
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا الْكَرِيمِ
وَعَلَى عِبَادِهِ الْمُسَبِّحِينَ الْمَوْعُودِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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SANCTIFYING POWER OF MUHAMMAD

(peace and blessings of God be upon him)

by Hazrat Ahmad, the Promised Messiah and Mahdi, the Holy Founder of the Ahmadiyya Movement in Islam

The acceptance of Islam illuminated their (companions) hearts and changed their lives into virtue and their wickedness into genius. Their nightly carousals were abandoned for the sake of vigils and prayers, and their morning bouts were changed to paeans of praise and thanksgiving Any one, who would carefully ponder over this remarkable change, how those wild Arabs abandoned their former pastures and hewed through the forests of their passions and desires to make their way to their Lord, cannot fail to conclude that it was all due to the sanctifying power of Muhammad, the Supreme Prophet elected by God for His everlasting grace. And one may well wonder at the uniqueness of his power which picked up the Holy companions from the depth of the earth and led them to the stage of the elect. He found them like beasts, devoid of the notions of Divine unity and piety, who knew not the difference between virtue and vice. He taught them the rules of human propriety and explained to them the principles of communal and social life, instructed them in the laws of hygiene, in the rules of marriage relations and domestic economy, in the principles of diet and dress, of sanitation, treatment and prevention of disease, and in general inculcated lessons of moderation in all matters. And when they had mastered the rules of physical life, he led them on from physical to moral and spiritual qualities and to lessons in principled conduct so as to enable them to develop a spiritual life. And, after they had been confirmed in morals and versed in the practice of good conduct he invited them to the heights of nearness to God and union with Him and initiated them into the Divine mysteries, and directed them to the Supreme Lord of Power and majesty, so that they might henceforth freely crop the green verdure of love in the Holy precincts of God and enjoy the privilege of His approval and acceptance.

UNIQUE ACHIEVEMENT

“While the achievements of every great man are limited to a definite sphere, those of the Holy Prophet cover the entire field of human conditions. If, for example, greatness discovers itself in the reclamation of a degenerated and degraded nation, who can have a better claim than he who lifted up a nation sunk so low as were the Arabs, and made of them the torch-bearers of a culture and a civilization both noble and living.

If greatness lies in unifying the discordant elements of a society into a harmonious whole, who can have a better title to the distinction than the one who gathered together a people like the Arabs split up into warring tribes, severed by generations of blood

feuds.

If greatness consists in establishing the kingdom of God on Earth, there, too, he stands unrivalled.

If greatness lies in displaying high morals, who can be a match of one who was referred to by all, friends and foes, as Al-Amin, the Trustworthy?

If conquests determine the greatness of a man, surely even here History cannot find the like of the Hero of Islam, the Champion of Humanity, who rose as we have seen, from helpless orphan to become a mighty conqueror and a king, nay, an emperor of an infinite empire of Islam which has withstood the storms and stresses all of these thirteen hundred and fifty years.

EDITORIAL:

BIRTHDAY OF THE
HOLY PROPHET MUHAMMAD

The anniversary of the birth of the Holy Prophet Muhammad (peace and blessings of God be upon him) has always been an occasion of rejoicing and thanksgiving to God, for the Holy Prophet receives universal homage either as the Seal of the Prophets or man of genius communing with the primal reality of things-making manifest great values of life. It is joy and good cheer to the faithful to be able to feel and that these values can sustain them through the endless change and counterchange of concepts and perspectives in which science and technology seem continually to be jostling our rules of intelligibility.

In the world of today which is shattered into pieces and is running towards another world war, we should think of the greatest lover of peace—the Holy Prophet and let everybody know how he brought chaotic Arabia to a peaceful state of life, and what principles he had laid for the establishment of the lasting peace. In the world of today which is hankering after more and more of knowledge, let us tell the world what the Holy Prophet thought of knowledge and how much stress did he lay on the acquisition of knowledge. In the world of today wherein family stability is going to pieces let us talk of the Holy Prophet and show to the world what he said and did in this respect. In the world of today which is fast losing sense of value for good morals let us tell the people what morals meant to the Holy Prophet and how did he inculcate them in himself and others. In the world of today where stories like those of Little Rock, complications of Civil Rights like those of United States and problems of discriminatory legislation like those of South Africa, let us present the Holy Prophet Muhammad who brought the racial pride of the Arabs to the dust, through whose teachings the distinction between Arab and non-Arab—similar to what existed elsewhere between Jews and Gentiles, Greeks and Barbarians was brutally divested of the halo of hoary antiquity.

In short, in the world of today, we should look at the Holy Prophet and from his life and teachings, we should get the guidance to live a better life and leave a better world behind us.

Today the faith the Holy Prophet Muhammad (peace and blessings of God be upon him) revealed claims the allegiance of more than eight hundred million souls, but his principles and precepts are no longer followed with that courage and devotion that once made the Muslims the deliverers of mankind. Hence, the best way to celebrate the birth anniversary of this greatest benefactor of humanity is to recount his life and teachings, recall his noble quali-

THE HOLY PROPHET MUHAMMAD
KHATAMAN-NABIYYEEN

Belief of Ahmad about Khataman Nabiyyeen

(We reproduce here the belief of Hazrat Ahmaa, the Promised Messiah the Holy Founder of the Ahmadiyya Movement in Islam in his own words regarding the Master Prophet Muhammad (peace and blessings of God be upon him) as Khataman Nabiyyeen—the seal of the Prophets. Ed.)

“I swear by the glory of God and His Majesty that I am the faithful, a Muslim and I believe in Allah, the High, in His Books, and in His messengers and in His angels and in life after death. And I believe that our Prophet Muhammad, the Elect of God (peace of Allah be on him and His blessings) is the most eminent of the prophets and the Seal of Apostles.” Hamamatulbushra, page 8.

He again says:

“The charge made against me and my community that we do not believe the Messenger of Allah (peace be on him and His blessings) to be the Seal of Prophets is a big falsehood. The faith, the conviction, certitude and the utterness that characterize our belief in the Holy Prophet (peace and blessings of Allah be upon him) as the Seal of Prophets, is markedly absent in the belief of these people (those who level this charge at us)” Al-hakam, 19th March 1905.

Elaborating this solemn affirmation, the Promised Messiah (peace be on him) says:

“We believe that the Quran is the last book and the last law and after it there is no prophet till Doomsday in the sense of a law-giver or recipient of the Word of God independent of subordination to the Holy Prophet (peace of Allah be on him and his blessings). To be more explicit, as God Almighty has promised that the Holy Prophet (Allah bless him) is the Seal of Prophets, He has been further pleased to impliedly say that the Exalted One is, because of his spiritual eminence, like father unto the pious whose inner perfection is under-taken through subordination to him and who are honoured with the Favour of Divine Word and revelation. In accord therewith says the Lord of all Honour: MAA KAANA MUHAMMADUN ABAA AHADIN MIN REJAALE KUM WA LAAKIN RASOOL-ALLAHE WA KHATAMAN NABIYYEEN.

“Muhammad (the blessed Prophet of Allah) is father unto none of your males but he is the Mes-

ties and make them our guides in the very phases of our lives. It is then and then alone that Muslims could have their lost heritage and regain their past glory.

senger of Allah and the Seal of the Prophets" Sura Ahzab, V, 41

In short, in this verse, while in a way the fatherhood of the Holy Prophet (Allah bless him) has been denied (in relation to males) yet in another (the spiritual) form, his fatherhood has been confirmed so that the taunt of the enemies referred to in the verse INNA SHA'NI'AKA HOWAL ABTAR "Surely it is thy enemy who is without issue" be, at the same time, disposed of. In brief, it means that prophethood even un-accompanied by law, though embargoed as a direct attainment, is nevertheless attainable, if received as a favour and reward, through the light of Muhammad (Allah bless him)." Review on Mubahisae Chakralvi-ve Ahlihadis, page 6 & 7.

"Khatamannabiyyeen means (Muhammad the Messenger of Allah is the Seal of Prophets) no prophethood can be bonafide without the certificate of his Seal. When a seal is stamped on a paper, it becomes certified and is treated as authentic (attested); similarly a prophethood not bearing the seal and attestation of the Holy Prophet (Allah bless him) is not genuine." Alhakam Oct. 17, 1902.

He further says:

"Allah made the Prophet (peace be on him and

His blessings) the Lord of the Seal and granted him for communication of excellence, the Seal that He gave to no other prophet.

