into two sections, was published in the Bulletin. In one sentence the differences are that the fundamental beliefs of the Qadiani jamaat contradict the beliefs and teaching of the Founder of the Movement, Hazrat Mirza Ghulam Ahmad and the first *khalifa* of the Movement, Hazrat Maulana Nur-ud-Din.

Some members of the Qadiani jamaat have raised questions about the references which were produced to support this claim. Here I have taken the liberty of scanning in the relevant quotations to show the actual quotations so that every one can see that the quotations are genuine. Voluminous books have been written to examine the differences between the two jamaats in detail and it is not possible to look at even one of these differences in any great detail in a short article.

In this article I will concentrate on one of the most fundamental differences. This relates to the position of those who recite the *kalima*, there is only one God, Allah, and Muhammad is His messenger, but do not accept the claims of Hazrat Mirza Ghulam Ahmad without calling him a *kafir*. Are these people Muslims or *kafirs*? Hazrat Mirza Ghulam Ahmad believed that every one who recited the *kalima* was to be regarded as a Muslim whether they accepted his claims or not. He believed that it is for Allah, not us to judge such people.

I have chosen the Founder's book, *Haqiqat al Wahy*, published in 1907 towards the end of his life, to establish his views and *The Truth About The Split* by Mirza Bashir-ud-Din, published at the time of the split in the Ahmadiyya Movement to establish the Qadiani beliefs.

On pages 123 and 124 of *Haqiqat ul Wahy* the Founder says:

مد خدا ایسی ہی کیا کرتا ہے۔ پھر اس جھوٹ کو تو دیکھو کہ ہمارے ذمہ یہ الزام لگانے میں کہ گویا ہم نے بیس کروڑ مسلمان اور کلمہ گو کو کافر ٹھہرایا۔ حالانکہ ہماری طرف سے کوئی سبقت نہیں ہوئی۔ خود ہی ان کے علمائوں نے ہم پر کفر کے فتوے لکھے اور تمام پنجاب اور ہندوستان میں شور ڈالا کہ یہ لوگ کافر ہیں اور نادان لوگ ان فتووں سے ایسے ہم سے متنفر ہو گئے کہ ہم سے سیدھے منہ سے کوئی نرم بات کرنا بھی ان کے نزدیک گناہ ہو گیا۔ کیا کوئی مولوی یا کوئی اور مخالف یا کوئی سجادہ نشین یہ نبوت دے سکتا ہو کہ پہلے ہم نے ان لوگوں کو کافر ٹھہرایا تھا۔ اگر کوئی ایسا کاغذ یا اشتہار یا رسالہ ہماری طرف سے ان لوگوں کے فتوے کفر سے پہلے شائع ہوا ہے جس میں ہم نے مخالف مسلمانوں کو کافر ٹھہرایا ہو تو وہ پیش کریں ورنہ خود صحیح لیں کہ یہ کس قدر خیانت ہے کہ کافر تو ٹھہراویں آپ اور پھر ہم پر یہ الزام لگا دیں کہ گویا ہم نے تمام مسلمانوں کو کافر ٹھہرایا ہے اس قدر خیانت اور جھوٹ اور خلاف واقعہ تہمت کس قدر دل آزار ہے۔ ہر ایک عقلمند صحیح سمجھتا ہے اور پھر جبکہ ہم اپنے فتووں کے ذریعے سے کافر ٹھہرا چکے اور آپ ہی اس بات کے قائل بھی ہو گئے۔

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اگر جو شخص مسلمان کو کافر کہے تو کفر لٹ کر اسی پر پڑتا ہے تو اس صورت میں کیا ہمارا حق نہ تھا کہ جو جب انہیں کے اقرار کے ہم ان کو کافر کہتے

The translation is: "then look at this fabrication that they lays this charge against me that we have declared 200 hundred million Muslims to be heretics though we initiated nothing. Their scholars themselves wrote dispensations of heresy against us and raised a cry throughout Punjab and India that these people are heretics and the foolish people, because of these religious declarations, came to hate us so that for them it became a sin to talk to us politely or with kind words. Can any maulvi or any opponent or any *sajjada nasheen* produce evidence that we first declared these people to be heretics? If such a paper or notice or advertisement has been published by us before their declaration of heresy, in which we have called the Muslims who oppose us heretics, then bring it forward. Else, think how dishonest is it that they declare (us) heretics and then allege that we declared all Muslims to be heretics. Such dishonesty and fabrication and (claim) against facts is so hurtful. Every sensible person can think that when they have declared us heretics by their religious dispensations and are themselves convinced that the person who says a Muslim is a heretic is a heretic himself. Then under such circumstances was it not our right to call them, in accordance with their beliefs, heretics."

