

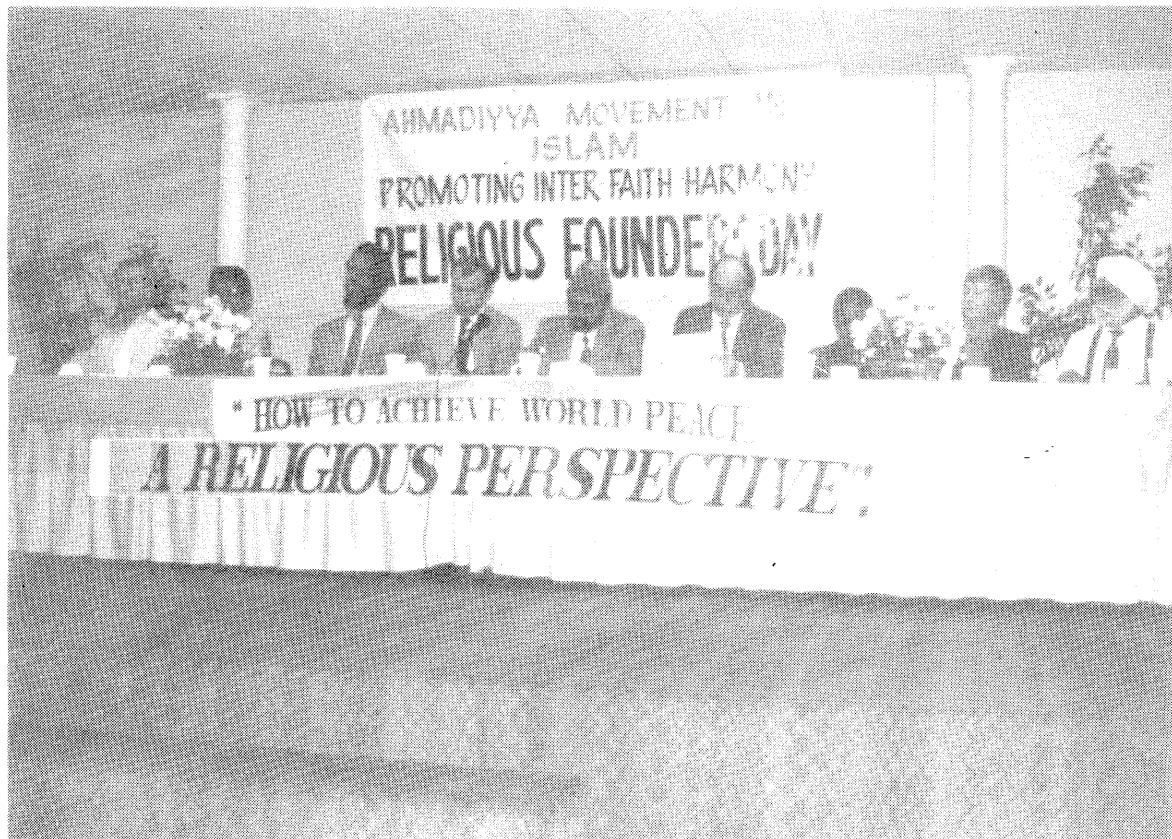
# ان الدين عند الله الاسلام THE *Ahmadiyya* **Gazette** ١٤١٥/١٢/١٥ MARCH, 1995/AMAN, 1374 USA



*Members of the Ahmadiyya Medical Association  
 with Hazrat Khalifatul Masih IV (A.B.A.) at the conclusion of  
 the Ahmadiyya Annual Convention, USA, 1994*

## RELIGIOUS FOUNDERS' DAY CONFERENCE

(reported by Muhammad Dawood Munir, Tabligh Sec., Houston, TX)



From left to right: **Mr. Nathan Wolkovitz** (JUDAISM) Director, The Jewish Hindu Christian Friendship Forum, Houston; **Pandit Rajendra K. Sharma** (HINDUISM), Hindu Worship Society of Houston; **Imam Azhar Hanif** (ISLAM), Ahmadiyya Muslim Community, Houston; **Dr. Werner Kelber**, Chairman, Religious Studies Department, Rice University, Houston; **Mr. Munam A. Naeem**, President, Ahmadiyya Muslim Community, Houston; **Mr. George Brewer** (CHRISTIANITY), The Holy Spirit Association for the Unification of World Christianity, Houston; **Rev. Basnagoda Rahula** (BUDDHISM), Houston Buddhist Vihara, Houston; **Mrs. Dotti West** (BAHA'ISM), Spiritual Assembly of Baha'i Faith of Houston; **Mr. Jasbir Singh Sethi** (SIKHISM), Sikh Center, Houston

Regional "Religious Founders' Day" conference was celebrated by Houston chapter on Saturday, January 21, 1995. The topic of this conference was "How to achieve world peace: A religious perspective". Representatives of major religions of the world were invited to speak and present the teachings of their religious founders with reference to the followings:

1. What is mentioned in their holy scriptures

2. Practices & examples of their holy founders
3. The teachings of their founders
4. Concept of a global community and unified mankind

The following representatives of various religions participated and delivered their speeches.

(continued on page 8)

## FROM THE HOLY QURAN

"And remember when Jesus, son of Mary, said, "O children of Israel, surely I am Allah's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad.' And when he came to them with clear proofs, they said, 'This is clear enchantment'.

"But who could do greater wrong than one who forges the lie against Allah while he is called to Islam? Allah guides not the wrongdoing people.