"Therefore was he styled, the Seal of Prophets, i.e. subservience to him imparts the excellences of prophethood and that his spiritual indulgence has prophet-raising quality and that such holy proportions were not granted unto any other apostle" (Haqiqatul Wahi page 96-97).

Elaborating his own claim, says the Promised Messiah (Allah bless him):

"I received this honour only through subservience to the Holy Prophet (peace be on him and His blessings). Had I not been of the Ummat of the Prophet (Allah bless him) and had I not followed him, I would never have been graced with Divine word and address even if my efforts and deeds matched the grandeur and height of all the mountains of the world, for, all prophethood except the Muhammadan Prophethood, has ended. No law-giving prophet shall ever come and a prophet without law may but only such as is primarily a follower of the Holy Prophet (Allah bless him). I am both a follower and a Prophet." (Tajalliyate Ilahiyya, pages 24-25).

THE HOLY PROPHET'S BELIEF AND TRUST IN GOD

by Alhaj Ata Ullah Kaleem

To a world crushed with the weight of material ambition; a world blind to the significance of moral and spiritual forces as the ultimate basis of the existence of society there can be no better message on the occasion of the celebration of Maulidun-Nabawi or the birthday of the Holy Prophet Muhammad (peace and blessings of God be upon him) than the message brought by the Prophet of Islam that there is an Ever-Seeing God Who still rules the actions of man, that man can acquire a connection with Him; that there is the possibility of developing a reciprocity of love between Him and man; that God reveals His Will to man, and human progress must always be bound up with the fundamental idea of the existence of a Supreme Being and with man's readiness to carry out in his affairs the Will and Pleasure of that Being as revealed through His Messengers from time to time. The world's social and political problems may be amenable to specific remedies; it is true that the system founded by the Holy Prophet can furnish these remedies, but obviously the greatest emphasis at the present time from the devotees of the Holy Prophet must be on the reality of God-idea and the real role that the destiny of God plays in the affairs of men. The present state of the world needs a fundamental overhaul—a basic change in the outlook of humanity so that the material in-

spiration of man may give way to the moral and the spiritual. Only when the world has re-instated God to His rightful place in human affairs, when the importance of moral and spiritual forces is properly realized and when the truth of religion is demonstrably established, only then will it return to sanity and only then will specific remedies be effective in their entirety in dealing with the diseases that the social and political organism is suffering from.

If we look at the life of the Holy Prophet, we find all his actions, all his interests and thoughts permeated with the idea that there is a God and that we owe it to Him always to shape our actions and mould our thoughts in accordance with His pleasure. The greatest truth proclaimed by the Holy Quran is the truth of the existence of God and His attributes. The Holy Prophet in one of his sayings exhorts the Muslims **تَمَلَّقُوا بِأَخْلَاقِ اللَّهِ** to try to conform so far as is possible for a mere human, to the content and substance of those attributes. God was the Holy Prophet's constant thought. His numerous prayers range from those for the most commonplace affairs and incidents to the most weighty. He remembered God while going to sleep; when he woke up God's name was on his lips. His prayers, his labour, his whole life, his death were for God. He supplicated God when starting on or returning from a journey;

he sat down to dinner with the name of God on his tongue; he prayed on entering or leaving a habitation, when climbing or coming down a hill or descending into a valley—for every conceivable situation he has prescribed prayers so that God might constantly be in mind and the thought of God might be a support as well in adversity and affliction as in happiness and joy and that it might be a shield against temptation. The Holy Prophet's contemporaries had a right appreciation of his character when they said *عشيق محمد ربه* "Muhammad loves his God." And the greatest concern of this lover of God for his Beloved was given expression to by the prayer the Holy Prophet uttered in the seclusion of his tent at the battle of Badr when a handful of his followers found themselves pitched against a foe far superior in numbers and equipment. There was the danger of complete annihilation, but it was not physical annihilation as such which the Holy Prophet feared; his anxiety rather was that if this small band of men was overpowered and annihilated there would not remain a soul to mention the name of the true God.

But faith in the true God as a living and intimate reality can be planted only by experience. The Holy Prophet by his experience of God in His highest and most intimate manifestations gave an impetus to God-idea at a time when the world had forgotten God and all that faith in God meant to men. A fresh impetus seems to be needed at all times of darkness. In our own age when the moral and spiritual fabric is tottering to fall, when mankind has strayed from faith, from virtue and the fear of God, when man is unaware of the relation he bears to his Maker, when he knows not that there is a chain of love, that binds him and God and that it is he who has snapped that chain, there must indeed be some means by which that love may be re-habilitated, that faith restored, which, according to the all great teachers of humanity is the fundamental condition of the existence of society. This means has been made available to the world by God Himself in the person of a great servant of the Holy Prophet, a God appointed Reformer—Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, whose intimate experience of God is borne testimony to by his cherished wish couched in the declaration contained in one of his writings: "Ah! how should I proclaim the tidings, with what beat of drum should I announce to the public—This is your God so that people might listen to it?" If the Holy Prophet (peace and blessings of God be upon him) was God-intoxicated, we have had the Founder of the Ahmadiyya Movement in Islam permeated with God-love in our time and as the back to God call addressed by the Reformer of the age is only a repetition of the call that went forth from Arabia 14 centuries ago the credit for the remedy that would cure the world's ills today must inevitably go to the Holy Prophet Muhammad. 1400 years ago the Holy Prophet Muhammad

(peace and blessings of God be upon him) was entrusted with a Message—a many-sided Message and of great significance, not only for Arabs but for the whole world. It was a Message from God. It said: "The Creator of the world is One. None else is worthy of worship. The Prophets have ever believed Him to be One, and taught their followers so. Meccans should give up all images and idols. Did they not see that the idols could not even remove the flies which dropped on the offerings laid at their feet? If they were attacked they could not repel. If they had a question put to them, they could not answer. If they were asked for help, they could do nothing. But the One God helped those who asked for His help, answered those who addressed Him in prayer, subjugated His enemies, and raised those who abased themselves before Him. When light came from Him, it illumined His devotees. Why then did the Meccans neglect Him and turn to lifeless images and idols and waste their lives? Did they not see that their want of faith in the One True God had made them utterly superstitious and incompetent? They had no idea of what was clean and what was unclean, of right and wrong. They did not honour their mothers. They treated savagely their sisters and daughters, and denied them their due. They did not treat their wives well. They tormented widows, exploited orphans, the poor and the weak, and sought to build their prosperity on the ruins of others. Of idling and cheating they were not ashamed, nor of gambling and loot. Gambling and drinking were their delight. For culture and national advance they did not care. How long were they going to ignore the One True God, and continue to lose and lose, and suffer and suffer? Had they not better reform? Had they not better give up all forms of exploitation of one another, restore rights to whom they were due, spend their wealth on national needs and on improving the lot of the poor and the weak, treat orphans as a trust and regard their protection as a duty, support widows and establish and encourage good works in the whole community, cultivate not merely justice and equity, but compassion and grace? Life in this world should be productive of good. "Leave good works behind," the Message further said, "that they may grow and bear fruit after you are gone. There is virtue in giving to others, not in receiving from them. Learn to surrender that you may be nearer to your God. Practice self-denial for the sake of your fellow-men, that you may multiply your credit with God. True, the Muslims are weak, but do not go after their weakness, Truth will triumph. This is the decree of heaven. Through the Prophet a new measure and a new criterion of good and evil, of right and wrong, will be set in the world. Justice and mercy will reign. No constraint will be allowed in the matter of religion, and no interference. The cruelties to which women and slaves have been subjected will be obliterated. The kingdom of God will be instituted in place of the kingdom of Satan."

When this Message was preached to the people of Mecca and the well-meaning and reflective among them began to be impressed by it, the elders of Mecca took a serious view of what was happening. They went in a deputation to the Prophet's uncle, Abu Talib, and addressed him thus:

You are one of our chiefs and for your sake we have so far spared your nephew, Muhammad. The time has come, however, when we should put an end to this national crisis, this conflict in our midst. We ask and demand that he should desist from saying anything against our idols. Let him proclaim that God is One, but let him not say anything against our idols. If he agrees to this, our conflict and controversy with him will be over. We urge you to persuade him. But if you are unable to do so, then one of two things must happen. Either you will have to give up your nephew, or we, your people, will give you up (Hisham). Abu Talib was confronted with a hard choice. To give up his nephew was hard. Equally hard was it to be disowned by his people. Arabs had little in the way of money. Their prestige lay in their leadership. They lived for their people, and their people for them.

