



از الذين عند الله لاسلامه

لا اله الا الله محمد رسول الله

AHMADIYYA GAZETTE

An Official Organ of the Ahmadiyya Movement in Islam, Inc. in America

FEBRUARY 1979

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدٌ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

THE HOLY QURAN

[The Missionary In Charge, Mir Mahmud Ahmad Nasir, distinguished writer of the above captioned note, prior to his incumbent assignment, worked as a Professor of Comparative Religion for over two decades at the Central training College for our missionaries (Jamia Ahmadiyya) in Rabwah. Coming of a highly revered family renowned for its scholarly and administrative achievements, Mir Mahmud Ahmad has always lived up to the highest standards of inherited and acquired scholarship and dedication and will be an asset to the Movement. Allah willing, in America ED.]

The Holy Quran, last and greatest book of Allah, as revealed to Hazrat Muhammad Mustafa (ﷺ) in Arabic language, has a wonderful characteristic which makes it unique among all languages. In Arabic one can express a multitude of meanings in very few words. Arabic letters, words and sentences, especially those revealed by Allah, have a wonderful quality of having, as if it were, so many layers of meanings. It is almost impossible to translate a sentence from the Quran into a sentence of equal length in any other language adequately expressing the idea which the Quran means to convey.

Another aspect of the translation of the Holy Quran into other languages is that the

verses of the Holy Quran have a majesty, a grandeur of their own. They are very impressive, powerful and forceful, so much so that even a disbeliever who is well-versed in Arabic is moved by them. No translation can convey that sublimity of the Quran. This is one of the many ways in which the Quran is superior to the Bible. In the Bible scholars admit, the original is less impressive. The King James version, the first major translation of the Bible into English was the most beautiful translation at that time, and it influenced strongly the English literature. This version was much more impressive, much more majestic, than the original Hebrew and Greek text itself. But no translation of the Quran can match the sublimity of the original, let alone surpass it. The Quran is both magnificent and sublime. It is within very easy reach of an ordinary reader and at the same time it is too high for the loftiest imagination of the great philosophical mind. It is great and beyond the level of ordinary thinking but not in a vague and illusory sense nor teaching blind faith and beliefs that are contradictory to the fundamental principles of reason. The Quran is great and sublime no doubt, but it is very practical and very clear on the subject of what man should believe, and what he should do for his salvation. The Christians are always talking about salvation. According to the Christian theology you cannot be saved unless you believe in the

Divinity of Christ, in the Trinity and in the Atonement. But go through the Bible as many times as you may, you will not find a single clear reference in the Bible to these professed doctrines of faith. In fact, there is not even a vague or a dubious reference to the Trinity in the Bible at all.

The Quran, on the other hand, very clearly teaches about its basic doctrines of faith and fundamental do's and don'ts. The Quran is very deep, too deep even to fathom for the most penetrating intellectual powers. The Quran is high, high even for the fast flight of imagination; but at the same time in reach of ordinary human intellect as far as its fundamental teachings are concerned. The Holy Quran said: "Indeed, we have made the Quran easy to understand and to follow. But is there anyone who would take heed?"

And who is more qualified to reply to this question of the Quran in affirmative than we who call ourselves Ahmadis, the true Muslims? Who would take heed to read the Quran to understand it, to try to read it in its original language but we, the followers of Hazrat Masih Mauood (Promised Messiah) عليه الصلوة والسلام about whom Our beloved Hazrat Muhammad Mustafa صلى الله عليه وسلم had prophesied that he will serve the Quran and restore its dignity in a way that you may say that he will bring back the Quran from the highest heavens once more? (Mahmud Ahmad Nasir)

PRONOUNCEMENTS OF THE PROMISED MESSIAH

Participation in Ruku Recitation of Suratul-Fatiha

Our religion is that there is no prayer without the "Opening Chapter of the Book." Be a person behind an Imam or by himself, in every case he should read Sura Fatiha. But Imam should not read quickly. Instead, he should read slowly so that the follower may listen, as well as read on his own; or he should pause after every "Aaya" that the follower may finish reading Sura Fatiha. Anyway, the follower should be given a chance to hear and read the same. Reading of Sura Fatiha is a must, because it is the "Mother of Books." However, a person who tries to get prayer and joins only in "Ruku" has offered a complete "Rakat," although he did not read Sura Fatiha. It is so be-

cause Hadith says that whosoever joins in Ruku makes his Rakat. Problems are of two grades. At one place, the Holy Prophet exhorted that Sura Fatiha must be read during prayer; it is "Mother of Books" and is the real prayer. But a person who, in spite of his efforts, has joined only in Ruku and whereas the basis of religion is ease and facility, therefore, the Holy Prophet said that that person completes his Rakat. He is not the one who denies Sura Fatiha, but because of delay, he leaves it. God has made my heart such that I feel hesitant for an improper act and I don't feel like doing it. And this is obvious that a person who completed 3/4th and because of certain reasons joined the 1/4th after a delay, then what is wrong? A man should follow this procedure. However, a person who is lazy and intentionally delays his joining the congregation, his prayer is lost!"

