

FROM THE HOLY QURAN

O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loath it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful.

O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware. (49:13-14)

يَا أَيُّهَا الَّذِينَ

آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا

وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ يَا أَيُّهَا النَّاسُ إِنَّا

خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَىٰ اللَّهَ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

SO SAID THE HOLY PROPHET MUHAMMAD

Hazrat Ans (r.a.) narrates: The Holy Prophet, may peace and blessings of Allah be on him, said: A person would relish the sweetness and joy of Eiman (Faith) if he possesses three things. First, he loves Allah and His Messenger

more than anyone else. Second, he loves others only for the sake of Allah. Third, after relinquishing unbelief with the help of Allah, he hates to return to unbelief as much as he hates to be thrown into fire.

A GREAT PROPHECY AND GLAD TIDINGS

BY THE GRACE OF ALLAH THE EXALTED, ITS FULFILLMENT
WE ARE WITNESSING WITH OUR OWN EYES

Hazrat Mirza Bashirud Din Mahmood Ahmad (r.a.), the Khalifatul Masih II, in the fifth year of his Khilafat, in March of 1919 while speaking on *The Cognizance of God* (عُرْفَانُ اللَّهِ), during the Annual Jalsa of the Jamaat Ahmadiyya, narrated one of his dreams as follows:

"One of the good tidings is this that I saw I was sitting in Baitud Dua in the posture of Tashahud and I was praying: "My God, let my end be similar to the end of Hazrat Ibrahim (may peace be on him). Then I stood up in excitement and continued the same prayer (عَدَا). Then all of a sudden the door of the room opened and Meer Muhammad Ismaeel sahib was

standing in the door, holding a light.

'Ismaeel means 'God has heard', and the end of Ibrahim means the end of Hazrat Ibrahim (a.s.) that on his death, Allah the exalted made two successors -- i.e., Hazrat Is'haque (a.s.) and Hazrat Ismaeel (a.s.). This is a kind of good news which should make you happy."

Alhamdo Lillah, Hazrat Musleh Mauood's prophecy and glad tidings came to pass in 1965 and in 1982 in Hazrat Mirza Nasir Ahmad (r.a.) and Hazrat Mirza Tahir Ahmad Sahib (a.d.t.b.a.) becoming the Khalifatul Masih III and Khalifatul Masih IV, respectively. By the Grace of God, we are eye-witnesses to this.

INAUGURATION OF THE NEW YEAR OF TAHRIK-E-JADID

(Continued from page 1)

another Tahrik which clarified that it was the responsibility of Ansarullah to introduce Tahrik Jadid to new converts entering Ahmadiyyat. In the prevailing circumstances this announcement has assumed great importance. People from other denominations and creeds are joining the fold of Ahmadiyyat in hundreds of thousands and it is rapidly increasing its pace. It, therefore, needs some modification. In future, it will be the responsibility of that particular organization to introduce Tahrik-e-Jadid to that particular section whose members are joining the fold of Ahmadiyyat. For instance, if women and girls are joining the Jamaat, it will be the responsibility of the Lajna Imaillah to bring them into Tahrik-e-Jadid. If those who join Ahmadiyyat are over 40 years, it will be the duty of Ansarullah to introduce them to Tahrik-e-Jadid. It will be the duty of Khuddamul Ahmadiyya to look after those who are between 15 and 40 years of age. Atfalul-Ahmadiyya (children 7-15 years) will, as usual, be the responsibility of the Ansarullah. Children under the age of 7 will also be looked after by the Ansarullah.

After this, Huzoor said: "In different parts of the world different Jamaats or different sub-organizations are holding their gatherings and they have requested me to send them a message. For all of them there is the same message. My message is that they should make a concerted effort to make Tahrik-e-Jadid an outstanding success for this year. All the auxiliary organizations should put their best foot forward to fulfill their responsibilities in a way to earn them esteem.

So far as the financial report is concerned, 61 countries have sent their reports. According to these reports, Ahmadiyya Jamaats worldwide had promised Pakistani Rs48,539,242/- and paid Pakistani Rs48,721,425/-. In Sterling £1,087,836/- were promised and £1,091,919/- were paid. Hazrat Aqdas said, "Those countries who have not sent their report and who were newcomers in Ahmadiyyat, in order to cultivate among their members a habit for paying Chandas they should be approached sensibly and amicably. They can be asked to pay as little as they can afford." When Hazrat Masih Masood Alaihissalam made

appeal for chanda for the first time, he did not fix any amount. He said that everyone should take part in the financial Jihad by paying whatever he can afford easily. According to this injunction, chanda should not be fixed for new Ahmadis, but whatever they fix for themselves they must be told to stick to it and pay it regularly. Once they start paying chanda then with slow and steady measures they can be introduced to the regular rate of chanda by wise admonition. In the course of time they can also be introduced to chanda Tahrik-i-Jadid. When one starts paying chandas he experiences a pleasure in doing so and his love for sacrifice increases. Thus encouraged, he enjoys paying for the cause of Allah.

Hazrat Aqdas said, "So far as this race among the Jamaats is concerned, I mention it because the Holy Quran has determined a goal for us to vie with one another.

This means to try to compete with one another in all good and virtuous deeds with a view to excel. This is a very important aspect which should always be kept in mind. It is an exceptional aspect of the beauty of Islam. It has given its followers an objective and this objective covers all aspects of life. No other religion can compete with Islam in it."

Hazrat Aqdas said, "When I announce that such and such Jamaat had overtaken such and such Jamaat, or when I recount the order of merit of the bigger Jamaats, my aim is always to encourage to quicken their pace to excel others. My object is prayers for them so that they may be able to activate all their potentialities which had remained untouched so far."

Hazrat Aqdas said, "Pakistan, as usual, has maintained its top position by paying £291,990/- as chanda Tahrik-i-Jadid. Germany is second but it is narrowing its gap with Pakistan by accelerating its speed. They have paid £244,440/-. America is third. America has great potential and if America makes use of its potential fully, it is just possible that they will leave behind all the Jamaats of the world. In Waqf-i-Jadid, America has already attained the highest position. America has paid £135,074/- in Tehrik-i-Jadid. U.K. is

fourth but by the grace of God they are strengthening their position step by step. They have paid £115,000/-. Canada has maintained its fifth position by paying £73,714/-. Indonesia is also rapidly improving in its position. They are sixth in line and have paid £53,119/-. Japan has paid £22,544/-. Its position is seventh. It is a small Jamaat but they have their own distinct position in financial sacrifices. Eighth position is that of Mauritius. They have paid £19,190/- and are coming forward discretely. India is a vast country but it is stricken with poverty. Although their number is far higher than Canada, Indonesia, and Japan, but due to poverty, their Chanda was £17,536 and their position is ninth. Switzerland, in spite of being smaller in numbers, holds a distinctive position in their contribution of chanda Tehrik-i-Jadid. They have paid £16,628/-. Their position is tenth, and as compared payment with world-wide Jamaats on a per capita basis, their Per Capita payment is the highest throughout the world. As Per Capita payment, Japan is second. It has other projects to look after. Belgium is third. This Jamaat is making marked progress. America is fourth and France is fifth. There are some small Jamaats such as Thailand, Palestine, Korea, Guatemala and Lithuania whose performance is also worthwhile. In fact, African countries cannot compete with big countries because they are economically very poor. They are victims of recession and soaring prices, but they do not lack in their spirit for sacrifice.

The percentage of increase in contributions in Zambia is the highest in the world. Second is Ghana in this respect. Seventh is Gambia and tenth is Tanzania. All of these are African countries. Hazrat Aqdas said: "Several development schemes are being undertaken in Africa to improve its economical status. Funds are being sent there to be utilized for their welfare and development projects."

After this Hazrat Khalifatul Masih turned his attention towards the verses of the Holy Quran which he had recited in the beginning. These verses explain the philosophy of the financial sacrifices and its benefits.

الَّذِينَ يَدْعُونَ إِلَى الْفَقْرِ
وَيَأْمُرُونَ بِالْفَحْشَاءِ وَاللَّهُ يَدْعُكُمْ مَغْفِرَةً فَتُبَهُ وَقَضَاءً
وَاللَّهُ وَاسِعٌ عَلِيمٌ

"Satan threatens you with poverty and enjoins upon you foul deeds whereas Allah promises you forgiveness from himself and bounty. Allah is Bountiful, All-knowing."

First we have to find out what is the connection between these two things; poverty and foul. Foul means spending on bad customs and buying luxurious things in order to get worldly pleasures. When one starts indulging in worldly pleasures and physical comforts, he goes on drifting more and more towards luxuries, till one day he finds himself handicapped financially. His budget no longer suffices him. Poverty overtakes him. But to appease his carnal desires as a result of the foul practices, such a person falls victim to many vices. He commits crimes. He starts borrowing or even stealing money.

This verse removes all Satanic misgivings that spending in the cause of Allah may render one poor. Satan, in fact, invites towards foul and immoral things. And Allah, on the other hand, promises forgiveness and bounty.

When Hazrat Musleh Maood (may God be pleased with him) introduced Tehrik-i-Jadid and invited for financial sacrifice, he at the same time warned to safeguard against foul and immoral means. He even asked to minimize your spending on food and clothes and asked ladies to cut their spending on ornaments.

So far as financial sacrifices are concerned, God says that your wealth will not decrease whereas it will go in increasing. This is a wise thing to spend for the cause of Allah. As the following verse explains:

يُدِّى الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتِ
الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

He grants wisdom to whom He please, and whoever is granted wisdom has indeed been granted abundant good and none would take heed except those endowed with understanding. It is a wise course to spend for the cause of Allah because those who follow this course are sure to derive benefit from it.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذْرًا مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُ
وَمَا لِلظَّالِمِينَ مِنْ أَصْحَابٍ

Whatsoever you spend or whatsoever you vow, Allah surely knows it and for the wrongdoers there shall be no helper. In this verse, the reward for spending in the cause of God is that

فَإِنَّ اللَّهَ يَعْلَمُهُ

God says that He knows it that your sacrifice is solely for winning His pleasure. It is very heartening for a person to know that God knows whatever he has spent in His way.

This is the greatest reward for a person, to know that God is pleased with him and appreciates his sacrifice.

Those who are afraid of spending their wealth in the way of Allah, they find nobody to help them when they stand in need. God comes to the help of those who spend in His way at the time of their difficulties.

إِنْ تُبْدُوا الصَّدَقَاتِ فَيَنْبَأْهُ
وَإِنْ تَخْفَوْهَا وَتُوْتُوهَا الْفُقَرَاءَ فَيُبْخِشْكُمْ وَيَكْفُرْ
عَنكُمْ فَمِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

If you give alm openly, it is well and good, but if you hide them and give them to the poor, it is better for you and He will remit from you many of your evil deeds. And Allah is aware of what you do.

If you spend openly it is good because the Whole Society knows this virtuous deed and if you hide your alms and give to the needy and poor in secret it will be better for you. This will become the cause of eradicating your hidden weaknesses. God knows them. He will remit them on account of your hidden good deeds.

لَيْسَ عَلَيْكَ هُدًى لَهُمْ وَلَكِنَّ اللَّهَ يُهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا
مِنْ خَيْرٍ فَلَا يُنْفِقْكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ
وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ الْيَتِيمَ وَالسُّمْرَانِ لَا تَطْلُبُونَ

It is not thy responsibility to make them follow the right path, but Allah guides whomsoever He pleases. And whatever of wealth you spend, the benefit of it will be for yourselves, for you spend not but to seek the favour of Allah. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

This verse explains that whatever you spend, it does not give any benefit to God; its benefit is for yourself. God says that it is the instinctive desire of the momineen to spend to win His pleasure solely and not for the sake of any worldly benefit. But at the same time, God gives them a guarantee that whatever wealth they spend not only it will be paid back but also many times more. They will be better off than before.

In the end, Hazrat Khalifatul Masih said: "I hope that all members of the Jamaat will keep in mind all these points mentioned in these verses and also all the workers of the Jamaat who work in this financial system to make it a success. Of course, they share the reward of all those who contribute for the cause of God. Because they work hard day and night and knock at every door to remind them to contribute. They earn quite a big reward. It is through their relentless efforts that Promises and Payments are materialized.

Hazoor said, "I pray to God to keep our financial system clean and efficient and our financial sacrifices should always be for winning the pleasure of God. We must always keep remembering that we are reaping the fruit of our forefathers' sacrifices and if we follow in their footsteps and continue financial sacrifices, our descendants will be able to inherit the blessings of God like us. Spend to seek the pleasure of God. This is the blessed course and this is the greatest reward."