Abu Talib was much upset. He sent for the Prophet and explained to him the demand made by the elders of Mecca. "If you do not agree," he said with tears in his eyes, "then either I have to give you or my people will give me up." The Prophet was an evident sympathy with his uncle. Tears came to his eyes and he said:

I ask you not to give up your people. I ask you not to stand by me. Instead, you may give me up and stand by your people. But the One and Only God is my witness when I say that even if they were to place the sun on my right and the moon on my left, I would not desist from preaching the truth of the One God. I must go on doing so until I die. You can choose your own pleasure (Hisham and Zurqani).

Such was the Holy Prophet, trust in God that when the only physical protection against the persecution of his enemies was at stake he sacrificed it at the altar of his Mission and remained firm to his duty to God and transformation of his fellow-beings.

This reply, firm, straight and sincere opened the eyes of Abu Talib. He sank deep in thought. Though he did not have the courage to believe, he thought he was lucky to have lived to see this grand demonstration of belief and trust in God, and regard for duty. Turning to the Holy Prophet, he said:

"My nephew, go your way. Do your duty. Let my people give me up. I am with you."

As the time passed on and the Holy Prophet continued to preach his message the youth of the country began to wonder. Those in search of truth became excited.

Slaves, young men and hapless women began to collect around the Holy Prophet. In his message and in his teaching there was hope for the degraded, the depressed and the young. Women thought the time

for the restoration of their rights was near. Slaves thought the day of their liberation had come and young men thought the avenues of progress were going to be thrown open to them. The Chiefs of Mecca failing to put down the new influence by force and bewildered by the increasing progress of the Holy Prophet planned to exterminate Islam by assassinating the Holy Prophet. The members of all the different tribes combined in this undertaking so that the guilt of the crime would be evenly distributed.

If they could kill the Holy Prophet, they believed it would be impossible for the Prophet's people to stand against the combined tribes of Mecca.

By a special divine design, it seems, the date they appointed for killing the Prophet was appointed for his escape. When the Meccan party was collecting in front of the Prophet's house with intent to kill, the Prophet was moving out in the secrecy of the night. The Meccans must have feared anticipation of their foul design by the Prophet. They proceeded cautiously and when the Prophet himself passed by, they took him for someone else, and withdrew to avoid being noticed. The Prophet's closest friend Abu Bakr had been informed of the Prophet's plan the day before. He duly joined and then both left Mecca, and took shelter in a cave called Thaur, about three or four miles from Mecca over a hill. When the Meccans learnt of the Prophet's escape, they collected and sent a force in pursuit. Led by a tracker, they reached Thaur. Standing at the mouth of the cave in which the Prophet and Abu Bakr sat hiding, the tracker said that Muhammad was either in the cave or had ascended to heaven. Abu Bakr heard this and his heart sank. "The enemy has nearly got us," he whispered.

لا تَرْنِ اِنَّ اللّٰهَ مَعَنَا "Fear not, God is with us," replied the Prophet. "I fear not for myself," went on Abu Bakr, "but for you. For, if I die, I am but an ordinary mortal; but if you die, it will mean death to faith and spirit" (Zurqani). "Even so, fear not," assured the Prophet, "We are not two in this cave. There is a third—God" (Bukhari).

What an excellent example of trust in God has been displayed by the Holy Prophet Muhammad (peace and blessings of God be upon him).

Again, in the battle of Hunain when the Holy Prophet was left with only a few followers in the midst of a host of enemies, who were thirsting for his blood, his companion besought him to turn back to save his life. The Holy Prophet fearlessly urged his horse forward saying:

اَنَا النَّبِيُّ لَا كُذِّبُ + اَنَا بَنُ عَبْدِ الْمُطَّلِبِ

I am the Prophet, doubtless and true.

I am the grandson of Abdul Mutalib.

It is an undeniable fact that the Holy Prophet had perfect trust in God. On one occasion an enemy of his, finding him asleep and unguarded, stood over his head with drawn sword and threatened to despatch him at once. Before doing so he asked: "Who can rescue you from this predicament?" The Holy Pro-

phet calmly replied: "Allah," He uttered this word with such perfect assurance that even the heart of his disbelieving enemy was forced to acknowledge the loftiness of his faith and trust in God. The sword fell from his hand, and he, who a moment before was bent upon his destruction, stood before him like a convicted criminal awaiting sentence.

These are a few of the many instances which vividly illustrate the Holy Prophet Muhammad (P.B.G.H.) unshaken trust in God. He had a firm conviction in the depth of his heart that God would protect him

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

by a special providence. Many and critical were the occasions when the Holy Prophet's life was in danger without any earthly means of safety. But never did the Holy Prophet display the symptoms of fear, doubt and suspicion. He was as certain of the protection of God as a child feels while in the lap of its mother.

His unexampled trust in God his implicit hope in the ultimate triumph of his Cause, and the spirit of calm resignation with which he braved all adversities from the day of his ministerial call up to the end of his life were but eloquent commentary on his adamant sincerity and his staunch faith in his Divine Mission. Stanley Lane-Pool has truly remarked when he says: "No man was ever more thoroughly filled with the sense of his mission or carried out that mission more heroically" (Studies in a Mosque by Stanley Lane-Pool).

It is a pity that this exemplary trust in God of the Holy Prophet has been misconstrued by some of the disgusted Muslims and thus they have fallen prey to fatalism—a conception contrary to the teachings of Islam.

Once a visitor came to the Holy Prophet and met

him in the mosque. The Holy Prophet enquired the means of his conveyance. The visitor replied that he had come riding a camel. The Holy Prophet asked whereabout of his camel and the man said, that he has left it trusting upon God. The Holy Prophet disapproving his action said **إشغل ثم توكل** "fetter the camel with a shackle and then trust in God."

The mind of this remarkable Teacher was, in its intellectualism and progressive ideals, essentially modern. External striving was in his teaching a necessity of human existence. **لَيْسَ لِلنَّاسِ إِلَّا مَا سَعَى**

"Man cannot exist without constant effort." **السَّعْيُ مِنِّي وَالْإِتْمَانُ مِنَ اللَّهِ** "The effort is from me, its fulfillment comes from God." The world, he taught, was well ordered creation, regulated and guided by a Supreme Intelligence over shadowing the Universe—Everything is pledged to its own time, he declared. And yet human will was free to work for its own salvation. His sympathy was universal; it was he who invoked the mercy of the Creator on all living beings. It was he who pronounced **رَدُّنَ أَحْيَاكَ فَمَاذَا أَحْيَى النَّاسَ جَمِيعًا** the saving of one human life as tantamount to the saving of humanity.

Fourteen centuries have passed since he delivered his message, but time has made no difference in the devotion he inspired, and today as then the Faith have in their hearts and on their lips those memorable words: **رَوْحِي فِدَاكَ يَا رَسُولَ اللَّهِ**

May my life be thy sacrifice Prophet of God. **يَا رَبِّ صَلِّ عَلَى نَبِيِّكَ دَائِمًا + فِي عَزَّةِ الدُّنْيَا وَرَبِّعْ ثَلَاثًا** O Lord! shower Thy Mercy and Blessings upon Thy Prophet constantly in this world as well as in the next world. Ameen.

JAMAATS REPORTS

Chicago, ILL: The Jamaat has been holding its Juma'a Services and Sunday meetings regularly. The attendance is increasing day by day.

Mirza Muhammad Afzal the Regional Missionary has given a program to the parents for the education of the children to be taught at homes. He has fixed second Saturday of each month to review the lessons. He has also given time during the week to any one who wishes to learn the Holy Quran, Prayers and general Islam. Steps have been taken to reactivate inactive members by calling them and reminding them of their duties towards Islam, and Jamaat's activities. The result is very encouraging. Alhamdo Lillah.

Milwaukee, WIS: The ex-Missionary of the Great Lakes, Ahmad Sadiq Mufti, and the new Missionary, Mirza Muhammad Afzal visited the Milwaukee Jamaat. The new Missionary said we should follow the basic program of the Promised Messiah (peace be upon him) and that is to spread Ahmadiyyat, the True Islam.

