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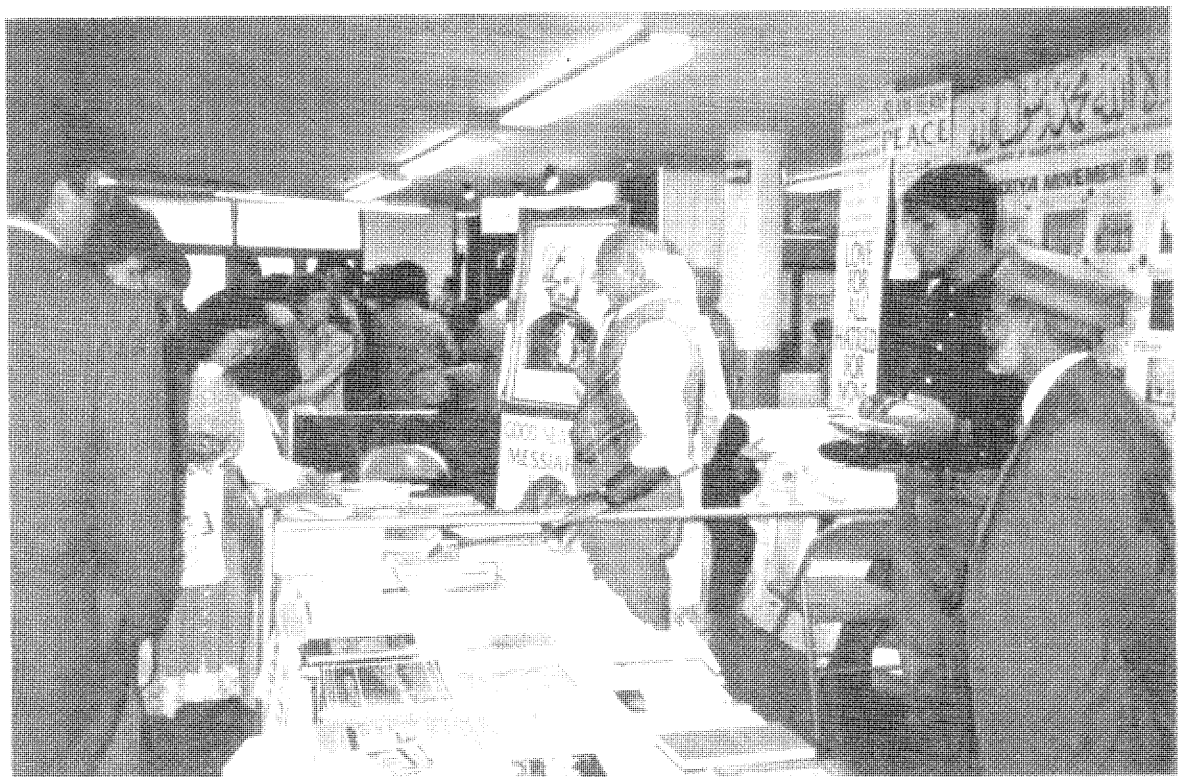
THE CLAIM OF HAZRAT MUSLEH AL-MAU'OOD IN HIS OWN WORDS!

"Under the divine command, I swear by God and announce that He has nominated me as the Promised Son according to the prophecy, who is to convey his (Promised Messiah) name to the corners of the earth. I do not say that I am the only Promised one and no other Promised one will come till Doomsday. From the prophecy, it seems that some other Promised ones will also come. Some of them may come even after centuries. Rather God has intimated me that He will send me again to this world in some later age and I shall come again in times of polytheism. This means that my spirit shall be given to some other person who will be possessing faculties like me. He will do the job of reformation of the world by following in my footsteps. Therefore, those who are to come will come according to the divine promises in their own times. What I say is that the prophecy has been fulfilled in my person that was given to the Promised Messiah in the house in front of me in this city of Hoshiarpur which he announced in this very town and about whom he said that he will be born within nine years. Now there will be no one else to claim truthfully the fulfillment of this prophecy." (*Al-Fazl*, 19th February 1960)

In 1944, God manifestly revealed to the Khalifatul Masih II that he was the Musleh Mauood. At that time he openly declared that he was the same promised illustrious son of the Promised Messiah mentioned in the prophecy. Huzoor made this announcement on 20th February 1944 at Hoshiarpur before a large gathering in the following words:

AHMADIYYA STALL AT THE COLUMBUS INTERNATIONAL FAIR, 1994

(See the report on page 29)



FROM THE HOLY QURAN

Those who disbelieve and hinder men from the way of Allah—He renders their works vain.

But as for those who believe and do good works and believe in that which has been revealed to Muhammad—and it is the truth from their Lord—He removes from them their sins and improves their condition.

That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does Allah set forth for men their similitudes.

(47:2-4)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ
وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ
ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا
اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ

SAYINGS OF THE HOLY PROPHET (PEACE AND BLESSINGS OF ALLAH BE UPON HIM)

Abdullah ibn Abbas has related that the Holy Prophet, peace and blessings of Allah be upon him, repeated Allah's affirmation that He has defined good and evil and has expounded their gradation. He, therefore, who makes up his mind to do a good deed, is rewarded by Allah for one full measure of it, and if he then proceeds to carry it out, Allah rewards him from ten to seven hundred times and even many times more. He who is inclined towards an evil deed, but does not carry it out, is rewarded by Allah for one full measure of good deed. Should he carry it out, he is debited only one evil deed.

(Muslim).

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا عَنْ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَوْنِي عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ:
إِنَّ اللَّهَ كَتَبَ الصَّالِحَاتِ وَالسَّيِّئَاتِ ثَمَرَيْنِ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ
فَلَمْ يَسْلُهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ
بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ
ضَعُفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ
تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً
وَاحِدَةً.

(مسلم کتاب الایمان باب اذا همم العبد بحسنة)

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THE DIVINE REVELATION CONCERNING THE MUSLEH MAUOOD

(Given below is an English translation by Sir Zafrulla Khan of the prophecy regarding the Musleh Mauood. Taken from the book Tadhkirah, an English language version of the prophecies, revelations, and dreams of the Promised Messiah, peace be on him.)

In the announcement of February 20, 1886, the Promised Messiah, peace be on him, says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt

receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

THE MESSIAH'S PROMISED SON

(The following has been taken from the Introduction to the Study of the Holy Quran by Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, al-Musleh Mauood, the Khalifatul Masih II.)

When the Founder of the Ahmadiyya Movement died in 1908, his opponents declared that the Movement would die a natural death. The Ahmadiyya community, however, combined in accordance with Islamic principles, to elect the late Maulawi Noor-ud-Din as the First Khalifa.

During the First Khilafat some members of the Community who had been affected by Western ideas began to be critical of the institution of Khilafat. Their views found some support among a certain section of the Community with the result that when Maulawi Noor-ud-Din died in 1914, a vigorous and concerted effort was made by this section to abolish the institution of Khilafat altogether.

I, who am the son of Ahmad, the Promised Messiah and Founder of the Ahmadiyya Movement, was only twenty-five years of age (at that time) and was utterly devoid of all material resources. The executive organization of the Community was dominated by the section who had revolted against the institution of Khilafat.

A very large majority of those members of the Community who were then present at Qadian and who were described as a mob by those who were in revolt against the Khilafat were determined that they would maintain the institution in accordance with the principles laid down in the Quran and they insisted that I should take upon myself the burdens and responsibilities of the office of Khilafat.

In these circumstances I agreed to accept the allegiance of the Community as the

Second Khalifa and in that capacity began to serve the Community, Islam and humanity. Since the majority of those who were regarded as holding leading positions in the Community were opposed to the institution of Khilafat, the Community was faced with a crisis.

Outsiders began to speculate that the dissolution of the Community and its disintegration was a matter of only a few days. At that time God revealed to me that He would succour me and give me victory and create dissention among the ranks of my powerful opponents and would break them. A great miracle then came to pass.

The majority of those who were regarded as the educated and experienced section of the Community deserted it in the hour of its trial. Those who were regarded as men of substance and influence withdrew from it. Those who were looked upon as the intellect of the Community were cut off from it. Those who had revolted from the Khilafat began to proclaim that since the direction of the affairs of the Community had been committed into the hands of an inexperienced youth, the Movement would soon disintegrate.

But the decrees of Him, Who had revealed the Quran and Who is the Author of the spiritual universe in accordance with the laws of which the world is progressing and Who had revealed to Ahmad, the Promised Messiah and Mahdi, that within nine years from 1884 he would be blessed with a son who would, under the Grace and Mercy of God, be known unto the ends of the earth and who would, through the propagation of Islam, become the

instrument of the release of those held in bondage and of bringing into life those that were spiritually dead, were fulfilled and His word was exalted.

Every day that dawned brought with it fresh factors that contributed to my success and every day that departed left behind elements that hastened the failure of my opponents. God thus made me the instrument of the spread of the Ahmadiyya Movement in all parts of the earth. At each step He has blessed me with His guidance and on numerous occasions He has honored me with His revelation.

Then the day arrived when He revealed to me that I was the Promised Son, the tidings of whose advent had been proclaimed by the Promised Messiah in 1884, five years before my birth. From that day the volume of God's support and succour began to swell even faster and today Ahmadiyya Missionaries are fighting the battles of Islam in every continent.

The Quran, which had become like a closed book in the hands of the Muslims, has again been made an open book for us by God through the blessings of the Holy Prophet and the instrumentality of the Promised Messiah. Fresh sources of knowledge are revealed to us through it. Whenever any teaching or doctrine contained in the Quran is made the target of criticism on the basis of some new scientific development, God reveals to me the true answer contained in the Quran.

We have been chosen as the instrument of elevating the banner of the dominion of the Quran. Deriving faith and certainty from the words and the revelations of God we are demonstrating the superiority of the Quran to the world.