Al-Hakam, Vol. 5, No. 7, Feb. 24, 1901)

SUFI ABDUL GHAFFOR SAHIB

We are here to record with a sense of deep sorrow and sadness, the sad demise of our revered fellow ex-missionary, Sufi N.R. Abdul Ghaffoor (Inna lillahe wa inna inna elaihe rajioon). He passed away in the beginning of December 1978 in Pakistan at his home town in Bhera. Sufi Sahib was about 80. A renowned scholar of English with a wonderful command of the language, Sufi Sahib served the cause of Islam and Ahmadiyyat with his facile and forceful pen to the end of his life. His scholarly articles continued to adorn the pages of the "Review of Religions," our international journal, for well over two decades and his enviable work as missionary of Islam, first in Japan and later in America for a considerably long period, will be deservedly recognized for generations to come. Indeed, his was a strong personality steeped in conviction! May Allah bless his soul.

AMERICAN DELEGATION

List of official American Ahmadi delegation to Jalsa Salana 1978:

As we go to press we learn that the 86th Jalsa Salana of the Ahmadiyya Movement in Islam was celebrated from December 26-28, 1978 with unusual zest and fervor at Rabwah. It turned out to be an unprecedented success by all standards. Attendance by about 170,000 votaries from all over the

world gave a true international color to the blessed gathering. Twenty-eight delegates from America (twenty-three of whom are listed above), twenty-one from Indonesia, fifteen from Mauritius, eleven from Ghana, nine from Nigeria, along with representatives from W. Germany, Surinam, Trinidad, Malaysia, Holland, Zambia, Spain, Japan, Sweden, Sierra Leone, Singapore, Sri Lanka, Canada, Bengla Desh and India, plus hundreds from England, presented a colorful scene. Jalsa Gahs (stadiums) for both men and women, were full to overflowing by eager participants who met in a unique religious atmosphere exhibiting perfect order and discipline, characteristic of our community.

Details of the Jalsa with abridged accounts of the speeches delivered by Hazrat Khalifatul Maseh III will appear insha Allah, in the next issue.

Below, however, we produce some of the impressions of a few members of our own delegation. (ED.)

IMPRESSIONS OF JALSA SALANA, 1978

Through the Grace and Mercy of Almighty God, the support of my family, and the kindness of my brothers and sisters in Islam, I attended Jalsa Salana, Qadian and Jalsa Salana, Rabwah, and personally witnessed the fulfillment of two prophecies of the Promised Messiah.

The long journey took what seemed like innumerable hours but the signs of Allah were ever present. The airplane glided through the air without any visible means of support and landed safely on the other side of the world where exists another society complete with its own habits and customs. I was literally participating in the fulfillment of the prophecy concerning the spread of Ahmadiyyat to the "far corners of the earth." This thought was further intensified after reaching Qadian. I stood in awe and wondered how the news of Ahmadiyyat could have reached America from such a small, remote, distant place. I thought, "Anyone who visits this place from afar would have to realize the truth of the Promised Messiah." I had come from "a far corner of the earth," so I praised Allah for His graciousness and thanked, within my heart, all of the persons who had helped Ahmadiyyat to reach "me" in America.

"I will give you a large party of Islam" is the other prophecy I witnessed. In Rabwah, Ahmadies had come to Jalsa in large numbers — over 170,000 people from all parts of the world. The sight of so many Ahmadies was most inspirational. Our brothers and sisters who were assigned duties were totally immersed in "service." All were guests of the "Promised Messiah" and were accommodated and served in that manner. Ahmadies of all ages served, even the young boys were most serious about their duty. I was told by one young lady that they are taught to serve from a very young age and that they are proud to serve all and all are served in the same manner and spirit. I asked one gentleman his source of his constant, happy, radiant countenance and he replied that he was devoted to the service of Islam and that through "service" one becomes joyful. This spirit of service pervades the whole Jalsa and is the secret of its success.

One cannot help but feel special at Jalsa Salana. Everyone is pleasant and "love" flows from the heart of one Ahmadi to another. One woman expressed this feeling most beautifully when she said, "We have sat together, we have talked together, we are from different countries, yet we are from one family — AHMADIYYAT.