Br. Rashid Ahmad gave a talk on a local radio station here in Milw., the talk was followed with calls, comments or questions, from the people of the community. Br. Rashid explained to the radio listeners that Islam is a beautiful religion in every way because it covers the holistic man and has the answer to problems in which each and every community is facing.

Again, Br. Rashid was the speaker in a program at the University of Wisconsin, Milwaukee; sponsored by the Ahmadiyya Muslim Student Association. Mr. Rashid told the audience that the Promised Messiah (peace be on him) has come and the time is drawing near when mankind will have to make a decision in choosing which way to go or what path to follow. The moderator of the program, Br. Muhammad Sabir, further stated that the material things this world would not save them and they can only be saved through Ahmadiyyat.

Some brothers, as part of their Khuddam tabligh, participated in a radio program called 'Lets Communicate' by calling in every day telling the masses

of the radio listeners about the beauties of Ahmadiyyat. The program has been very effective.

The Ahmadiyya Muslim Students under the direction of Br. Muhammad Sabir again participated in a lecture/discussion at the UWM Campus. By the grace of Allah, the program was a success; it was attended by numerous non-Muslims. The whole of the Jamaat is working very hard to bring forth programs and activities in our community to acquaint people with Ahmadiyyat.

As a result of the conference that Br. Rashid Ahmad and Haji Rahman Malik attended on 'The Making of World Affairs' (last report), they were asked to attend a follow up conference with the speaker of the evening, being the Ambassador of Japan.

On Sunday, Dec. 6, 1981 Missionary of Great Lakes Region, Mirza Muhammad Afzal again visited the Milwaukee Jamaat. In his visit he explained his program for the Jamaat.

Br. Nasirullah Ahmad was blessed with the birth of a son, May Allah make him steadfast in Ahmadiyyat. Ameen.

St. Louis, MO: Juma Services are being held regularly. Every Juma'a there are visitors in attendance. Visitors are coming to the mosque and we are receiving constant enquiries by the telephone. Literature being mailed to these non-Muslims. Five Holy Qurans were presented to non-Muslims by the members of the St. Louis Jamaat. Jamaat applied for a bulk mailing permit, to distribute Ahmadiyya literature to every household in the area. Prayers are being requested for the success of this scheme.

On Sundays classes and lectures are given, Khuddam and Atfal participation has greatly increased. ALHAMDO ILILAH. Classes are also being conducted on Wednesday by Missionary Munir Ahmad, who teaches Quranic recitation, prayers and Urdu. The Religious Founders Day was celebrated on November 22, 1981. Many speeches were given on the Holy Prophet Muhammad (s.a.s.). Refreshments were served and the visitors had the opportunity to converse with the brothers and sisters about the uniqueness of Ahmadiyyat. The St. Louis Ahmadi Speeding Skating Team has started competing again this year, one of the coaches is Bro. Ahmad Saeed. The team competes on a local, national and international level. Recently the Annual Gateway Speed Skating Meet was held in Kirkwood, Missouri. Bro. Hafiz Nasiruddin, Nafi Rafat and Zahir Aziz competed in this meet capturing two first prizes. ALHAMDO ILILAH.

Washington, D.C: The Jamaat arranged a special programme, "Children and Parents Day," on Friday, Dec. 25, 81, about which members were informed well in advance. Juma'a Prayers were led by Alhaj Ataullah Kaleem, Missionary Incharge. He read some verses from Sura Al-Baqarah and explained at length the responsibilities of the parents in upbringing their children. He quoted many verses from Quran

wherein Allah enjoined upon Muslims to pray for their children, to lead an exemplary life for them, so that they may be brought up with qualities of virtue and piety. The Maulana also read some passages from the writings of the Promised Messiah to make it very clear what responsibilities lies on the shoulders of parents. Lacking of, or falling short in any of them may bring forth devastating results, and parents would be held responsible for that.

A large number of members attended the Juma'a and after Juma'a programme.

After Juma'a prayers Atfal and Nasirat Talawat competition was held. They were divided in three groups according to the ages:

I) 4-7 II) 7-11 III) 11-above

and following are the results:

Atfal/Nasirat

Group 1: First Prize: Mazhar Ahmad
 Group 2: First Prize: Wakeel Ahmad
 Group 3: First Prize: Anser Ahmad/Hina Ahmad
 Second Prize: Anwar Ahmad/Huma Ahmad
 Third Prize: Hamad Ahmad Malik
 Special Group: 1-4 years: Farhan Ahmad
 Irfan Ahmad

Speech competition followed the Talawat competition, and the topic was "My Expectations from Parents as an Ahmadi Child." Following are the results:

Group 3: First Prize: Ahmad Saeed/Nabeela Khan
 Second Prize: Zulfiqar Jameel/Huma Ahmad
 Third Prize: Jawad A. Malik/Shameela Khan & Hina Ahmad
 Consolation Prize: Hamaad A. Malik
 Group 1: First Prize: Mazhar Ahmad/Sarah Malik

Soccer match was played between two atfal teams, supervised by Maj. Abdul Majeed, Qaid Khuddamul Ahmadiyya. Team lead by Anser Ahmad scored 3 goals to 0 against team lead by Jawad Malik.

A very interesting and informative Panel Discussion Programme started after a short break for refreshments. Panel Members were:

Maulana Ataullah Kaleem: *Spiritual & Moral Upbringing of Children*

Munawar Ahmad Saeed: *Child/Parent Communication*

Dr. Laeeq Ahmad: *Health and Drugs*

Dr. Masud Ahmad Malik: *Nutritious Foods and Effects of Food on Health*

Mubasher Ahmad: *Moderator*

Maulana Ataullah Kaleem Sahib started the discussion by reciting the verses of the Holy Quran covering this particular aspect. He explained that learning process starts from the very birth of a child and this is the reason Islam asks us to say AZAN in the right ear and IQAMAT in the left ear of the new born. Even a very small thing effects a child's

ALL IN ONE

"If Adam was the "Deputy of God," Noah, "The Saved One," Abraham, "The Intimate Friend," Ishmael "The Sacrificed One," Joseph, "The Beautiful One," Moses, "The Mouthpiece," and Jesus, "The Spirit of God," Muhammad was all in one.

In the Mosaic dispensation, Prophet after Prophet made his appearance to serve as a model in one particular line, but the most illuminating Star of Arabia, before whose majestic splendour, every other twinkling star pales into insignificance, com-

bined in his person and in a much higher degree the collective virtues of all the Israelitish prophets. The manliness of Moses, the tender-heartedness of Aaron, the generalship of Jashua, the patience of David, the grandeur of Solomon, the simplicity of John, and the humility of Jesus, all merged in one. Thus, every patriarch sent forth but one ray—a single beam of light in one particular direction, but the Star of Arabia was sent to give light to the whole Universe."

mind, and they copy what they see, so we should lead an exemplary life at home.

Munawar Ahmad Saeed pointed out from Quran and Hadith that Islam teaches us some basic principles regarding communications in general and with children in particular. He pointed out that from Hadith it is clear that we should treat our children with respect and dignity, and Quran says that children are born with pure instinct, and if due to any reason, the communication breaks down then Islam teaches us to seek help with prayer and patience.

Communication is a two way channel. Out of some five areas of communication; namely:

1. *Listening*
2. *How you can talk to children*
3. *Problem solving*
4. *Conflicts of Moral Values*
5. *Total Collapse of communication*

He explained only about *listening*—and their techniques. Children want the parents to understand how they feel and should try to understand them by dialogues and then explain them in most appropriate and befitting manner.

Dr. Laeeq Ahmad explained in a concise and comprehensive manner the different health and drug problems encountered in the present society. Body and mind cannot be separated, he explained. Regarding the causes of using the drugs he pointed out:

1. *Imitation*
2. *Forced pressure of company*
3. *Detaching from reality, when they don't care what is going on around them*
4. *Carelessness*
5. *Despair*

He mentioned that we should constantly remind our children why we are special and why should we abstain from all these bad habits, and what is required of us as an Ahmadi Muslim.

Dr. Masud Ahmad Malik quoted from Quran and Hadith how Islam emphasizes on physical and mental health, proper nourishment and cleanliness. Which food to eat, and how and why were very well explained. He pointed out that even the modern research has not come up with solutions for some problems

which Islam has solved 1400 years ago e.g. recommending breast feeding the new born babies and how water has been mentioned in Quran as a lifeblood for human existence, and why Islam recommends to eat a little less than the regular appetite. Some factors in a nutritious food were also explained by him, and what the deficiencies of some of these required nutrients may cause problems to your health.