CELEBRATING OF CENTENARY OF HEAVENLY SIGNS OF THE ECLIPSE OF THE SUN AND THE MOON IN 1894

We have to make preparations for celebration, wide circulation and publicity of the Heavenly Sign in USA in a manner that "Itmam-e-Hujja" (إتمام حجة) is accomplished and all are made aware of the Heavenly Sign.

If any astrologer of fame is well known to any of us, he can also be associated in this research.

M. M. Ahmad
Amir Jamaat, USA

THE CHIEF POINTS OF DIFFERENCE BETWEEN THE AHMADIYYA COMMUNITY AND THE ORTHODOX MUSLIMS

(Mirza Bashir Ahmad, M.A.)

(Reprinted from *the Review of Religions*, Oct/Nov 1922)

I intend to discuss in the following pages the chief points of difference between the Ahmadiyya Movement and the Orthodox Islam of the present age. But before beginning the subject proper, it seems necessary to mention briefly the claims of Ahmad, the holy founder of the movement, in order to clear the attitude of the Ahmadiyya Movement towards the Orthodox School and *vice versa*.

It must never be forgotten that Ahmad (peace be on him) did not found any new religion, but as he himself has repeatedly and clearly asserted, the main object of his advent was to restore the Muslims to their pristine purity and bring them back to the good old ways of the Companions of the Prophet. But the lives of the Muslims could never be purified unless Islam was restored to the same shape and form as it had when the Holy Prophet taught it to the world.

On account of passing through the ages of ignorance and irreligion, not only had the Muslims fallen away from the teachings of the holy founder of Islam, but Islam itself had been disfigured to no small extent. False doctrines had crept in and made its glorious figure look ugly and loathsome. Under such circumstances, it was simply impossible to purify the lives of the Muslims without giving Islam its old lustre by polishing away the rust that had settled on its bright surface. This was the work of the Mahdi, the rightly guided.

But this was not all. There was one more obstacle. Finding the Muslims in such a bad plight and Islam in so hopeless a condition, the different religions had thought it a golden opportunity to crush Islam which was therefore zealously attacked on all sides by the followers of all the religions of the world. The Christians of course took the lead and so many objections were hurled against Islam that the Muslims, finding none to refute them, began to doubt the very truth of their religion. Thousands actually recanted and entered the fold of Christianity.

This called for the Messiah, the breaker of the

Cross, as the Prophet called him, who could refute these objections and show heavenly signs to establish the truth of Islam over other faiths

Now Mirza Ghulam Ahmad of Qadian claimed to be the Promised Mahdi and Messiah, for as already stated, he came with a two-fold purpose. He was to settle the internal differences among Islamic sects on the one hand and remove the external danger on the other by proving it to be the only true religion for the whole of mankind by cogent reasons and powerful heavenly signs. The new teacher threw himself, heart and soul, into his work and before his death, which took place in May of 1908, he had gathered round him a large following of men who were sincerely and devotedly attached to him.

It must not, however, be supposed that Ahmad was given a warm support by the Orthodox Muslims. On the contrary, when he announced himself as the Promised One from God, he raised such a storm of bitter opposition against himself that from one end of the country to the other he was unanimously declared to be an infidel deserving to be put to death with all possible torments. These were not empty threats of the Muslims. There were men in the country who thought that the greatest service they could render to the cause of Islam was to kill Ahmad. Attempts were actually made to take away the life of the reformer. He was dragged to the court as a would-be murderer, a disturber of the peace, and what not. His followers were also tormented in diverse ways, but thanks to the British Government, whose powerful hand maintained peace in the country, no actual violence took place in British India.

But in Afghanistan, it was otherwise. The followers of the new teacher were hunted out like rabbits and put to barbarous tortures. The two most prominent among them were cruelly murdered. One was stoned to death and the other strangled in his bed. By such measures it was designed to nip the "evil" in the bud but the steel wedges of Ahmad steadily pushed forward and now, thanks to the Almighty, his followers count by thousands in the

land of the two martyrs. In India, too, the movement made slow but steady headway in the face of a bitter opposition from the Orthodox Muslims till, as already stated, on the death of its holy founder, the movement claimed a following of no less than half a million men, who entered the fold of Ahmad, not only from the different sects of the Muslims, but also from the Christians, the Hindus, the Parsis and from various other communities. With this introductory note, I pass on to the subject in hand.

The first and to me one of the most important points of difference between the teachings of Ahmad (blessings be on him) and the Orthodox School of Islam of the present age is about Divine revelation. Ahmad believed and taught that all the attributes of God are eternal and have been manifesting themselves from times immemorial to the present age and will continue to do so in future. It is highly absurd, so he argues, to think that whereas all the Divine faculties are intact, God's power of speech has suffered of late and the All-powerful God cannot now speak as He used to do in times gone by.

The attributes of God are co-eternal with Him as are all other Divine attributes which are ever manifesting themselves in His creation and not a moment passes without experiencing them. So must be the case with His faculty of speech. But the opponents of Ahmad hold that the door of revelation is closed forever and no one after the great Prophet of Arabia can hear the Word of God. They add, however, that this is not due to the loss of the power of speech in God, but it is rather due to the fact that as the Divine law has found its perfection in the Holy Quran so there is no need of any future revelation. To this the answer of Ahmad is as follows:

No doubt, says Ahmad, the Quran is the last dispensation, and there is no law after it till the last day, yet it is wrong to suppose that the door of revelation is closed after the Prophet. The completion of the law does in no way imply the end of Divine revelation. For the Israelites who lived before the great teacher of Arabia the Mosaic dispensation was quite complete and yet history tells us of hundreds of prophets who appeared after Moses and received clear revelations from the Almighty. As a matter of fact the primary object of revelation is none other than to establish man on the

firm rock of certainty as to the existence of God for unless man attains to the stage of certainty he is not safe against sin. Nothing can be proof against sin except a perfect knowledge of God attained through brilliant signs of His existence. It is not to believe simply that there is a God, but to know God and see God. And surely this stage can never be reached unless the inspired ones of God appear in the world from time to time. If Almighty God has willed to give a perfect knowledge of His own self to the seekers after truth He cannot be expected to have shut the door through which they may be illumined by His word and revelation.

In the Quran the followers of the Prophet are called "the best of peoples." Now if the door of revelation is closed for the followers of the Prophet, they can, in no way, be styled as the best of peoples. For as the Quran itself tells us there were hundreds of men among the followers of Moses who were inspired of God and consequently if this door were to be shut upon the Muslims, the Jews are beyond doubt the better of the two. In another verse speaking of the faithful the Quran says:

"Good tidings are granted to the lovers of God through His word and inspiration in this life as well as in the next" (10: 65).

Ahmad laid greatest stress, as the reader may have observed from the above, on the point that unless God speaks to His chosen servants, and shows His own self to them by letting them hear His sweet accents, it is impossible for man to get a perfect knowledge of Him and His attributes which is absolutely necessary for a complete freedom from sin. Ahmad went so far as to assert that the religion which does not vouchsafe to its adherents this stage of communion with God and teaches that the door of revelation is now shut cannot be the true religion for it denies the existence of the thing on which rests the spiritual edification of man.

The same difference holds good between the Ahmadiyya Movement and other religions of the world, Christianity not excepted. To Ahmad, revelation was one of those things which could alone prove the superiority of Islam over other faiths. If man strives after God all his life, but never hears His sweet voice calling on him, "In thee I am well pleased, for thou treadest on the right path" he is sure to get bewildered in the end and is very

likely to think that all the deeds he has done in the way of righteousness and truth may have been nothing but as so many acts of disobedience to God. For where was His confirming word? Such a man will enter his long resting place with a heart full of doubts and misgivings as to his following the right path in his early life.

But think of the man whose way to God is lit up with bright signs from Him and who, at all the parting of roads, hears the clear unmistakable words of his Lord saying to him "Thou wilt go this way and not that"! The face of God is hidden in a thousand veils from mortal sight and nothing but His own powerful voice can set at rest the doubting heart of man. Many people say that they believe in God but there is a wide difference between a mere belief in God as a matter of faith and a perfect knowledge of God obtained through His own soothing voice that dispels all doubts and establishes man on the firm rock of certainty. "The one actually sees what the other does not reject on grounds of probability." Hence the claim of Ahmad that except Islam all the religions of the world are dead.

Often did Ahmad liken Divine revelation to rain which is yearly needed to grow crops. The rain that fell last year cannot be expected to water the crops of this year, and unless this year is blessed with new rains the crops will fail, and there will be famine in the country. So it is with Divine revelation. The idea that God spoke in times past can never quench the spiritual thirst of a seeker after truth. The soul of man naturally soars towards its Maker. If the door to God's glorious presence be shut, imagine the misery of the poor little thing!

Someone may object here that even if it be admitted that God speaks to His chosen ones then, too, vast majority of mankind must needs fall short of that high stage of certainty about God which is alleged to be so necessary for the purification of the soul of an. But this view is equally erroneous. For though it is right that God's clear voice reaches the ears of the chosen few only yet the masses are also thereby saved. For one that attains to the stage of communion with God begins to reflect the attributes of God just as a mirror reflects the form of the thing that is brought before it. Surely such a one is not God, but there is no doubt that he is one with God and his soul is in constant and close communion

with Him. He becomes the fountain-head of the Divine powers and rare and hidden manifestation of the powers of the Almighty are revealed through him. Such a one is also endowed with the power of drawing and electrifying other persons and may well be called a spiritual magnetizer.

Now whenever there appears a magnetizer, all the people are forcibly drawn towards him, save those who by leading wicked lives have wholly sapped their spiritual faculties. Thus, though the masses are really not so spiritually advanced as to reach the stage where God reveals Himself to His servant and speaks to him in sweet loving accents yet by coming in contact with such a one they may be able to gain a perfect knowledge of Him and His attributes. This certainty about God is further strengthened when, besides being silently attracted to the spiritual magnetizer, they also witness powerful heavenly signs working in his favor. God speaks to his servant words containing deep secrets of future which, when they come to pass just as the chosen one of God had predicted, enable those who follow him to establish their belief in God on the firm rock of certainty. The existence of God does not remain only a matter of faith with them, but they actually begin to feel the presence of God about them. In short, though Divine revelation comes only to the chosen few, yet the masses are also benefited by it as explained above.

So far I have been discussing the question from only one point of view. But it must be remembered that the opponents of Ahmad are divided among themselves on the subject of revelation. Those who believe the door of revelation to be wholly shut after the Prophet have been already mentioned. There is another class of men who believe this door to be still open, but they define Divine revelation in such a way that it becomes quite an ordinary thing and loses its sublime character. It is in answer to these that Ahmad writes:

"Ilham (inspiration) does not mean that an idea is infused into the mind of a person who sets himself to think about a thing. A poet is not inspired in the theological sense when brilliant ideas flash upon him as he sits down to make verses. In this case there is no distinction between good and bad. When the mental powers are applied to a subject, new ideas will flash upon the mind according to the genius of the thinker without any

regard to the good or bad of the subject. If the word *Ilham* means the occurring of new ideas on a particular occasion, a thief or a dacoit or a cut-throat may as well be called the inspired one of God on account of the ingenious plans which suggest themselves to his mischief-devising mind for perpetrating evil deeds. Such a view of inspiration is held by men who are quite ignorant of the true God Who, with His word, gives peace and consolation to hearts and knowledge of spiritual truths to those who are not aware of them. What is *Ilham* then? It is the *living and powerful Word of God* in which He speaks or addresses one of His servants whom He has chosen or intends to choose from among all people."

And again, "it often happens that the Servant of God prays to Him and immediately receives an answer from Him and this occurs not once or twice, but the process may continue to twenty, thirty, or fifty times, and sometimes a whole day or a whole night passes in this verbal intercourse. The answers are always in the most eloquent and sweet words and sometimes in words and languages quite unknown to the supplicant. Along with it there is an out-pouring of heavenly signs and miracles and a pro-fusion of Divine favors and assistance."

Speaking of his own revelations, Ahmad says: "The word which is revealed to me comes with a majesty, affords a bliss to, and makes an impression upon my soul. It enters into my heart with the firmness of a nail of iron and dispels every darkness. With its entrance I feel an unalloyed bliss; Ah! that I had the power to describe it."

An anecdote will make the point clearer. Once an Englishman met Ahmad on a public road at Ludhiana "Does God speak to you?" he asked. "Yes," was the ready answer. "How does He do so?" Ahmad replied, "Just as you are talking to me." "Great God," gasped out the simple inquisitor and slowly walked away.