(Rashida Saeed,
President, U.S.A. Lajna)

MY THIRD VISIT TO AHMADIYYA CENTER

Praise be to Allah, Lord of all the worlds, who has out of His infinite grace once again bestowed upon me, this humble servant, another opportunity to witness the glorious manifestation of His wondrousness in attendance of Jalsa Salana for the third time.

Thrice have I had the privilege of seeing with my own eyes the wondrousness in attendance of Jalsa Salana, listening with my own ears to the words of wisdom, the most moving prayers and recitations, touching with my own hands, walking upon the same places our divine leaders walked, thus revitalizing my faith, conviction and knowledge all for the sake of God.

I love to visit the holy places of our spiritual predecessors, because the knowledge of these places and land makes the Holy Quran and all Islamic literature come

alive, for the manifestations of the prophecies are continuous.

India and Pakistan confound the imagination, baffle the mind, and fill the heart with indelible images and impressions. The sights, the smells, and the sounds are unique

found nowhere else. The community possesses a serenity and graciousness seldom found in the western world.

All praise to almighty Allah for allowing grateful recipient of the hospitality while among them. I also pray that Allah may make my participation in the Jalsa Salana a real source of spiritual blessings and happiness for me. Amen.

(Aesha Shaheed,
Dayton, Ohio)

LESSONS FROM JALSA SALANA

My experience of the visit to Qadian and Rabwah, like my previous five occasions, was heart-warming and faith-increasing no doubt.

Having the blessing of being elected National President of the Ahmadiyya communities this year, the task of reporting the activities and achievements of our American Jamat activities in the light of what other countries are accomplishing made me aware of the distressing and painful aspects of our

position in America. I felt there was very little activity, if any, much less achievement, on the whole. Not one thing have we accomplished that would place us on the list with countries that had accomplished laudable and noteworthy activities during the past year.

Let me cite a few observations: our lack of activity, practically no expansion in numbers, mission houses, no large propagation efforts, no mass distribution of literature, decrease in membership participation to Jalsa Salana. The majority of persons participating in Jalsa were old faces, which was pointed out by Hazur. These were some of the things that filled me with shame. The incidents are inexcusable for our American Jamaat if we really place our religion before the world, as we are required to.

I realized the insignificance and ineffectiveness of all we claim to have done so far, and vowed we shall make amends this year to savor Hazur's favor and prayers.

I have now a definite program as to how we have to conduct our affairs and discharge our responsibilities, which I will put before the representative of the Jamaat on appropriate occasions and hope to win cooperation and coordination of all brothers and sisters. (Muzaffar Ahmad Zafar)

AHMADIYYA CALENDAR YEAR 1358/1979 DAYS AND EVENTS TO BE CELEBRATED NATIONALLY

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| 1) Birthday of the Holy Prophet..... | Feb. 9 on Friday, Meetings on 11th |
| 2) Musleh Maud Day..... | Following on 20th Feb., to be celebrated Sunday, Feb. 25 |
| 3) Masih Maud Day | March 25 |
| 4) Khilafat Day | May 27 |
| 5) National Preaching Day..... | July 15 |
| 6) Annual Convention | August 31, Sept. 1 & 2 |
| 7) Religion Founders' Day | October 7 |
| 8) Regional Meetings | |
| Northeast | October 20 |
| Lake Region..... | November 4 |
| Southeast | November 11 |
| Midwest | November 18 |
| West Coast | To be decided by the Regional President |

LAJNA EVENTS

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|-------------------------------------|--------------------------------------|
| 1) Executive Council Meeting | March 10, 1979 (Saturday), Milwaukee |
| 2) Great Lakes Regional | March 11, 1979 (Sunday), Milwaukee |
| 3) National Officers' Meeting | April 21, 1979 (Saturday), Dayton |
| 4) Midwest Regional | April 22, 1979 (Sunday), Dayton |
| 5) Northeast Regional | May 19, 1979 (Saturday), Boston |
| 6) Southeast Regional | May 20, 1979 (Sunday), Washington |

JAMAATS' ACTIVITIES

St. Louis, Missouri

Jumma prayers were punctually offered in the Sadiq Mosque at 1:30 p.m. every Friday of the month. Occasionally the attendance exceeded 25 persons. Weekly meetings were regularly conducted in the Sadiq Mosque at 1:00 p.m. every Sunday of the month. Educational services for one hour and one hour for lectures, questions and answers were concluded by Zuhr and Asar prayers. The preaching consisted of day-to-day contact with non-Muslims by the members. All members are requested to propagate at every opportunity. Occasionally propagation is done collectively. There were six converts during the year 1978. The three most recent ones were Bro. Peer Ahmad, Jamal Ahmad Wali, and Mikal Jabbar Yasin. (Munir Ahmad, President)