Lot of intelligent questions were asked from the panel members which were answered to the satisfaction of all.

After this session prizes were distributed by Alhaj Ataullah Kaleem to the winners. All the prizes comprised of the Jamaat Books. Br. Munawar Ahmad Saeed was declared as the "Parent of the Year," and was awarded a copy of the Holy Quran.

The programme concluded with collective prayers. This programme was the most successful and most informative.

The regular meeting of the Jamaat was held under the chairmanship of President Mubasher Ahmad. The meeting was started with recitation of the Holy Quran by Mubaligh Inaamul Haq Kauser. This was followed by a brief but precise commentary on seeking the knowledge of nature by Ata Ullah Kaleem, Missionary in charge. Then Br. Munawar A. Saeed gave a brief explanation from Hadith.

Next speaker of this session was Br. Basharet Ahmad who spoke on 'obedience.' Citing references from the Holy Quran and Hadith, he emphasized on the importance of obedience to the Caliph and his representatives or the persons entrusted with responsibility of leadership.

The main speech of the day was, 'Solar Energy An Inexhaustible Resource,' which was delivered eloquently by Br. Mansoor Ahmad. The learned speaker had made diagrams and sketches to explain the salient points of his discourse which he elaborated by using overhead projector. The speech was very well received and was followed by interesting questions and answers session.

Br. Mubasher Ahmad then paid tributes to the leadership qualities of outgoing president Chaudhry Allah Bukhsh Sahib. As a token of love and appreciation for Chaudhry Sahib's services to the Jamaat, a priceless gift of the Holy Quran was presented to him by Br. Munawar A. Saeed.

GIST OF KHALIFATUL MASIH'S ADDRESSES ON JALSA SALANA

(In accordance with the cables received from Vakiluttabshir, Rabwah, Pakistan, Hazrat Ameerul Momineen Hafiz Mirza Nasir Ahmad Khalifatul Masih III has exhorted the Jamaat on various aspects in his addresses during Jalsa Salana 1981. Here are the texts of the cables received)

December 25, 1981

In his Friday sermon today 25th of December Hazrat Imam Jamaat Ahmadiyya commented upon verse *Bala Man Aslama Wajhahu*.

He said the Holy Quran says, that no two believers are alike. Those joining Islam start from the lowest rank and continuing progressing and gradually reach the stage mentioned in the verse quoted above. This stage being the last stage and it also mentions the people who reach this stage.

This world being world of trials some drop at very initial stage, others go forward and yet cannot say they are secure and they fall. Still others reach the final stage. God looks at the deeds and fixes the rank. All people differ from one another in physical features. Likewise they differ in spiritual ranks. People continue migrating from lower stage to the higher one and God mentions some people in *Bala Man Amana*. Hazur said he would like to read some passages from writings of the Holy Founder exhorting Jamaat to remember well and act upon what is said in the passages.

The Holy Founder says that all have not reached the final stage but they are praying to reach there and none can say that he will not slip. Distance between God and man being immeasurable one goes on moving forward nearer to God. Not to reach that stage is destruction. The way to reach that stage is to surrender everything to God. The Holy Founder wishes all to devote wholeheartedly for God. Real Islam is *Bala Man Aslama*. One devotes himself for God uses his faculties for Him and cannot get this name without surrendering everything. This passage from *Aina-I-Kamalat* tells that how that man has achieved that rank. It is a revolution in him and a complete change. One has to put end to first life and get a new one through perfect trust in Allah Almighty, looking to no one else. One should take hardships as pleasure, should be steadfast and patient, and even if he is powdered in troubles there should be no grumbling rather should feel sort of pleasure and say *Inni Ma-Allah*.

Hazur exhorted Jamaat to pray to God for His recognition. May we turn to God and may He make us patient and grateful and accept us and shower His Blessings upon us. Hazur remarked Jalsa being occasion of spiritual training he thought it expedient to talk of these things.

December 26, 1981

Inaugurating Eighty-ninth Jalsa Salana Rabwah, Hazrat Imam Jamaat Ahmadiyya recited verse of Holy Quran *Rabbanaa Wab As Feehim* and remarked acceptance of this prayer is mentioned in *Surah Juma'a* where God says *Howallazi Ba'Asa Fil Ummiyyeena*. Hazur referred to four qualities mentioned there and said purification by the Holy Prophet made his companions understand Word of God better, and more understanding made them more purified in their *Taqwa* and kindness. And with Divine Light won hearts of people and this winning of hearts spread to all corners of the world and this process continues till today as it also will continue in all times to come.

beloved of the Holy Prophet and loves Holy Prophet more than all others. God has established a community through this beloved of the Holy Prophet. It is for the community to realize the bounties of God being vouchsafed to them. Till the time Jamaat will continue realizing this point bounties will continue to be vouchsafed on them. They should listen to abuses from people and pray for them. They should bear all hardships and smile and praise God. They should address everybody with respect and give everybody honor. They should also realize responsibilities placed on their shoulders and try all they can to fulfill them. Hazur drew attention of the Jamaat to their objectives. As divine community they should spread its beauty and light.

And that is the purpose they are gathered here for Jalsa Salana. We hate none and love all, and surely the world will realize our benevolent position in days to come. Hazur said, we got everything from the Holy Prophet and we want to bring the whole world at the feet of the Holy Prophet so that all can share His Mercy. Hazur exhorted Jamaat to put all trust in God and look towards no one else. Before closing Hazur prayed for everybody for protection and prosperity, and that God may keep everybody's attention directed towards Himself

December 28, 1981

On second day of Jalsa Hazur addressed ladies section in the first session. Hazur talked of significance of year 1981 with reference to what Hazrat Muslihi Mauood has said and also with reference to relevance to events during this year. A beautiful and grand missionhouse in Japan. More of establishment

in Canada and America. More of publications including translations of Holy Quran. Hazur said within two to three years translations of Holy Quran with copious marginal notes in French, Spanish and Italian will be given to the world. Hazur mentioned passing away of Hazrat Syeda Mansoor Begum and told audience how she shared his religious and spiritual responsibilities untiringly at home and abroad on tours. Hazur made special mention of tour of Ghana where she shook hands with thousands of ladies. Hazur asked audience to pray for her and exhorted all Ahmadi women to work hard side by side with menfolk for supremacy of Islam. Hazur referred to Hazrat Khawla's bravery and devotion and told Ahmadi women to follow suit: and assured them that they would be blessed. Hazur said sword of kindness being much sharper than sword of iron Islam won hearts with kindness. We have to serve mankind and win the world for God so that all may live in peace and prosperity. May God help us to do our duty. Before starting address Hazur awarded medals to female students who secured top positions in universities. Hazur addressed men section of Jalsa in second session.

December 29, 1981

On second day of Jalsa Hazur awarded Ahmadiyya flags to best branch of Khuddamul Ahmadiyya and Majlis Ansarullah. Before starting his address he also awarded medals to deserving students and told audi-

ence that three medals have been awarded so far the last two years. Hazur referred to Hadees where Holy Prophet says that all companions are like stars and people would be guided by following any of them. Hazur told members of Jamaat to become stars for guidance of the world. He showed a banner with stars having fourteen corners Allahu Akbar inscribed on all corners and La Ilaha Illallah in the center. Fourteen corners denote fourteen centuries of Islam. With reference to passing away of Hazrat Sayeda Begum Sahiba Hazur told women of Jamaat that more of women like Hazrat Khadija are needed.

They should move forward with menfolk to bring all people under the flag of Holy Prophet. As for achievements during first year of fifteenth century Hazur mentioned Mission House in Japan, establishment in Canada and America. Literature in different languages including folders. Hazur told Jamaat of printing facilities now available to Jamaat in different countries enabling us to produce more literature. Hazur remarked some results of our efforts are visible some will be visible soon. Time soon will come when light of God and light of Muhammad (peace be on him) will dispel darkness. Hazur exhorted Jamaat to love God and prayed for everybody. On third day Hazur told about Subhanallahe. He explained at length what it means and how God unique and with no defect. He cited lexicons and passages from writing of Founder of the Jamaat. He compared Islamic concept of God with other concepts. Told Jamaat to pray for everybody and for all creatures.