They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, even if the disbelievers hate it." (61:7-9)

وَاذْكُرْ قَوْلَ عِيسَى ابْنِ مَرْيَمَ يَقُولُ  
إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُقْتَدِرًا فَلْيَا بَيْنَ يَدَيْ  
مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ  
أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا إِسْحَارٌ مُبِينٌ \*  
وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكُذْبَ وَهُوَ يُدْعَى  
إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ \* يَرْيَدُونَ  
لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ  
الْكَافِرُونَ \*

## SO SAID THE HOLY PROPHET

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا قُرِئَ  
وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مِّنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ ؟ فَلَمَّ رَاجِعُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى  
سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانُ الْفَارِسِيُّ قَالَ: فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ:  
لَوْ كَانَ الْإِيمَانُ عِنْدَ الشَّرْيَاقِ لَنَالَهُ رِجَالٌ مِّنْ هَؤُلَاءِ (بخاری کتاب التفسیر سورة الجمعة ومسلم)

Hazrat Abu Huraira relates that once we were sitting with the Holy Prophet, peace and blessings of Allah be on him, when *Surah Jumu'ah* was revealed. When he recited the verse "And among others from them who have not yet joined them ...". Someone asked "O Prophet of God, who are these people". The Holy Prophet did not answer until he was asked two or three times. Among those present was also Salman, the Persian. The Holy Prophet put his hand on the shoulder of Salman the Persian and said, "Even if Faith will have gone to the pleiades, a person or persons from these will bring it back."

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## DIVINE REVELATION

Hazrat Mirza Ghulam Ahmad

### OBJECTION

The belief that God sends down His word from heaven is utterly wrong for the law of nature does not confirm it, nor do we ever hear a voice coming down from above. Revelation is the name given to those thoughts which arise in the minds of wise people by the use of reflection and observation.

### ANSWER

A truth which is well established and has been observed by numberless men of understanding with their own eyes and the proof of which can be found in every age by a seeker of truth, suffers no harm by the denial of a person who is bereft of spiritual insight. If the thinking or defective knowledge of a person whose heart is wrapped up in coverings fails to confirm it, the truth cannot be considered as being outside the law of nature.

For instance, if a person who is unaware of the attractive power of a magnet, and has never seen a magnet, were to claim that a magnet is only a piece of stone and that he has never witnessed any such power of attraction in any stone and therefore it is wrong to assert that a magnet has such a power, for this is contrary to the law of nature, then would his assertion cast doubt on a well established quality of a magnet? Certainly not. All that his assertion would prove would be that he is stupid and ignorant who considers his own lack of knowledge as proof of non-existence of a reality and does not accept the evidence of thousands of people who have an experience of it.

It is not possible to hold that every law of nature should be capable of being tested by every individual. God Almighty has created the human species as possessing great diversity in their overt and covert faculties. For instance, some people possess very good sight and others are weak sighted and some are altogether blind. Those who are weak sighted, when they find that those with good sight have perceived a thing from afar, for

instance, that they have discerned the crescent of the moon which they are unable to see, they do not deny it and consider that their denial would only expose their weakness. The blind of course have nothing to say in such a matter.

In the same way, those who possess no sense of smell believe those serious and truthful people who speak of good smells and bad smells. They do not doubt them for they know that so many people do not tell lies and must be speaking the truth and that without doubt their own sense of smell is lacking and that is why they are unable to sense any smell.

Men also differ in respect of their covert capacities. The capacities of some are of a low degree and are covered up by veils. Some have from ancient times possessed high and clear souls and have been the recipients of Divine revelation. For the former to deny the personal characteristics of the latter would be the same as if a blind one or one with weak sight were to deny the observance of one with excellent sight or as if a person lacking the sense of smell should deny the experiences of a sense of smell.

### EXPERIMENTS

Then to convince a person who denies the existence of revelation, there are ways like the ways of convincing a person who denies the observations of the overt senses. For instance, if one who is congenitally bereft of the sense of smell should deny the existence of good smells and bad smells, and should assert that those who claim such a sense are liars or are mistaken, then he can be convinced of his mistake in the following manner.

He should be asked to select a few pieces of clothing and should rub some with perfume and leave others untouched and thus test the sense of smell of a normal person so that by repeated experiences he should be convinced of the existence of a sense of smell and that there are to

be found people who can distinguish between that which is fragrant and that which has no smell.

In the same way, the existence of revelation can be proved to the satisfaction of a seeker after truth through repeated experiments. When hidden matters are disclosed to a recipient of revelation and secret mysteries which cannot be discovered through the experience of reason alone and a revealed book is found to contain wonders, which are not to be discovered in any other book, a seeker after truth realizes that Divine revelation is an established truth.

If such a person possesses a pure soul then he himself by treading on the right path can, to the degree of the illumination of his heart, have experience of Divine revelation like the holy saints, whereby he acquires certain knowledge of the revelation vouchsafed to the Messengers of God.

I am prepared to provide this means of satisfaction for a seeker after truth who would sincerely express a desire to accept Islam. If any one should doubt my word, let him come to me with sincerity. Allah has the power to do what I say and He is the Helper in every matter.

### REFLECTION NOT REVELATION

It is an error due to ignorance to imagine that the fine points that are disclosed to people through reflection and observation are revelation and that revelation is nothing more than this. Were it true that human thinking constituted Divine revelation then man also could have discovered the unseen by the use of his reflection and observation. It is obvious however, that however wise a person may be he cannot disclose anything hidden by merely reflecting on the matter. Nor can he exhibit any sign of Divine power. His speech indicates no sign of God's power and however much he might reflect, he cannot discover the unseen which is beyond his reason and observation and his other senses. Nor is his speech or composition of so high a degree that no one can compete with him.

Thus there are enough reasons for a wise person to conclude that whatever a man might think in consequence of his own reflection, or

observation, cannot be the word of God. Had they been the word of God, a person would have had access to all that is unseen and would have been able to expound those matters the exposition of which depends upon Divine power, in as much as it is necessary that the work of God and the word of God should disclose Divine manifestations.

It may be enquired from whom and wherefrom proceed the good and bad designs that arise in one's mind as the result of reflection and observation? The answer is that such thoughts are the creation of Allah and not His command. There is a difference between creation and command.

By creation is meant that God Almighty produces something through physical means and attributes it to Himself because He is the Cause of causes. Command is that which proceeds directly from God Almighty without the intervention of any means.

Revelation which descends from God proceeds from the world of command and not from the world of creation. Thoughts that arise in peoples' minds in consequence of observation and reflection all proceed from the world of creation in which the Divine power operates behind the veil of means. God has created men in the world of means equipped with diverse types of powers and faculties and has invested them with the characteristic that when they employ their reflection in a good or bad manner their minds alight upon appropriate plans.