Pittsburgh, Pennsylvania

Twice monthly a brother presents a speech before the Jamaat on Islam. Jummas still held with regular attendance. Educational classes under the instruction of Omar Shaheed include Yasarnal Quran, demonstration of Salat and Life of the Holy Prophet Muhammad, Quran classes held on Sundays and Wednesdays. Literature sent to State Correctional Institute. A new brother has signed Bi'at, Jamil Hafeez, husband of Sister Rafeeza Hafeez.

(Jameslur Rahman, President)

Racine, Wisconsin

Miam Muhammad Ibrahim visited the newly-established Racine Jamaat for a couple of days by invitation in the end of November. The Jamaat had arranged two public appearances for their missionary, a lecture on "The Existence of God" before the Philosophy class of the Parkside University of Wisconsin on November 30 in the morning and a speech on Islam in the Union Wing of the same institution in the evening. Discussion on "The Existence of God" was shared by about 40 senior students including some professors all of whom were highly impressed with the arguments the speaker produced in favor of the existence of God.

The evening session, attended mainly by a goodly number of members from surrounding Jamaats and presided over by Br. Rashid Ahmad, the Regional President, was

also a success. Several non-Muslims interested in Islam, and those under propagation by the local Jamaat were also present.

The local daily, "The Journal Times," published an exhaustive note on Islam by President of our Jamaat, with a picture of the Promised Messiah those days.

I had the honor of escorting the Regional Missionary to the Trinity College of Divinity at Bannockburn, Deerfield, where he had a speaking engagement, on December 1, despite snowy and storming weather. He spoke for two hours, with five minutes break, first on Islam, and later on Ahmadiyyat and made an impressive presentation to the would-be Christian missionaries, and answered the questions put to him in the Question and Answer session most convincingly. The said missionary college officials promised to have a full-fledged debate next fall for two consecutive days on controversial topics between Ahmadiyyat and Christianity.

After leading the Friday prayers at Waukegan, the missionary left for Dayton the same evening.

(Jalal Nuruddin, General Secretary)

Chicago, Illinois

The Chicago Jamaat held regular meetings on Sundays at 2:00 p.m. in which specific topics were elaborated by the president. Juma prayer is held regularly every Friday at 1:30 p.m. with about ten adults attending. Two guests came to the mosque this month for Juma. Congregational prayers have been established on Wednesday evenings at 7:00 p.m.

The Jamaat with the help of the Lajna Imaillah has mailed out 714 letters to churches pertaining to the Conference held in London on the Deliverance of Jesus of the Cross. Each letter consisted of eight pages.

Our Jamaat is continuing its renovation of the mosque by completely panelling the washroom and guestroom. A new floor and other toilet facilities were installed in the washroom.

On December 24, 1978, the Jamaat passed out flyers pertaining to Jesus not dying on the Cross in the downtown area of Chicago. (Abdul Karim, Secretary)

Cleveland, Ohio

The fortnightly meeting of the Jamaat held on January 11, 1979 at the YWCA was

addressed, among others, by the Regional missionary, M.M. Ibrahim. The gathering was comprised as usual of about forty brothers and sisters, the latter, of course, outnumbering their brothers in faith. The missionary, whose visit was highly appreciated, in his speech congratulated the Jamaat on their motivation and having brought about a complete unity in the ranks of the community. The two old and zealous Ahmadi families, the Kaloos, and the Syeds, are now working hand in hand for the betterment of the community and the service of Islam. Lajna particularly, is active, planning social and general activities with a view to fostering effective involvement in public organizations. The missionary explained to the audience the importance of practicing Islamic injunctions with respect to mixed gatherings and the institution of Purdah. Eager and earnest to learn and practice Islam as the members are, it is hoped this Jamaat, especially its Lajna, will eventually fall in line with the majority of other Ahmadi organizations as desired by the Ahmadiyya leadership. Regularity in meetings, discharging its financial responsibilities, sincerity of purpose and the attitude to excel one another in matters religious and spiritual, despite being surrounded by and beset in highly material environs, are, nevertheless, commendable features of the Cleveland Jamaat. (Reporter)