یہ مسئلہ صحیح نہیں ہے کسی کو کافر کہنے سے انسان خود کافر ہو جاتا ہے تو اپنے مولویوں کا فتویٰ مجھے دکھلا دیں میں قبول کر لوں گا۔ اور اگر کافر ہو جاتا ہے۔ تو دو سو مولوی کے کفر کی نسبت نام بنام ایک اشتہار شائع کر دیں۔ بعد اس کے حرام ہو گا کہ میں ان کے اسلام میں شک

"if this matter is not correct that by calling someone a heretic the caller himself becomes a heretic then show me a decree of your maulvis and I will accept it. But if he becomes a kafir then about the heresy of these 200 maulvis, publish a notice naming them. After that it would be unlawful if I doubt their Islam." (page 169)

حقیقۃ الہی

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بعض اعتراضوں کے جواب

بالآخر ہم اس خاتمہ میں چند امور ضروریہ بیان کر کے اس رسالہ کو ختم کرتے ہیں۔ از انجملہ ایک یہ کہ ڈاکٹر عبد الحکیم خان اپنے رسالہ ایسح الدجال وغیرہ میں میرے پر یہ الزام لگاتا ہے کہ گویا میں نے اپنی کتاب میں لکھا ہے کہ جو شخص میرے پر ایمان نہیں لائے گا گو وہ میرے نام سے بھی بیخبر ہوگا اور گو وہ ایسے ملک میں ہوگا جہاں تک میری دعوت نہیں پہنچی تب بھی وہ کافر ہو جائے گا اور دوزخ میں پڑے گا۔ یہ ڈاکٹر مذکور کا سراسر افتراء ہے میں نے کسی کتاب یا کسی اشتہار میں ایسا نہیں لکھا۔ اسپر فرض ہو کہ وہ ایسی کوئی میری کتاب پیش کرے جس میں یہ لکھا ہو۔ یاد ہے کہ اس نے محض چالاکئی سے بیساکہ اسی جلد سے یہ افتراء میرے پر کیا ہے۔ یہ تو ایسا امر ہے کہ بیدار ہمت کوئی عقل اسکو قبول نہیں کر سکتی جو شخص کئی نام سے بھی بیخبر ہے اسپر مواخذہ کیونکر ہو سکتا ہے۔ ہاں میں یہ کہتا ہوں کہ چونکہ میں مسیح موعود ہوں اور خدا نے

I invite our friends from the Qadian jamaat to ponder over the words of the Promised Messiah and compare them with those of Mian Bashir-ud-Din Mahmud Ahmad sahib, who became the first Khalifa of the Qadiani jamaat. The Promised Messiah says:

“then look at this fabrication that they lays this charge against me the we have declared 200 hundred million Muslims to be heretics though we initiated nothing.”

The Promised Messiah has not called anyone a heretic, whether they accept his claims or not. Mian Bahir-ud-Din's statement is the complete opposite. He says:

“the belief that all those so-called Muslims who have not entered into his Bai'at formally, wherever they may be, are Kafirs and outside the pale of Islam, even though they may not have heard the name of the Promised Messiah. That these beliefs have my full concurrence, I readily admit.”

Notice that he used the word Kafirs and not kafirs i.e. he uses the capital K. He says that even those who have not heard the name Mirza Ghulam Ahmad are heretics and outside the pale of Islam. Hazrat Mirza Ghulam Ahmad said:

“... Dr Abdul Hakim ... lays this blame on me that I have written in my book that every person who does not have faith in me, even though he may be unaware of my name and even though he may be in a country where my call has not reached, even then he shall become a heretic and thrown into hell. This is an absolute fabrication ... I have not in any book or notice said this. ... This is a matter that common sense cannot accept that a person who is completely unaware of the name, how can he be held to account ...”