Compared with the resources of the world,

our resources are pitiful. Yet we are assured that inspite of the severest opposition the dominion of the Quran will be firmly established. The sun may move out of its course, the stars may leave their appointed places, the earth may stop in its revolution, but nothing and nobody can now obstruct the victory of Islam and the Holy Prophet. The dominion of the Quran will be established once more. Men will turn away from the worship of other men and of gods which they have fashioned with their own hands and will bow down in worship of the One God.

Inspite of the fact that the trend of human society appears to be in directions opposed to the teachings of the Quran, the Kingdom of Islam will be established again and so firmly that men will find it impossible to shake its foundations.

God has sown a beneficent seed in the wilderness of the world that has been laid waste by Satan, and I proclaim that this seed will germinate and shoot up in the form of a tree which will spread and bring forth abundant fruit. The souls that aspire to soar high and are animated by longing to be united with God shall one day be roused and weaned from dreams of material prosperity and will be inspired with a passion to alight on the branches of this tree.

All disorder shall then disappear and all travail shall be brought to an end. God's Kingdom shall be re-established on earth and God's love shall again become man's most valuable treasure. This revolution shall usher in an era of peace and order. All efforts to bring peace to the world and to remove disorder which are at variance with these principles shall be brought to naught.

RESPONSIBILITIES OF THE VOTARIES OF THE MUSLEH MAU'OOD

"You who are the attestators of my this announcement, your foremost duty is to bring about a change in you. You should be prepared to shed even the last drop of your blood for the supremacy of Islam and Ahmadiyyat. You may rejoice that God has fulfilled this prophecy. Rather I say that you must rejoice because the Promised Messiah himself has written to rejoice and romp with joy that after this, light will come. Therefore, I neither stop you from rejoicing nor from romping. Do rejoice and romp with joy. But I say that you do not neglect your responsibilities in these rejoicings.

As God Almighty showed me in the vision

that I am running fast and the earth is shrinking under my feet, in the same way He has said about me that I shall grow very fast. Therefore, it is also destined for me that I should move fast in the field of progress. Simultaneously it is your duty also to quicken your speed and shed all indolence.

Blessed is he who keeps pace with me and runs along with me in the field of progress. May Allah have mercy on him who is sluggard and does not move fast due to neglect. Instead of moving fast, he lags behind like hypocrites. If you fully understand your responsibilities and want to make progress, then move with me foot by foot and shoulder by shoulder." (Al-Musleh Mau'ood)

A PASSIONATE AND MOVING PRAYER OF HAZRAT KHALIFATUL MASIH I

This is a soul stirring prayer of Hazrat Khalifatul Masih I to God Almighty (just a month before his passing away) to grant to Jama'at someone unique who may succeed him after his death. Again, this is a prayer for a Jama'at which may be given to him that should be extraordinarily pious and high in spiritual moral standards. God accepted his humble call and graciously granted him a unique successor in the person of Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, *Musleh al-Mauood* and a pious Jama'at of high spiritual standing. He says:

"Today I suffered a lot of pain and thought that my time had come. So I said two Rak'ats Namaz. In the first Rak'at I recited Surah *Al-Zuha* and in the second Surah *Alam Nashrah laka sadraka*. And then I prayed,

"O my Lord! We are stormed on all sides. O my Lord, Islam is being bruised badly. Muslims in the first place are apathetic and secondly unaware of Islam, the Holy Quran and of the Holy Prophet. O my Lord! Grant them a man who may have a magnetic personality and should not be lazy and sluggard. He may be resolute and apart from all this, a man of perseverance. He should be a supplicating person. He should have obeyed all your wishes, O my Lord, or most of them. Then grant him a Jama'at which should be free from guile and acrimony and they should be of very high resolve and strong will. They should be well aware of the knowledge of Quran and Hadith and observers of their commandments. Trials shall surely come, but keep them firm when they face them."

"O ye who believe! Violate not the sanctity of the Symbols of God ... help ye one another in righteousness and piety, but help ye not one another in sin and rancor. Fear God, for God is strict in punishment." (Al Quran 5.3)

Response to the Self Confessed

APOSTLE OF IBLIS

Dr. Syed Rashid Ali, P.O. Box 11560, Dibba, Al Fujairah, United Arab Emirates

Dr. Syed Rashid Ali, co-author of *Two in One* and publisher of *Al Fatwa International* of Dibba, Al Fujairah in the United Arab Emirates, **professes to be the Khalifa** of a pir at Gujjo in Sindh, Pakistan, a certain Syed Abdul Hafeez Shah. According to Dr. Rashid, Syed Abdul Hafeez Shah has **claimed to be the prophet Elias**. But, due to certain **restrictions placed by the Amendment of Article 260 of the Constitution of Pakistan**, his claim to be a prophet of God has not been publicly announced nor given wide currency either in Pakistan or overseas. Beside this, he **claims to be the accursed Satan's apostle** in this world and announces with pride and satisfaction that **Iblis descends upon him**. He also admits that Iblis communicates with him regularly and he conveys the **Accursed Being's messages to God fearing people** whom the Tempter is itself unable to approach.

This admission by Dr. Rashid was recently made public in a speech by Hazrat Mirza Tahir Ahmad when he announced the publication of a response to the grotesque publication *Two in One*, the first edition of this response was, with the grace of Allah, issued in July, 1994.

In the wake of this public disclosure of Dr. Syed Rashid Ali's own admission that **Iblis descends upon him**, he has recently issued several circulars in which he is at pains to justify his close connection with Satan. While one is positively humored by his apologetics, if the dictionary meaning of this word can be extended to Dr. Rashid's professed theology also, one can not overlook the fact that to **give legitimacy to his own relationship with Satan**, he has also had the audacity to allege that, God forbid, **Iblis descends upon all true Prophets**. In this relation, he has singled out the patriarch, Hazrat Syedan

Abraham (peace be on him) and such blasphemy, in the opinion of any God fearing Muslim, is intolerable since the Holy Quran states in no uncertain terms:

"Shall I inform you, (O people!), on whom it is that the evil ones descend? They descend on every lying, wicked person, into whose ears they pour hearsay vanities, and most of them are liars." (Al Quran 26:222-24)

In view of this Quranic passage, Dr. Rashid Ali has, with his obnoxious statement against the blessed apostles of God in general and Hazrat Syedna Abraham in particular inflicted similar wounds to the sensitivities of sincere Muslims as were previously inflicted by the author of *Satanic Verses*, Salman Rushdie. One is certain that no sincere Muslim would disagree that such blasphemy demands that the Islamic world rise to the need of the hour and censure people like Dr. Rashid from insulting the honor of God Almighty's righteous servants. In this relation, the United Arab Emirates faces the primary responsibility since such blasphemy is being currently publicized by Dr. Rashid from its territory. One prays that the Muslim world will take this appeal seriously and stop this self confessed apostle of Iblis before he commits further blasphemy and subjects everything sacred to Islam to such ridicule as Rushdie did with his *Satanic Verses*.

As a Community, we have tolerated and responded to Dr. Rashid's letters for many years, in the hope that he would desist from following the path which does not behove a Muslim. This we did despite the fact that he has not only been habitually insulting but also exceeded the bounds

of decency in his references to us. But it appears that he is one of those concerning whom the Holy Quran state that their

"hearts are secure under coverings and in their ears a heaviness and between guidance and them a veil" (Al-Quran 41:5).

And, in relation to whom it was stated:

"canst thou make the deaf to hear and canst thou guide the blind" (Al Quran 10:42-3).

Therefore, since the Holy Quran states quite clearly that such people

"would not believe whether you admonish them or not" (Al Quran 36:8-10)

nor *"would they believe even if a tunnel were found into the ground or a ladder to the sky to bring them a Sign" (Al Quran 6:35),*

it is considered proper that he be best left to *"follow his evil desires" (Al Quran 47:16).*

Nonetheless, since Dr. Rashid Ali has insulted the sacred memory of **all the true prophets in alleging that the accursed Iblis descends upon them all** and since one does not relish the prospects of him becoming more arrogant in his conceit if left unchallenged, we are herewith publishing a response which we sent to him. This was done in the hope that it might open his eyes to the course which he has adopted and that he would desist from making such vile statements concerning God Almighty's consecrated people.

May Allah so enlighten the hearts of sincere Muslims that they are able to rise above their personal prejudices and sufficiently grasp the consequences of allowing such grave insolence against Allah's blessed apostles by a person pretending to be a Muslim but proving to be a wolf in disguise, Amin!

Dr. Syed Rahid Ali,
Secretary, Bait ul Mukarram Trust,
United Arab Emirates Branch,
P. O. Box 11560, Dibba
Al Fujairah, United Arab Emirates.

Your faxed letters in relation to Hazrat Mirza Tahir Ahmad's speech at the Ahmadiyya Muslim Association's U.K. Annual Convention in which he referred to your hostile activities and also informed the audience of the publication of a response to your vulgar book have been received by us. We are glad to hear that you feel honored with the remarks directed to you although we do not see why should you not be when these are very appropriate to your nature. It is only when one is referred to with an inappropriate description that one takes exception to it, as for instance, if an honest man were to be called a liar, he would consider such a remark an insult but if a liar were called such, he would glee with pleasure as you seem to do in your circulars received by us.

What we are surprised at, however, is your remarks that it is not seemingly for a **pious** (a

definition of Hazrat Mirza Tahir Ahmad which Allah caused you to inadvertently write but probably after Iblis incited you, you expunged from your subsequent circulars) and **educated** person like Hazrat Mirza Tahir Ahmad, to use such a language, when all he seems to have done is to refer to you personally as **Badbakht** which linguistically means **unfortunate**, and **Manhoos** which is **unfortunate and bad** and to your publication as **Khabithana** which means **foul or mischievous**. If, in your opinion, these descriptions are unseemingly or unbecoming, then we suggest that you **look at yourself and your publications in the light of Salman Rushdie and his Satanic Verses** and then consider if it is seemingly or not for any pious and educated Muslim whose feelings are hurt by the desecration of everything held sacred by him to **define Rushdie as Badbakht and Manhoos and his publication Khabithana**. If, you must still insist that to **call Rushdie Badbakht and Manhoos and his Satanic Verses Khabithana is unseemingly or unbecoming**, we shall give another thought to you and your publication being referred to as such.