PRAYERS OF THE HOLY QURAN

by Alhaj A. U. Kaleem

The prayers taught in the Holy Quran are of great significance and provide antidote against the poisonous effects of Satan and its manifestations.

For instance, the prayer mentioned in the first section of Sura Aali Imran, namely—"RABBANAA LAA TUZIGH QULOUBANAA BA'ADA IZ HADAITANAA WA HAB LANAA MIN LADUNKA RAHMATAN INNAKA ANTAL WAHHAAB i. e. Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower," (3:9), contains a warning for the true believers, that they should always remain on their guard against the onslaughts of Satan who comes to man in mysterious ways. Simultaneously, it reminds us that we on our own could do nothing hence, we should every now and then, supplicate to Allah by saying: "Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely Thou alone art the Bestower." (3:9)

The history of religion warns us by the instances

where in almost every age, there had been people who were at one time the recipients of God's favours, yet at another time, false egoism or their arrogance came in their way and, the very favorites of God went astray and incurred the wrath of God. The same reality has been expounded in Sura Fatiha where while teaching us the prayer—IHDINAS SIRAATAL MUSTAQEEMA SIRATALLAZEENA AN AMTA ALAIHIM—Guide us in the right path—The path of those on whom Thou hast bestowed Thy blessings," it has been immediately followed by "GHARIL MAGHZOOBI ALAIHIM WA LAZZAALEEN—those who have not incurred Thy displeasure, and those who have not gone astray."

Who does not know that Balam Baor was the recipient of God's Signs as mentioned in the Holy Quran: "And recite to them the story of him to whom We gave Our Signs, but he stepped away from them; so Satan followed him up, and he became one of those who go astray. And if We had pleased, We could have exalted him thereby; but he inclined

to the earth and followed his evil inclination . . .” (7:176-177). However, he fell prey to the machinations of Satan and thus instead of acquiring exaltation from God by treading His path with steadfastness, he preferred earthly gains and thus became among the losers.

Again, in the time of Jesus Christ (peace be upon him) as Bible indicates, Peter was blessed by God to become the favorite disciple of Jesus. It was he about whom Jesus said, “thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee keys of the kingdom of heaven; and whatsoever thou shall bind on earth shall be bound in heaven; and whatsoever thou shall loose on earth shall be loosed in heaven.” (Matt. 16: 18-19)

The Bible says, that to this very Peter later on Jesus said: “Get thee behind me, Satan; for thou art an offence unto me.” (Matt. 16:23). Further, we are told, that “Jesus said unto him, verily I say unto thee, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee.” (Matt. 26:34-35).

Nevertheless, Peter failed in trial and as the Gospel says, he did deny Jesus Christ (Matt. 26:70-72). Even he went further and cursed his master (Matt. 26:74).

Again, in the time of the Paramount Prophet, Hazrat Muhammad Mustafa (peace and blessings of God be upon him) the history reveals to us that Abdullah Bin Abi Sarah—one of those elected for the writing of the Quranic revelations slipped away from Islam merely because the sequence of the revealed verses regarding the creation of man, which were being dictated to him by the Holy Prophet Muhammad (peace and blessings of God be upon him) spontaneously made him to exclaim—FA TABAARAKALLAHO AHSANAL KHAALIQEEN—Blessed be Allah, the Best of Creators (23:13-15).

There are instances too in the history of Ahmadiyyat of people like Dr. Abdul Hakeem during the lifetime of the Promised Messiah (peace be upon him) who apostatized. Then of those who for their personal gains denied the Second Manifestation of God's Power prophesied by the Promised Messiah (peace be upon him) and thus caused the dissension in Jamaat Ahmadiyya.

Last but not the least, we have witnessed in this our country that a person who had worked for a number of years as Missionary of the Movement opposed the Khalifa appointed by God and went so far to hurl abuses on him consequently met his doomsday as demanded in his Mubahila prayer. This one time missionary wrote in his letter dated October 1, 1978 to His Holiness Mirza Nasir Ahmad Khalifatul Masih III the Head of the Worldwide Ahmadiyya Movement in Islam since 1965, invoking the punishment of God on the liar in these words:

“I declare on oath of God the Exalted, that according to my complete and sure knowledge, this per-

son—Mirza Nasir Ahmad of Rabwah, Pakistan, who claims to be the Khalifa of the Promised Messiah—in reality is a liar I as a matter of fact through perfect knowledge and after complete pondering over and with utmost conviction considers him fabricator, liar and Dajjal-anti-Christ. Hence, O Omnipotent God, if this person is truthful in your sight and is not liar, fabricator, disbeliever and faithless, then due to my this rejection and insult cause any grievous punishment fall on me, else involve him in punishment. Amen.”

The result of this invoking punishment of God is clear from the following news appeared in THE NEWS-SUN, Lake County, Ill. dated November 10, 1981:

ZION MAN DROWNS; SUICIDE SUSPECTED

A 61-year old Zion man apparently walked into Lake Michigan and drowned himself Monday, authorities said.

Witnesses said they saw Shukar S. Husain of 2209 Elim Ave. walking along the beach at 25th Street and Lakefront, near the Commonwealth Edison Nuclear Generating Station.

Later, witnesses said, they saw Husain fully clothed and floating in the water. The witnesses reportedly pulled the body from the chilly water and called the police and the Zion Rescue Squad at about 11 a. m.

When paramedics arrived, Husain was on the shoreline and they administered cardiopulmonary resuscitation for about 40 minutes. Husain then was taken to Victory Memorial Hospital, Waukegan, where he was pronounced dead.

Lake County Deputy Coroner Ed VanDien said Husain's wife, Lorna, said the one-time security guard was depressed and recently had been in the hospital for treatment. A coroner's inquest will be scheduled.”

The all fore-mentioned instances emphasize upon the importance of the Quranic prayer which we should supplicate to God as often as possible:

“RABBANAA LAA TUZIGH QULOOBANAA BA' ADA IZ HADAITANAA WA HAB LANAA MIN LADUNKA RAHMATAN INNAKA ANTAL WAH-HAAB.” Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou art the Bestower.” (3:9)

PATIENCE—NOT REVENGE

You should be patient. This is the time to show patience. He who shows patience, gets the increase from God.

Revenge is like alcohol. When somebody starts taking it just a little, he finds that later on he continues adding to it, so much so that a time comes when he cannot get rid of it and goes beyond the bounds. This is how when a man starts taking revenge, he reaches a stage where he becomes cruel and unjust. (Malfoozat, Vol. VI, p.32)

PROJECTS LAUNCHED BY KHALIFATUL MASIH III

by Mubasher Ahmad, M. A.; LL. B.
Washington, D. C. Jamaat

TALIMUL QURAN PROGRAM

On November 9, 1965, Hazrat Hafiz Mirza Nasir Ahmad was elected as the third Khalifa to the Promised Messiah, peace be upon him. On that blessed day, Allah the Exalted gave us a dynamic new leader, an inspiring teacher and above all a loving spiritual guide. It is for sixteen years now that he has been leading us on the right path of Allah's Favours. During last sixteen years he has launched several significant projects for our constant moral and spiritual growth and for the supremacy of Islam over the world.

The Establishment of Fazle Umar Foundation, the Grand Project for the Study of the Holy Quran, the Special Drives for Waqfe Aarzi and Waqf after Retirement, the Initiation of Majlise Irshad, the Project to Feed the Hungry, the Jihad against the Evil Customs, the Establishment of Majlise Moosian, the Drive for Special Prayers, Tasbeeh, Tahmeed, Darood Sharif and Istighfar; the Nusrat Jehan Leap Forward Scheme, the Ahmadiyya Centenary Jubilee Scheme, the Great Educational Plan for Students' Rights, and the Ten Years Plan for the Dominance of Islam—are the projects the History will write in glowing words.

THE FAZLE UMAR FOUNDATION

The first project the Khalifatul Masih III initiated was to commemorate some of the aspirations of the late Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II, who was filled with knowledge both divine and secular, and who had always taken keen interest in the development of scholastic talents in the community. Therefore, the Fazle Umar Foundation was established with one of its objectives to stimulate the intellectual capacities of the Ahmadies throughout the world. Five annual awards are given by the Foundation to the research scholars who compete to write standard papers in diverse intellectual fields. Two and a half million rupees were appealed for to set up the Foundation's capital, and keeping up with high standards of devotion and sacrifice, a vast portion of the money asked for was immediately offered in cash contributions by the community. The Foundation has since constructed the buildings of Khilafat Library and of a Guest-House reserved for foreign delegates visiting Rabwah. Moreover, the Foundation is publishing a detailed authoritative biography of Hazrat Fazle Umar, may Allah be pleased with him. Also several volumes of his addresses and sermons have come out in beautiful print. May Allah give us the ability to take full advantage of this program. We pray for its continuous success and growth in the future.