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Hazrat Mirza Ghulam Ahmad did not call a heretic anyone who professed the *Kalima*, whether such a person accepted his claims or did not accept them, neither do we. In this way the Founder tried to unite the Muslims around the *Kalima*, the Qadianis have divided them.

“... Dr Abdul Hakim in his journal Al Masih al Dajjal etc lays this blame on me that I have written in my book that every person who does not have faith in me, even though he may be unaware of my name and even though he may be in a country where my call has not reached, even then he shall become a heretic and thrown into hell. This is an absolute fabrication by the said Doctor. I have not in any book or notice said this. He is duty bound to produce any such book of mine in which this is written. Remember, that he has, with cunning, as is his habit, laid this fabrication on me. This is a matter that common sense cannot accept that a person who is completely unaware of the name, how can he be held to account ...” (page 184)

Now let us look at what, against these clear writings and declarations of Hazrat Mirza sahib, which he repeated even the day before he died, his son, Mian Bashir-ud-Din Mahmud Ahmad, who became the first Qadiani khalifa had to say in The Truth About The Split (pages 55, 56).

These changes, according to Maulvi Muhammad Ali, relate to three matters; (1) that I propagated the belief that Hazrat Mirza Ghulam Ahmad was actually a *Nabi*; (2) the belief that he was ‘the Ahmad’ spoken of in the prophecy of Jesus referred to in the Holy Quran in 61 : 6; and (3) the belief that all those so-called Muslims who have not entered into his *Bai'at* formally, wherever they may be, are *Kafirs* and outside the pale of Islam, even though they may not have heard the name of the Promised Messiah.

That these beliefs have my full concurrence, I readily admit. What I ...

It was statements such as these which caused the split in the Ahmadiyya Movement, not any desire on the part of Hazrat Maulana Muhammad Ali of blessed memory, to become the *khalifa* or the head of the Movement.

# Attacks on Islam

## by Latter-Day

### “Companions of the Elephant”

by *Imam Kalamazad Mohammed*

(Based on the commentary of chapter 104 [*al-Fil*; The Elephant] of the Holy Quran by Hazrat Mirza Sahib)

“In the name of Allah, the Beneficent, the Merciful. Hast thou not seen how thy Lord dealt with the possessors of the elephant? Did He not cause their war to end in confusion? And send against them birds in flocks? Casting at them decreed stones -- so He rendered them like straw eaten up?” (The Holy Quran, 105: 1-5)

For those who may feel discouraged at times at the present depressing state of affairs in the Muslim world, and the persistent rejection of Ahmadiyyat on all sides, the following commentary by Hazrat Mirza Ghulam Ahmad, Mujaddid of the 14th century Hijrah, on chapter 105 of the Holy Qur'an comes as a refreshing tonic -- a tonic to reinvigorate us, and to cement our oath to put religion above the world and to spread Islam to all corners of the globe. For Allah, Most High, promised the Founder, that this Movement would never come to an end, but instead would triumph over all adversaries, within and without the fold of Islam.

Before the commentary itself, we present a little background information relating to the event of the “Companions of the Elephant”, a well-documented episode in Arab history.

#### Abraham's attack on Makkah:

“This is hardly the place for dwelling at length on the extraordinary events that are related to have attended the Holy Prophet's (pbuh) birth. We content ourselves with referring to just one, by itself a mighty sign. The very year that the Holy Prophet (pbuh)