In the meantime, we shall allow ourselves to be directed by the Sunnah of God Almighty, Allah, Who has, when appropriate, considered it proper to employ language much more severe than that to which you have taken exception. If you were at all conversant with the Holy Quran, you would know that He has referred to a certain category of people as the **despised and rejected apes** (Al Quran 2:65 & 7:166) *as well as those who have been transformed into apes and swines* (Al Quran 5:63). But, one is not surprised that you should pretend to be unaware of these passages in the Glorious Quran, lest an acknowledgement of these being an integral part of the Sacred Scriptures **open the reality of you to yourself**. One states this in view of your own admission that **Iblis descends upon you** and you act upon its advice which you have done in conveying the Accursed Being's prophecy to us while Allah the Exalted states in relation to such people who are followed and directed by Satan:

"Relate to them the story of the man to whom We sent Our Signs, but he passed them by: So Satan followed him up and he went astray. If it had been Our will, We would have elevated him with Our Signs; but he inclined to the earth and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. This is the similitude of those who reject Our Signs; so relate the story; perchance they may reflect." (Al Quran 7:175-76)

Whether or not, perchance, you will reflect upon this story is something beyond human knowledge, although, judging from your insistence in these circulars at hand, one would assume that you pride your close association with Iblis and prefer to be directed by it rather than be inspired by the statements of God Almighty contained in the Noble Quran which call upon mankind to seek refuge from the Accursed being. In that event, one can only call attention to another Quranic verse where Allah refers to those who were charged with certain religious obligations but subsequently failed in them. If you were to consult

the Glorious Quran, you would find that He states that the similitude of these people:

"is that of a donkey which carry huge tomes but understand them not." (Al Quran 62:5)

Dr. Rashid Ali, whatever be your preference, whether you will reflect upon this story and learn a lesson from it or else ignore it and thereby fail in Islamic obligation, what you need to ask yourself is whether or not you acknowledge the existence of these passages in the Holy Quran. If you do, then **how do these reconcile to your opinion of becoming and unbecoming language?** One does not expect that you would ever have the courage to respond to this letter through the columns of your publication, Al Fatwa, but if you ever do, be kind enough to enlighten your audiences on this question and do ensure that you do not side step this issue.

At this stage, one would also direct your attention to the statement of Hazrat Muhammad Mustapha, peace and blessings of Allah be on him, in relation to the divines of the latter day, which you are at pains to pretend to be and ask you whether you consider it seemly of our noble lord and master, the Holy Prophet, to have stated:

"There shall arise a turbulence among my people and in their tenor, they will take recourse to their divines and suddenly find them in the guise of apes and swines." (Kazul 'Ummal, vol. 7, p. 90)

In view of your opinion that it is not seemingly or becoming of the pious and educated to use such language as gives insight to the nature of the people inclined towards evil, as you also are, may one ask as to how would you explain the aforementioned Hadith? Once again, one hopes that you will not ignore this question if you ever dare go public with this letter and discuss its contents in Al Fatwa.

One now turns one's attention to your false allegation in relation to the expression **Son of a Bitch** and ask you if you would be kind enough to furnish any evidence from any of Hazrat Mirza Ghulam Ahmad's books in which the expression

Son of a Bitch has been used in relation to anybody. While your apostate researchers at Slough in Berkshire, England and Ronninge in Sweden are searching for it, allow me to assure you that if they were to spend the rest of their damned mortal lives searching for it, they would certainly not find this expression in Hazrat Mirza Ghulam Ahmad's works. In the meantime, since you claim to subscribe to the Al-hanifi tendency, permit me to draw your attention to the statement by the inspiration behind the Hanifi school of thought in which Hazrat Imam Abu Hanifa stated:

"A person who charges Ayesha with adultery is himself an issue of adultery."
(vide. Kitabul Wasiyyat, Hyderabad, p. 39)

What comment would you now like to make in relation to this great personality to whom the entire Muslim ummah is indebted for his contribution to Islamic jurisprudence? Would you state that it was not becoming of him to use this kind of a language or would you rather allege that God forbid, he was not pious or educated enough to resort to such language?

If none of these options are acceptable to you, as these are not acceptable to any Ahmadi Muslim since they consider Hazrat Imam Abu Hanifa to be one of the most pious and learned personalities known to the history of Islam, then would you not, Dr. Rashid Ali, accept that it must have been considered perfectly becoming, nay, permissible by Hazrat Imam Abu Hanifa to have used such language in which he called a certain category of people, that is, those who commit blasphemy against God Almighty's consecrated servants as you also do, an issue of adultery? Or else why would he, despite his piety and learning, have used such a language in the aforementioned statement?

Please! do enlighten the world with your opinion of this statement by Hazrat Imam Abu Hanifa through the columns of Al Fatwa and also your assessment of him for having used such language in the light of your opinion as to what is becoming or unbecoming of pious and

educated people. One hopes that you will not evade these questions if ever you prove to be man enough to discuss this matter through the columns of your publication, Al Fatwa.

Now, Dr. Rashid Ali, in view of these descriptions of certain category of people, would you not agree that Hazrat Mirza Tahir Ahmad's description of you as unfortunate and bad and of your publications as foul or mischievous in his speech at the Ahmadiyya Muslim Community's Annual Convention at Islamabad becomes rather insignificant?

The other question which you have raised in your letters relates to the caricature of Satan on the cover of Three in One. You wish to know *as to why on earth has this been printed* to which question one would refer you to the following Quranic verse:

"Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower."
(Al Quran 4.148 - English Translation by Mohd. Marmaduke Pickthall, *The Holy Qur'an* published by Idara Isha'at e Dinyat (P) Ltd., New Delhi, Second Edition, 1990, p. 107)

In the wake of the numerous caricatures in your publication Two in One and a constant barrage of these in your newsletter, Al Fatwa, what should the aforementioned verse in the Glorious Quran suggest to any Muslim who has been wronged? Be kind enough to read the opinion of Muslim saints and scholars concerning this Quranic verse. One is certain that you would know better in future than to beg such a question, that is, if your intellectual capacity is sufficiently developed to be able to fully grasp this issue despite explanation by several Muslim saints and scholars of the wisdom contained in this verse.

Let us now turn to the question of Iblis descending upon you and your being its earthly agent, commissioned by the Accursed Being to convey its directives and prophecies to its enemies as you have done in conveying its prophecy boasted by you in your circulars at hand. First of

all, one is of the opinion that any man with an iota of decency in him would, rather than publicly boast that Iblis comes to him, seek refuge from the Accursed Being as directed by the Glorious Quran. But that was not to be you because you lack this decency or else because you are too committed to following Iblis who seems to be keeping in constant touch with you. Hence, one finds that you make several attempts in these circulars to justify your association with the Accursed Being even at the cost of committing blasphemy against all the apostles of God Almighty. Nonetheless, Dr. Syed Rashid Ali, how well have you stated that it is the duty of Iblis to lie. It is little wonder that since the falsification of your original prophecy inspired by Iblis, you have now begun to lie through your teeth and thereby fulfill your duty as an Iblis. You claim, and I quote from your circulars:

"The notice sent to you by Iblees, through me, clearly stated that if you, Mirza Tahir, did not follow the footsteps of Iblees sincerely and did not help in propagating Iblee's (sic) way, then you will be afflicted with death within a certain date." (Your Fax dated 29 September)

All praise belongs to Allah Who traps every liar in its own snare! So well has an intellectual stated that Liars ought to have good memories. If you had possessed good memory, you would have known that nowhere in the original notice which you sent to us in February, 1992 did you ever specify that only if Hazrat Mirza Tahir Ahmad was not to sincerely follow the footsteps of Iblis or help in propagating its way, he would be afflicted with death. Did this original prophecy contain any such conditional stipulation whatsoever?

According to the original notice received by us, the prophesied death of the subject of this prophecy within a period of one year from the date of its issue was supposed to be a sign of his and his Community's inaccuracy and there was no other stipulation contained in it. Now! being a personified liar which you positively are and have proved to be, if you care to deny this, Dr. Rashid

Ali, then we present herewith a photocopy of your original prophecy which, in your own admission, was inspired by Iblis and which, once again, as admitted by you, was pronounced by you in February, 1992. We challenge you to deny on oath that this is not a genuine photocopy of your original notice. You state therein:

(Photocopy of Iblis' original prophecy conveyed to us by you)

Where, may one ask, does this original prophecy conveyed to us by you contain a stipulation that if one was not to sincerely follow the footsteps of Iblis or help in propagating Iblis' way, then one would be afflicted by death. Yet, as you have so rightly said, it is the duty of Iblis to lie. Hence, one finds that you not only lie in relation to the content of your original prophecy which you initially conveyed to us in February 1992, but you also lie to claim that the prophecy has been fulfilled word by word. This you do, even though only a moment earlier, you admit in these circulars at hand, and I quote:

"Now if you have not been afflicted with death that proves something, isn't it? You are upset that Iblees turned out to be a liar! Dear Mirza Tahir! Iblees always lies. You are ecstatic about his lie and non

fulfillment of one of his prophecies."
(vide. Your Fax dated Sept. 29, 1994)

As if this admission was not sufficient for the whole issue to rebound on your face, you state once again in these circulars, and I quote:

'You take exception to the prophecy of Iblees which turned out to be wrong.'
(vide. Your Fax dated Sept. 29, 1994)

How do you, Dr. Rashid Ali, reconcile these statements which, on one hand admit the **non fulfillment of Iblis' prophecy** and acknowledge that **it turned out to be wrong** because **Iblis always lies** and thus **turned out to be a liar** while on the other also claims that the said **prophecy was fulfilled word by word**? Could you please explain as to how can a prophecy which is **admitted to have not been fulfilled** and which is **acknowledged to have turned out to be wrong** be construed to **have been fulfilled word by word**? Is this another instance of the **degenerated Iblis fulfilling its duty to lie and proving itself to be a personified liar**? Or, could it be that the **severe heat of the Emirates has got to your head, Dr. Rashid Ali**? Please! do solve this dilemma through the columns of your **Al Fatwa**, if you dare!