The difference about revelation sketched in the previous pages developed into another very important and extremely interesting point of contest between Ahmad and his Muslim opponents. Can the world receive any prophet after the great law-giver of Arabia? Ahmad (peace be with him) holds that though undoubtedly the law has found its completion in the Quran which is consequently

meant for all peoples and all ages to come, yet even now one can attain prophethood by closely following in the footsteps of the seal of the prophets just as Ahmad had done. But the opponents of Ahmad flatly reject the coming of any prophet after the great Prophet of Islam. For is not the Quran a perfect book? Quite so, says Ahmad, but that does in no way concern the point in question. For the Israelites that lived before the prophet of Islam the Mosaic dispensation was quite perfect and yet they received scores of prophets after Moses.

Thus the whole controversy centers around one point. What is a prophet? Is it necessary that every prophet should bring a new book with him? Let Ahmad speak first: "The true significance of the term prophet has not been comprehended by my opponents. A Prophet is none other than the one who is the recipient of Divine revelation and is in constant and very close communion with the Almighty. He may or may not be a law-giver. Similarly, it is not necessary for him to be not among the followers of any other greater prophet." But his opponents would not accept this definition holding that every prophet must needs make some changes in the teachings of the one who has gone before him or at least must have an independent position. Thus, anyone who claims to be a prophet after the Holy Founder of Islam is an infidel in their eyes deserving to be treated as an enemy of Islam.

Ahmad sounded his loudest note to clear his position and repeatedly said that he had no independent position but was raised by God to serve the cause of Islam only. He wrote no book, published no handbill and made no speech in which he did not refute this objection in his usual eloquent way. But the very idea of the advent of a prophet after the Seal of the Prophets was alien to the minds of Mullahs that Ahmad had to deal with, and the masses of course were with the Mullahs.

The spirit of opposition can well be imagined from the fact that anyone who shook hands with Ahmad, nay, one who knowingly looked at him, was declared an outcaste. Ahmad, however, was not to be baffled by such measures. He sharply turned on his assailants. Did they not themselves expect Jesus Christ to appear among them as a reformer of the latter days? What was Jesus, but a prophet that appeared among the Israelites nineteen centuries ago? Surely if Jesus could come as a

prophet after the Great Prophet of Arabia, why not Ahmad? The more so when we see that Jesus got his prophethood independently of the Prophet of Islam, while Ahmad was a servant of Muhammed (peace be with him) and was raised to the rank of a prophet only by closely following in his foot steps.

This was surely a home thrust which put the opponents of Ahmad at once shifted ground. If prophethood only meant close communion with God, and any one who received clear revelation from Him containing secrets of the future was a prophet then the number of Muslim prophets must have been pretty large. Ahmad had a ready answer. A single penny is no doubt wealth, but the possessor of it is never called a wealthy person. So with the point in question. It is true there have been many who dreamt true dreams and heard the voice of God revealing to them some secrets of future, but they can not be called prophets for they did not enjoy so close a communion with Him nor were they the recipients of such an extraordinarily large number of Divine revelations containing deep secrets of future which alone could entitle one to prophethood. This is why none save Ahmad ever laid claim to that exalted rank after the Holy Founder of Islam.

The matter, however, was not to be settled so easily. The opponents of Ahmad quoted passages from the Quran and the sayings of the Prophet which clearly said that Muhammad (peace be with him) was the last of the prophets. The Quran says "Muhammad is the seal of the prophets," which, they argued, evidently means that there is no prophet after him. But Ahmad would not accept this explanation of the verse. Muhammad was the seal of the prophets not in the sense that he was the last of the line, but in the sense that after him no one would attain to prophethood unless he had his impress attesting his credentials. The seal was the verifying seal and not the closing one as is amply borne out by the context. The whole verse runs thus:

"Muhammad is not the father of any male among you but He is an Apostle of God and the Seal of the prophets."

Now there are two kinds of offsprings, spiritual and of the body. In the above verse the absence of the male heirs of the body is clearly mentioned. Now if the word 'Seal' means the last, the verse would mean 'Muhammad is the last of his line

physically but the last of his line spiritually,' which is absurd and does not make any sense. Hence the seal is none other than the seal of verification. In this sense Muhammad (peace be with him) is also a seal for those that lived before him. We have no proof of the truth of Abraham, Moses, David or Jesus Christ or any other of the previous prophets save this that they are mentioned as true prophets in the Quran. If we were to start independent inquiries about the truth of the previous prophets setting aside Muslim literature on the point, we will surely find many among them that will fall too short of the true measure of truth on account of the ugly figures in which they are mostly represented in older scriptures. It is the Quran alone that shows them in their true colors and hence the epithet.

Ahmad also quoted other verses from the Quran which supported the meaning he put upon the verse discussed above. In the Quran we read,

"those who follow the Prophet of Islam are among those on whom God showered His blessing, i.e., the prophets, the siddiqs, the martyrs, and the righteous."

Now this verse clearly opens the door of prophethood on the followers of the Prophet of Islam. And again in the very first Sura of the Quran the most Merciful God teaches the faithful to pray to Him for the favors and blessings that He showed to those that have gone before them. Now if Muhammad was to be the last of the prophets in every sense of the word, the prayer taught by God becomes useless. For pray how he can, the door to prophethood, the greatest of the Divine favors, is closed upon the Muslim! How extremely derogatory is this view to the Holy founder of Islam! Minor prophets came and opened the doors of Divine favors to their followers, but here comes the greatest of the line shutting those that were previously open as if he were a scourge of God sent to chastize those that happened to follow him. God forbid!

Then there is the Hadith, i.e., the saying of the prophet. But before viewing the problem from that point of view it seems necessary to describe Ahmad's attitude in regard to the traditions. I quote Ahmad himself: "the Book of God, (i.e., the Quran) is the most authenticated of all the literature of Islam. When any saying of the prophet is interpreted in accordance with the spirit of the Quran it

also becomes binding on every Muslim. But such of the traditions as run counter to the clear verses of the sacred book will have absolutely no weight. We will try as far as lies in our power to interpret such traditions in accordance with the spirit of the Quran, but if we fail, we will reject them as forged ones though they may be quite genuine according to the traditionists." And again, "Even at their best the sayings of the prophet carry with them a tincture of doubt as to the genuineness of their origin. How can we then look upon them as equally authentic with the Book of God to which no such doubt attaches itself?" This Ahmad wrote in answer to those who, while discussing his claims, clung to a few sayings of the Holy Prophet. I may mention also that Ahmad distinguished *Sunnat* from Hadith which are very often confused together and treated as one while as a matter of fact they are two entirely different things.

Sunnat is the practical ritual of the Prophet handed down to us not in the form of some written book or oral teaching but by the constant practice of the faithful. The sayings of the Prophet were collected more than a century after his death, but *Sunnat* had its existence since the very days of the Prophet. An illustration will clear the point. In the Quran the faithful are enjoined to say prayers. The number and the time of the prayers is not clearly mentioned. But by his practice the Prophet showed to his immediate companions that the number of the prayers enjoined was to be five and the times such and such. Those who came after them followed the example of their predecessors and so on. Thus we see that *Sunnat* is the theological practice of the Muslims handed down from age to age. It is true that *Sunnat* also forms a part of the books of Hadith, but the purely Hadith portion is that which consists of those sayings of the Prophet which have no practical bearing on the Islamic ritual.

Now to return to the subject. The Prophet is reported to have once said, "there is no prophet after me." The sentence is too simple to have any hidden meaning and hence any one who claims to be a prophet after Muhammad (peace be with him) is an impostor. This is how the opponents of Ahmad argue. But Ahmad says that the words of the above tradition only mean that there is no independent prophet after Muhammad (blessings of God be upon

him) or else why does Muhammad himself call the reformer of the latter days by the name of prophet in another well-known saying of his? Moreover there is a saying of Ayesha, the favorite wife of the Prophet, which determines the meaning of the tradition in question. It runs thus: "Say ye that Muhammad is the Seal of the Prophets but say not that here is no prophet after him." This also determines the meaning of the word *seal* used in the Quranic verse discussed above.

In one sense, however, Muhammad was really the last of the prophets, and Ahmad, though himself claiming to be a prophet of God, often calls him as such. Because after Muhammad there can be no independent prophet, which means that after him none can attain to prophethood unless he so closely follows him in his footsteps that, like a mirror, he begins to reflect in full the excellences of his master and merge himself into the person of Muhammad so completely as to lose his independent individuality and thus become one with him. It is obvious that such a person will, along with his other excellences, also inherit the prophethood of his master and thus be called a prophet. His prophethood, however, will be no new prophethood but the same old one mirrored in a new form. In this sense, it makes no difference if we take the word "seal" used in the Holy Quran in the sense of a closing seal. Surely such a prophethood will not break that seal as explained above.

"Yes, if Christ were to appear in person" Ahmad would often humorously remark, "then indeed the seal will be broken, for Christ was an independent prophet and so his prophethood can never be called a reflex of that of Muhammad (peace be with him)." The reader will remember that the orthodox Muslims expect Christ to descend in person from the heavens to the earth as the promised reformer of the latter days which Ahmad claimed to be. Then there is another saying of the Prophet which runs thus: "If the door of prophethood be open after me, Omar would be one." In this the opponents of Ahmad see a clear proof of Muhammad being the last of the prophets in every sense of the word. But if we consider this tradition carefully and interpret it in the light of history, it will not be difficult to see the weakness of the argument.

It is not unknown to the students of Islamic

history that Omar was a great statesman. This fact eminently appears in the period of his caliphate, but even in his early life when he was only in the background as a disciple of the Prophet, we see clear instances of this natural gift of law-making in him. It sometimes happened that Omar gave his opinion on some important matter and while the Prophet still hesitated to act, he received the divine revelation that Omar was right. It was this that led the Prophet to say that if the door of prophethood be open after him, Omar would be a prophet of God. This shows that in the tradition mentioned above, the word prophet is used in the sense of a prophet with a law and surely in this sense the Prophet of Islam is absolutely the last.

I conclude this subject with a quotation from Ahmad: "All the doors of prophethood are closed save one, *i.e.*, that of completely losing one's individuality in that of the Prophet. One that approaches the Almighty through this door begins to reflect the same old prophethood of Muhammad. He becomes a prophet, but we cannot call him a new prophet for he is one with his master."

And again: "I am a prophet because I am one with Muhammad. I got this rank by losing myself in the person of the Prophet and hence the seal remains intact, but Christ cannot descend to the earth without breaking it."

MESSAGE FOR THE WEST COAST AHMADIYYA MUSLIM CONVENTION

24, 25, 26 December 1993

Ahmadiyyat, the renaissance of true Islam, has, by the grace and blessings of Allah, made great progress towards the attainment of its divinely destined goal. This has happened despite desperate opposition by people -- in fact even by powerful and resourceful Governments. But nothing has halted or slowed down Ahmadiyyat's progress. The feeble human voice raised by the Promised Messiah in the lonely remote village of Qadian now resounds among millions of hearts the World over in some 135 countries.

The present Supreme Head of the community, Hazrat Khalifatul Messih IV, now calls for greater sacrifice and greater devoted efforts to speed up our relentless march to our goal. The old order is crumbling and making room for the new order of

Islam. Let us therefore make a supreme effort in Tabligh, Tarbiyyat and financial sacrifice to fully partake in divine design which is unfolding before our eyes. Huzoor's Friday sermons and other addresses are now heard alive instantly all over the World through Satellite transmission and provide a powerful instrument for the Tabligh, Tarbiyyat and service of humanity.

Let us seize the moment and march forward, united and determined with zeal in our efforts and prayers in our hearts. May our humble efforts succeed in attracting Allah's blessings and grace. Amen.

M. M. Ahmad
Amir Jamaat, U.S.A

HUZOOR'S GRACIOUS APPRECIATION

All Presidents
All Missionaries
All Financial Secretaries

Assalamo Alaikum wa Rahmatullahe
wa Barakatohu

You will be glad to see a copy of a letter which we have received from Hazrat Khalifatul Masih (ABA) conveying his gracious appreciation for the work done by the U. S. Jamaat in the area of financial sacrifice and collection of various chandas.

Huzoor's appreciation should be known to the members of the Jamaat and should encourage and inspire us to go on improving our performance in this field and other areas.

The English translation of the letter is given below:

Yours sincerely,
M. M. Ahmad

(TRANSLATION OF HUZOOR'S LETTER)

Dear respected brother Mirza Muzaffar Ahmad

Assalamo Alaikum wa Rahmatullahe wa Barakatohu

Your financial report for the month of September 93 (first quarter of F/Y 1993-94) was received. It is a very good report. Alhamdo Lillah, Summa Alhamdo Lillah. May Allah bless this and grant great rewards to all those who contributed.