was born, the Christian chief of Yemen erected a magnificent church in his capital, San'a, with a view to make it a general centre for people, both commercial and religious, in place of the Ka'bah which he resolved to demolish. This was, in fact, a life and death struggle between Trinity and Unity. Abraham, the chief, marched at the head of a large army against the Ka'bah to pull it down. He encamped at a distance of three stages from Makkah, and sent word to the Makkans, intimating his mission to them. The Quraish (i.e., the Arab tribe that looked after the Ka'bah), finding themselves too weak to offer any resistance to Abraham, evacuated Makkah, taking shelter in the neighbouring hills. While leaving the city, 'Abd al-Muttalib (Prophet Muhammad's (pbuh) grandfather and the chief of Quraish) took hold of a curtain of the Ka'bah and prayed: 'O Allah! This is Thy Own House. We feel too feeble to defend it. Be pleased to take care of it Thyself.' Historians say that a most virulent form of smallpox broke out in the camp of Abraham, which wrought a terrible havoc, destroying the major part of his forces. The rest took to flight in utter confusion. This miraculous event came to pass simultaneously with the Holy Prophet's (pbuh) birth. According to some reports, the day of Abraham's discomfiture was the very day of the Holy Prophet's (pbuh) birth. According to others, he was born forty days after this event.” (‘Muhammad the Prophet’ by Maulana Muhammad Ali, pp. 29-30.)

#### Commentary of Mirza Ghulam Ahmad:

“Allah, Most High, has revealed in the Holy Qur'an a chapter which makes manifest the lofty eminence and status of the Holy Prophet (pbuh) and this chapter is: *Alam tara kaifa fa'ala Rabbuka bi ashabil fil* (Hast thou not seen how thy Lord dealt with the possessors of the elephant?) (The Holy Quran, 105:1).

This chapter was revealed at a time when the Chief of Creation (pbuh) was undergoing extreme difficulties. Allah, Most High, is consoling him

here during this trying period and is assuring him of His friendship and help. In this incident, there is a great prophecy. Allah is saying: ‘Do you not see how your Lord dealt with the owners of the elephant?’ That is, He ruined their plot and turned it against them, and He sent some small birds to destroy them. There were no guns in the possession of those birds, but rather *sijil* (damp pieces of clay).

In this famous chapter, Allah, Most High, bequeathed the Ka'bah to the Holy Prophet (pbuh) and in presenting the story of the companions of the elephant, He prophesied his success, help and victory.

That is, whatever plans and preparations the enemies made and whatever practical stratagems they brought in order to demolish the Holy Prophet's (pbuh) entire mission, Allah, Most High, in order to annihilate them, made their very plans and efforts work against them. As such, as the birds destroyed the owner of the elephant, so too, this prophecy will endure till the Day of Resurrection. Whenever any owners of the elephant arise, in order to destroy them, Allah, Most High, always makes the necessary arrangements to demolish their efforts.

This is the doctrine of the Christian Fathers. Islam is a rock on their chest -- all the other religions, in their opinion, are powerless. Hindu converts to Christianity are writing books to refute Islam. Ram Chandar and Thakur Dass have exerted all their energies in writing books in order to refute Islam. The plain fact is that their conscience is telling them that their destruction will come from Islam. In a natural way, they are overcome by a fear that is the source of their downfall. On merely seeing a cat, a chicken begins to make fearful sounds. In this way, the followers of different religions, generally, and particularly the Christian Fathers, who are opposing Islam tooth and nail, are doing so not only because they are intellectually certain, but more so, deep within them, their heart also tells them that Islam is the religion which will smash all false creeds into smithereens.

At present, the likes of the owners of the elephant are launching an assault against Islam, and Muslims are riddled with weaknesses. Islam is in a wretched condition and the possessors of the elephant are in a strong position of ascendancy. But Allah wants to show the same example again and He will use birds to do the same job once more. What comparison can our Jama'at (i.e., our Movement) bear with them? Compared to them we are insignificant. When we consider their allied strength, their power and their wealth, our Jama'at does not even exist. Nevertheless, we see right before our eyes, in the events of the companions of the elephant, what verses of comfort were sent down."

He goes on to explain the essence of sincere faith and true Islam and gives the following words of advice:

"I received this revelation from Allah in which it is made very clear that having done my work, Allah's help and victory will surely continue.

"Indeed, that kind of certainty is entertained only by those who love the Holy Qur'an. How can those who do not have love for the Holy Qur'an and for the religion of Islam appreciate this matter? The meaning of Islam and faith is this -- that one's will should merge with that of Allah. He who has no regard for the honour and glory of Islam, whoever he may be, has no honour or esteem in the eyes of Allah and is not a conscientious Muslim.