It is part of the law of nature that when a person opens his eyes he can see something and when he directs his ear towards sound he can hear something. In the same way when he reflects on the way of success in a good or bad design, some plan arises in his mind. A good man by reflecting upon good designs thinks of good things and a thief by reflecting upon the various ways of robbery invents a plan to commit robbery.

Just as a man can think of deep evil designs, in the same way when he uses his faculty in a good way, he can think of good designs. As his bad thoughts, however deep and effective they may be, cannot be held to be revelation, in the

same way his thoughts which he deems to be good are not revelation.

In short, whatever good thoughts occur to good people and whatever bad thoughts or designs arise in the minds of thieves, robbers, murderers, adulterers, and forgers as the result of reflection and observation are all the result of reflection and observation and are all the results of the exercise of causes, they are called the creation of God and not His command. They are the natural qualities of man as in the case of some vegetables the quality of purgation or the quality of constipation and other qualities are natural to them.

As God has invested other things with different types of qualities, He has invested man's power of reflection with the quality that it helps man whenever he requires its help in a good or bad design.

A poet who seeks to write derogatory poems concerning any one finds his mind running in that direction and he is able to produce such poetry. Another poet seeks to praise the same person and commendatory verses come to his mind. This kind of good or bad thought is not the mirror of the Divine will and cannot be called His word. God's holy word is the word which is far above human faculties and is full of perfection and power and holiness.

The very first condition of its manifestation is that human faculties should be entirely suspended and rendered useless. There should be neither reflection nor observation and the person concerned should be dead like a corpse. All means should be cut off and God Almighty who alone has reality should cause His word to descend upon the heart of someone by His special design. It should be understood that as the light of the sun comes only from the sun and cannot be produced inside the eye, in the same way the light of revelation descends from God and by His design and does not arise from inside a person. As God truly exists, sees, hears, knows, and speaks, so His word should descend from Him and should not be the product of man's mind.

From our minds arise the same thoughts, good

or bad, which dwell within us according to our nature, but God's limitless knowledge and boundless wisdom cannot dwell in our hearts. What greater denial of God could there be than for a man to think that all the Divine treasures of knowledge and wisdom and hidden mysteries are present in our hearts and surge up in them. This would mean that we ourselves are gods and that there is no Being outside of us Who is self-existing, possesses Divine attributes, and who should be called God.

If God truly exists and His unlimited knowledge is special to Him, of which our heart cannot be the measure, then utterly wrong and senseless would be the observation that God's limitless knowledge fills our heart and all the treasures of His wisdom dwell therein as if God's knowledge is limited to that which is contained in our hearts. This would amount to a claim of Godhead itself.

Is it possible that the heart of man should comprehend all the excellences of the Divine? Is it permissible that a particle should become the sun? Certainly not. We have already stated that the characteristics of the Divine, like His knowledge of the unseen and His comprehension of wisdom and other natural signs cannot be manifested by man.

### HOLY QURAN

God's word should be characterized by God's greatness, power blessing, wisdom and powerlessness. All these characteristics are found in the Holy Quran, the proof of which we shall set forth at its proper place. If those of Brahma Samaj still persist in denying the existence of revelation, which should comprehend the unseen and other proofs of power, they should study the Holy Quran with full attention so that they should come to know that in this holy world surges a whole ocean of matters that are unseen and manifestations of power which are beyond the strength of man.

If they should be unable, through lack of insight, to discover these Quranic excellences themselves, they should read this book of ours with attention so that they might discover as a



sample some of the treasures of hidden matters and powerful mysteries of which the Holy Quran is full. They should also know that as proof of the existence of Divine revelation that descends from God and comprehends hidden matters, there is another way that is open and that is that God Almighty always creates from among the Muslims who base themselves upon the true faith, such people who receive revelation from God and disclose such hidden matters the disclosure of which is not within the power of any one except of God, the One, without associate.

God Almighty bestows this holy revelation only on those of the faithful who truly believe in the Holy Quran as the word of God and act upon it with full sincerity and who believe in Muhammad, the chosen one, peace be on him, as the true and perfect prophet, who is better, higher and more exalted than all the prophets and is Khatamal Anbia and accept him as their guide.

Such revelation is not vouchsafed to the Jews, Christians and Aryas and Brahmos, but has always been vouchsafed to the perfect followers of the Holy Quran and is now vouchsafed to them and will continue to be vouchsafed to them. Though the revelation which is special to Messengership has been cut off as no longer needed, the revelation that is vouchsafed to the sincere servants of the Holy Prophet, peace be on him, will never be cut off.

This revelation is a grand proof of the revelation which is special to Messengership which humiliates every opponent of Islam. As this blessed revelation with all its blessing, honor, greatness and glory is vouchsafed only to those honorable servants who are included among the Muslims and are the servants of the Holy Prophet, the followers of all other sects are deprived of this perfect light which carries the good news of nearness to God and of acceptance of Him and of His pleasure.

Thus this holy revelation not only proves its own existence, but also proves that the Muslims alone are the people who are acceptable to God and who base themselves on the true faith, that all

other people worship falsehood and are misguided and are under the wrath of God. Ignorant people will say all sorts of things on hearing this and will shake their heads in denial or will ridicule me like foolish and wicked persons. They should know, however, that denial and ridicule are not the way of those who possess nobility and seekers after truth, but are the way of those wicked people who have nothing to do with God and truth.

## REVELATION AN EXPERIENCE

There are thousands of things in the world which possess qualities that cannot be understood by reason and are known only by experience. It is, therefore, the way of the wise that when some quality of a thing is manifested repeatedly by experience they no longer doubt its existence. It is only a donkey that persists in denial after repeated experience.

For instance, rhubarb is a cathartic and a magnet has a power of attraction and though there is no reason why they should possess these powers, yet when repeated experience manifests that they have these qualities, every reasonable person has to admit that rhubarb is a cathartic and a magnet has the power to attract. If any one should deny this on the ground that there is no reason for it, such a one would be condemned as mad or insane.