By the grace of Allah, ever since you took office of Amir, the Jamaat has progressed in every area. Specially the Finance Department has made rapid progress. May Allah be with you, and bless al your efforts.

Wassalam

(Sd/) Mirza Tahir Ahmad

Khalifatul Masih IV

WASHINGTON NATIONAL MOSQUE PROJECT: A TEST OF OUR COVENANT

AN APPEAL BY SAHIBZADA MIRZA MUZAFFAR AHMAD, AMIR JAMAAT, USA

The mosque plays a vital role in Islamic Society and is a source of great blessing for the faithfuls as well as Jama'at's future growth and expansion. The importance of the mosque is reflected in the following two Hadiths of the Holy Prophet (peace and blessings of Allah be on him)

"If one builds a house for the worship of Allah, surely Allah will provide him/her a house in paradise."

"Of all the buildings, the most beautiful in the sight of Allah is a mosque."

The construction of the National Mosque Project was started around mid August and the Contractor estimates that he will be able to complete construction in 10 months. It is of utmost importance that we have funds in hand to ensure that there is no delay or interruption in the construction which will result in additional cost and penalties.

According to the present estimate and the available funds already collected, it is estimated that we need to collect \$2,000,000 (two million dollars) during the next 8 months, and the bulk of it well before the end of this period by spreading over the two calendar years (1993 last quarter and 1994 first quarter)

PROJECTED CASH FLOW

Month	Cumulative	Incremental
Previous	164,260	164,266
Oct. 1993	300,000	135,734
Nov. 1993	600,000	300,000
Dec. 1993	1,020,000	420,000
Jan. 1994	1,450,000	430,000
Feb. 1994	1,950,000	500,000
March 94	2,350,000	400,000
April 94	2,70,000	350,000
May 94	2,950,000	250,000
June 94	3,061,230	111,230
		3,061,230

I am, therefore, with all humility, making personal appeal to you to make maximum contribution in this blessed project which in due course will become a center for the spread of Islam in this hemisphere. We are committed in our covenant to give precedence to our faith over all worldly objects. This is a test of our covenant.

WASHINGTON NATIONAL MOSQUE, CONSTRUCTION REPORT

By the Grace of Allah, the construction of the project got under way in September, 1993. Tompkins Builders is the general contractor on the site. The sequence of activities so far in progress at the site is as follows:

1. Site Sedimentary Control Structures have been completed.
2. Storm water management pond and associated drainage work has been completed.
3. Site grading for the parking pavements have been completed.
4. Excavation for the mosque building has been completed.
5. Main building foundations, about 85% have been completed.
6. Main building basement, concrete walls are being poured, about 60% have been completed.
7. Road widening on Good Hope Road, preparatory work is in progress.

(continued on page 27)

HOW I ACCEPTED AHMADIYYAT

(By Sister Shakura Nooriah)

As a convert to Islam, my constant prayer is "O Allah, grant me a grateful heart for the Truth and Beauty of Islam," and "O Allah, bestow on me success in passing the test of righteousness, in this world and in the world to come." Ameen.

After growing up in the Baptist faith, I spent several years teaching high-school age students in the Sunday School at church. The reason for my leaving the church came about through this class, when the students pressed me to explain the concept of the "Trinity." The textbook we were using advised us to accept the "Holy Trinity" on faith. The students and I found it difficult to accept that Christianity is a monotheistic religion if it teaches that a Son and a Holy Ghost co-exist with God. Other issues also arose in my mind, causing me to question much of what I had accepted before.

As a result, I left the church and started on a path of seeking the true religion. That was in the 1960s, a decade when many people were throwing off false beliefs and out-worn myths. For about ten years I never stopped searching for the way in a variety of places of worship. Determined to find my "roots", I spent a year studying and traveling in the Mother Continent, Africa, and later, another year working and traveling in Europe—north, south, east, and west. In Belgium, where I was employed as a teacher, several Christian acquaintances urged me to attend church. I always gave an excuse, but one Sunday I decided I needed to go. When I arrived at the door of the church, I found that I just could not push the door open and enter. I stood there for several minutes trying to force myself to enter. I could not enter. Instead, I went to a bookstore and bought a Bible, but then I found I could not read the New Testament (Gospel, Injeel). I could only relate to the Old Testament and pray for guidance to the Truth which I knew was somewhere waiting for me.

Toward the end of that time, I seriously dedicated myself to praying for the way, as all my experiences only confirmed my belief in God, but without showing me the exact path to reach the Divine. Returning home with this prayer in my heart, I was passing through the airport when I

heard someone calling me "Sister!" I turned to see the son of an old friend of mine, a young man. He was searching my face and inquiring how I was feeling after the long flight. He said that he had become a Muslim and had adopted an Islamic name since the last time I saw him, that I should now call him Daud.

He was in the company of two other people of pious and scholarly appearance. In fact, I did not know it at the time, but he and the now Missionary Mubasher Ahmad Sahib had come to Dulles Airport to meet the newly arrived Missionary-in-Charge USA, Maulana Mir Mahmood Ahmad Nasir Sahib. They cordially invited me to come to the mosque with them to get some books on Islam. So that even before I had reached home to greet my family, God was guiding me to Islam, a direct answer to my intense supplications during the flight.

Several books were handed to me, including *The Philosophy of the Teachings of Islam* and *The Introduction to the Study of the Holy Quran*. After settling back into life in the USA, I started reading the books, beginning with the writings of the Promised Messiah (a.s.w.) wherein he addressed "O ye who are seeking..." Immediately I felt in tune with his words as I was among those who were seeking the way. At the time I did not have full understanding of the term *Promised Messiah*. Once I started, I wanted to read more and more.

During this time, Muslims from other groups were approaching me to attend their meetings and study groups. One of them was a student at the high school where I was teaching, a follower of the Nation of Islam. Another belonged to a group I never got to know because when I accepted an invitation to attend a study session, as soon as I walked into the place, something like an alarm bell went off in my head and I had the overwhelming impulse to leave that place. Embarrassed just to walk right out after entering, I was trying to think of a graceful way to exit but the need to get out of there was so strong that I just blurted out, "I am sorry, please excuse me!" and rushed out. Outside I felt a tremendous relief as if I had just escaped

from something unpleasant. Also I agreed to visit the temple where my student worshipped as he was very insistent. However, that too was not a good experience. For one thing, everyone was searched before being admitted. Everything in my purse was examined and my comb ("pick") was taken because it had sharp teeth and returned after the service. Nothing even remotely like these two experiences had happened to me at the Fazl Mosque.

By His Everlasting Grace and Mercy, Allah Ta'ala was guiding me to the never-ending journey of true faith. In a series of the most vivid, clear and beautiful dreams, I could see that Islam (and Ahmadiyyat in particular) was the only answer to my questions. In one dream I was in a huge green park, standing beside a bench. Nearby was another bench and standing near it was a man and a young boy. They looked to be Pakistani. We were looking up at the sky which was filled with huge clouds that were moving and stirring with such tremendous energy that I heard something like a roaring sound in my ears. I could still hear that sound when I woke up.

In several dreams I was in the Washington Mission House. In one dream many people were present in various rooms working or studying in classes. In the Lajna room the ladies and children greeted me warmly and offered me tea and cookies. They looked so bright, innocent and kind as they spoke to me. One person escorting me in the dream (in fact he was really a colleague, a young Caucasian fellow-teacher named Eric; when I woke up I wondered how he came to be in the dream with a beautiful African-American Ahmadi wife and pretty children) took me out on to a porch which was next to the Lajna room. On the distant horizon, I saw a magnificent panorama of sky, sun, seashore and water, all suffused with a special light and harmony. There was a lighthouse on the shore. The vista was so incredibly beautiful that spontaneously I cried out, "What a beautiful view!" When we returned to the Lajna area, one particularly pious and beautiful lady stood out among all the others. As I was introduced to her I mentioned the magnificent sight I had just witnessed. To my surprise she responded, "Yes, and when you move into this neighborhood I will help you decorate your house." That dream came

true. After I signed Bai'at the ladies and children did kindly welcome me with smiling faces, tea and cookies. Their sincerity and gentleness were irresistible.

On reflection, I understood that the incredibly beautiful view represented the truth, light and beauty of Islam and Ahmadiyyat, and that from this Ahmadi Mosque I could see paradise, *Insha Allah*. A few years later, I did physically move near the mosque and the lady I admired in my dream is Sahibzadi Amtul Qayyum Mirza (whom we affectionately call Bibi Qayyum), granddaughter of the Promised Messiah (a.s.w.) and wife of the Revered Sahibzada M. M. Ahmad, now the Amir of Jamaat Ahmadiyya, USA (may Allah grant him long life). She graciously invited me to her home and taught me about Islam and Ahmadiyyat so that my house was decorated spiritually. All of her family members are dear to me and they are often mentioned in my prayers.

The most momentous dream came before I signed the Bai'at. I was continuing to pray for guidance, but still was not quite sure of making the complete break with my past to accept Islam. One night in a dream I was in bed looking at my window. There was a book wrapped in black cloth pasted on to the right side of the window. On the other side of the window were two lines of Arabic words written on the glass in large letters which I did not understand. Under the wrapped up book I saw the word "KORAN" spelled out in English letter by letter. When I saw the K-O-R, I sat up in bed and said excitedly, "That's the Koran!"

When I woke up I realized what I had seen. The Quran meant that my search had led me straight to Ahmadiyya Islam. I supplicated to know the meaning of the Arabic words. A few days later, I was going upstairs in the Fazl Mosque when I saw a large green banner with the same Arabic inscription in white letters. Underneath was the English translation: "There is none worthy of worship but Allah, Muhammad is the Messenger of Allah." I signed Bai'at at the next Juma at the hand of Imam Nasir (may he live long), 10 months after the encounter at Dulles Airport. All praise belongs to Allah, Lord of all the Worlds.

FOR YOU YOUR RELIGION AND FOR ME MY RELIGION

(Dr. Shanaz R. Butt, Philadelphia)

It is true that more wars have been fought and more lives lost in the name of religion than for any other cause. Wherever we look, we see fighting and killing. Scientific and technical advancement is being utilized today not for the preservation of lives but for 'ethnic cleansing' and for the creation of a 'new world order'. Yes, there is fanatic ethnic cleansing going on in Bosnia, where Christians are killing innocent Muslims. A hatred suppressed for over 5 decades by communism has now erupted like a volcano. In India, demolition of the Babari Masjid has led Hindus and Muslims to become arch enemies and as a result, senseless looting and killing has taken so many innocent lives. In the Israeli-occupied West Bank and Gaza Strip, Jews and Muslims have been on a murderous crusade for many years with no relief in sight. In Pakistan and Bangladesh, Muslims are killing other Muslims!

The Ahmadiyya Muslim Community, founded by Hazrat Mirza Ghulam Ahmad of Qadian, was declared to be a non-Muslim minority by the Pakistan Parliament in 1974. Following that, the Ordinance XX was passed in 1984 under the dictatorship of General Zia-ul-Haq, which prevented Ahmadi Muslims from calling their place of worship a "Masjid" or "Mosque", from offering the Azan (call to prayer), from saying the Kalima (one of the fundamental and basic pillars of Islam), where a Muslim pledges that there is no God but Allah and that Prophet Muhammad (may the peace and blessings of Allah be upon Him) is His Servant and His Messenger, and forbid them from preaching their faith in the name of Islam. In July of 1993, the Supreme Court of Pakistan dismissed a set of petitions made by the Ahmadiyya Muslim Community and upheld the prohibitions of Ordinance XX suggesting that the Ahmadiyya Muslim Community should change their manner of worship and stop using common Islamic phrases such as *Bismilla-hir-Rahma-nir-Raheem* (In the name of Allah, the Gracious, the Merciful), *Assalamo Alaikum* (peace be upon you), *Insha Allah* (if God wills), etc.

It is quite extraordinary and contradictory that the Supreme Court should state that it is the duty

of every Muslim to believe in and respect every Prophet. The Ahmadiyya Muslim Community believes in every Prophet, proclaims that the Holy Prophet Muhammad (may the peace and blessings of Allah be upon Him) is the ultimate law-bearing Prophet and that the Holy Quran is the complete and final code of life for all mankind; and yet, are unjustly labelled as non-Muslims. Disregarding the Teachings of the Holy Quran, the Government of Pakistan has yielded to negative pressures from fanatic mullahs, and have legalized all restrictions imposed on these Muslims, allowing further persecution of their basic fundamental and religious rights. The Holy Quran states very clearly in Sura Al-Nahl (16:91):

"Verily, Allah enjoins justice, and the doing good to others; and giving like kindred; and forbids indecency and manifest evil transgression.