In the aforementioned citation, you have begged a question that if **Hazrat Mirza Tahir Ahmad has not been afflicted by death then that proves something, isn't it?** It certainly does, doesn't it? **Since according to your original notice, his death within a period of one year from February 1992 was supposed to be the sign of his and his Community's in veracity, his not being afflicted by it proves the truthfulness of Hazrat Mirza Tahir Ahmad and the Ahmadiyya Muslim Community.** Not only that, it also proves the in veracity of Iblis and its apostle—you, Dr. Rashid Ali, through whom the **Accursed Being** pronounced this prophecy which, you as its agent admit, **was not fulfilled and turned out to be wrong.** All praise belongs to Allah! The liar has been proved to be a liar in his own words.

At this stage, one need to ask you that if, for

the sake of an academic argument, one were to accept your argument that the original **prophecy was conditional** and the subject of this prophecy was to **die only if he were not to follow the footsteps of Iblis and propagate its religion**, and this claim by you be true, then what was the need for you to **ask the Accursed Being as to why was this prophecy not fulfilled?** Should you not have known that the prophecy which you allegedly conveyed to us contained that stipulation? **Why then did you ask Iblis the question as to why was its prophecy in relation to Hazrat Mirza Tahir Ahmad not fulfilled?** Did you not ask Satan this question because there was **no such condition attached to it and because you were convinced that it shall be fulfilled to the letter with the death of the subject of the prophecy?** In fact, you were so convinced that your lord Iblis' prophecy would be fulfilled with the death of the subject of his prophecy that in February 1993, you even phoned some Ahmadi Muslims in London to go to the London Mosque and witness the fulfillment of it for themselves. Or would you care to lie about this also and claim that you made no such phone calls? It would not matter if you did lie since God is well aware of these phone calls, just as the Ahmadi Muslims whom you phoned and you yourself are aware of it. One would still dare you to deny on oath that you made no such calls!

Dr. Rashid Ali, the prophecy pronounced by you on the command of Iblis being proven wrong does not surprise one at all. But your acceptance of it shocks one since in believing that **Iblis has the power to sustain and annihilate physical life, you have attributed such powers to it as are a sole prerogative of God Almighty Alone.** The Holy Quran is thoroughly uncompromising on this question and not even Iblis itself dare deny that it is **Allah Alone Who gives physical life and causes physical death and none beside Him has the power to determine this question.** What Muslim worth his salt would attribute such powers to Iblis as are not shared by Allah with anyone? It does seem that **either your senses have gone to roost or else you are more than a dedicated worshipper of Satan** for you to believe

that, God forbid, it possess the powers of Allah to sustain and annihilate life.

The choice to accept either of these options is yours! Yet, one thing which is clear as crystal is that **not even Iblis has ever been known in any religious philosophy to have made such a claim, nay, even remotely suggested that it has the power to sustain and annihilate physical life, except, as acknowledged by you in these circulars at hand, in the Ilham-e-Shaitani vouchsafed unto you by the Accursed Being.** Incidentally, these are the *Ilham--e-Shaitani* referred to by Hazrat Masih-e-Mauood in his books and alluded to by you in these circulars. To be more precise, these are the inspirations vouchsafed unto the likes of you by Iblis in which the Accursed Being, according to your own statements, claims the power to sustain and annihilate physical life.

You may, to your hearts content justify your own close association with Iblis who has been inspiring all these false prophecies to you. But, the mere fact that **you took the prophecy pronounced by the Accursed Being seriously and even proceeded to announce it on behalf of it proves that you belong to that particular class of people who are excluded from amongst the sincere servants of God Almighty on whom Iblis can have absolutely no influence.** One states this in view of the fact that when the Evil Being was caused to be an accursed Satan, it vowed to *make wrong fair seeming to them on the earth and put them all in the wrong except God Almighty's sincere and purified servants.* The Holy Quran relates this episode and states

'(Iblis) said: O my Lord! Because Thou hast put me in the wrong, I will make (wrong) fair seeming to them on the earth, and I will put them all in the wrong. Except Thy servants among them, sincere and purified (by Thy Grace).' (Al Quran 15:39-40)

Since Iblis made wrong fair seeming to you and thereby put you in the wrong and you, on your part, permitted Satan to influence you in conveying its false prophecy, you have proven

that you are not included amongst the sincere and purified servants whom the Accursed Being itself admitted, it would not dare make wrong fair seeming nor put in the wrong. Argue against this to your heart's content, Dr. Rashid Ali, but even Allah decreed that the Accursed Being shall have no influence over His sincere servants. Are you not aware of His response to Iblis' aforementioned statement? If not, then let me quote it for your benefit. The Glorious Quran states:

"(God) said: This (way of My sincere servants) is indeed a way that leads straight to Me. For over My servants no authority shalt thou have, except as put themselves in the wrong and follow thee. And verily, Hell is the promised abode for them all!" (Al Quran 15:41-43)

Had you been a sincere servant of God, then rather than obey Iblis and convey its prophecy, you would have sought refuge from it and shunned the Accursed Being. But, despite certain knowledge that it is the duty of Iblis to lie and Iblis always lies, you allowed the Evil Being to exercise influence over you, nay, control your sense much against the injunctions of the Quran.

Imagine! if it is the duty of Iblis to lie and it always lies, how could you have ever assumed that in this instance it had gone against its duty and begun to tell the truth. Nay, that it had also proved to be truthful in so much that according to you, its prophecy was fulfilled word to word? Please do explain this claim made by you in these circulars which we have at hand.

As regards your statement that, God forbid, Iblis used to visit Hazrat Masih-e-Mauood, has this information been, yet again, inspired to you by Iblis just as the kuffar were once inspired by Satan to make such a foul statement against the Holy Prophet of Islam? If you are unaware of this incident in the life of Hazrat Muhammad, may I suggest that you read Surah Al Shu'ara.

Dr. Rashid Ali, before you begin to expose yourself and your inherent nature any further, we

might suggest that you familiarize yourself with Islamic thought and find out the reality of Islam and its philosophy. **For Iblis to try to prompt a righteous being is one thing but for it to successfully descend upon one and influence one to act at its behest is another.** It may be a part of your faith to believe that Satan descends upon true prophets and puts ideas in their minds but as Ahmadi Muslims who believe in the absolute immunity of God's Apostles against the prompting of Satan and in view of the protection which Allah affords them against Iblis, we believe that it is impossible for the Accursed Being to have any such influence over them.

It is, therefore, thoroughly unwise of you to try and justify the descent of Iblis upon you or the influence it exercises upon you by giving currency to such vile beliefs that Iblis comes upon true prophets and puts ideas in their mind. It being a liar, may have gone back upon its words recorded in the Glorious Quran 15:40 that it would not dare prompt God's sincere and purified servants. **But Allah never goes back on His word and whatever Iblis does, the Accursed Being cannot succeed in putting ideas in the minds of Allah's sincere and purified servants nor influence them since they are embraced by His promise of immunity in the Quranic passage 15:41-43.**

Why then do you not be similarly honest and truthful and frank as you have been in admitting that Iblis descends upon you and acknowledge that you are not amongst those that are embraced by Allah's aforementioned promise? Had you been God's righteous servant, Iblis may have attempted to put ideas in you mind, much against its covenant with Allah, but Allah would have protected you against the Accursed Being and Iblis would have retreated to mourn its abysmal failure. But that was not to be so. One may well ask, why? Was it not because you are not a servant of Allah, nor are you purified by His grace? Think of this before you pick up your pen and provide us with further ammunition to pin you to the wall. And while you are at it, consider the Quranic passage cited below and explain it in the light of your belief that Iblis successfully

descends upon true prophets and puts ideas in their minds:

"Shall I inform you (O people!), on whom it is that the evil ones descend? They descend on every lying, wicked person, (into whose ears) they pour hearsay vanities, and most of them are liars." (Al Quran 26:222-24)

To come to your request for a complimentary copy of the response to your book Two in One, please be assured that one has already been posted to you. We were quite aware that the hospital you work at in the Emirates might not authorize a voucher for the purchase of this book. So, we have taken pity on you and have sent a copy to you, paid for by sadaka donated by Hazrat Mirza Tahir Ahmad. As you shall find, this book has dealt with every allegation you have made against us in minute detail and also embraced a response to your beliefs about Islam, its teachings and history.

If you are worth your salt Dr. Rashid Ali, then let us see you reply to this book with reference to the response to your book which has been set out therein and not beat about the bush by ignoring and side stepping the issues contained in it or hop and jump aimlessly from one point to another like a locust. It is a long experience of Ahmadi Muslims that they have, for the last one hundred years and more, successfully responded to all the allegations which its opponents have ever conceived against it. But, no mother from amongst its opponents has yet conceived an issue or given birth on one who has been able to publish an appropriate reply to these responses. All they seem to do is to repeat the allegations made by their predecessors without even acknowledging that these have been previously responded to. Why do you people, if you are truthful, rather than repeat the same allegations which have been previously responded to, not respond to the replies which have been previously made to your false allegations? Why keep on repeating the same allegations without any regard to the responses to these allegations? Is it because you do not have an answer to these?