More important than the intellectual and scholastic growth of the members of our Jamaat is the moral and spiritual upbringing of all Ahmadies—children, adults, males and females. The Holy Quran is the fundamental source for this purpose. Hazrat Aisha, may Allah be pleased with her, used to say if we wanted to understand the noble character of the Holy Prophet, Allah's blessings and peace be on him, we should read the Holy Quran, because his high moral and spiritual status was actually the Holy Quran personified. The Promised Messiah in one of his Urdu verses has said:

ترانہ خدا تعالیٰ خدا کا کلام ہے + ہر انسان کے معرفت کا چمن ناتمام ہے

that is, "The Quran is a guide towards God, it is God's Word; without the Quran the beautiful garden of the Divine Knowledge is incomplete." Therefore, the next important project initiated by Khalifatul Masih III was the "Talimul Quran" Program. This project to read and to understand the Word of God has been presented by him in various persuasive manners and in multifarious stages. In 1966, he announced forcefully that all our efforts should be to see that all Ahmadi children, with no exception, should be able to read the Arabic Text of the Quran-e-Majid. Later he included every member of the community and gave the directive to the whole Jamaat to try its level best so that each and every member, young or old, male or female, should be able to read the Holy Quran as well as to understand its meanings according to his or her ability. Three years later, on September 12, 1969, he told the Jamaat, "A very strong urge has taken birth in my heart that the first seventeen verses of Sura-e-Baqara should be memorised by every Ahmadi and the meaning of these verses be comprehended and, as far as possible, the Tafseer (the commentary in depth) be understood and always be kept afresh in mind." Ten years later, on October 28, 1979, he presented a Ten Years Plan to welcome the coming century of Islam's dominance and proclaimed, "Without any exception, all Ahmadi children should read Qaida Yasaranal Quran; those who can read the Arabic Text of the Holy Quran should learn its translation; and those who know the translation, should learn the commentary made by the Holy Prophet, on whom be peace, that Allah the Exalted Himself taught to him, and also that commentary that the Holy Prophet, peace be on him, made under the Divine Guidance through the light, understanding and insight given to him by God."

WAQFE AARZI

To implement the Talimul Quran Program, Khalifatul Masih initiated another project simultaneously by the name of "Waqfe Aarzi," that is, a short-term offer of time in the service of the community. Through this blessed project, many sisters and brothers devoted at least two weeks on full-time basis. These devotees would go to another city, town or village than their own and would teach the Quran-e-Majid to the young or elders of the other Jamaats. The Jamaats where they went were asked to provide only a lodging facility and, of course, as many students of the Holy Quran as possible. The devotees had to arrange their own food and traveling expenses. Thus, under this blessed scheme, hundreds of volunteer teachers of the Holy Quran became available to those who wanted to study the Holy Quran with least costs involved. In all the cases, the benefit to the students was obvious, but almost all the devotees informed Khalifatul Masih that the experience of that short-term Waqf actually helped the devotees most. They felt a great self-improvement and many of their spiritual and moral short-comings were removed. Thus those who sacrificed their time for the cause of Islam got rewarded by Allah immediately in abundance.

It was during this blissful period when Allah the Exalted revealed a grand glad tidings to Hazrat Khalifatul Masih. He saw a vision that all the surface of the earth had been covered up with a pure Divine Light and then that light gradually embodied itself in the glorious words of

بشرى لكم

"GLAD TIDING TO YOU."

Hazoor himself explained this revelation by saying, "That Light that I saw on that day is the Light of the Quran-e-Karim which is spreading over the earth through the Projects of Talimul Quran and that of Waqfe Aarzi."—(Alfawal, August 10, 1966.)

NUSRAT JEHAN LEAP FORWARD SCHEME

In the universal growth of the Ahmadiyyat—the true presentation and acceptance of Islam, the African Continent has played a very important role. Hazrat Khalifatul Masih I, Alhaj Maulana Noorud Din, may Allah be pleased with him, had announced in his last illness: "God Almighty has promised me that half a million Christians would accept Islam in Africa." Then he added, "Education will spread in West Africa." Hazrat Khalifatul Masih II, may Allah be pleased with him, had subsequently made tremendous achievements in Africa to stop the onslaught

Christian Missionaries against Islam and had announced that our future is bound up with Africa. Therefore, in continuation of the noble task started by his predecessors, Hazrat Khalifatul Masih III went to West Africa and visited Nigeria, Ghana, Ivory Coast, Liberia, Gambia, and Sierra Leone. These West African countries like almost all other

countries on the African Continent had suffered long under the clutches of colonialism and had received many a political, economical and spiritual setback. Not only that the Western Powers had kept the land of Hazrat Bilal, may Allah be pleased with him, under constant slavery, but also that the wounds on the body were deep and the damage done to the mind and soul was devastating.

Allah the Exalted revealed a program to Hazrat Khalifatul Masih to help the sons and daughters of Hazrat Bilal's land. He presented the program called the Nusrat Jehan Leap Forward Scheme to the Ahmadiyya Community and with the Grace and Mercy of Allah the community once again responded in a resounding affirmative. With love, compassion, knowledge and truth, several schools and health centers were to be established in these countries. Hazrat Khalifatul Masih announced that this program required one hundred thousand pound sterling i.e., a quarter of a million dollars, and he emphatically declared, "Spend at least one hundred thousand pounds in these countries and consequently God will shower abundant blessings." The total amount pledged by the community far exceeded the target; only the community in Britain responded with pledges of Fifty-One Thousand Pounds of which more than one-tenth was contributed within ten days of the initial appeal. Along with the financial sacrifices, the scheme demanded help for manpower. Teachers and doctors were called upon to volunteer their services to execute the Nusrat Jehan Leap Forward Scheme. Despite hords of problems and formidable difficulties, the Scheme began to operate. Within five years of its initiation, sixteen new hospitals and forty-one Secondary schools were in full operation.

The effect upon the public and the governments of these countries was very encouraging. To take a typical example, I would like to quote from a speech delivered by Commander J. K. Amendume, Regional Commissioner, on May 4, 1974, on the occasion of the opening of an Ahmadiyya Hospital at Agona, Swedru, in Ghana. He said, "The National Redemption Council Government is indeed happy for the role the Ahmadiyya Movement of Ghana is playing in the educational and health needs of the people of this country. We need not recount the activities of the Ahmadiyya Movement in Ghana because the schools and hospitals dotted throughout the country bear ample testimony to the part they are playing in the reconstruction of this country of ours... We have learnt from our past experience that the only road to our survival is through hard work, self-sacrifice and dedication and more important, self-reliance. It is therefore heartening that the Ahmadiyya Movement have through their own efforts been able to put up this new building. This is a good example for all of us to follow and to remember that our salvation lies in our own hands."

In short, as Hazrat Bilal, may Allah be pleased with him, received freedom, peace, faith, comfort, and honor by the merciful hands of "RAHMATUL LIL ALAMEEN," Hazrat Mohammad-e-Mustafa s.a.w.s; similarly, following the pure and the merciful 'SUNNAH' of the Holy Prophet, s.a.w.s; the Ahmadiyya Community as a whole offered to our African brothers—education, health, dignity and faith. May Allah give us the strength to continue to follow the directives given by our beloved Imam.