The Holy Prophet (peace and blessings of Allah be upon Him) has said: "He is not one of us who sides with his tribe in aggression and he is not one of us who calls others to help him in tyranny."

Islam is not a religion that teaches us how to wage wars but teaches us how to be a peace-loving people. The word "Islam" literally means peace and harmony. The religion of Islam propagates peace by condemning chaos and disruption. The Holy Quran says in Sura Al-Baqara (2:12): *"Create not disorder in the earth."* Islam also teaches us that peace can be achieved by being tolerant and having respect for other religions. One would think that modern day telecommunication skills would allow for a better awareness and tolerance between different religions. However, it appears that while many people today have ceased to believe in any form of religion, others have become intolerant to any form of religion. Religious prejudices stem from intolerance and ignorance. Islam is the only religion which recognizes the Prophets of all nations. In Sura Al-Baqara (2:137 and 286) the Holy Quran says: *"We make no distinction between any of the Messengers; and to Him do we submit ourselves."* In Sura Al-Nisa (4:151-2), Allah Almighty says:

"Surely, those who disbelieve in Allah and His Messengers and say we believe in some and disbelieve in others, these are indeed veritable disbelievers."

Thus the Holy Quran teaches us to promote harmony and respect amongst Allah's creatures.

In Sura Al-Maidah (5:4) the Quran says:

"This day I have perfected your religion and completed My favour upon you and have chosen Islam as your religion."

However this claim does not give some Muslims the right and power to belittle and treat other people as inferior beings. Paradise is not the abode for some Muslims alone! Paradise is the abode of all Righteous people! The Holy Quran says in Sura Al-Maidah (5:70):

"Surely those who believe in Muhammad as a messenger of Allah, and the Jews, and the Sabians, and the Christians—whoso believes in Allah and the Last Day and does good deeds, on them shall come no fear, nor shall they grieve."

Allah Taalah is strict to admonish Muslims not to adopt a superior attitude in the following verse (Sura Al-Imran, 3:116):

"And whatever good they do, they shall not be denied its due reward, and Allah well knows those who guard against evil."

The Holy Prophet Muhammad (may the peace and blessings of Allah be upon Him) has said: "The nearest to me are people who are righteous, whoever they may be, wherever they may be."

Since most of the violence observed in the world today focuses attention on the Muslims, there is the widespread notion that Muslims are a violent breed of people and that Islam is a religion that calls for the use of force. How can Islam, which literally means Peace and Submission to the Will of Allah, encourage the use of force? The Holy Quran says in Sura A-Nahl (16:126): *"Call unto the way of Allah with wisdom and goodly exhortation and argue with them in a way that is best."* In Sura Al-Ghashiyyah (88:22-3), Almighty Allah also advises the Holy Prophet: *"Admonish, therefore, for thou art but an admonisher; thou has no authority to compel them...."* In Sura Al-

Shoora (42:49), the Holy Quran says: *"Thy duty is only to convey the Message."* As believing Muslims, we are told to reply to the Jews and Christians that the central point of our religious belief is submission to Allah (Sura Al-Baqara, 2:137-40). The Holy Quran further states in Sura Al-Baqara (2:257): *"Surely, right has become distinct from wrong. There is no compulsion in religion."* In Sura Al-Nahl (16:127-129), the Holy Quran guides us: *"And if you decide to punish the oppressors, then punish them to the extent to which you have been wronged."*

Is it not ironical that most "religious" wars are fought when we depart from the basic concepts that religion teaches us? Islam teaches us to be righteous, just, charitable, tolerant, and peaceful people. As believing Muslims, instead of spreading hatred, we need to be spreading the concept of Unity of Allah. The Holy Quran tells us in Sura Al-Imran (3:65) to speak the common language of the Unity and Oneness of Allah:

"Come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Allah, and that some of us take not others for Lords beside Allah."

If we truly followed the guidelines sent for us, we could truly hope for peace. The Holy Quran says in Sura Al-Kafirun (109):

"Say, 'O ye disbelievers! I worship not as you worship, Nor do you worship as I worship. And I shall not worship that which you worship, Nor will you worship Him whom I worship. For you your religion, and for me my religion.'

Sura Al-Kafirun strongly affirms that as followers of the True Islam, we must be able to distinguish between right and wrong, true and false, and the believers from the disbelievers. The Holy Quran teaches us to be tolerant and considerate of other beliefs, have respect for non-Muslims and their sacred books and Prophets, without compromising our own faith even under hostile and adverse conditions. May Almighty Allah grant us the willpower to fight the wars of evil influences, the courage to face adversity and opposition, and the ability to say kindly yet firmly to the transgressors of Islam, *"For you your religion, and for me my religion,"* Ameen.



Pat Mary Clark (second from right) President, Baltimore City Council, conversing with Sahibzada M. M. Ahmad, Amir Jamaat, USA, and other members.



Baltimore City Council in session to pass the historical resolution supporting religious freedom and condemning Human Rights abuse and Pakistan's Supreme Court decision of July 3, 1993. Details on this resolution were published in the last issue of the Gazette.

CHRONOLOGY OF HUMAN RIGHTS VIOLATIONS AGAINST AHMADI MUSLIMS IN PAKISTAN (November 1992 -- November 1993)

1. Nov.9, 1992:

AHMADI ABDUCTED AND JAILED

(Mansehra) Mr. Tahir Ahmad Jehangiri was abducted and beaten by members of Khatme Nabuwat Youth Force. He was accused (under sec. 298/C-PPC) of writing his religion as "Islam" on a National Identity Card form. The abductors took him to their office, forced him onto a chair, produced a pistol and asked him about his religious beliefs. He was searched and his wallet was taken.

On Nov. 12, police and members of the Khatme Nabuwat Youth Force raided his house at about 9 p.m.. Mr. Jehangiri was arrested and sent to jail.

2. Nov. 10, 1992:

JAILED FOR RECITING QURAN

(Vehari) Ch. Ateeq Ahmad Bajwa, Amir Jamaat Ahmadiyya Vehari, was accused of reciting Quranic verses at a Bar Association meeting. He was charged under sec. 295/C and was sent to Central Jail, Multan.

3. Nov. 24, 1992:

CRIMINAL CASES FILED AGAINST AHMADIS

(Jhang) Criminal cases under Sec. 298/C and 295/C were registered against Mr. Khalid Ahmad Shams, Murabbi Jhang, and Brs. Abdul Sattar and Muzaffar Ahmad of Jhang.

4. Nov. 24, 1992

JAILED FOR DISPLAYING QURANIC PRAYER

(Jhang) Mr. Saeed Ahmad, photographer, was charged under Sec. 298/C with writing "Ya Allah, Ya Muhammad" and some Quranic prayers on the walls of his shop, injuring sentiments of Muslims.

5. Nov. 26, 1992

JAILED FOR CHALLENGE TO DEBATE

(Sargodha) Mr. Rana Irsal Ahmad of Jamaat Sargodha was charged under Sec. 298/C for allegedly challenging a fanatic mullah to a religious debate. Bail was cancelled and he was sent to jail.

6. Nov. 26, 1992: AHMADI INJURED, MOSQUE AND HOMES ATTACKED

(Rawalpindi) An attempt was made to burn down the Ahmadi mosque. Unknown persons sprinkled gasoline at the door of the mosque at about 2 a.m. and started a fire which burned part of the mosque doors, but Jamaat members quickly extinguished the fire.

Earlier that evening, someone knocked at the door of Mr. Jalil Ahmad, an Ahmadi resident of Peshawar Road. His wife was fired upon as she opened the door and her legs were injured. The culprits disappeared in the dark. Pallets were removed from Mrs. Ahmad's legs at the hospital.

That same evening, a similar incident happened at Mr. Khalid Saeed's home, but he did not open the door. Three persons were seen running from the scene. A request was made to the authorities to protect lives and properties of Ahmadis.

7. January 26, 1993: THE REMAINS OF AN AHMADI REMOVED FROM GRAVE

(Tebil Gojra, Distt Toba Tek Singh) Ch. Lal Din was buried in the village common cemetery as was customary. However, the mullah of the village used a loudspeaker to protest the burial of an Ahmadi in the cemetery and demanded the body be removed. All the villagers condemned the mullah's protests. The Ahmadi Amir Jamaat met with the local authorities who assured him that no notice would be taken of the protesters.

However, the mullah enlisted support of other mullahs and a member of the Provincial Assembly. A protest march was formed on Feb. 2, 1993. On Feb. 7, a local magistrate, police and several mullahs dug up the body of Ch. Lal Din and buried it on a farm. Ahmadis were not permitted to interfere with the reburial of respected Ch. Lal Din.

8. January 27, 1993:

RESTRAINT ON AHMADIYYA PRESS

(Rabwah) Two cases were registered against Ahmadiyya magazines: THE DAILY ALFAZL and

KHALID (monthly) under Sec. 298/C, by instruction of the District Magistrate Jhang. The editors, publishers, and printers had to seek bail from the Sessions Court, Chaniot.

9. February 2, 1993: AHMADI STUDENT
EXPELLED FOR RECITING QURAN

(Rabwah) Discrimination against Ahmadis at T. I. High School is persistent. The school was founded by Ahmadis and has an Ahmadi majority student body. It was nationalized in 1973. Hafiz Muhammad Akbar was expelled for reciting the Holy Quran at an assembly. Before this incident, Ahmadi students were never prohibited from reciting the Holy Quran.

10. February 4, 1993: AHMADI TEACHERS
IMPLICATED IN FALSE CASE

(Lodhran) Local clergy has stepped up anti-Ahmadi incidents. Two lady teachers at Government Girls High School, Ms. Amtullah Saleem and Ms. Kaisera Shahzadi, were accused of reciting their own Kalima (Islamic Creed) during an assembly, which was said to be different from the Kalima Tayyeba of Islam. They were also accused of preaching to their students. Ms. Saleem is an Ahmadi. The accusation led to an anti-Ahmadi protest march in the town, incited by the president of the Teachers Association, during which marchers blocked roads and burned tires.

Police registered a case under Sec. 295/A and 295/C against the teachers for defiling the name of the Holy Prophet (on whom be peace). Section 295 carries the death penalty.

11. Feb. 17, '93: THREE YEAR JAIL SENTENCE
FOR WRITING ISLAMIC PHRASES.

(Rawalpindi) Mr. Qureshi Munawwar was given a 3-year sentence with fine of Rs.15,000 for writing Kalima Tayyeba, Assalamo Alaikum and Insha Allah on a calendar and preaching his faith.

12. February 18, 1993
CHARGED FOR PREACHING HIS FAITH

(Sambial) Mr. Nisar Ahmad was booked for preaching his faith, thus injuring the religious feelings of Muslims.

13. Feb. 19, '93: MARCH AGAINST AHMADIS

(Sambrial, Sialkot) Mullahs organized an anti-Ahmadi march and pressured police to register a case against an Ahmadi who allegedly preached his religion and injured the feelings and insulted the Holy Prophet (may peace be on him). Anti-Ahmadi posters were put up all over the town.

14. February 23, 1993: PROCEEDINGS AGAINST
AHMADI LADIES MAGAZINE

(Rabwah) A case under Sec. 298/C was filed against the editor, publisher and printer of MISBAH, monthly magazine for training Ahmadi ladies and girls. Baail was granted.

15. March 7, 1993: NEW CHARGES AGAINST
AHMADI MAGAZINES.

(Rabwah) Two more cases were registered against the editor, printer and publisher of MISBAH and ANSARULLAAH under instructions of the District Magistrate, Jhang. Case #64 was filed at Rabwah police station with allegations that the contents of the October issue of Ansarullah contravened Sec. 298/C PPC.

Case #65 was registered on March 8 by police through Superintendent of Police, Jhang against MISBAH. It is alleged that the September and October issues contravened Sec. 298/C.

16. April 8 & 9, 1993:
ANTI-AHMADI CONFERENCE

(Rabwah) A conference was sponsored by Majlis Tahafaz-e-Khatme Nabuwat at Kot Warsaw near Rabwah. Speakers preached hatred against members of the Ahmadiyya Community and instigated the audience to rise in the name of Islam to fight Ahmadiyyat. Note that Rabwah is the headquarters of Ahmadiyyat and the population is 99% Ahmadi, who are not allowed to hold meetings of any kind, while the mullah has been given free license to come to Rabwah and hold meetings against Ahmadis which spoil the peace.