So we submit to the Brahmos and other opponents that whatever we have stated concerning revelation, namely, that it is even now the experience of perfect individuals among the Muslims and is confined to them and is not to be found among others, is not without proof, but can be demonstrated to every seeker through test and experience like thousands of other truths which are being discovered by these means.

If any one should be truly a seeker after truth, we undertake to demonstrate this to him provided he should make a sincere promise in writing that in case of proof he would accept Islam and should then turn to us with sincerity and in good faith. If they turn away then Allah knows best those who create disorder.

## OCCULTISTS

Some people put forward the objection that there are many groups like astronomers, soothsayers, physicians, palmists, etc., who claim to reveal the unseen and sometimes foretell things, some of which come to pass, and that more recently some people have been able to reveal hidden matters through mesmerism then how could the revealing of the unseen be conclusive proof of the Divine origin of revelation? The answer is that all these groups speak from conjecture and possess no certain knowledge nor do they claim to have certain knowledge.

Their so-called prophecies are based upon signs and doubtful indications which have no relationship with certainty and which are not above suspicion and error. Very often their predictions are proved baseless and false, on account of which those predictions lack all honor and acceptance and helpfulness and success. Those who indulge in those predictions are generally poverty-stricken unfortunates, and are held in no honor, are mean and unsuccessful and without my merit. They cannot convert the unseen to come into accord with their predictions and in their own circumstances they exhibit the signs of Divine wrath and they possess no blessing or honor or help from the Divine.

But the prophets and the holy persons do not merely disclose the unseen like the astronomers, but with the grace and mercy of God, which always accompanies them, they make such prophecies in which the lights of acceptance and honor shine like the sun and which comprehend the good news of honor and Divine help.

Consider the prophecies of the Holy Quran and you will find that they are not like the predictions of the astronomers or others but are full of majesty and glory. All those prophecies are characterized by declaring the honor of the recipients and the disgrace of their enemies, their glory and the humiliation of their enemies, their success and the failure of their enemies, their victory and the defeat of their enemies, and their prosperity and the ruin of their enemies.

Can any astronomer or soothsayer or mesmerist put forth such prophecies? Certainly not. Always to proclaim one's own good and the decline of the opponent and to refute whatever the opponent says and to promise the fulfillment of that which is one's favor, can only be from God and cannot be the doing of man. (*Braheen Ahmadiyya* pp. 222-232 footnote 11).

## Religious Founders Day Conference

(continued from page 2)

1. Pandit Rajendra K. Sharma (Hinduism)
2. Mr. Nathan Wolkovitz (Judaism)
3. Mr. George Brewer (Christianity)
4. Rev Basnagoda Rahula (Buddhism)
5. Mr Jasbir Singh Sethi (Sikhism)
6. Mrs. Dotti West (Bahai'sm)
7. Imam Azhar Hanif (Islam)

The conference was presided over by Dr. Werner Kelber, Chairman, Religious Studies Department, Rice University, Houston. Mr. Munum A. Naeem, President Ahmadiyya Community, Houston delivered a welcome address and gave a brief introduction of the community and purpose of the conference.

The conference was attended by a large number of non-Muslims and non-Ahmadi guest as well as by the members of the Ahmadiyya Muslim Community from Houston, New Orleans, Dallas, and Austin.

The conference was very much liked by the participants and they appreciated and admired the efforts of the Ahmadiyya Muslim Community towards bringing all the religions to one platform. At the end of the conference, refreshments were served to the guests.

By the grace of Almighty Allah, we have established very good contacts with various religious, social and cultural organizations in Houston. May Allah bless our efforts and give us strength to serve Islam and Ahmadiyyat in the best manner. Amen.



## ABOUT PROMISED MESSIAH AND THE "END OF PROPHETHOOD"

Dr. Nasim Rehmatullah, M.D.

For those of us who look up to God for guidance and help, these are the times we seek His help the most. Many questions arise that need to be answered:

- 1) Are we expecting someone to come and straighten this mess we are in?
- 2) Is this someone going to be one person or many personages?
- 3) What will be the religion of this person(s)?
- 4) Is this person(s) going to be a prophet(s)?
- 5) Is this person(s) here? Has he come?

Let us try to solve these questions in a rational way.

A review of the religions of this world indicates that every one of them expects a reformer to come. Indeed, a spiritual second coming of many prophets has been foretold in various scriptures and Holy Books of different faiths. The Buddhists expect the future Buddha to descend from Heaven. The Zoroastrians (Parsis) are waiting for the third spiritual son of Zoroaster. To the Hindus, Krishna said he would come whenever there would be a decay in faith (Dharma). The Jews fervently await a Messiah. The Christians expect a second coming of Jesus Christ. The Sikhs expect the 'Mahdi Mir'. Most Sunni Muslims expect Christ to descend from Heaven, but as a Muslim (some say he will be prophet, but not a new prophet; others say he will not be a prophet; others are not sure). The Shiite Muslims believe that the 'Imam Mahdi' will come. He is the Imam who disappeared 1,100 years ago.

It is, therefore, reasonable to state that all religions expect a reformer in one form or another, for the purpose of ascertaining true doctrines, establishing correct morals and for waging war on evil.

Considering the Messiah or Mahdi, as stated above, the question that comes to mind is: Is he going to be one person or multiple people? Would the message and function of every one of them be identical or would each of them have his own message? If the messages of all of them are identical, then not more than one would be needed to convey that message and to set an example in conformity with it. If the messages are to be different and conflicting, the advent of so many teachers, instead of promoting unity, peace, accord and spiritual fulfillment, would only foster hostility, discord, enmity and chaos and nullify the very purpose of their coming.

It, therefore, stands to reason that the great teacher or reformer will be a single person. He must be one person, for truth is indivisible and guidance for mankind and the remedy for ills of the age must be uniform, comprehensive and consistent.