"Do not treat Allah's words with contempt. And consider as deserving of compassion those who, on account of prejudice, have denied the truth and have advanced the argument that in the time of peace, what need is there for anyone to come (from Allah). How pitiable are they that they do not perceive how Islam is tightly besieged by enemies, and attack after attack is being made on our religion from all sides -- such scorn and contempt are being heaped on the fair name of our Holy Prophet (pbuh) -- and yet they say that there is no necessity for anyone to come (as a reformer)2 (Malfuzat, Bk. 1, pp. 172-

174).

In conclusion, let us remember that the same promise that was given to the first Messiah, And We shall make those who follow thee above those who disbelieve to the Day of Resurrection (3:54), was also given to the second Messiah, Mirza Ghulam Ahmad. However, he warns us that we cannot become part of that extraordinary promise and glad tidings until we have conquered our *nafs-ul-ammarah* (spirit that commands evil) and have advanced to the stage of *nafs-ul-mutama'innah* (the soul at rest). He also advises us not to become like those who accepted him initially, but then reneged and so have bought for themselves the punishment of everlasting fire.

*Rabbana la tuzigh qulubana ba'ada idh-hadaitana wa hablana mil-ladunka rahmah. Inna Antal-Wah-hab* (Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee; surely Thou art the most Liberal Giver) -- (3:7).

(Continued from page 2)

chalk out extensive plans for structuring a new educational system on different levels possibly up to a college or higher grade. Mr. A.S. Hoeseni, Mr. M.A. Mahawat Khan, Mr. A.A.S. Santoe and Mr. H. Badloe have been assigned the task of setting up such a modern educational system which will firstly absorb existing courses and at the same time gradually develop a higher level of teaching. As the need for such training and teaching has become very urgent ULAMON will give this project highest priority.

#### Islam advanced course

AAIILN has already started an advanced course months ago for which more than 20 students have enlisted. According to Mr. H. Badloe headmaster, this course will be incorporated in due time in the new ULAMON educational system. Part one of this course has already been finalised with exams and the second

part will begin on 7 September this year. The teacher is prepared to restart part one provided that at least ten students enlist in this programme.

#### Outdoor Sporting day

Extensive preparations and programmes are underway for a great outdoor sporting day on Sunday 23rd of June. Members from all Ulamon associated jamaats are invited to participate in whatever activities one is interested in: Soccer, baseball, estafette walking exercises etc. A sport stadium in the city of Delft has been rented for this day which will also include an ULAMON bazaar and fancy fair. Food, drinks and the procedures of the bazaar will be for the benefit of ULAMON.

#### Announcements from Stichting Ahmadiyya Isha'at-i-Islam

a. Seerat-un-Nabi jalsah will be held on Sunday 2nd of June at 13.30 hr at the Center at Kepplerstr. 265 in The Hague.

b. The current course on Quran Arabic will be finalised on July 5th when certificates will be issued and new enlistments will be registered for a new course.

c. The ASEVO foundation responsible for Urdu courses has announced that in the future classes will not be given any more on Friday nights. The other time will be announced soon.

d. Workshop SAIL. Due to past successes this workshop will be continued next year on a fortnightly base.

e. A new workshop is also to start now for the more senior members.

f. The Islam-Christianity discussion group active during the past ten years is unrelentingly continuing its activities. New members may enlist for these multi religious monthly meetings.

g. As from September this year first Sunday of the month meetings will be arranged at our Centre at the Kepplerstraat 265. Starting with zuhr salaah one or two themes will be

dealt with on every session.

h. A jalsah on Meeraj will be held this year on the 6th of October from 13.30 hr. at the Centre on Keppelerstraat.

i. Our next Almere meeting will be held on Sunday 30 June. Starting from 13.30 hr. Mr. A.S. Santoe will elaborate on the very interesting theme of "Muhammad in world scriptures".