17. April 16, 1993:
AHMADI ACCUSED OF PREACHING

(Nasir Abad) Mr. Abdul Khaliq Soofi of village Bate, Distt. Muzaffargarh, was informed by local police that a mullah had complained that he was calling Azan and preaching his faith. The Officer

Incharge told him to report to the Police Station on April 18. Subsequently, a case was filed against him under Sec. 298/C.

18. April 16 and 23, 1993:
PREACHING AGAINST AHMADIS

(Sargodha) During his Friday sermon on April 16, the mullah of Takht Hazara, Maulvi Mansh-ul-Haq, preached hatred against the Ahmadiyya Movement in Islam and abused the Founder of the Movement. On April 23, the same mullah spoke ill of Ahmadis and tried to create an atmosphere of enmity and ill-will against the Ahmadis of the area.

19. April 17, 1993: RESTRAINT ON
 AHMADI PRESS.

(Rabwah) Two cases were registered against the editor, printer and publisher of DAILY ALFAZL and ANSARULLAH (Dec. 92 issue) under Sec. 298/C. Both cases were registered under instruction of District Magistrate Jhang.

20. April 18, 1993:
 AHMADIS HARASSED AND BEATEN

(Muzaffargarh) As previously instructed, Mr. Abdul Khaliq Soofi reported to police station and a case was filed against him for calling the Azan and preaching his faith.

On April 21, three armed men visited his village (Bate) and identified themselves as C.I.A. staff. They asked for Mr. Basharat Ahmad, an Ahmadi. When Mr. Basharat Ahmad appeared, he was tied up with ropes and beaten. He was told that he and Mr. Soofi were guilty of abusing Government functionaries. Other local Ahmadis were also abused: watches and Rs.2000 were snatched from two of them. When contacted later, police refused to acknowledge that the abusers belonged to C.I.A.

21. April 28, 1993:
LEGAL PROCEEDINGS AGAINST AHMADIS

(Dera Ghazi Khan) Various cases against Ahmadis booked under Ordinance XX are being heard in different courts of the District. All the cases came up for hearing on April 28, 1993.

22. May 19, 1993:
 ATTEMPT ON LIFE OF AHMADI LAWYER

(Harun Abad) An attempt was made on the life of

attorney Mr. Mian Riaz Qamar, who received injuries on his head and his fingers were broken. He was the victim of a night attack while asleep at home. The Police have not apprehended the culprit. The Harun Abad Bar Association passed a resolution and boycotted the courts as a protest against this attack on their colleague.

23. May 10, 1993: STUDENT THREATENED

(Abbotabad) Mr. Zafar Ahmad, an Ahmadi student who was taking his M.Sc final examination at Abbotabad City Center, was approached by two youths outside the examination hall before the exam. They threatened to kill him. However, Mr. Ahmad ignored the threat and went in to take the exam. Later, when he went to pick up his mother from a girls college and was waiting outside in his car, a gang of 8 or 9 youths from Majlis Khatme Nabuwat dragged him from his car and attacked him with clubs and hockey sticks, causing serious injury to his head, back and legs. The incident was reported to the police but no arrests have been made.

24. June 8, 1993:
SCHOOL AUTHORITIES HARRASS AHMADIS

(Islamabad) Mr. Abdul Hannan Fayyaz, M.A., B. Ed., was asked to leave his post as class teacher because he was an Ahmadi. He was not allowed to teach the Holy Quran which a class teacher is required to do.

Mr. Ihsan-ul-Haq, B.A. B.Ed., of Federal Government Secondary School was harrassed by local authorities. His students were asked to boycott his classes. He was refused tea at the school canteen, not allowed to touch canteen crockery and was forced to bring his own cup and saucer. Further, he was removed from posts of responsibility and was told not to pray in the open lest students take him to be a Muslim.

25: June 7, 1993:
 POLICE PREVENT AHMADI BURIAL

(Distt. Toba Tek Singh) Mr. Umar Din died on June 7 and his body was taken to the local cemetery for burial. A contingent of police arrived in four wagons accompanied by the local magistrate and ordered the Ahmadis not to bury the body. They were directed to a nearby farm. Ahmadis protested

but police insisted that they could no longer bury their dead in the local cemetery.

26. July 10, 1993: RECENT SUPREME COURT DECISION BRINGS VIOLENCE.

(Karachi) Immediately after the anti-Ahmadi Supreme Court decision was announced, mullahs and fundamentalists began attacking places of Ahmadi Muslims, shouting that the judgment gave them the right to attack. The Ahmadi Masjid Noor was intruded by two people who inquired about the office-holders. When a volunteer called the Ahmadiyya Youth Organization (Karachi), the intruders attacked while 15 more of them came in and started beating Ahmadi. One of the volunteers was seriously wounded and taken to hospital.

There is another mosque near Masjid Noor where the office of Khatme Nabuwat is located and where the attack was planned.

27. July 17, 1993:

AHMADI MERCHANT ARRESTED

(Dera Ismail Khan) An Ahmadi merchant, Mr. Rashid Ahmad Sanori, opened a new store to sell garments and general merchandise. Fifteen shopkeepers, with mullah Abdus Salam Qadus, approached him and forcefully took away a decorative inscription which had the names of God written on it. Next day, the police arrested him under Sec. 298/C. Bail was denied on July 22 by the local Assistant Commissioner. He was in jail for two months until released on bail on September 8, 1993 by the Sessions Judge.

Prior to his arrest, religious bigots of the Majlis-e-Ahrar and Anjuman of Sapahe Sehaba had harassed him and threatened to set fire to his store.

28. August 1, 1993:

CONFRONTATION WITH OPPONENTS

(Phaghar, NWFP) When the bail application of Mr. Syed Bashir Ahmad Shah was scheduled for hearing in the Court of the District and Sessions Judge, Mr. Shah's relatives and friends gathered in the court. Their opponents also arrived in large numbers. When the opponents came to know that bail had been granted, they attacked Mr. Shah and his son-in-law outside the court. Syed Mehboob Shah received serious injuries. Syed Nazir Ahmad, brother of Mr. Shah, fired in self-defense, injuring

one of the hooligans. The police arrested Syed Razaq Shah, Syed Nazir Ahmad Shah, Mr. Rafi Ahmad Tanoli and Mr. Shafiq Ahmad, driver.

A case was registered under Sec. 107/151 against five Ahmadi: Syed Nazir A. Shah, Syed Razaq Shah, Shafiq Ahmad, driver, Nasir Ahmad Tanoli and Sajjad Ahmad, s/o Sahibzada Abdul Rashid.

29. August 29, 1993:

AHMADI SHOT BY MOTORBIKE RIDER

(Distt. Raheem Yar Khan) Mr. Abdul Majid Ahmad was shot at by a motorbike rider. One bullet hit him on the jaw. He was taken to a local hospital for treatment.

30. September 24, 1993: **ARRESTED FOR USING AMPLIFIER AT MOSQUE.**

(Anayat Pur Bhatian, Jhang) Mr. Rai Ghulam Abbas and Mr. Ata Muhammad Bhatti, Ahmadi leaders, were arrested for using an amplifier for the sermon in the mosque. Both are in jail in Chaniot under Sec. 298/C and 188.

31. October 10, 1993:

FOUR OR FIVE PERSONS BEAT AHMADIS

(Lahore) Four or five persons went to the house of Mr. Mian Rafiq Ahmad Gondal, called his son out and started beating him. When Mian Rafiq also came out, he too was attacked and sustained an arm fracture. After the beating, the opponents took them to the police station where they were charged with preaching. A case was registered against the Ahmadi under Sec. 298/C and 295/C.

Mian Sahib and his son are recovering in hospital while still in police custody. The police registered a case against the opponents as well.

32. October 17, 1993:

AHMADI RELIGIOUS CONVENTION DENIED

(Rabwah) Government officials prevented Ahmadi from holding their religious convention at their Central Headquarters in Rabwah, where the population is more than 90% Ahmadi. Deputy Commissioner, District Jhang announced the ban in the Urdu newspaper JANGH.

(continued on page 33)

ANNOUNCEMENTS FROM THE VARIOUS DEPARTMENTS ON THE NATIONAL LEVEL

TARBIYYAT

The Important Financial Sacrifice-ZAKAT

It is one of the five basic pillars of Islam, mentioned 27 times in the Holy Quran as an act obligatory to all Muslims, and in many places in conjunction with the exhortation to say the prayers:

"And observe prayer and pay Zakat; and whatever good you send on before you for yourselves, you shall find with Allah; surely Allah sees all you do." (2:111)

The Holy Prophet, peace be on him, in his last sermon to Muslims on the occasion of Hajj, said:

"Fear God and observe your five prayers and you must fast in the month of Ramadhan and pay the Zakat from your wealth and obey when you are commanded and your God shall grant you admission in paradise." (Tirmidhi)

The Holy Quran has admonished those who do not pay Zakat with severe chastisement:

"And those who hoard up gold and silver and spend it not in the way of Allah--give to them the tidings of a painful punishment." (9:34)

The Holy Prophet, peace be on him, also warned of ill consequences of not paying Zakat. According to one tradition reported in Bukhari, the Holy Prophet said that he would refuse to intercede for those who do not pay Zakat.

Zakat is the source of purifying the soul and multiplying the wealth. The Holy Prophet, when someone brought his Zakat, used to pray for him: "O Allah, shower Thy blessings on this man".

Thus the importance of Zakat cannot be overstated.

Recitation of the Holy Quran: Every Ahmadi should learn to read the Holy Quran correctly, and then learn its meanings also. Excellent audio and video tapes are available to learn the correct pronunciation.

Every Ahmadi Muslim should arrange so that at least one of the five daily obligatory prayers are said in congregation every day. Effort should also be made to read the Holy Quran with translation, sayings of the Holy Prophet, peace be on him, and pronouncements of the Promised Messiah, peace be on him, as Dars after the congregational prayers.

All Ahmadi Muslims, particularly new members, should frequently recite:

"Our Lord, let not our hearts become perverse after Thou has guided us; and bestow on us mercy from Thyself. Surely Thou alone art the bestower." (3:9)

All Ahmadi Muslims, especially the new members, should approach the missionaries when they are in doubt or face any difficulty in their Tarbiyyat or Tanligh efforts.

Dr. Khalil A. Malik, Sec. Tabligh

FINANCE

According to new tax rules passed by the Congress earlier in 1993, any chanda payer who contributes \$250.00 or more to the Jamaat during a calendar year and wants to claim that amount as a deductible contribution, the chanda payer will have to keep the receipts for the contribution made. The cancelled checks will no longer be enough to prove that a deductible contribution was made. This change is effective for donations made on or after January 1, 1994. Please note this change and save the chanda receipts in future.

Mubarak A. Malik, Sec. Finance

PUBLICATION

BOOK REVIEW SECTION

PURPOSE OF THE BOOK REVIEW SECTION:

Our purpose in introducing these already well-known books to the members of the Jamaat is to

highlight their importance from the point of view of *Taleem, Tarbiyyat* and *Tabligh* (i.e., education, moral and spiritual training and propagation).

These books should form the basis of our *Taleem, Tarbiyyat* and *Tabligh* programs. Every Publication Secretary must order these books for the members as well as the library of his Jamaat--both for the reference and the general education section. Books placed in the reference section should be used in the library itself and not taken out. Furthermore, the Publication Secretary should promote these books at bookstalls and book fairs.

The Philosophy of the Teachings of Islam \$3.00
by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, peace be on him.

Are you looking for a small booklet that will facilitate effective *Tabligh*? The immense value of this 115 page booklet, in Hazrat Masih Mauood's own words is: "Everyone who listens to the reading of this paper (that was the original format of this booklet--reviewer) from the beginning to the end, to my treatment of all the five themes prescribed for this conference, will, I am sure, develop **new faith**, and will perceive a **new light** shining within himself and will acquire a comprehensive commentary of the Holy Word of God. **This paper of mine is free from human weakness, empty boasts and vain assertions.**"

Written on December 21, 1896, this paper was scheduled to be read from 1:30 to 3:30 p.m. at the Conference of Great Religions held in Lahore (then India, now Pakistan), on the 26th, 27th and 28th of December of that year. The huge gathering, most of whom were the opponents of the Promised Messiah, peace be on him, were captured by the spell of this paper read by Hazrat Maulvi Abdul Karim, may Allah be pleased with him. When its allocated time was over, the audience urged the Directors of the Conference (three out of six were Hindus and one Sikh) to continue the reading. The spell bound audience would not move even after the next speaker's time, who had given up his turn, expired at 4:30 p.m. So they all sat, glued to the beautiful words of this book, well into the darkness of the Punjab dusk. And yet they were not satisfied. They wanted to hear every word that had been written. So, the Conference, scheduled to finish on

December 28, was extended by another day.