Having established that the promised reformer will be one person, we now have to define his religion. Is he going to be a Muslim, a Christian, a Jew or a Hindu, etc.? Looking at various scriptures and Holy Books of all faiths, we note that Islam is the only faith that requires belief in all the prophets wherever and whenever they might have appeared. The Quran affirms:

*"We believe in God and in that which has been sent down to us, and in that which was sent down to Abraham, Ishmael, Isaac and Jacob and his children and in that which was given to Moses and Jesus, and in that which was given to all other prophets from their Lord. We make no discrimination between any of them and to Him do we wholly submit ourselves" (2:137).*

This is a sure indication that the great teacher, who is to appear in the latter days, must appear in the dispensation of Islam, as he would then be a

believer in the righteousness of all the prophets and would not deny or reject any one of them.

The Quran contains comprehensive guidance for the whole of mankind for all times.

*"Blessed is He Who has sent down the Discriminating Book to His servant that he may be a warner to all the peoples" (25:2).*

We now have to resolve whether this reformer is going to be a prophet or not. Except for a majority of Muslims today, most other religions expect this reformer to be a prophet and then some. Let us look at it.

When this reformer comes (whoever he is), he has to make a claim to be a reformer, a Mahdi, a Messiah. He will make this claim based on revelation from God. In the past, whenever this occurred, the claimant was a prophet. If such a reformer does not make a claim but does his work and passes away, he would be no different from many a righteous persons who have done this without making a claim. It is therefore incumbent on this reformer to make a claim to be recognized as such.

The majority of Muslims today deny this concept. Although, "the majority of people (Muslim people) look for a perfect man.....in other words, they cry for a prophet, although orally they proclaim their faith in Khatam-e-Nabuwat (the end of prophethood), if anyone professes prophethood's continuance, they will do all to silence and destroy him. But in their hearts, they cry for a prophet and will settle for nothing less" (Maulana Maudoodi Tarjuman-ul-Quran, Dec. 1942/Jan. 1943 issue, page 406).

This yearning for a perfect man is natural and true and belies the concept and notion of "end of prophethood". Is God dead now? Has God changed His methods? In the past, He sent divine guidance and a warner to every people. These were all prophets. In the Quran, God says:

*"Thou will never find a change, a deviation, in the practice of Allah" (35:44).*

It stands to reason that the wisdom and mercy

of Allah demand that from time to time, like in the past, when He deems it right, He should create men who should be recipients of revelation for the purpose of ascertaining true doctrines, establishing correct morals and who should have bestowed upon them the capacity of impressing their teachings upon others, so that mankind, who have been created for true guidance, should not be deprived of their needed good fortune. Only He has left it to the free choice of each of His creatures to choose and follow the path of guidance and security, or that of error and ruin. He furnishes guidance in His ways to those of His people who constantly strive after Him.

Further proof that prophets will continue to come can be found in The Quran, in the contents of the five daily prayers Muslims are enjoined to say regularly, in the writings of eminent scholars over the past 14 centuries, and in the sayings of The Holy Prophet of Islam (Hadith).

In view of all this, the Muslims of today, who hold to the notion of "end of prophethood" [which they derive from 'Khatam-al-Nabiyyin' (Quran 33:41)] need to reassess this interpretation of Khatam-al-Nabiyyin, as it goes against the grain of common sense and the mass of evidence against it. This is important, since Muslims believe there are no contradictions and inconsistencies in the Quran. Their interpretation creates gross inconsistencies. The Quran is the word of God.

Thus far, we have established that A divine reformer is expected and needed. This reformer will be a prophet. He will come in the dispensation of Islam.

What about Jesus Christ? The Quran says:

*"The Messiah, son of Mary, was only a messenger: surely messengers like him had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away" (5:76).*

This verse very clearly states that Jesus died like messengers before him. It also states that Jesus and his mother ate food and therefore were

human beings.

About the advent of the Reformer, The Holy Quran says:

*"Allah has raised a prophet from among the unlettered people (Arabs) who recites unto them His signs, purifies them, teaches them The Book and wisdom. When prior to His advent, they were clearly in manifest error. And He will raise Him among others of them who have not yet joined them. He is The Mighty, The Wise" (62:3-4).*

Most eminent scholars agree that the prophecy:

*"He it is who sent His Messenger with Guidance and the Religion of Truth, that He may make it prevail over every other religion, even though those who associate partners with God may dislike it" (9:33),*

will be fulfilled through the advent of the prophet of the latter days.

These are the times of the latter days. The recognition of the Promised Messiah (the Mahdi, Buddha, Zoroaster, Krishna) and accepting him, is central to achieving peace in the world today.

The Quran says:

*"And call to mind when Jesus, son of Mary, said: O children of Israel, surely, I am Allah's Messenger unto you, fulfilling that which is before me of the (prophecies of) Torah, and giving glad tidings of a Messenger who will come after me, his name will be Ahmad. And when he came to them with clear proofs, they said this is manifest sorcery'" (61:7).*

The Servant of Ahmad (Ghulam Ahmad), the Promised Messiah is here. The process of reformation has begun as "The Ahmadiyya Movement in Islam". As the advent of Elijah was fulfilled in the person of John the Baptist, the second coming of Christ has been fulfilled, in the spiritual sense, through the advent of Hazrat Ahmad of Qadian (1835-1908).

The central point of the mission of Hazrat Ahmad was the revival of Islam. His teachings

represent the Essence of Islam, free from all encrustation that have, through the years, defaced and disfigured the doctrine and practice of Islam. At a time when fanaticism and obscurantism were considered the main features of Muslim thinking, He presented a fresh outlook on the wisdom and philosophy of Islamic teachings. His expositions were based solely on the Holy Quran and the pronouncements and practice of the Holy Prophet of Islam.

Hazrat Ahmad proclaimed

"The Jihad (Holy War) of this age is to strive in upholding the world of Islam, to refute the objections of the opponents, to propagate the excellences of the Islamic Faith, and to proclaim the truth of the Holy Prophet, throughout the world".

He further said

"The passions of Armed Jihad could be diverted to 'Jihad Akbar' or a striving against self, towards spiritual discipline that would enable the community to pursue the real cause of God, The Renaissance of Islam".