#### Announcements from AAHLN

a. Executive Board announces the annual meeting on Sunday 9 June at the Al Qiblatain hall at the Loosduinse kade in The Hague. Election of a new Executive committee as well as discussion of jamaat policy matters are important items on the agenda.

b. The executive Board has prepared a policy plan for 2002-2005 in which external communication with press and media will have top priority, as well as other matters such as national politics and training & education.

c. The study group of young members meeting every Sunday in the Al Qiblatain hall is expanding. New participants willing to join may contact group leaders N. Rodjan and T. Hassanmohamed.

d. On Saturday, 6<sup>th</sup> July, a bus excursion will leave for Düsseldorf – Germany.

## Impressions of Haj

Haji Mohammad Mahawat Khan who lead the group during the Haj travelling, gave an extensive report of the journey while haji Abdul Santoe parted his personal impression with the audience.

### Journey report Haj 2002 by haji Mohamed Mahawat Khan

Haji Mahawat Khan recalls with great satisfaction the preparatory activities months before they embarked upon the holy journey which was also an initiative of the ULAMON. A total of 19 Ahmadies departed on the 1st of February 2002 and after disembarking at the airport in Jeddah a bus trip followed to the

holy city of Madinah where the group stayed for five days in the Hilton hotel just across Masjid Nabavi. After all the *ziarats* and *ibadah* in this city, the group left again by coach to Makkah sharif. Soon after arrival and checking in the hotel they started with Umrah procedure consisting of tawaaf and Sa'ee after ten days the Haj rituals commencing with a bus ride to Mina where the pilgrims stayed in tent encampments. After Arafat and Muzdalifah and returning to Mina where the stoning took place for two or three more days, the pilgrims returned to Makkah sharif where the final rituals were performed.

It was with a great sense of relief and satisfaction that the group flew back to Amsterdam airport where a great welcome from family and jamaat members awaited them with lots of garlands and emotional greetings.

### My personal impression of Haj by haji Abdul Santoe

Months of preparations and study of the rituals aroused mystical expectations in me of the great journey every Muslim should do at least once in his/her lifetime. Overwhelmed by the breathtaking beauty of Masjid Nabavi in Madinah *Munawwarah*, I was also impressed by its stately marble architecture erected in the Andalusian style. A visit to the tomb of *Rasul Allah* (sas) surrounded in a sphere of serenity, brought me 14 centuries back at that time when this greatest soul in the history of mankind brought about a revolution in the fate of humanity. During our stay in Madinah *ziarat* visits were also undertaken to a.o. Quba and Uhud where a considerable number of the companions of the holy Prophet died in battle. On approaching Maskkah sharif my first impression was a sense of grave disappointment; instead of finding huts and simple houses as was the case in the past, the coach entered a bustling metropolis complete with traffic jams, mega shopping centres, hotel, restaurants and fast food chains. Only after we entered Masjid al Haram was I taken by the grandeur

of its circular shape and architecture, above all the sudden sight of the Qibla in the middle of the inner square overwhelmed me with emotions beyond every logical reasoning. At the height of the rituals after we returned from Mina, we had to finalise the *Tawaaf* and Sa'ee at a time when the Haram was at its fullest. I finally experienced the mingling up in the maelstrom of millions as giving up my own personal identity and at the same time becoming one with mankind. With the feeling of remission and atonement we undertook the home bound journey.

NOTE: We congratulate our brothers and sisters who were fortunate enough to undertake this spiritual journey and pray that they live to fulfil the objectives of Haj. May Allah also grant us all the spiritual and physical means to go to His House and perform the Haj. (Amin)

## An Instruction

The following verses of the Holy Quran answer the questions of some people who try and frighten Ahmadies by telling them that their opponents are great in numbers and in power.

*"Those who responded to the call of Allah and the Messenger after the misfortune had befallen them—for such among them who do good and keep their duty is a great reward.*

*"Those to whom men said : Surely people have gathered against you, so fear them; but this increased their faith, and they said : Allah is sufficient for us and He is excellent Guardian.*

*"So they returned with favour from Allah and His grace; no evil touched them, and they followed the pleasure of Allah. And is the Lord of mighty grace.*

*"It is the devil who only frightens his friends, but fear them not, and fear Me, if you are believers."*

(The Holy Quran 3:171—174)

**For the younger readers**  
(continued from the last issue)

## Introduction to Islam

By

Dr Zahid Aziz

### 56. What is the significance of the Muslim belief in life after death?

Firstly, it encourages man to do good and restrains him from doing evil. This is because he realizes that a good deed will always bring him benefit, even if it may not be obvious at the time; and he knows that an evil deed, even if no one at all sees him do it, will have to be answered for, and will have adverse consequences, in the next life if not immediately in this one.