Philadelphia, Pennsylvania

Mian Muhammad Ibrahim, Missionary Midwest and Great Lakes Regions, had an occasion to be in Philadelphia, Pa. on December 25, 1978. A special session was arranged to meet him in the Sadiq Mosque at 1:00 p.m. which was attended by almost every Ahmadi brother and sister present in Philadelphia that day. They were all happy to meet the missionary whom they had known for the last several years but who had never formally visited their Jamaat before. After a brief informal chat which was enjoyed by everyone, a formal session under Hasan Aziz started with recitation by Bro. Bilal and a brief introduction by the Jamaat President. In response, the missionary expressed his pleasure in finding an opportunity to visit the mission house associated with the name of Hazrat Mufti Muhammad Sadiq, the first Muslim Missionary to America. He said he was glad to find

that the Jamaat was actively engaged in spreading the message of Islam and that the members were devoted to the cause of Ahmadiyyat. He spoke for about half an hour expounding the beauties of Islam and pointing out to the audience the duties and responsibilities that the Movement imposes on its members. Consequent on the inspiring address, members asked several questions of various types, which were freely and exhaustively answered by the distinguished visitor and the meeting ended in an atmosphere of joy and happiness. The gathering lunched together under auspices of Lajna Imaillah and enjoyed the dainties served.

Mian Sahib had stayed with Dr. Safiur Rahman and was entertained in turn by such members as Br. Hasan Aziz, Mujeeb Rahman, and Sister Salma, during his two-day stay in Philadelphia. (Reporter)

Dayton, Ohio

The Jamaat was at home to the seven brothers and sisters of Dayton who were back home from their successful trip to Jalsa Salana on December 31, 1978. The whole Jamaat was there at the airport at 3:30 p.m. to accord them a warm reception, and the delegation was escorted to the mosque where a meeting was held in their honor. The missionary, in his welcome address, congratulated the participants in the Jalsa Salnas of Qadian and Rabwah on behalf of the Jamaat and requested them to relate to the members some of their lasting impressions. Br. Habeeb Shafeek, in response, narrated events and incidents which particularly interested him, and Hajji Aminullah briefly explained how spiritually moved he found himself. Hajji Muzaffar Ahmad, who led the American delegation as usual, spotlighted the areas in which the American Jamaats have yet to strive hard in the interest of the Movement. (The text of speech will be found elsewhere.) All the three male participants, it may be pointed out, had already been to several Jalsas before and the present experience was considered to be a special blessing and favor from Allah. Four sisters, who were also honored at the Jamaat meeting, are believed to have given their personal impressions of the Jalsa in the Lajna meeting.

(Reporter)

KHUDDAMAL AHMADIYYA

Two regional meetings were held simultaneously on December 24-25, 1978 at Waukegan, Illinois and Baltimore, Maryland, the former being the venue for Midwest and Lakes, and the latter for Northeast and Southeast Regions. The rally at Baltimore was attended by as many as forty Khuddam and proved quite a success. Competitions in recitation and declamation contests were some of the interesting items of the program, some of which were witnessed by Mir Mahmud Ahmad, our Missionary in-charge, as well.

Our National Quaid, Br. Yahya Sharif, as arranged by the Khuddam, made a successful trip to Rabwah in December last to observe how Khuddam affairs are conducted in our international headquarters. He came back with inspiration and his experience will be an asset to American Khuddam, Insha, Allah. (Mubashir Ahmad)

PLEASE NOTE CAREFULLY

- 1) The Missionary Incharge requires all Jamaat Presidents to send him the lists of pledges obtained from the members to the Tarik-Jadid fund for the year 1979. Members not attached to any Jamaat shall submit their pledges directly.
- 2) Mir Mahmud Ahmad also urges members and jamaats to buy and distribute as many copies as possible of the two most important books recently published by the movement, *Deliverance From the Cross*, and *Ahmadiyyat*, detailed elsewhere in this issue.
- 3) The Editor of the Ahmadiyya Gazette needs up-to-date mailing lists of members and jamaats, to ensure sure delivery of the national publication, which will henceforth be published and dispatched from Dayton, Ohio.
- 4) Activity reports and notes bearing news value should reach the Editor by the 15th of every month.

INTRODUCTION TO RECENT PUBLICATIONS

Chaudhri Muhammad Zafrullah Khan, in one of his latest books (published by the London Mosque) entitled "Deliverance from

the Cross," in his characteristic lucid, forceful and convincing style, has remarkably cleared the mist surrounding the "birth, ministry, death, resuscitation, ascension and second coming of Jesus" and presented to the world the facts governing the situations so far shrouded in the lap of history. Basing his arguments on history, tradition, scriptures and common sense, the learned author has most effectively presented the Ahmadiyya conviction on these important issues with clarity and distinction. This presentation of his will establish the truth of the Ahmadiyya views in the light of the progressively available evidence on the topic.