THE AHMADIYYA CENTENARY JUBILEE SCHEME

In 1973, in the eighth year of his Khilafat, Hazrat Khalifatul Masih drew the attention of the Jamaat to the fact that the Ahmadiyya Community shall complete one hundred years of its life in 1989; and he gave the glad tidings given to him by Allah the Exalted that the next century in the history of the Jamaat shall be the century of Islam's promised dominance over all other religions. Therefore, he announced to get prepared to give a befitting welcome to the next century. In that respect, he presented to the Jamaat a grand project which is called Ahmadiyya Centenary Jubilee Scheme. The ultimate aim of this project is that we should work for the dominance and supremacy of the religion of Allah—that is, Islam; and to get ready to wave the banner of Hazrat Mohammad-e-Mustafa s.a.w.s; all over the earth. The next century of Ahmadiyyat shall be the ultimate victory of Islam and we must make all the necessary preparations to receive this great occasion. Hazoor elaborated some of the targets to be achieved under this great project and said, "Under this scheme, we intend to build mosques and mission houses in various parts of the world. We have also to establish Printing Presses for the publication of Islamic literature which is so greatly needed by the seekers after truth. This literature must be nicely printed and it must also be cheap enough to suit every pocket—especially the common man on the street . . . What we have to do is to offer fervent prayers and humble ourselves and then continue moving forward to accomplish our plans . . . our wealth does not consist of the money that is contributed by the members of the Jamaat. Our wealth lies in the sincere and loyal hearts of the members of the Jamaat—and these hearts are throbbing in the enlightened breasts of our people . . . We should always try to get rid of our shortcomings and maintain, rather enhance, the standard of sincerity and sacrifice. God will, then, surely continue to bless our efforts and produce the best of the results."

The start has already been made and through the Grace and Mercy of Allah the progress is satisfactory and gratifying. For example, the first mosque built under this plan was constructed in Sweden. This is the first mosque ever made in the country that has

been totally Christian for last 800 years. The first brick that was laid down in the foundation was a brick from the Promised Messiah's mosque at Qadian on which Hazrat Musleh-e-Maud, may Allah be pleased with him, had also prayed. The local press fully covered that historical event.

It is very important to note that from the very beginning, the true spirit behind building a mosque was always kept alive by Khalifatul Masih, and he reminded the community afresh on these historic occasions. For example, when he went to Norway to lay down the foundation of another mosque under the Ahmadiyya Centenary Jubilee Scheme, he made it very clear by saying, "The Scandinavians, as compared with other European nations took very long time to join the fold of Christianity. I am sure when you will build the mosques here and alongwith them you will also build the mosques in the hearts, these nations will not take long time to join Islam. You have to win the hearts of the people through love and good example and you have to build mosques in the hearts. Unless you do that you cannot win their hearts. Islam is so beautiful and charming a religion that its power of attraction is hundreds and even thousands of times more than the power that magnet has to attract iron. But you will attract people only if you show the beauty of Islam in your lives. You should therefore try all you can to live Islamic lives—and make your wives and children also do the same. Let all of you be living examples of Islam . . . Everyone of you will have to live the kind of lives that were lived by the male and female companions of the Holy Prophet, peace and blessings of Allah be upon him."

Last year, in 1980, another extremely significant step was taken under the grand project of the Ahmadiyya Centenary Jubilee Scheme. Hazrat Khalifatul Masih laid down the foundation stone of a mosque in Spain. Now, this achievement has an historical significance. In early Eight Century, Islam had entered Spain victoriously when Tariq Ibne Ziyad crossed the Strait of Gibraltar from North Africa, and within the short period of eight years the entire peninsula was conquered, except for the mountainous region of the North which survived as Christian Kingdoms. The power of the Muslims was centered on the city of Cordoba, in the fertile region of Al-Andalus. The superiority of Islam was kept for next six centuries and its benevolent effects were felt throughout Europe that was coming out of the darkness of the Dark Ages. "At the time when London could not boast of a single street lamp, the streets of Al-Andalus were paved and lit. Students from France and England came to sit at the feet of Muslim, Christian, and Jewish scholars to learn philosophy, science, and medicine." Religious tolerance was the order of the day. But by the end of the 13th century, Spain was lost to Christianity again, and a strict Catholic orthodoxy and an obses-

sion with racial purity became the hallmark of the new Christian Spain, which led in 1478 to the foundation of the Spanish Inquisition—a court entirely controlled by Christian Kings, whose purpose was to root out so-called heresy. This followed by the cruel expulsion of the Jews from Spain in 1492. But with the Grace and Mercy of Allah, after the lapse of 744 years, once again Islam is stepping forward in Spain—but this time in the hearts of the people. The beginning of the Reconquest of the Hearts has started by the Ahmadiyya Movement under the spiritual leadership of our beloved Imam. We hope and pray that the heart-winning and the heart-warming sounds of “Allaho Akbar, Allaho Akbar; Ashhaddo alailaha illillah; Ashhaddo ana Mohammadur rasullullah” shall be welcomed by the silent domes of “Masjid-e-Qurtabah,” the grand mosque of Cordoba—the symbol of past glory of Islam, but which is now changed into a cathedral.

The Ahmadiyya Centenary Jubilee Scheme is also flourishing in other directions. The publication of Islamic literature on a very large scale has started. The translations of the Holy Quran in various languages are being prepared. To give the message of Islam to millions of tourists visiting different countries, folders and flyers are being printed in different languages and are being distributed. Many other similar projects will soon mature. But among all these plans, there are two special plans that I would like to make specific comments.

The first is a very important educational scheme for the preservation of students' rights. Hazoor has informed us on many occasions that the time is changing rapidly and the nations of the world that are running a crazy race of materialistic advancement devoid of any spiritual insight, will turn towards Islam. Hence, our coming generations, our children must prepare themselves for that time. This demands highly intelligent and competitive children in thousands who should lead in academic fields as well as spiritual realms. Those students who are hard working and are gifted must be looked after to complete their educational undertakings up to the highest levels. No child should become a victim of so-called circumstances or financial situations. Each and every talented child must be taken care of by the Ahmadiyya Jamaat. The whole community has to shoulder this responsibility. The top most students who prove their brilliance in securing distinct positions in their respective examinations are encouraged by worthwhile awards. All Ahmadi students are expected to sit in examinations pertaining to scholarships. Gold medals are being awarded to top Ahmadi students. Moreover, one hundred genius students are prayed for within ten years time and we are certain that Allah Alhakeem will bless our Jamaat with one hundred or more of Dr. Abdus Salaams and Sir Zafarullah Khans. Hazoor has appealed time and again to each and every male or female member of our Jamaat to turn to Allah the Exalted with earnest supplications for the continuity of Allah Favours upon us.

The last aspect of the Ahmadiyya Centenary Jubilee Scheme that I would like to mention is the holding of International Conferences for “KASRE SALEEB,” that is, to let the World in general and Christendom, in particular know the Ultimate and the Universal Truth of the Unity of God. Through these conferences, Ahmadiyya Jamaat is presenting the Truth about God and is exposing the invalid doctrine of Trinity as presented by the Church. Today the symbol of Cross stands for equal partners and associates to God Almighty and this false symbol has to be smashed. We give due respect to Jesus son of Mary, may peace of God be on him. We believe that Jesus son of Mary was one of the great prophets of God, but like all others he lived and died like a man and his body is buried in Sirinagar, Kashmir. He never claimed to be an equal with God or called himself God Incarnate in flesh and he never taught the doctrine of Trinity. The myths manufactured by the Church fathers need a serious exposition. The Promised Messiah has revealed the Truth through the Divine Help, and the Unity of God is to prevail over all myths and fictions, and the Ahmadiyya Community is destined to break the Cross. The Promised Messiah, peace be on him, has equipped us with the winning arguments alongwith love and compassion for all mankind with complete submission to the Will of God. Therefore, we have to go ahead and complete this task of universal proportions to enhance the function of “KASRE SALEEB,” an International Conference was conducted in 1978, and it succeeded making many Christian brothers and sisters to re-examine their belief in Jesus' death on the cross and his alleged ascension towards heavens with human body... Irrefutable arguments were forwarded by many scholars of international repute, and the whole Christendom was challenged for a dialogue to find out the truth. “Many individual Christians and clergymen attended during the three days, including a Representative of the Roman Catholic Archbishop of Westminster, Cardinal Hume, and two official Representatives of Roman Catholic Church in Poland, who came specially for the Conference.” In this Conference the basic reality of the Universe, that is—The Unity of God—was declared on Universal level by our courageous and beloved Imam. He announced loud and clear that “GOD IS ONE—HE ALONE IS WORTHY OF WORSHIP BY ALL WHO ARE ON EARTH OR IN HEAVEN.”

In 1985, we expect to hear again the heart-winning declaration by Allah's appointed Khalifa. This time though he will again address the whole world, but mainly he will address to the people of the United States of America. Therefore, it is the duty of all Ahmadi Muslims living in the United States of America to be prepared and to work hard and to pray fervently to make this coming Conference a success.

ISLAMIC LITERATURE

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