Hazrat Ahmad emphasized

"For mankind, there is no book in the world except Quran, and for all children of Adam, there is no Messenger and intercessor but Muhammad (peace be upon Him), the chosen one".

He prophesied

"the third century from this day shall not pass until all those who look for the descent of Jesus from Heaven, Christians or Muslims, will despair of it and will forsake the false beliefs now so fondly cherished by them. Then there will be one religion in the world—Islam, and one leader—Muhammad (peace be upon Him). I have been sent to sow a seed and I have sown it. It shall now grow and bear flowers and fruit in due season, and there is none...none indeed...who can uproot it".

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## HAZRAT MIRZA GHULAM AHMAD OF QADIAN

(Basharat Munir Mirza, Ph.D.)

In the very early days of the Mughal Empire in India, around 1530 A.D., Mirza Hadi Baig came from Samarkand, Persia, with his family and about 200 men and settled down near the banks of the river Bias in the Punjab Plains in India. He founded a town by the name of Islampur, practically in the middle of nowhere. Belonging to the family of Amir Taimur, he was granted an estate consisting of about 70 villages and was appointed the area Qadhi (Judge). He was, therefore, the area Chieftain—the governor, the judge, the doctor... The town became known as Islampur Qadhi.

The descendents of Mirza Hadi Baig ruled the area for many generations, acting as the Qadhis. For the inhabitants of the area, this town was the seat of their Qadhi—the Judge and the Law, so Islampur Qadhi was eventually abbreviated as Qadhian or Qadian.

Among the descendents of Mirza Hadi Baig, there was Mirza Ghulam Murtaza, the area Chieftain, who was blessed with a son in 1835. He named him Mirza Ghulam Ahmad. Little did his parents know that God had ordained this son to be of unsurpassed world renown for himself and his tiny village of Qadian.

India was a British colony at that time. Christian missionaries were very busy attacking Islam vehemently and were gaining many converts to Christianity. The Arya Samaj, a sect of Hinduism, was also very strong in attacking Islam. It was apparent that Islam was actually on the decline and there was no one among the Muslims who could defend Islam against all these attacks.

Mirza Ghulam Ahmad grew up to be very sensitive to this very weak position of Islam. Very early in his life he absorbed himself in very deep study of religion. Not only did he reflect deeply on the Holy Quran, he also studied in depth several editions of the Bible, works and commentaries on Hinduism, Buddhism and Sikhism. Mirza Ghulam Ahmad soon emerged as the

champion of Islam and made quite a name for himself. He won a great deal of respect and admiration in all Muslim circles for his activities in the defense of Islam. All Muslim divines were full of praise for him.

In addition to his deep studies of religion, Mirza Ghulam Ahmad spent a lot of time praying to God very intensely for His help in the task ahead of defending Islam.

God rewarded his prayers and meditations by a direct communication of His words to Mirza Ghulam Ahmad. One of the earliest revelations dates back to 1869:

"Thy God was well pleased by this act of thee. He will bless thee greatly, so much so that Kings shall seek blessings from thy garments." (Tadhkirah)

Ahmad was very fond of seclusion. Initially he began answering some of the attacks on Islam under the names of some family friends, in the form of letters and articles for newspapers, etc. Later on, he issued a challenge to various religions in his own name.

In human relationships, the fundamental foundation of goodness was truthfulness. All religions must, therefore, teach truthfulness. One may judge a religion by the degree of emphasis it laid on truthfulness. The deep study of religion by Ahmad brought home the conclusion that no religion emphasized truthfulness more than Islam.

Ahmad, therefore, issued a challenge to Christians, Hindus and Sikhs: Could anyone produce more quotations from their scriptures on the value of truthfulness than he could produce from the Quran. Could anyone produce half as many or even a third as many quotation from their scriptures as he could produce from the Quran. He offered a prize of five hundred rupees to anyone who could; but no one took this challenge.

In 1880, Mirza Ghulam Ahmad published his

first monumental work in the defense of Islam. It was called *Baraheen Ahmadiyya*. Eventually this book comprised of five volumes. During his lifetime, he wrote more than 80 books.

The revelations of Mirza Ghulam Ahmad were not confined only to Urdu, his native language. He had revelations in Persian, Arabic and even in English, although he did not know even a word of English. Some of these English revelations in 1883 are given below:

I love you.

I am with you.

I shall help you

I can what I will do

We can what we will do.

I am by Eisa. (here he is called Eisa which is Jesus in Arabic)

Yes I am happy.

Life of pain.

God is coming by His army. He is with you to kill enemy.

The days shall come when God shall help you.  
Glory be to this Lord God, maker of earth and heaven.

Though all men should be angry but God is with you. He shall help you. Words of God cannot exchange.

I love you. I shall give a large party of Islam.

Mirza Ghulam Ahmad passed through various stages of spiritual elevation. In 1883, he was told that he was the reformer of the age. Then he was likened to Jesus, son of Mary. He was to show the right way through perfect humility, humbleness and meekness. In 1888 he was told to take Bai'at, the pledge of allegiance.

On January 12, 1889, he published a handbill giving ten conditions of the Bai'at. Iain Adamson, on pages 62 and 63 of his book *Mirza Ghulam Ahmad of Qadian*, summarizes these ten conditions in this way:

"The members of the Community would vow that:

"In their worship nothing should be associated with God.

"They would keep away from falsehood, adultery, cruelty, dishonesty, rebellion and would not allow themselves to be carried away by their passions.

"They would perform the five daily acts of worship.

"They would do no harm to God's creatures in general, and to Muslims in particular, neither by their hands, their tongue or any other means.

"In joy or sorrow, in prosperity and in adversity, they would be faithful to God and ready to endure every insult and pain and in the hour of misfortune would not turn away from God but rather draw closer to Him.

"They would not follow vulgar customs and would guard against evil inclinations.

"They would discard pride and haughtiness and pass their days in humility, lowliness, courtesy and meekness.

"They would hold their religion and the dignity and welfare of Islam dearer than life, wealth and even their children.

"For the grace of God they would have sympathy for all His creatures and would devote their natural ability to the promotion of their welfare.