Secondly, it teaches man to look at the inner worth of himself and of others, rather than the outward appearance (be it wealth, position, beauty, or education). This is because he knows that it is the inner part of man which is the real thing, and which survives forever, while the outward possessions are certainly lost at death, and often even before then.

## 4. Practices

### 4.1 Prayer

"Your Lord says: Pray to Me, I will answer you." (40:60)

"Surely prayer keeps (one) away from indecency and evil." (29:45)

"And seek assistance through patience and prayer, and this is hard except for the humble ones." (2:45)

### 57. What is prayer?

It is to put ourselves in touch with God, remind ourselves of His greatness, goodness and beauty, think over how we can develop the qualities He has placed in us, remember the goal He has put before us, and ask for His help in enabling us to do good and refrain from evil. Prayer also makes us

see our lives, with all the successes and disappointments, in their true perspective, and makes us pause for a moment to see what we are doing in the light of what God wants us to do.

### 58. Is prayer necessary?

Just as the body requires food, cleansing, and exercise to make it fit for everyday living, the spirit or soul has spiritual needs for its development, so that one's character and conduct remains good and healthy. The needs of the spirit are provided by acts of worship and devotion, the most important and frequent of which is prayer. Not supplying these needs weakens the highest part of man, damaging his ability to do good and refrain from evil, just as not having enough food makes his body unfit to work and prone to disease.

### 59. What are the most important points Islam teaches about prayer?

Among many other important points about prayer, the first is that a person should say his prayers "as if he is seeing God", or at least be conscious that he is in God's presence. This means that prayer should be said with full attention, concentration of mind, and feeling of heart, just as if we were talking to someone in front of us. Another very important point Islam teaches is that a main purpose of prayer is to lead one to do good, to refrain from evil, and to behave better towards others. If prayer does not have this effect on a person's daily life and conduct, it means that he or she is not performing prayers properly, in the way required by Islam.

### 60. How does one pray in Islam?

Prayer, of course, is a general turning towards God. Islam has prescribed a particular form of prayer in order to make it systematic and to enable the whole community to pray together. The details of the Islamic prayer are available separately in many books. Briefly, certain bodily postures are adopted (standing, bowing, prostrating, and sitting on the ground) in each of which some prescribed prayers and other words extolling and praising God are said. This is the regular prayer known as *Salaat*, and is said in

congregation (if possible) at five fixed times of the day. Apart from *Salaat*, one can just address a prayer to God at any time, in any situation, using any words one chooses.

### 61. What is the significance of the various postures during *Salaat*?

It is to give greater force and feeling to the words of prayer that are being said, and in fact to address God with the whole of oneself and not just the tongue. This is just as when people talk to each other they move their hands, head, etc. to stress what they are saying. The standing posture is as if to say to God that we are ready and keen to obey Him. Bowing down and prostrating is to express the inner feeling that we want to bow to God's commands in our daily lives and submit to Him completely, with humility. The words that are said in these two positions mean that 'God is flawless and the Most High', i.e. we, who are imperfect, humble ourselves before the Perfect Being so that, through contact with Him, our defects may be removed.

### 62. What prayers does one say during the *Salaat*?

First of all, there are a few short prayers and expressions that must be said in particular positions during the *Salaat* in Arabic. The main such prayer is the *Fatiha*, the first chapter of the Holy Quran consisting of seven short verses, which is really the heart of the whole *Salaat*. In addition to the compulsory words of prayer, we may say any prayer we like, in any language we prefer, at any stage in the *Salaat*. The Holy Quran and the Holy Prophet Muhammad's Sayings contain a large number of apt and beautiful prayers for various situations. We must, of course, know the full meaning of any prayer we say, Arabic or otherwise, and it must be said with the full presence of mind and sincerity of heart.