Highly informative and instructive, the book is recommended to all those who are interested in religion, and is a must for extensive circulation by the members of our community for the benefit of the three principal religions of the world. The book is available at our Washington headquarters for \$2.00 (including postage).

AHMADIYYAT The Renaissance of Islam

Classic and authentic by all standards, the latest work by Chaudhri Muhammad Zafrullah Khan, extending over 360 pages, printed and published in Great Britain by Tabshir Publications, is a standing tribute to his remarkable and profound scholarship. This standard work presents an arresting account of the origin, doctrines, and activities of the Ahmadiyya Movement in Islam, and examines its standing and position in terms of comparative religion. The book makes it clear beyond doubt that Ahmadiyyat is nothing but true and real Islam.

As a book, it is more or less an encyclopedia on Ahmadiyyat and contains all that an unbiased and impartial student of comparative religious history needs to know about our most misunderstood or misinterpreted international community. This monumental and epoch-making publication will go a long way toward clearing several misunderstandings deliberately spread by the opponents of the Movement and hence needs the widest possible publicity and circulation, in and outside the community.

Priced at \$10.00 (including postage) the book is available at the Washington headquarters of the Movement.

THE 100

The Holy Prophet Muhammad Rated
Number One In History

In the book, "The 100: A Ranking of the Most Influential Persons in History," by Michael H. Hart, the Holy Prophet Muhammad (SAWS) has been ranked number one as the most influential person that has ever lived. The author's criteria for inclusion is not based on any group's or nation's opinion of greatness, but is an objective evaluation of how much and how strong the influence of a person has been on history. Hart has examined the lives of one hundred of the world's most famous and influential men and women and has made quite an objective and unbiased study of their influence on the world. He chose Muhammad as number one for several very convincing reasons. In his own words, "Of humble origin, Muhammad founded and promulgated one of the world's great religions and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive." The author goes on to explain that the Holy Prophet was responsible for both the theology of Islam and its main ethical and moral principles. He says, "Muhammad played the key role in establishing the religious practices of Islam, nursing the new faith in its infancy, preaching its message and has the sole responsibility for the text of the Holy Scripture, the Qur'an." Hart states that, although Christianity is the largest of the world's religions, "It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus Christ and St. Paul on Christianity." . . . Although Jesus was responsible for the main ethical and moral precepts of Christianity, St. Paul was the main developer of Christian theology, its principle proselytizer, and the author of a large portion of the New Testament." Hart goes on to show how the principles and practices of Muhammad have survived, whereas few Christians find the ethical teachings of Christ practicable while it is St. Paul's theology of Christ worship that remains as the most influential effect of Christianity.

The author also illustrates that, although Muhammad was dead at the time, it was his spiritual influence that inspired the most

rapid spread of an idea, religious or secular, that the world has ever seen, through the Arab conquest of the then civilized world. He states that "It is this unparalleled combination of secular and religious influence which I feel entitles Muhammad to be considered the most influential single figure in human history."

DYNAMIC RELIGIOUS MOVEMENTS

"Case Studies of Rapidly Growing Movements Around the World" — edited by Dr. David J. Hesselgrave, professor of mission in the School of World Mission and Evangelism — published by Baker Book House, Grand Rapids, Mich., priced \$9.95.

The book contains an article on "The Ahmadiyya Movement: Islamic Renewal?" by Merlin W. Inniger, Principal of the Missionary Language Board at Murree (Pakistan) Language School, written, it must be said to the credit of the Christian Missionary, fairly objectively, to faithfully record history and beliefs of the Ahmadiyya Muslim community, its progressive growth and distinguishing features. Despite a few discrepancies and misstatements, some of them of serious nature which Mr. Inniger has agreed on principle to rectify, the thesis on the whole is fairly commendable.

The article on "Ahmadiyya Movement" as also on the other eleven progressive Movements on the list, in the words of the compiler, "is written with the purpose of enlightening the Christian world on the contemporary religious Movements that have experienced unusual growth." "Case studies of these twelve such Movements are meant to challenge and inform today's evangelists, missionaries, and missiologists, and to show what these Movements can teach evangelistic Christianity about Church growth."

Tracing, more or less correctly, the life and teachings of the Promised Messiah and the Caliphs, the writer inter alia observes:

"The Ahmadies migrated from Qadian to a barren tract of land located ninety miles southwest of Lahore, and set about to prove that rugged will and patient labor could make it habitable. Out of this has emerged Rabwah . . ."