"And finally, declared Ahmad, they would establish a relationship of brotherhood with him on condition of obeying him in all good things and should adhere to it till death and this relationship would be of such a high order that the like of it would not be found in other worldly relations."

On March 23, 1889, Hazrat Mirza Ghulam Ahmad initiated the Ahmadiyya Muslim Jamaat by taking the first oath of allegiance (Bai'at) at Ludhiana, India. There were 40 persons who took

the Bai'at on that day. The first person to join the Ahmadiyya Community was Hazrat Alhaj Maulvi Hakeem Noor-ud-Din, who later became the first successor to the Promised Messiah in 1908.

The following year, 1890, Hazrat Mirza Ghulam Ahmad proclaimed that God had told him that he was the Promised Messiah being awaited by mankind. God had informed him that Jesus, son of Mary, was dead and will not return himself. Someone else was to be appointed in the power and spirit of Jesus, and that someone was he himself.

Some relevant revelations are worth quoting here:

"The Messiah, son of Mary, has died. You are sent in his footsteps as promised. The Promise of God has to be fulfilled.. You are with Me and you are on the clearly right path."

"After being overwhelmed, you will be victorious in the end. It is the will of God that He promote your unity and grandeur. God will reveal your face and lengthen your shadow. I will make you famous with honor unto the ends of the earth and elevate your remembrance. I will put your love in the hearts of people. We have made you Messiah, son of Mary. Tell them: I am come in the footsteps of Jesus."

Christians were waiting for the second coming of Jesus. Muslims were awaiting the return of Jesus and also the advent of Imam Mahdi. Hindus were awaiting the return of Krishna. Budhists were awaiting the return of Budha, etc. It was the claim of Hazrat Mirza Ghulam Ahmad that God had fulfilled all these promises in appointing him as the Imam of the age.

A learned Christian scholar, R. C. E. Skolfield, in his article *Some Observations on the Life of Jesus*, describes the different roles of Hazrat Mirza Ghulam Ahmad in an interesting way:

"He fulfilled the prophecies of the return of the Messiah or the Christ or the

Anointed One to all people in a unique way. Being a Persian by race, he was the Promised One of the Zoroastrians; being an Indian by birth, he was the Promised One of the Hindus; being a Muslim by faith, he was the Promised one of the Muslims; and living under a Christian government, and having defended the honor of Jesus and revealed the location of his tomb, he is entitled to be the Promised one of the Christians." (*Truth About Crucifixion*, pg. 120)

As soon as he proclaimed to be the Promised Messiah, a storm of opposition erupted all around him. The Muslim divines who were full of his praise so far, suddenly turned against him and began to call him by all kinds of names.

But God was with him and he received many revelations promising him the ultimate victory. He was alone in the face of all the opposition, but God had told him that people from far off will come to visit him and God will cause his message to reach the corners of the earth.

And so it happened. Today we are a witness to this promise of God. The Ahmadiyya Muslim Community is now established in 143 countries of the world. The sun never sets on Ahmadiyyat.

Many signs were shown in his favor. He has listed many of them in some of his books (e.g., *Haqeeqatul Wahy*; *Taryaqul Quloob*). He made many prophecies which came true in their proper times. For instance, he predicted the outbreak of plague in India and wrote a book on this subject known as *Kashti Nooh* (Noah's Ark). The epidemic of plague appeared within three years and took the lives of millions of Indians. He had also predicted that the plague will not affect his true followers, and so it happened. Not one single Ahmadi died with plague although it lasted for three years in India.

One very important sign in his favor was the eclipse of the moon and the sun in a very unusual way. This sign, in fact, has been mentioned in the Old Testament, The New Testament, the Quran and Traditions (Ahaadith) of the Holy Prophet

Muhammad, peace and blessings of Allah be on him. For instance, we read:

"Behold, the day of the Lord cometh... the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." (Isaiah, 13:9-10)

"Immediately after tribulation of those days shall the sun be darkened and the moon shall not give her light... and then shall appear the signs of the son of man in heaven." (Matt. 24:29-30; See also Mark, 13:24; Luke 21:25)

*"When the eye is dazzled. And the moon is eclipsed, And the sun and the moon are brought together."* (The Holy Quran, 75:8-10)

"For our Mahdi, there are two signs which have never appeared before, since the creation of the heaven and the earth, namely, the moon will be eclipsed on the first night (of its appointed nights of eclipse in the laws of nature) of Ramadhan, and the sun will be eclipsed in the middle day (of the appointed days of eclipse in the laws of nature) of Ramadhan...." Darqutni, Vol 1, part 2, pg.65)

The normal nights of the lunar eclipse are the 13, 14 or 15 of the lunar month and the normal days of solar eclipse are 27, 28 or 29 of the lunar month. And so it happened.

During the month of Ramadhan in 1894. A.D., there was a lunar eclipse on the 13 of the month and a solar eclipse on the 28th of the month. Both these eclipse were clearly visible over large portions of the Eastern hemisphere. But in 1894, these eclipses were not visible in the western hemisphere.

As if to complete the sign, God made these eclipses repeat themselves for the western hemisphere also. In 1895, there was the lunar eclipse on the 13th of Ramadhan and the solar eclipse on the 28th of Ramadhan.

It is not within the power of any human

being to make these signs happen. The fact is that these signs were very clearly fulfilled just four years after the announcement of Hazrat Mirza Ghulam Ahmad that he had been appointed the Promised Messiah and Mahdi by Allah. It is for every seeker after the truth to ponder over these developments.

Jesus began his mission in a country ruled by a foreign power, the Romans. He was brought before the Roman ruler, Pontius Pilate, with false charges and a demand for his hanging. Pontius Pilate considered Jesus to be innocent.

In a similar fashion, Hazrat Mirza Ghulam Ahmad began his ministry in a country ruled by a foreign power, Britain. He was brought before a British judge, Mr. Douglas, on false charges of plotting the murder of a Christian missionary and a death sentence was demanded. The British Judge, however, felt that Ahmad was innocent and he was able to prove the charge to be false. He, therefore, treated Hazrat Mirza Ghulam Ahmad with respect and honor and acquitted him of all the charges.