The news had spread far and wide. On the previous three days people arrived later than 10:30 a.m. for the Conference. On 29th December, the Hall was packed much before the clock struck nine. Very few had come on the first day, but on this day, between 7000 and 8000 people had already assembled, only to hear the reading of the paper of the Promised Messiah, peace be on him. It took a total of seven and a half hours to finish it.

The proceedings of the Conference were reported in the leading newspapers of India. The newspapers in USA paid glowing tributes to the excellence of this paper.

The Almighty Allah Himself revealed the paramount importance of this universally acclaimed booklet..

In a vision, the promised Messiah, peace be on him, saw that out of the unseen a hand was laid on his mansion and by the touch of that hand a shining light emerged from that mansion and spread itself in all directions. It also illuminated his hands. Then, someone standing near him in the vision, proclaimed in a loud voice: *Allaho Akbar! Kharibat Khaibar* (God is Great, Khaibar has fallen). As to the meaning of this vision, the Promised Messiah wrote: "The wide publication of this paper would expose the untruth of false religions and the truth of the Quran will spread around the earth till it arrives at its climax." This vision was followed by the revelation from the Almighty God, "God is with you and God stands where you stand."

About this book, the Promised Messiah, peace be on him, wrote: "It is not the result of ordinary human effort, rather it is a sign among the signs of God, written with His special support. It sets forth the beauties and the truths of the Holy Quran and establishes like the noon-day sun that the Holy Quran is, in actuality, God's own Word and is a Book revealed by the Lord of all creation."

Invitation to Ahmadiyyat \$8.00
by Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II, may Allah be pleased with him.

The Holy Prophet Muhammad, peace and blessings of Allah be on him, wrote letters to the

Kings of his time, inviting them to Islam. In following the noble example of his great Master, Hazrat Khalifatul Masih II wrote this persuasive epistle inviting the ruler of Afghanistan, Amanullah Khan, to Ahmadiyyat.

For anyone who embarks on the path of propagation in the West, it is befitting to be well prepared with the knowledge of the beliefs and teachings of the Promised Messiah, peace be on him.

The most important question to a *Da' ee Ilallah* is: "What are the claims of the Promised Messiah and what are the challenges to these claims?" This book provides all the answers; and very convincingly too. A famous personage from Peshawar, then a strong opponent of Ahmadiyyat, embarked on a visit to Europe. He instructed that this book should be excluded from his luggage. On seeing the dominance of the West over Islam, he started searching for answers to the question of whether the Muslims would ever rise to become the spiritual leaders of the world? Finally, he read this book. He was convinced that the rebirth and the victory of Islam promised by the Holy Prophet Muhammad, peace and blessings of Allah be on him, was centered around the Promised Messiah, peace be on him.

The Way of the Seekers **\$3.00**
by Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II, may Allah be pleased with him.

Have you been shopping around for an excellent book on simple ways of becoming righteous, something really easy to read, for yourself or for your children? Then read this one, piece by piece, daily and tell your children to read it also. If I may be pardoned for applying a common phrase to our situation; this booklet has all the spiritual recipes, numerically listed under appropriate headings like "Where does sin come from?" "Moral Training of the Child" "Factors which help strengthen the will."

This style of numerical listing takes away the abstract nature of religion. It enables a firm foothold for a steady march, step by step, on the path of righteousness. May Allah be pleased with Hazrat Musleh Mauood.

The Gulf Crisis & the New World Order **\$5.00**
Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, may Allah be his support.

That religion is restricted to the recluse is proven wrong by this book. There is no publication out there that unfathoms the deep mysteries of the Gulf war--disclosing the secret motives of the alliances. Their ulterior motives have been thoroughly disclosed through genuine research. If there was one compendium that cut through their political rhetoric, this is it. By far, it is the greatest political analysis of its times.

This book is the English translation of the 17 Friday Sermons on Gulf War delivered by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, who is the Supreme Spiritual Leader of the Ahmadiyya Movement in Islam.

Delivered during the Gulf crisis, the Islamic solution presented to the world went unheeded, plunging more regions of the world into more bloodshed and chaos. Referring to the Islamic solution, this man of God foretells the future in these sombre words:

"If you will accept it, it will be to your benefit and the benefit of mankind at large. But if you turn it down then remember that you will remain unable to eliminate transgression from the world, and one effort after another on your part will fail. And one war will follow another war, and one instability after another will cause the human society to become awash with blood, and rob the peace and tranquility of mankind." How true!

The Essence of Islam, Vol. I **\$10.00**
Hazrat Chaudhary Muhammad Zafrulla Khan, may Allah be pleased with him.

A great spiritual feast for the English speaking world has been set out in this masterpiece of translation by the world famous Companion of the Promised Messiah, peace be on him. It is a stupendous task for the Western scholars to gain access to the vast life-inspiring treasures in the writings and speeches of the Promised Messiah, peace be on him, yet that task has been made easy in this volume.

This translation is based on the painstaking

effort of Syed Daud Ahmad Sahib, may Allah have mercy on him, who originally compiled this work from the 80 volumes of the writings of the Promised Messiah, peace be on him, in Urdu, Arabic and Persian. He then collated these extracts under the headings of Islam; Allah the Exalted; The Holy Prophet; and the Holy Quran.

This work facilitates easy research into expositions of Hazrat Masih Mauood, peace be on him, topically. The style is highly scholastic--a real delight to the English reader.

A Man of God **\$15.00**
Iain Adamson

Here is the exciting story of a man to whom God speaks directly and guides all his decisions. In this well written biography, you get a glimpse into the daily life of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, may Allah be his support. It covers a whole lot of events that would have otherwise been left to conjecture. It is fascinating in its account of epoch-making events, the simple lifestyle of the Man of God who explains and interprets the laws laid down for the good of the world and revealed by the Almighty Allah to the Holy Prophet Muhammad, peace be on him, in the Holy Quran. When he speaks, thirteen million not just listen to him, indeed they obey him.

Give this book to your children. They will recall what they read about their beloved Huzoor when they will meet with him, Insha Allah.

Ahmadiyyat the Renaissance of Islam **\$10.00**
Hazrat Chaudhary Muhammad Zafrulla Khan

This is a well-documented history of Ahmadiyyat and its doctrines, its teachings and its activities. It traces its spiritual and historical roots, steadily unfolding the arguments and events, from its earliest times well into the 1970s. It satisfies the requirements of historical documentation and narration while providing the socio-political as well as the theological environment along the breathtaking path of success of this dynamic and Divine Movement.

If you are looking for a historical account of the

Ahmadiyya Muslim Community from the point of view of comparative theology, this is an invaluable book. Readings in the history of Ahmadiyyat should become a part of our Tarbiyat classes.

Jesus Among the Lost Sheep **\$3.50**
Aziz A. Chaudhary

This book summarizes the new developments and discoveries that took place since the writing of the world renowned book *Jesus in India* by the Promised Messiah, peace be on him.

The knowledge of the vast volume of evidence collected from different fields, including archeology, anthropology, ethnology, bibliology, linguistics, medicine, and pharmacology relating to the survival of Jesus from the crucifixion, his travel to India, his long life until his death at the age of 120 years is vital to the active *Da'een Ilallah*.

In his conversational and pleasing style, Mr. Aziz A. Chaudhary has made a valuable effort in explaining and interpreting that evidence.

Dr. Fazl Ahmad, Sec, Publication

NATIONAL MOSQUE PROJECT

(continued from page 14)

8. The contractor is busy ordering and getting the material fabricated and delivered to the job site for the subsequent activities, e.g. structural steel and precast concrete, etc.

The project is making good progress. It goes without saying that, like all such projects, there are day to day issues encountered and resolved. I request all brothers and sisters to continue to pray for the timely completion of our mosque. Also please come forward with your generous contributions now.

Please also remember the members of the Mosque committee in your prayers.

Manzoor Rehman, Dpty Chairman,
National Mosque Committee

NASIRATUL AHMADIYYA -- OUR RESPONSIBILITY

The Ahmadi girls from age 7 to 15 automatically become the members of Nasiratul Ahmadiyya organization. During this eight year period, they are given primary religious education and training and a direction is set for their future development in Islamic way of life. The habits they acquire during the childhood will naturally affect their future life. It is important that if we want to see a strong Lajna we should concentrate on the education and moral training of Nasirat from the very beginning.

The moral training program, in outline, for the children of all ages is given below to save them from the poisonous environment as well as to make them the source of light for others.

Hence the executives are requested that they should try to act upon it in letter and spirit. Also the parents are requested to cooperate with the executives fully. Huzoor is very keen about it that Ahmadi children should be brought up in Islamic way of life. Through his Friday sermon of November 12, 1993, he has given the responsibility of the children of ages under 7 for Tahrik-e-Jadid and Waqf-e-Jadid to Lajna Imaillah.

The organization consists of four groups:

Group 1 from ages 14 to 15 called Mohsinat.

Group 2 from ages 11 to 13 called Qanitat

Group 3 (A) ages 7 to 10 called Salihat

Group 3 (B) ages under 7 called Sadiqat

The Nasirat program consists of 3 categories, i.e., Local; Regional; and National. They are described as follows:

LOCAL PROGRAMS

Monthly meetings, Sunday classes, moral classes, summer camps, picnics, supports, cultural programs, Ijtema, Meena Bazaar, Listening to Huzoor's Sermons tapes, and question and answer. Writing letter to Huzoor, preaching, Qaida Yassamal Quran and Holy Quran (completion of first round). Salat with and without translation; participate in both tests of Nasirat, cooking, handicrafts and payment of Chandas.

REGIONAL PROGRAMS

Ijtema; Picnic; Games; Meena Bazaar; Handicrafts.

NATIONAL PROGRAMS

Ijtema; Meena Bazaar and Handicrafts.

SYLLABUS

(Check National Nasirat Program Booklet)

HOLY QURAN: Recitation (Memorization of first 17 verses and last Suras of the Holy Quran)

NAMAZ: Whole Salat and translation (including Niyyat and Vitr Prayers)

ATTRIBUTES OF ALLAH: With meanings.

AHADITH: In Arabic with translation.

PRAYER: Quranic and others with translation.

PROPHECIES: Arabic, Urdu and English.

RELIGIOUS KNOWLEDGE: Islam; History of Islam; Holy Quran; History of Ahadith and related questions.

POEMS: Poems from Durre-Sameen; Kalam-e-Mahmood; Bukhar-e-Di' and Durr-e-Adan.

CALENDAR, NASIRATUL AHMADIYYA (For Nasirat Secretaries)

Annual Tajneed Report due August 31

Annual Gist Report, due September 30

Monthly Nasirat Report & Finance Report
due by the 10th of each month.