The strong and centralized organization has made possible well-planned and vigorous missionary work throughout the world. The training college for missionaries begun in

Qadian has been continued in Rabwah. Trainees are expected to master Arabic and English as well as the language of the country in which they will spread the Ahmadiyya message . . .

Today Rabwah can boast of Ahmadi congregations from Indonesia to the Arab world with small bands of converts in the large cities of Europe and the United States . . .

Rabwah's greatest success, however, has been in West Africa where Pakistani missionaries have established Ahmadi congregations in Ghana, Nigeria, and Sierra Leone. There the Ahmadies have freely borrowed methods used for decades by Christian missionaries, and they may be found establishing schools in villages, preaching and distributing literature at bazaars and fairs and utilizing their persuasive arguments to win Muslims, Christians and pagans . . .

"Dr. Kenneth Cragg (Counsels in Contemporary Islam, Edinburgh, 1965) sees such propagation efforts of the Ahmadies as having inaugurated a new tradition in Islam. Such a specific organized mission sustained by offerings of the community and carefully directed and planned with personnel, literature, schools and clinics indeed knows no parallel among Muslims. Dr. Cragg further states, 'Ahmadiyya initiative in this way has been in part a factor in rousing similar projects of dissemination on the part of venerable bodies like Al-Azhar, either in emulation or correction of its zeal.'"

Reviewing the history of the Movement and the persecution it had to go through in 1974, the author concludes his article in these words:

"Will this political setback temper the zeal and dynamics of these aggressive reformers of Islam, or will it provide the impetus for Ahmadies outside Pakistan to make Ahmadiyya a truly world-wide faith, even as Mirza Ghulam Ahmad declared it would some time surely be? Time alone will tell."

To apprise himself of what happened later, Mr. Inniger and his readers may well be advised to study "Ahmadiyyat, The Renaissance of Islam" by Chadhri Muhammad Zafrullah Khan, introduced elsewhere in this issue.

(Editor)

SHROUD OF TURIN "AWESOME, CONVINCING," CHEMIST SAYS

Before he ever saw it, says scientist Robert Dinegar, he believed that the Shroud of Turin was the cloth in which the body of Jesus Christ was wrapped for burial.

"But when you stand in its presence it's convincing and it's awesome!" said Dr. Dinegar, a physical chemist who is an explosives expert at the Los Alamos Scientific Laboratory in New Mexico and also an ordained priest of the Episcopal Church.

He is a member of a team of more than 25 U.S. scientists studying the venerated cloth. During a visit Tuesday to the U.S. Department of Energy's Mound Research Facility at Miamisburg, he talked to about 350 Mound employees about the scientific testing of the shroud.

Findings of the study team are due to be reported in two years, Dinegar said. He said he is not concerned that the various analyses now under way in a number of laboratories may come up with information to spoil the faith of believers.

"I can't believe it's a phony," he said.

The Shroud of Turin is a piece of rough-woven, heavy linen cloth, about the texture of burlap, according to Dinegar. It is about 14½ feet long and 3½ feet wide and bears the anatomically correct front and back views of a crucified man. It also has other stains and scorch marks from a fire.

"I looked at it closely," he said. "It shows the wounds. The cap of thorns. There's no doubt about the blood marks. It's Jesus of Nazareth."

"The spear mark — it's there. One cannot appreciate it from a photograph," he said, showing a color slide. "It is an awesome presence. No member of the team did not feel something special in the presence of this piece of cloth."

Dinegar said the image appeared to have been formed by a "rapid deposition of energy," apparently a flash or burst of thermal energy.

"Could it have been at the moment of Resurrection?" he was asked.

"I believe that is when it happened," he said.

He said he is convinced the image is not painted. "If that's paint, I'll eat it," he said.

The shroud is said to have been hidden

in Asia Minor until the 14th century, when it was brought to France. It was taken to Turin, Italy in the 15th century, where it is kept in the Cathedral of St. John the Baptist and infrequently displayed.

Last year, Dinegar became a part of a group of American scientists coordinated by physicist John J. Jackson of the U.S. Air Force Academy in Colorado which received permission to apply space-age technology to a brief, but intense, study of the shroud.

Dinegar said that led to a trip to Italy last October where the group was able to take photographs and make microscopic, infrared, ultraviolet and x-ray studies.

One of Dinegar's tasks was to take surface samples by applying 35 pieces of ultra-pure sticky tape at specified locations and then removing it. The material on the tape, lint from the cloth and whatever else, will be subject to micro-chemical analysis, he said.

When he pulled off the first piece of special tape, Dinegar told the Mounq group, the coarse threads of the shroud separated.