As regards the question of the challenge to Mubahala, would you please first state as to what is your reluctance to accepting the Mubahala challenge issued by the Ahmadiyya Muslim Community which you claim prompted you to become engaged in this controversy? Once one is convinced that you have some reasonable grounds, except fear of being drawn into the curse invoked upon yourself with the acceptance of this Mubahala challenge issued by Hazrat Mirza Tahir Ahmad, one could give some thought to the alternatives. In the meantime, a Mubahala challenge is already there and **Ahmadi Muslims have fulfilled their part in being engaged into it by pronouncing the curse of Allah upon themselves on eight separate accounts. It now remains for you to muster enough courage to stake your life on your convictions and bind yourself to the Mubahala challenge if you be truthful. But you would never dare come forward. Would you?**

Secondly, if you were to consult your own publication, *Two in One*, you may find that the first Four-Point Mubahala Challenge which you issued previously, has been **admitted by you to have been ridiculous and non Islamic** (*Two in One*, p. 65). What is different about this new challenge that one should take you seriously this time? Is this challenge, unlike your previous Four Point Mubahala challenge which you acknowledged was ridiculous and non Islamic, within the realms of permissibility in Islamic thought. If it is, then would you first confirm under oath if it has been issued on the authority and command of God Almighty? How are we to know that it has not been inspired by Iblis who happens to be in such close contact with you that you can even call him to ask why its prophecies are not fulfilled?

Dr. Rashid Ali, nowhere in your correspondence have you given us the slightest indication that God ever inspires you while you have **admitted that Iblis converses with you and inspires you and whenever you feel like, you are able to approach the Accursed Being to ask for clarifications as you state you did when the prophecy in relation to Hazrat Mirza Tahir Ahmad**

was not fulfilled. This indicates that **whatever you do or propose to do is inspired by Iblis. How do you then expect us to allow ourselves to be beguiled into doing things which Iblis prompts you to do?**

You may invite us to your brand of belief a thousand, nay a million times a million more but we are not so blinded as to shun light and grope in darkness. **We believe in Islam by conviction and declare ourselves to be Muslims by certainty.** What you or the others like you whose favorite sport is to issue edicts of heresy think of us is irrelevant and of minor consequence. What surprises us is that **like an ostrich you bury your head in the sand and ignore the edicts issued against yourself by other Muslim sects.** Please, refer to the Collection of Fatwas and you will find that according to the Ahle Hadeeth, you are **accused of being those whose practices lead to polytheism (pp. 54/5) and therefore alleged to be kafirs (Jami al Shuhood, p. 2).** How do you explain this edict against yourself by the Muslim Ulama and Muftis which subscribes to the Ahle Hadeeth Tendency?

You may also, to your heart's content, call us kafir. So was Hazrat Imam Abu Hanifa similarly denounced by the likes of you. **Dare you deny that he wasn't!** if you do, then one suggest that you read *Abaateel-i-Wahabiyya*. In fact, in death also, the likes of you did not let his sacred remains rest in peace. You claim to be quite an expert in knowing whose graves were dug at Baghdad. **Are you also aware of whose grave at Baghdad was ordered by Shah Ismail to be dug and whose bones were exhumed and burnt while a dog was buried in its place and on the site of it a public lavatory built?** If you are, then would you please be kind enough to advise us for what offence was the blessed grave of this great personality in Islam, Hazrat Imam Abu Hanifa, desecrated by a Muslim ruler? Suffice it to say that this episode should give you an indication of the contempt in which we as Ahmadi Muslims look at the Fatwas which you issue against us.

And thank you for creating a touch of humor with your statement in relation to impotency and

lack of manhood pronounced by the experts. It says a lot about your experts, doesn't it. For a hundred years and more, these self proclaimed experts of potency and manhood have battled to destroy a Community which they have pronounced impotent and believe to lack manhood. Yet, they have not only failed miserably against it but it continues to scare the wits out of them. If it doesn't, then why not leave it alone. What manner of a man fears an impotent who lacks manhood, Dr. Rashid Ali?

With this submission, we leave you to your transgression and since you have now begun to pronounce blasphemy against all the righteous prophets of God Almighty including Hazrat Syedna Abraham, with such of your statements as declare that Iblis descends upon them also, you have now convinced us that you do not entertain malice against Ahmadi Muslims only but Islam itself or else you would not have dared make such a contemptuous statement in relation to all the prophets of God Almighty.

In view of your having shown us your true colors, we do not consider it proper that we should have any kind of a liaison with a person of your evil nature. Although Ahmadi Muslims have generally treated your publications posted to them with contempt and discarded these to the bin no sooner have these been dropped in their letter box, yet some yearned to earn the reward of a hundred white camels which the Holy Prophet, Hazrat Muhammad, informed Hazrat Ali ibn Talib, would be the reward of anyone able to bring to the Truth, one single soul in search of the Truth (Sahih Bukhari, Kitab al Jihad and Sahih Muslim Kitab al Fadhail, Bab Fadhail e Ali).

But you have now convinced them also that you are beyond salvage and they do not consider themselves morally bound any longer to continue further correspondence with you since the Quran commands that people like you ought to be 'left alone to enjoy and please themselves and to let false hope amuse them' (Al Quran 15:3). It also states that Hazrat Muhammad, peace and blessings of Allah be on him, was commanded by Allah to say to the likes of you:

"My work to me and your works to you! You are free from responsibility for what I do, and i for what you do!" (Al Quran 10:41)

So! we submit to the command of our Lord, Allah, and follow the Sunnah of our Prophet, Hazrat Muhammad, peace and blessings of Allah be on him, and turn to our God for understanding and solace while we leave you, Dr. Syed Rashid Ali, the self confessed apostle of the Accursed Satan, to turn to your Iblis for inspiration in your life.

Call this our way to shun the Accursed Being but since you have claimed to be an apostle of Satan and in Islamic philosophy, an associate of Iblis is none but an Iblis itself, as a Muslim, one is obliged to shun every manner of Satan. Is that not why Muslims throw pebbles at the three Satan's on the occasion of Hajj? Or else, what is the purpose of this symbolic gesture to which you have also alluded in your circulars?

Finally, since one disdains being a hypocrite, one would dispense with any formal niceties directed to a self confessed advocate and apostle of Iblis. One would, therefore, end this letter with the prayer:

May Allah continue to preserve us against the mechanism of the Accursed Iblis and its agents on earth including its self confessed apostle Dr. Syed Rashid Ali, Amin!

One also prays that other Muslims too would have the courage to rise above their prejudices so that they would consider themselves obliged to protect the honor of Allah's blessed apostles and censure this self confessed agent of Iblis, you Dr. Rashid Ali, for his obnoxious statement concerning them. If they do, they would prove their loyalties to Islam. If they don't, then their sympathy with Iblis and its professed apostle shall be proven.

TABATTAL-ILALLAH IN OUR HOMES

By Dr. Shanaz R. Butt, Philadelphia

The Holy Quran states that Man and the Universe were created for a specific purpose-

"I have not created the Jinn and the men but that they may worship Me" (51:57).

The Holy Prophet (SAWS) has explained our purpose in very simple terms:

"If you desire to meet God, then assimilate the attributes of God and fashion your lives accordingly."

This fashioning of our lives is call Tabattal-Ilallah."

The scope of this topic, Tabattal-Ilallah, is very vast, deep and yet simple. Tabattal-Ilallah is a constant mental attitude. **Tabattal-Ilallah refers to a desire to become lost in Allah and not lost from Allah, a desire to be in this world but not to be of this world.**

"And the life of this world is nothing but a pastime and a sport, and the home of the hereafter is the only true life, if they but knew" (29:65).

Allah warns us that this world is just a temporary abode. We are in transit for something far better to come. However, we have to prepare for this spiritual journey and this preparation for the next world is called Tabbattal-Ilallah.

In order to prepare for our spiritual journey, we have to first detach ourselves from worldly possessions and desires that distract us from our mission towards Allah, and attach ourselves to that which is pleasing to Allah. This is not an impossible task, because Allah has endowed us with the ability to do good.

"Surely we have created man in the best of mould" (95:5).

When a child is born in this world, he is essentially pure and without sin. The first words a Muslim child hears are the Azan in the right ear and the Iqamat in the left ear, reminding him and his parents of the greatness and the Oneness of

Almighty Allah. From that point on, the child observes his parents and learns to love them, and through this love he develops a love and awareness for Allah. Since parents dictate the atmosphere in their home, they can make it a place of paradise with peace and harmony or a place of hell with constant quarrels and tension.

The early formative years of a child can be compared to those of seeds sown in the garden, and if they are nurtured properly, with the correct temperature, sunlight, water and nutrients, they will sprout into healthy plants. As a child learns to walk and talk, he will only say what he hears, and he will only imitate what he sees. Therefore if he hears gentle and kind talk between his parents, he will think that the world around him is a gentle place. On the other hand, if he hears yelling and rudeness and contradictions, he will assume that this is the normal way of living. Similarly, a child learns the language of the home. If you speak English, Urdu or Punjabi, he will learn it quickly. Similarly, if you speak a language of love and truth, he will learn that too.

We live in a goal oriented society and as parents, we pay a great deal of attention to our children's academic performance. We are proud of the report cards they bring home and by the Grace of Allah, our Ahmadi children are bright and do very well academically.

We spend a lot of time worrying about their education, tuition expenses, the many entrance exams, countless interviews and the degrees that they will bring home. For this goal, we work very hard and make countless sacrifices and urge our children to do the same.

Let us consider a different kind of report card, a more important entrance exam and a spiritual goal called Tabattal-Ilallah. How much time do we spend on this most important goal, which is the very purpose of our creation?

Just as no building can be constructed without the proper foundation, no family structure can have a

strong foundation if the parents do not have strong moral and spiritual values. Parents must lay down the right foundation for their children and pay special attention to the initial and basic stages.