First Half Syllabus Test Report, due January 31

Second Half Syllabus Test Report, due April 30

Annual Report, Nasiratul Ahmadiyya May 10

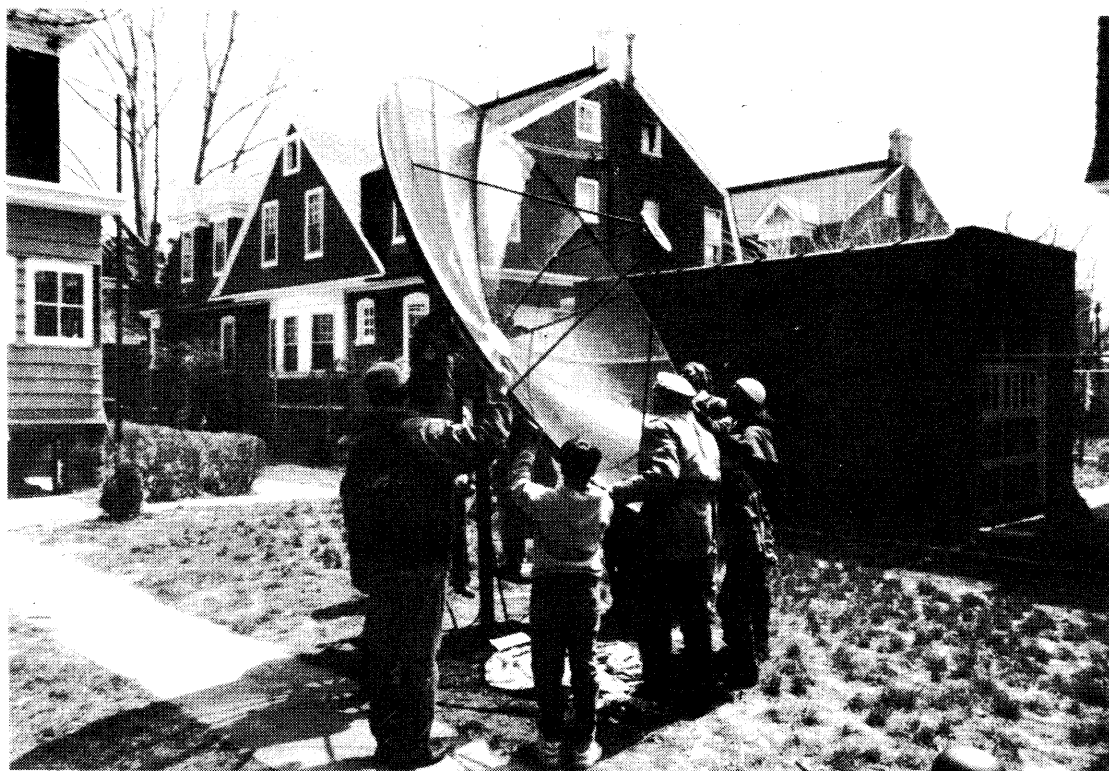
Pledges Report: for Tahrik-e-Jadid & Waqf-e-Jadid

Saliha Qanita Bhatt
National Secretary, Nasirat

CALENDAR OF EVENTS 1994 (Jama'at Ahmadiyya USA)

Jan 09	Sunday	Program Plans for 1994 by different departments of each local jama'at	Local*
Feb 12	Saturday	First Day of Ramadan (Fastings)	
Feb 20	Sunday	Musleh Maud Day (Historical Feb. 20)	Local
Mar 14	Monday	Eidul-Fitr	
Mar 27	Sunday	Masih Maud Day (Historical March 23) (Theme: Fulfillment of Prophecy about Eclipse of Sun & Moon)	Local
Dates undecided yet:		Seminar/Symposiums about the above Prophecy at New York, Chicago, & Los Angeles	
Apr 22-24	Fri-Sun	Majlise Shura at Willingboro	National
May 14-15	Sat-Sun	Ijtema Ansarullah (Philadelphia)	National
May 21	Saturday	Eidul-Adhia	
May 29	Sunday	Khilafat Day (Historical May 27)	Local
Jun 24-26	Fri-Sun	Ijtema Khuddam at Washington, DC	National
Jul 1-3	Fri-Sun	Jalsa Salana Canada at Toronto	Canada
Jul 1-3	Fri-Sun	Ijtema Lajna National at Milwaukee	Midwest
Jul 29-31	Fri-Sun	Jalsa Salana UK at Islamabad	U.K.
Sep 25	Sunday	Seeratun Nabi Day	Regional*
Oct 7-9	Fri-Sun	Ijtema Lajna National at Washington, DC	East Coast
Dates undecided yet		Jalsa Salana USA at Washington, DC	National
Oct 23	Sunday	Religious Founder's Day	Regional
Nov 12-13	Sat-Sun	Ansarullah Shura	National
Dec 4	Sunday	Muslim Christian Seminar	National
Dec 23-25	Fri-Sun	Jalsa Salana at Los Angeles	West Coast
Dec 23-25	Fri-Sun	Jalsa Salana at Qadian (Expected)	India
Any Convenient Date		Family Day/Introduction of New Ahmadis	Regional

*Dates for Local/ Regional event can be changed for local needs.



A blessed historic day when the members of Philadelphia Jamaat got together for the Satellite Dish installation on April 11, 1993.



A luncheon was arranged for Bosnian refugees on December 12, 1993. Picture shows some of the Bosnian brothers who were present. For a complete story, turn to the next page

LUNCHEON FOR THE BOSNIAN AND KURDISH REFUGEES

In an effort to accelerate Social Services activities, the Amila members of Majlis-e-Khuddam-ul Ahmadiyya, Maryland/DC, were discussing various possibilities to help the under-privileged and the needy in the community. All of a sudden there was a suggestion by an Amila member; why not help Bosnian refugees. This task seemed almost impossible at that time. Because, there had been earlier attempts made by the Majlis and local Jamaat to find out the whereabouts of Bosnians. Before the conclusion of the meeting it was agreed that we shall try to locate the Bosnian refugees by the next meeting. By the grace of Almighty Allah we found out that a Lutheran church has been helping Bosnians, Kurds and Haitians. Apparently, the Church had provided them shelter and were helping them adjust to the living conditions in the U.S.A. We contacted one of their coordinators in Early Self-Sufficiency Program and invited them for a lunch. The coordinator for the Bosnians and Kurds was very helpful in scheduling the event and also in establishing contact with the Bosnians. We were provided with the mailing addresses and phone numbers of the Bosnians. We were told by the Lutheran Church that there will be approximately 40 Bosnians and 8 Kurds who could be attending.

Acceptance of Luncheon by the Administration of Lutheran Church and Bosnians was a major breakthrough and made everyone excited to serve them and opened up a window of opportunity. Since the breakout of the Balkans war, our beloved Imam, Hazrat Ameerul Momineen, has been repeatedly making appeals to the Jamaat members to do our utmost for the cause of innocent Bosnian Muslims who have been displaced from their country only because of their faith. To us, it certainly was an opportunity to serve them and to fulfill our beloved Huzoor's instructions. A committee of three Amila members was formed under the leadership of the Qaid. It was decided that the event will take place at the Good Hope Community Center on Dec. 12, 1993 at 1:30 p.m.

Individual invitations were mailed to all the Bosnians and Kurds, Jamaat members, A few newspapers and also to some Montgomery and Prince George's County officials. It was estimated that there would be approximately 60 guests and 80 Ahmadis at the lunch. Transportation arrangements were made for the Bosnian and Kurdish refugees who did not have any means of transportation. A few more Bosnians were located who had been living independently and invitations were extended to them.

On the day of the luncheon we had a total of 48 Bosnians, 37 men and 11 ladies. Four Kurdish refugees also attended. We also had two distinguished guests with us on that day. Mr. Gus Bauman, former Director of Montgomery County Planning Commission, and Mr. Isaiah Legget, County Councilman from Montgomery County, who joined us and appreciated our efforts to provide an opportunity for the refugees to meet each other. Mr. Richard Castaldi, County Councilman from Prince George's County sent his apologies for not being able to make it because of his commitment at another meeting. Mr. Tom Harron of Free Press and Mr. Joel Davis of Laurel Leader were kind enough to attend and also gave the news in their newspapers. There were two signs made by Bro. Kalimullah Khan welcoming the Bosnians; one was in English and the other in Bosnian language.

Everyone enjoyed the informal lunch which started with a brief welcome by the President of Washington Chapter, Dr. Hidayat Ahmad Khan. In his short address he welcomed the Bosnians and extended our support and help to them in every possible way. Dr. Khan also acknowledged the presence of some distinguished guests and thanked them for making an effort to be with us. This was followed by an introduction of all Bosnians. Each individual introduced himself. All the Bosnians who attended enjoyed and thanked the organizers for their effort to bring them together and admitted that this was the first gathering organized

by any Muslim community in the Washington Metro area.

Because of its relaxed atmosphere, our Jamaat members were able to talk to the Bosnian brothers and sisters, listen to their horrible stories of genocid genocide on a one to one level. There were stories of terror, violence, mutilations, agony and survival. We learned a lot from them. They are a very friendly people who express a lot of love which is seen through their eyes and smiles. May Allah guide them and help them settle down and make their homeland safe for return some day.

All of the Bosnian and Kurdish refugees were presented beautifully wrapped gifts by our President, Dr. Hidayat Khan and by Maulana Zafar Sarwar Sahib. Every gift had a personal card with the name of the person or the head of the family, saying: "Thank you for sharing your time with us. May God always help you, your family and the loved ones you left behind throughout this devastating period of time. All of

us continue to pray for you and your country." The Bosnian and Kurdish guests were very thankful to our community for this warm welcome and great generosity.

This well organized event which seemed once impossible, was made possible by a team of three dedicated Khuddam; Bro. Faheem Ahmad, Nazim Tabligh; Bro. Abdul Hadi Ahmad, Nazim Social Services; and Bro. Ovais Bajwa, Nazim Waqar-e-Amal. Dr. Hidayat Khan and Dr. Wajih Bajwa, Acting Sadar Majlis, guided and provided sufficient funds to hold this function. Several Lajna members also took part in this event willingly, including Sister Nusrat AlHadith, Sister Farida Malik, Sister Sara Malik, Sister Nusrat Malik, Sister Zahida Bajwa and her daughters.

May Allah enable us to sustain this contact with the Bosnians and help us fulfill their needs as much as possible.

- Abdul Shakoor Ahmad
City Qaid Majlis Khuddamul Ahmadiyya



Some Jamaat members with Bosnian guests at the luncheon arranged for the Bosnian refugees on December 12, 1993.

محترمہ جمیلہ جمیل صاحبہ کی ناگہانی وفات

ہوئے۔ مرحومہ سشنری مبشر احمد صاحبہ کی بڑی ہمیشہ
تھیں۔ پیر جمیل احمد صاحبہ اور ان کے بچے افتخار۔ زولفقار۔
فوزیہ اور انیسہ ان سینکڑوں احباب کے ممنون
و مشکور ہیں جنہوں نے مرحومہ جمیلہ جمیل کی اچانک
وفات پر دلی ہمدردی کا اظہار فرمایا۔
اللہ تعالیٰ مرحومہ کو جنت الفردوس میں اعلیٰ
مقام عطا فرمائے اور تمام لواحقین کو صبر جمیل عطا فرمائے آمین

16 نومبر 1993ء کو محترمہ جمیلہ جمیل صاحبہ زوجہ پیر
جمیل احمد صاحبہ (واشنگٹن جماعت) چند روز ہسپتال میں بے ہوشی
کی حالت میں رہنے کے بعد وفات پا گئیں۔ انا للہ وانا الیہ راجعون
مرحومہ انتہائی منسار۔ نیک دل اور ہمدرد طبیعت کی مالک
تھیں ان کی تدفین بالٹی مور میں احمدیہ قبرستان دارالسلام
میں 18 نومبر کو ہوئی۔ نماز جنازہ میں شمولیت کے لئے واشنگٹن
بالٹی مور۔ پارک۔ دلنگبورو جماعتوں سے احباب شامل

MRS. JAMEELA JAMEEL'S UNTIMELY DEATH

On November 16, 1993, Mrs. Jameela Jameel, wife of Mr. Pir Jameel Ahmad of Washington Jamaat, passed away after being in a hospital for a few days in a state of coma.

Inna Lillahe Wa Inna Elaihe Raaje'oon.

Mrs. Jameela Jameel was a very friendly person with a kind heart and helpful disposition. She was buried in the Ahmadiyya Darus Salaam cemetery in Baltimore, Md., on November 18, 1993. Participants in her Janaza prayers included members from

Washington, Baltimore, York and Willingboro Jamaats. The deceased was the elder sister of Missionary Mubshar Ahmad.

Pir Jameel Ahmad and his children-- Iftikhar, Zulfiqar, Fauzia and Aneesa--are very thankful to the hundreds of friends who extended condolences on the sudden demise of Jameela Jameel.

We pray that God Almighty give the deceased a high place in heaven and give consolation to all the loved ones she left behind. *Ameen!*

HUMAN RIGHTS VIOLATIONS

(continued from page 23)

33: October 21-22, 1993:

ANTI-AHMADI CONFERENCE ALLOWED

(Rabwah) An anti-Ahmadi conference was allowed in Rabwah. Abusive and inflammatory speeches were made against Ahmadis by fanatic mullahs who threatened them with violence and loss of life and property. The new administration was threatened that if it tried to change discriminatory laws against Ahmadis (which violate human rights and freedom of religion), the Government would be responsible for the law and order situation the mullahs plan to create. Intimidating speeches were made by Maulvi

Imam Din, Maulvi Akram Tufani, Maulvi Manzoor Tariq Mahmud of Faisalabad, Maulvi Azam Tariq and many others. These opponents of Ahmadiyyat have dedicated themselves to creating a hate campaign against the Ahmadiyya Community.

34. October 31, 1993:

AHMADI MEDICAL STUDENT BEATEN

(Lahore) An Ahmadi medical student of Iqbal Medical College was beaten by a group of students of the Medical College and Engineering College who then rode on three buses to the Ahmadi mosque and raised abusive slogans against Ahmadiyyat.