"I thought I had torn a hole in the shroud," he said, "But the threads just came apart and went back together with marvellous resilience."

(From Dayton Daily News, Jan. 11, 1979)
(What is presumed to be resurrection here was in fact a case of resuscitation. — Ed.)

THE HOLY PROPHET'S BIRTHDAY

The Missionary Incharge expects all Jamaats to celebrate the Holy Prophet's birthday in a befitting manner. This year the day falls on February 9 (Friday). Those conducting Jumma sermons will dwell on important aspects of the life and character of the Holy Prophet. Special meetings to pay homage to the memory of the greatest benefactor of mankind may be held on Sunday, February 11, to attract larger crowds. Efforts should be made to include speakers and spectators from other denominations and faiths besides our own numbers.

Reports on these meetings must be sent to the Editor before February 15.

LETTERS TO THE EDITOR

Under this column henceforth shall appear views and comments of our readers on momentous matters affecting our community, pointing out the areas needing reform or improvement according to the writers. Below we print the first letter of its kind and invite comments from qualified quarters. One suggestion made by the learned author of the letter has, however, been already implemented by the Vakil ut-Tabshir (incidentally, of course). The term "Imam" hithertofore in vogue with reference to the missionaries has been tabooed.

(Editor)

RESTORING ISLAMIC TERMINOLOGY

Adopting Christian terminology in our English language publications is a serious matter. Translations made over several decades ago do not convey the true sense of Islamic concepts here in the Christian West. Today, some very undesirable connotations exist in the minds of the people when technical terms such as God, Messiah, Angel, Prophet, Messenger, humility, meekness, mission, mission house and missionary are used.

To the Western man, "God" means Jesus Christ; "Messiah" means Son of God, Jesus, Lord, Saviour, "Angels" are Michaelangelo's distortions; "Prophets" are the likes of ill-tempered Hollywood tramps who foretell doom; "Messengers" are no better than postmen who deliver mail, while "Missions" and "Mission Houses" are subversive front organizations run by the "Missionaries," who are crooks, no doubt, being agents of foreign governments out to enslave the natives.

In our publications, writings and speeches, we must insist on using the original Quranic term first and then render a commentary-like explanation to convey the true sense.

In staying clear of Christian terminology, our aim is to present Islam and its personages in true light, carefully avoiding Church imagery. Hazrat Mirza' Ghulam Ahmad was Meseeh-Mauood, Mehdi, Hakam, Adal, Khatum-al-Khulafa and Nabi but not an Apostle, unless needless ranking with the likes of Peter and Paul is intended (which would be absurd). Presenting him as the "Promised Messiah," though a literal translation of Meseeh-Mauood, evokes connotations of

Christmas, Jesus, Son of God, Lord, Saviour and choral oratorios of Bach and Handel.

Our centers abroad are Mosques, not missions or mission houses. Instead of saying Washington mission, reference should be to the American Fazl Mosque in Washington, and so on. Even those non-Ahmadies who are sympathetic are turned off by use of the term "Mission" when we actually mean Mosque.

The title "Missionary" can safely be replaced with "Muballigh" or "Murrabbi" in line with practices in Pakistan. The choice is based on context and role.

In Islamic tradition, iman, waiz, muezzin, khatib are actually roles not ranks. These appointments are matters of local staff organization in running the affairs of a Mosque. Even when such appointments are made directly by the Markaz, as might be the case from time to time, these are roles one performs and they confer no rank on the individual.

The emerging trend in certain foreign Jamaats of the title "Imam" in reference to the "Muballigh" needs to be reevaluated in

the above context. We do not believe it is a step in the right direction. It smacks of bishops and cardinals which are actually ranks in church hierarchy.

Reference to Rabwah administration should not be in terms of "Headquarters" or "Center," both of which fall short of conveying the true sense of "Markas" or "Silsilah." Reference to Hazrat Sahib as "Head of the Movement" or the "Spiritual Head," rank him no better than the exotic religious cults which spring up from time to time. His actual titles of "Khalifatul Maseeh" or "Ameerul Momeneen" are more indicative of his rank and status. Correct usage of these titles allows us to present Ahmadiyyat and Khilafat with due dignity.

Hazrat Mirza Ghulam Ahmad was no doubt "Founder." But that does not distinguish him from founders of other kinds. What the world needs to accept him as is the Maseeh-Mauood and Mahdi where the real issue lies.

Muhammad Haroom Isa
Greenbelt, Maryland



Hazrat Kalifatul Masih with missionaries at London Conference in June, 1978.

Ahmadiyya Movement In Islam, Inc.
637 Randolph Street
Dayton, Ohio 45408