One of the biggest obstacles that create a hurdle in our path towards Allah is that of falsehood. Thus the first and foremost building block of Tabattal-Ilallah which needs to be laid down in our homes is that of truthfulness and honesty in our dealings with our spouse and children. Most of our family problems today are due to the practice of falsehood. According to the Holy Quran, of all the moral evils that man can possibly commit, lying is the worst. In several places in the Holy Quran, Allah has warned us of this evil

"O ye who believe, fear Allah and be of the truthful" (9:119)

That is why truthfulness is called the basic building block of Tabattal-Ilallah. No one can follow on the path of Tabattal-Ilallah if he or she is not truthful. One cannot say that he is inclined towards Allah if he is not truthful. Truthfulness should be a normal part and parcel of our daily lives. We teach our children to hate alcohol and cigarettes by making them conscious of the evils associated with them. We tell them about AIDS and the evil implications of this disease. Do we also talk about lying in the same way, when Allah warns us that it is the worst of moral evils? Do we spend time creating a repulsion in our children for dishonesty? Or is it that we cannot succeed in creating this hatred for lying and falsehood because we have not yet created a repulsion for untruth in ourselves?

When the Holy Prophet (SAWS) was asked: What is the worst of sins? He replied: Associating partners with Allah, disobeying parents and telling lies. The Promised Messiah (AS) has explained this subject in great detail when he writes:

"Adhere to the truth and shun falsehood. Falsehood is nothing less than idol worship."

Instead of worshipping Allah, we tend to worship the resources and strengths that Allah has bestowed upon us out of his divine mercy. Instead of

using the resources to come closer to Allah, we use them to come closer to our worldly gains. Instead of depending on Allah, we become dependent on the powers that Allah has given us. Therefore we need to develop a clean and honest relationship with Allah, and this relationship is reflected in our honest relationship with Allah's creatures, beginning at home. You cannot expect to speak the truth with your colleagues, neighbors and friends if you do not speak the truth with your spouse and children.

Sometime we feel that having told a lie, we have fooled someone and in the process, we have gained something. We forget that this act of falsehood or deceit does not go unnoticed by Allah

"Whether you disclose that which is in your minds or keep hidden, Allah will call you to account for it" (2:285).

In our ignorance, we forget also that the matter does not stop or end after one lie. New lies are created to cover the first lie and ironically enough, the new lies are created to give the color of truthfulness to the first lie!

The most effective way to develop our children in the true Islamic mould of honesty and truthfulness is to be good role models for them. The Promised Messiah (AS) has said that without a true guide, man cannot achieve his objectives. Therefore, without the right moral and spiritual guidance from his parents, a child cannot develop an awareness and love for Allah. As parents, we must practice truthfulness ourselves before we can teach it to our children. We must develop a strong sense of awareness for truth and correct ourselves when we make mistakes. Remember that correction comes with admission, not with excuses.

As parents, we may correct our children verbally and preach Islamic principles to them, but until those principles are put into practice, they will remain an abstract notion. That is why it is so important that our children find our words to be in harmony with our actions. Our thoughts, words, and deeds must all coincide and speak the language of truthfulness. Only then will we succeed in training our children in the path of Tabattal-Ilallah.

(continued on page 21)

RESPONSIBILITIES OF THE AHMADIYYA YOUTH

(Iftekhar U. Ahmad)

The youth of the Ahmadiyya Movement in Islam are extremely important. This is in terms of the present as well as the future. I would like to cover the present day youth and the tasks that lay ahead of them as they become adults.

I will begin with the word of Allah, the Holy Quran. Surah Luqman has in part to do with how Hazrat Luqman taught and passed good virtues to his son. He emphasized that the first and basic principle was that God is One. All the other ideals flowed from this one virtue.

One of the virtues which he taught his son was to respect his parents. Kindness and obligation to parents is important and can also be seen in the present society. The reason for this emphasis is very simple. Parents are teachers to their children. They must show right from wrong. Parents also sacrifice a great deal for their children. In the same sense, parents must realize what their child faces in everyday life. In the present time, part of the society is evil and corrupt with drugs, alcohol, and crime. Parents must see that they must teach differently from the way their parents taught them. If a change is not made, children may get lost in the whirlwind of bad examples which surround them. The Ahmadi Muslim youth who will be the leaders of tomorrow must be shaped today.

While growing up, the Ahmadi Muslim youth must be guided in the right path by the Jama'at. They must be shown how to behave and conduct themselves properly. In the future, we must be able to approach people and preach Islam in the correct manner.

As adults, the Ahmadi Muslim youth must be able to carry on the tradition of the leaders before them. Under guidance of Khilafat, we must have organization, unity, respect, and righteousness. Without these traits, the Jama'at will not be successful in accomplishing its goals. We also must be willing to sacrifice for our faith. This includes both personal and financial sacrifice. The future leaders must be able to take the foundations

that their predecessors left and build and expand upon them, adjusting to the present society.

The western culture is one which is different to the majority of the present Ahmadi Muslims in America. Many people have strayed away from Allah because of the indulgence in pleasure of the material world. We must avoid all of the temptations which surround us and we must not go astray. In this present time, many Muslims do not abide by the teachings of Islam and still declare themselves faithful. This is a result of their lacking in obedience and true love for Allah. To insure this does not happen, we must go over all the teachings again and instill them in our minds. The Ahmadiyya Movement in Islam must set an example upon everyone else as being the true religion. To accomplish this takes a lot of hard work, hard work which we must stand up to.

Now that society is becoming more open minded, there will be more people eager to learn about Islam and Ahmadiyyat. The future leaders of the Ahmadiyya Movement in Islam must be able to take advantage of this change and spread the word of the Promised Messiah Alaihis-Salam throughout the world.

Once we become adults, we must make religion an essential part of our lives and become a true Da'ee Ilallah. A Da'ee Ilallah is someone who invites people to worship their Creator. Allah says in the Holy Quran:

"And keep on exhorting; for verily, exhortation benefits those who would believe. And I have not created the jinn and the men but that they may worship Me."

To be a true Da'ee Ilallah, we must follow the example of Hazrat Mohummad (S.A.W.), the perfect example about whom Allah says in the Holy Quran:

"Verily, you have in the prophet of Allah an excellent model, for him who hopes to

meet Allah and the Last Day and who remembers Allah much.

A true Da'ee Ilallah must follow five characteristics. He must be an ambassador of Islam, a preacher of Islam, a servant of Islam, a defender of Islam, and an embodiment of Islam.

As an ambassador of Islam, one must take the grave and privileged responsibility of being a representative of the Promised Messiah Alaihis Salam. One must be faithful, practical, and a worthy ambassador, being proud of the fact that he is representing Islam.

Being a preacher of Islam, he must be able to spread the word of Islam and Ahmadiyyat everywhere. One must also, when the time arises, guide his own Muslim brothers if they stray off the right path. Without preaching, we cannot show the world the true religion. Expansion is vital for the Ahmadiyya Movement in Islam.

As a servant of Islam, he must be respectful and obedient. Respect for Allah and his creatures is an essential part of one's faith. With respect, other good things will arise. Obedience to Allah must be shown. One must be regular in his Namaz and pay his Zakat on time.

A defender of Islam must be able to explain the faith to those who may be misled because of ignorance or false propaganda. He must be able to set any misinterpretations right and remove any and all doubts regarding Islam. He must stand up for his faith and defend it in a peaceful manner.

The embodiment of Islam opens one's mind to the wonderful spiritual truths which remain hidden to others. An Ahmadi must have all four of the previous characteristics before his embodiment takes place, where, according to the Promised Messiah Alaihis-Salam:

"God becomes his eye with which he sees, his tongue with which he speaks, his hand with which he repels attacks, his ear with which he hears, and his foot with which he walks."

(Philosophy of the Teachings of Islam)

Inshallah, I hope that the youth of the Ahmadiyya Movement in Islam will step forth to do their duties in serving Allah. I myself will be a part of this group and I will do whatever I can to insure the success of the Ahmadiyya Movement in Islam in years to come.

Tabattal Ilallah in Our Homes

(continued from page 19)

And we must pray. We must pray individually and together as a family. Prayers are the soul of Islam. When we pray, we attract the Grace of Allah, we offer thanks for Allah's generosity, and we beg forgiveness from Allah. Prayer saves us from indecency and evil. The Promised Messiah (AS) has said that Prayer is such a thing that converts the impossible into the possible. A family that prays together stays together. A family that struggles together in their moral and spiritual development succeeds together.

The conduct of the parents, whether honest or dishonest, is usually a reflection of their relationship with each other, and the conduct of the

children is a mirror image of their parents. When our children grow up, they marry, procreate and start the cycle of life again. Depending on the upbringing they receive, they will either provide a more honest or a more dishonest society than the one we left behind for them.

I'll conclude by quoting some pristine words of advice of the Promised Messiah (AS):

"The secret of being forever inclined towards Allah is to be totally dependent upon Allah, and the basic condition for total dependence upon Allah is to be forever inclined towards Allah, and that is the essence of our religion."

And that should remain our motto always, *Insha Allah.*

FROM THE DESK OF CH. MUBARAK MUSLEHUDDIN SAHIB

Translation of Circulars Nos. 4 and 5 from Vakil-ul-Mall II (Foreign Wasaya Department) Tehriki Jadid, Rabwah

Circular No. 4**Reference 1377 dated October 16, 1994**

Please explain the following points to Moosies (Men who have made a Wasiyyat) and Moosiyyat (Ladies who have made a Wasiyyat). If possible, general announcements may kindly be made also. These points may be explained in the meetings of the Majalisi Wasiyyat and written communications may be addressed to those Moosies and Moosiyyat who have declared property.

■ If a Moosi (or Moosiyah) has an income generating property, it is essential to pay chanda wasiyyat on it. The rate for this subscription is one sixteenth (6.25%); this is called "Subscription of income according to the rate of ordinary subscription."

■ The same applies to the property which has been assessed and on which the property share has been paid in full.

■ Moosies and Moosiyyat are also required to pay property share on the property inherited by him/her. The Wasaya office should be informed of such cases. For example a Moosi did not claim his inheritance and allowed his sister to benefit from it. Hazoor commented on such a situation during Shura and said: "even if one does not claim the inheritance which is his due, the property share for his share must be paid (Explanatory note by the office: If someone has made a will, the inheritance which is his due is only 9/10 of what is left for him; one-tenth belongs to Wasiyyat – he cannot give it away to someone else.)"

■ Dividends received on the shares should be treated like regular income; Income share at the regular rate (e.g., one-tenth) should be paid on it and not one-sixteenth.

Circular No. 5**Reference 1419 dated October 16, 1994**

We have previously sent you instruction from Hazrat Khalifatul Masih IV under circulars No. 1

and 3 dated July 27, 1994 and August 28, 1994 about housewives who have made Wasiyyat (Moosiyyat), but do not have an independent or fixed source of income. In view of these circulars we wish to provide some further explanation. It has been noticed that some of the Moosiyyat declare pocket money as their income which is considerably below their financial status. It is necessary to explain to such Musiyyat that they need to set a standard of sacrifice which is clearly distinct from the non-musiyyat. The pocket money which they declare should match the standard of living which they maintain, i.e., their food, clothing, and expenses on social activities.

Please explain to those Musiyyat who do not declare their income according to their status that the payments for Wasiyyat goes into their account with Allah. This is the property which will benefit them in the hereafter; everything else will be left behind. Therefore, they should pay as much as possible in Wasiyyat. The same applies to men who have made Wasiyyat, but do not have an independent source of income.

Some Musiyyat (and Moosies) write "No income" or declare only nominal amounts (about 1-10 in local currency) for purposes of Wasiyyat, but make larger contributions in other voluntary subscriptions (Ansarullah, Lajna, Mosques and Mission Houses) and spent a lot of money on travel, gifts, clothing, and social get-togethers, even if they have to depend on the income of their husband, brother, or son etc. Please advise such Musiyyat and Moosies that they should declare their income according to their standard of living and social status. They should then make contributions in Chanda Wasiyyat which befits their standard. They should give precedence to chanda Wasiyyat, which is obligatory on all Moosies and Moosiyyat, over other voluntary contributions.

P.S. Please advise all Moosies and Moosiyyat and check their Schedule Jim before submitting it to Markaz.

THE STUDENT DESK

Organizer: Imran Ahmad Chaudhry

Now that winter is slowly creeping upon us, our thoughts are shifting towards finals. For those in the planning stages of their academic careers here are some **basic principles** to keep in mind even before you pick up the college/university calendar.

1. Be specific but not too specific. It seems as if 90% of undergraduate science majors when asked, plan to go on to medical school. One often wonders what happened to all these aspirants when only about 5-6% are accepted. For this reason it is advisable to always **keep your options open** and have a **back up plan**. Ask yourself the question, "What will I do if I don't get into medical school?" Keep in mind the fact that the prerequisite courses required to get into med school also qualify you (in the very heavy majority of cases) to apply to other professional schools such as dentistry, optometry, chiropractory. One good strategy is to write the entrance exams for these other professional schools in the same season as when you intend to write the MCAT (Medical College Admission Test).
2. When **selecting a major**, find one which not only interests you but also has some applicability in the real life job market. For example if you have declared physiology as your major, there are not a whole lot of jobs out there which require physiology as a requirement. Keep in mind the fact that the **majority of prerequisite courses for medicine, dentistry, optometry and chiropractory are completed in the first TWO years of college/university**. The remaining ones such as physiology can easily be completed by taking them over the

summer semester (this assumes that you are attending full-time and taking a full course load). What I am suggesting is that once the core courses have been completed in your first two years enter a majors program that has use in the real world as well. A good alternative is to then go into **computer science**. After your university graduation you will still be able to go on to medical school for example, but you will also be able to pick up a degree along the way, which equips you with the ability to enter the job market directly after graduation. Also if for some reason you are not accepted by the professional school that you applied to, you are still able to go on for a Masters degree or as mentioned above, go directly into the job force. Remember **you don't have to be a science major to go to medical school, you just have to have completed the prerequisite courses**.

Organizer's Note

Those who have gone before must ultimately light the way for those who will follow. Similarly the choicest of treasures in this world is the right advice at the right time. The organizer humbly requests those brothers and sisters who are in a position to provide guidance to those who wish to follow them in the same profession: Please join the advisor pool for the Student Desk so that we may be able to offer accurate and timely advice to those who need it most, our next generation.

To join, you can reach me by phone at

(703) 548-7443.

MUQSIT MATEEN SABIR

By: Mr. Mannan Sabir

Muqsit Mateen Sabir, eldest son of Mr. Muhammad Sabir, was killed in a tragic auto accident on December 31, 1994. The accident took place in Milwaukee Wisconsin at the intersection of 27th Street and Wisconsin Ave. Muqsit was driving his own car and was struck from the side and killed on impact. There were two other young men in the car with him. Mr. Hasan Noorudin, the stepson of Mr. Jalal Noorudin of Milwaukee and Ramon Jackson who was a friend and studying to become a Muslim.

Muqsit Sabir was a sophomore at the University of Wisconsin, Plattsville, where he studied accounting and civil engineering. He graduated in 1993 from Riverside University High School in Milwaukee. "Muqsit as a child, was very loving," said Muhammad Sabir, Muqsit's father.

Muqsit's father Mr. Muhammad Sabir is a long time member of the Ahmadiyya Movement and the President of the Ahmadiyya International Martial Arts Association. "Muqsit had the opportunity to visit the International Convention in London, England a couple of times," said his brother Mannan Sabir. We enjoyed doing the Karate (Martial Arts) demonstrations in the different Jama'ats. Muqsit was not only my brother, he was my best friend and I loved him very much.

Islam was always foremost in his life, he was a devoted Ahmadi Muslim and very active in our Community, Nationally and Internationally. He belonged to Khuddumal Ahmadiyya in Milwaukee, Wisconsin. Muqsit a born Ahmadi, also started training in the martial arts (karate) at the age of 4 years. For the next fifteen years Muqsit practiced three days a week until the age of nineteen. He achieved the level of second degree blackbelt, he was respected in many martial art circles. Him and his brother were winners of many martial arts Trophies and awards.

Mr. Muhammad Sabir said, "His Muqsit worked for the Department of Transportation for the State of Wisconsin, it was part of a pre-engineering program." He was very motivated to become a civil engineer or accountant. During the summers he also taught karate at his father's karate studio.

Muqsit had many opportunities to meet with (Huzoor) Hazrat Mirza Tahir Ahmad Khalifatul Masih IV. He loved being in the company of Huzoor and his brothers in Ahmadiyyat.

Since his death there has been an out pouring of sympathy and love from all over the world and local community. We all pray that Allah will raise him to the Paradise.

A CONDOLENCE LETTER FROM HAZRAT KHALIFATUL MASIH IV (ABA)

Dear Mr. Mohammad Sabir.

Assalamo Alaikum,

I am shocked to learn of the tragic death of your young son.

This is indeed a most painful and irreparable loss but you must reconcile yourselves to Allah's will and seek solace in accepting the fact that what comes from Allah has to go back to Him. I share your sorrow and distress and pray that Allah may bless the departed soul and grant you and members of your family strength and courage to overcome your grief.

Words fail to express what I feel for you. Allah grant you strength and courage and wisdom and patience and more than anything else a willing surrender to His will. Allah be pleased with the departed soul and may He be pleased with you!

Wassalam,

Yours sincerely,
MIRZA TAHIR AHMAD
Supreme Head of the
Worldwide Ahmadiyya Community



MUQSIT MATEEN SABIR

WHEREAS, MUQSIT SABIR

was killed in a tragic auto accident on December 31, 1994; and

WHEREAS, Muqsit Sabir, the son of Milwaukee community activist and educator Muhammad Sabir, served as a shining example of self-control and inner spirit to all who knew him; and

WHEREAS, Muqsit Sabir exemplified the spirit of always seeking the best in people and of discarding the negative; and


WHEREAS, Muqsit Sabir also served as a sterling example of physical achievement, attaining the coveted rank of black belt in martial arts, and travelling abroad to demonstrate his martial arts achievements; and

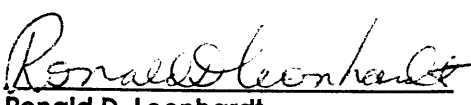
WHEREAS, Muqsit Sabir also was a devout Muslim and an active member of the Ahmadiyya Movement in Islam, a future pillar of that community who will be sorely missed in the years to come; now, therefore, be it

RESOLVED, That the Common Council of the City of Milwaukee hereby extends its most sincere condolences to the family of Muqsit Sabir and joins with them in mourning the passing of so fine a young man.

Introduced by Aldermen Fredrick G. Gordon, Marvin E. Pratt, George C. Butler, Michael J. Murphy and Don Richards and Alderwomen Marlene E. Johnson and Annette E. Scherbert and approved by the Milwaukee Common Council on January 24, 1995.




Alderman John R. Kalwitz
President of the Common Council


Ronald D. Leonhardt
City Clerk

MUSLEHE MAUOOD DAY CELEBRATION IN L.A.

Anwar M. Khan, General Secretary)

The Muslehe Mauood Day was celebrated on February 18, 1995 at 6:30 pm to 8:30 pm at the Baitul Hamid Mosque. The session was presided over by Dr. Hamid ur Rahman Sahib. The meeting started with the recitation of the Holy Quran performed by Abdul Wahid Khalid Sahib. He recited the first Rukoo of Sura Al-Jumma, the translation was read by Brother Rehmat Jamal. Ch. Mahmood Ahmad Sahib melodiously recited a few psalms of Hazrat Ahmad regarding the prophecy of Musleh-e-Mauood.

Afterwards, Dr. Rahman Sahib explained the purpose of celebrating this Jalsa and introduced the contents of the program. Later, another new Ahmadi, Brother Asim Ansari, read the Urdu text of the entire prophecy of Musleh-e-Mauood. The english translation was also read by another new Ahmadi, Brother Abdul Ghaffar.

The first speech was presented by Dr. Munir A. Khan who talked about the background of the prophecy. He presented the scenery of events prevailing in 1885-1886 and how Hazrat Ahmad Alahissalam was asked to show signs for his truthfulness. In response, said the worthy speaker, he was given this great sign of the birth of a great son who will be the Musleh-e-Mauood.

The next speaker was Brother Munir Ahmad Malik, who related personal experiences with Musleh-e-Mauood. He shed light on the life of the Musleh-e-Mauood briefly and explained the significance of his advent. He related the events of his extra ordinary courage during the time of crisis in the mid thirties. He cited the speech of Ataullah Shah Bokhari and how Hazrat Khalifatul Masih II responded to that speech.

This was followed by the speech of Imam Kauser Sahib who discussed that Hazrat Mirza Bashiruddin Mahmood Ahmad (R.A.) was that person who fulfilled the great prophecy of MUSLEH-E-MAUOOD. Kauser Sahib, first explained the meaning of the term Musleh-e-Mauood and how this prophecy dates back in the

early scriptures. Referring to the book of Talmud, a hadith of the Holy Prophet (S.A.W.) and quotations of Muslim Saint, he expressed the background of the prophecy and how it was fulfilled. The worthy speaker proved beyond the shadow of a doubt that Hazrat Khalifatul Masih II was the individual who fulfilled this prophecy in the light of the writings of Hazrat Ahmad (A.H.)

He concluded his speech by enjoining upon the members of the responsibilities of this major Divine sign and requested members to pray for the exalted status of Musleh-e-Mauood. Another poem was then recited by Dr. Mubasher Ahmad along with its translation.

The last speaker was Anwer Mahmood Khan, who spoke on the subject of "The accomplishments of Hazrat Musleh-e-Mauood. He presented his talk in two sections, first, the accomplishments of Hazrat Mirza Bashiruddin Mahmood Ahmad from the early childhood until he was elected to the high office of Khilafat and then the era of Khilafat. He emphasized that all the accomplishments he would present will be substantiated by the references of the elites outside Ahmadiyyat. Describing the incredible Organizational Accomplishment of the Jama'at, Mr. Khan, cited the quotations from the Newspaper ZUMZUM of 1938, in which the editor had applauded the strong organization of the Jama'at created by Hazrat Musleh-e-Mauood.

He also related how Hazrat Khalifatul Masih II wrote a letter to the Viceroy of India to provide the Muslim prisoners of India the meals at Sehr and Iftar and also provide facilities to observe Taraveeh during the month Ramadhan. This letter also suggested to lighten the hard labor for these prisoners during the fasting season.

The Viceroy responded favorably and thus Musleh-e-Mauood relieved the prisoners from their bondage. Mr. Khan also cited other intellectual and spiritual accomplishments along with the Financial schemes of Tehreek-e-Jadid and Waqf-e-

Jadid. In conclusion, he suggested the audience to read about the life of this great man as has been written in two volumes by our present Imam Ayyadahullah.

Dr. Hamid ur Rahman Sahib made a few announcements and the meeting concluded with silent prayers led by Imam Kauser. About 300-350 people attended the gathering.

TABLIGH ACTIVITY IN AUSTIN, TEXAS

(Nauman Khizar, Sec. Tabligh, Austin, Texas)

On September 20, 1994, the missionary of the Ahmadiyya Movement in Islam, Syed Shamshad Ahmad Nasir, was invited to Concordia College in Austin to speak before a class of about 20 people. The purpose of this invitation, extended by the class instructor, was to provide information about Islamic teachings and practices to the students.

Missionary Shamshad Ahmad Nasir started his 35 minute presentation to the class by saying *Assalamo Alaikum*. After explaining to the class what the Islamic greeting meant, Mr. Nasir briefly introduced himself and thanked the people present in the class and their instructor for allowing him the opportunity to talk to them about Islam. Starting on the day's topic, he mentioned the five pillars of Islam and the stature of the Prophet Muhammad (peace and blessings of Allah be on him) as two very important things in the Islamic teachings.

He explained the purpose of five times daily prayer by drawing an analogy on the various meals of the day. Since our body needs food at various times during the day to maintain its physical health, he argued, how could it be that no food was needed for its spiritual health during the various times of the day. Highlighting the fact that Islam is a very flexible and practical religion, it was said that the five times daily prayer, though best if offered in congregation, could be offered alone while working, driving or being busy in any other activity of the day.

Moving on to the women's rights in Islam, Missionary Shamshad Nasir said that Islam gave women more rights than any other religion.

Women have the great privilege of enjoying all the basic amenities of life while they stay at home because Islam makes men responsible for all the expenses of women. While men have to share their money with women, women are under no obligation to do the same if they stand to inherit money or decide to find a job, while still maintaining their dignity.

Mr. Nasir went on to explain that Islam did not permit dating between men and women but did allow them to see each other before they decided to marry. In a funny vein he recalled that once when he asked a proponent of dating to explain to him the idea behind dating, the only answer he could get was that dating allowed the boy and girl to get to know each other before they get married; yet the divorce rates in the western societies reflected that dating is not even half successful in keeping the married couples together, whereas in the Muslim culture where dating is strictly prohibited, divorce rates were extremely low.

Sensing that the majority of the class comprised of women, he further added that Islam gave women respect in all the different roles; as a daughter, as a wife, as a sister, etc. He recounted various sayings and incidents from the life of the Holy Prophet (peace and blessings of Allah be on him) to show the importance of women in a society as a mother and as a daughter.

Running short on time, Missionary Shamshad Nasir ended his speech and allowed the students to ask questions. During this question and answer time, the topic of the death of Jesus, peace be on him, was also brought up and discussed along with

references from the Holy Bible. Furthermore, the second coming of the Messiah in the person of Mirza Ghulam Ahmad was mentioned and briefly elaborated upon. In response to another question he said that just as when a person is suffering from headache, another person taking the medicine on his behalf would not cure him; in the same way, people could not be saved from the curse of their sins because Jesus had died on the cross for them.

At the end of the question and answer time, Missionary Shamshad Nasir again thanked everyone for listening to him. At this time, he distributed several pamphlets in the class with the help of a few volunteers. He also passed around a printed handout in the class that talked about things he did not have time to talk about in his lecture due to the shortage of time.

AHMADIYYA TABLIGHI STALL AT THE 1994 INTERNATIONAL FAIR IN COLUMBUS, OHIO

(Noorul Haq Khan, Sec. Tabligh Columbus, Ohio)

An international cultural fair is celebrated in Columbus, Ohio, every year in November in which groups of people belonging to different nationalities put up their exhibition stalls. While some exhibit their arts, crafts, and exotic foods, others display their national songs, music, and dances. Some stalls depict information on world problems and issues. Thousands of people of all nationalities visit this fair for two days.

Our regional missionary, Mirza Mahmood Ahmad Sahib initiated to put up a tabligh stall in the fair held last November. Within a short notice the members of the Columbus Jama'at were all ready to volunteer themselves for this purpose. The regional missionary brought a wagon-load of literature, from Dayton, including about a dozen translations of the Holy Quran in different languages. A big framed photograph of the Promised Messiah, peace be on him, was also set on a tripod stand at a prominent site of the stall. Sister Nafisa Khan, using her graphic skills, prepared some fifty enlarged color photographs of the mosques built by our Jama'at in different countries of the world. Large posters depicting Kalima Taiyyiba and Jama'at slogans were displayed. All of these eye catching items were beautifully arranged in the stall to attract public attention. Copies of the translations of The Holy Quran, Jama'at literature, flyers, and hand-outs

were all nicely set on tables.

Muslim Television Ahmadiyya (MTA) video cassettes were shown on TV. The photograph of the Promised Messiah, peace be on him, remained a prime source of attraction.

Assisting Mirza Mahmood Ahmad Sahib and his wife in this undertaking were: Miss Taiyyiba Mirza and Mr. Abdullah Al-Khaliq Cassii from Dayton, Mr. Naseer Wasim, Dr. Naeem Khan and his children, Sister Nafisa Khan, Mr and Mrs. Noorul Haq Khan, Mr. Hamed Mukhtar, Mr. Hamid Haroon, Dr. Basharat Munir Mirza, and Mr. and Mrs. Asaf Mirza, who all worked very diligently to make this venture a success.

Thousands of people passed by our stall. People of varied natures responded differently to the stall. While some showed offensive attitudes, others listened to our tabligh and bought our literature as well. Some who came and talked with us nicely were impressed with our activities. Many became informed of the advent of The Promised Messiah, peace be upon him, and the Jama'at for the first time. Numerous people collected the free handouts kept on the table for the purpose. Some people became more interested to learn more about our Jama'at and stayed with us to have long conversations. Some are still in touch.

One noble soul, a Euro American young man

of twenty-six, who had accepted Islam many years ago and has been studying Islam by himself, became intensively associated with us.

By the grace of Allah, he has now formally joined Ahmadiyyat by signing the Bai'at form. He has been going through some of the Jama'at books. He also attends monthly Jama'at meetings. Please refer to pictures of the stall given on page 2. This young man is in the top picture, with his back to the camera.

He is very much impressed by the fraternal treatment of the Ahmadis towards him and by the interpretation of Islam that our Jama'at presents. May Allah keep him steadfast, on the right path, and make him a useful asset for the Jama'at. Amin.

We hope, with the experience gained in this exhibition, we will be able to improve on our skills in setting our future stalls more effectively.

A YOUNG AHMADI CHILD FROM COLUMBUS PARTICIPATES IN THE RIBBON CUTTING CEREMONY AT THE WORLD TRADE SUMMIT IN OCTOBER, 1994



The World Trade Summit 1994 was held in Columbus, Ohio. The picture above depicts the Ribbon Cutting Ceremony to open the World Trade Summit. In the picture are:

- (Standing, from right: Senator John Glenn of Ohio; Boutros Boutros Gali, the U.N. Secretary General; Mr. Ron Brown, U.S. Secretary of Commerce; Mr. George Vionavich, Governor of Ohio; and Greg Lushatka, Mayor of Columbus, Ohio.
- (Front Row children: Fourth from right is Miss Uzma Khan, a young Ahmadi Nasirat of Columbus. The Governor of Ohio has his hands on her shoulders.