An Arya Samaj leader, Lekh Ram, was very vociferous in attacking Islam and the Holy Prophet of Islam. He prophecied the death of Hazrat Mirza Ghulam Ahmad in three years. The Promised Messiah was told by God that Lekh Ram will die suddenly within six years, on a day next to Eid day. And so it happened. He was murdered right in front of the eyes of his wife and mother. The assassin then suddenly disappeared, as if in thin air, right in front of the eyes of both these ladies and was never found. Many efforts were made to connect this assassin to the Promised Messiah, The police came twice with a search warrant and looked all through his house for any clues, but to no avail.

There was a prayer duel with an American clergyman, Dr. John Alexander Dowie, who had proclaimed to be the Elijah III. The prayer was that the person who is right would live longer and the false one would die in his lifetime. Dowie had the advantage, being at least 15 years younger than the Promised Messiah. Dowie died a miserable death with his own church throwing him out as a



phoney, exactly as predicted, in the lifetime of the Promised Messiah.

There is a very important criterion given in the Holy Quran as well as the Bible, to distinguish a true prophet from a false one. In a nutshell, this test says that a false prophet cannot prosper. He comes and goes like a fad and is promptly forgotten. A true prophet, however, prospers and his following grows inspite of all the opposition. Also a true prophet makes prophecies and they come out true.

Ahmadiyyat began nearly 106 years ago. Today, we see Ahmadiyyat as a mighty tree with its branches in all parts of the world. It is still growing, nay, it is accelerating in its growth. The message of Ahmadiyyat is now beamed all over the world from the sky. I refer to the MTA programs which are received all over the world.

In 1994 alone, there were 418,206 new Ahmadies, representing 155 nationalities living in 93 countries. This was more than double the previous year.

This is despite severe opposition and persecution of Ahmadies in some countries, notably, Pakistan. In 1986, the then President of Pakistan, General Ziaul Haq, had vowed in a public statement that he is bent upon eradicating (what he called the cancer of) Ahmadiyyat from the world. Ahmadiyyat is still going strong and growing even faster today. Where is Ziaul Haq today? He died suddenly when his presidential plane, the Air Force I, crashed without any apparent reason.

Hazrat Mirza Ghulam Ahmad says the following, about the reason of his advent:

"I have been sent to give the world a firmer faith and to demonstrate to the world the existence of God. For faith has withered and a belief in a life hereafter has become a mere fable and the conduct of man shows that his whole trust is placed in the world and in things material and that he has no faith in God or in the life to come."

"They talk of God and of spirituality but their hearts are filled with the love of this world. Jesus had found the Jews in the same state in which I find the world today. Just as lack of faith had driven the love of God from the hearts of the Jews and had destroyed their morals, the world has today ceased to love God.

"I have been sent to restore truth and faith and to restore the love and fear of God in the hearts of men. This alone is the object of my existence."

He also said:

"He who forsakes me forsakes Him Who sent me, and he who joins me, joins Him from Whom I have come. Behold! I hold a lamp in my hand. Whoever comes to me shall have a portion of that light and whoever, out of doubt and suspicion or superstition, chooses to flee from me, shall be cast in darkness and perdition."

Referring to the impending disasters, he says:

"Behold, I have been sent in his name (name of Jesus) to point out to you the error of your ways and warn you of the day when the heavens shall be shaken and the earth shall tremble, and that which man's hands had fashioned and which appeared goodly in his sight and of which he was proud, shall compass his ruin. **His own handiwork shall destroy him and the fruits of his labor shall kill him, and that which a man rejoiced in will push him into the grave.**

"Repent, therefore, before that hour arrives and accept him of whom you were told by Jesus, the Messiah, in his first coming, and to whom he calls you in his second. If you accept him, I shall testify it of you before the Father and shall declare your righteousness unto Him, and you shall find His pleasure and realize His mercy."

Regarding the future of his Movement he prophesied the following:

"O mankind, hearken. This is the prophecy of God Who made the heavens and the earth. He will spread this Movement in all the countries and will give it supremacy over all, through reason and argument.

"Remember, no one will descend from heaven. All our opponents who are living at present will pass away and not one of them will see Jesus, son of Mary, coming down from heaven. Their children who survive them will also pass away and none of them will see Jesus, son of Mary, descending from heaven. Generations of their posterity will pass away and they too will not see the son of Mary descending from heaven... Then all the wise people will discard this belief and **the third century from today will not have completed** when all those who had been waiting for Jesus—Jews, Muslims and Christians—will despair of his coming ... There will be only one faith and one precepter. I came only to sow the seed. That seed has been sown by my hand. It will now grow and blossom forth and none dare retard its growth."

Here we refer our readers who want to know more about Hazrat Mirza Ghulam Ahmad Qadiani, to read the book written by someone not a follower of the Promised Messiah. We refer to the book: *Mirza Ghulam Ahmad of Qadian*, by Iain Adamson, published in 1989 by Elite International Publications Limited,

Hazrat Mirza Ghulam Ahmad passed away on May 26, 1908. The Jamaat elected Hazrat Hakeem Noor-ud-Din as the Khalifatul Masih I (The first successor to the Promised Messiah).

The Promised Messiah had made an association, the Anjuman Ahmadiyya, and some highly educated individuals were entrusted to run its affairs. Some of them thought too much of themselves and did not think much of the Khilafat. On the demise of the Khalifatul Masih I, they tried to abolish the Khilafat altogether, but the majority of those present elected Hazrat Mirza Bashirud Din

Mahmood Ahmad as the Khalifatul Masih II. At this juncture, these influential "elites" left Qadian to set up a rival organization in Lahore.

It is easy to see who was right. The Khalifatul Masih did not have much by way of worldly education. He was only 25 years old at the time of his election. The Jamaat grew by leaps and bounds under his leadership which lasted till 1965. The rival group had practically no growth and even today number perhaps in the hundreds. The main body of the Jamaat under the direction of Khilafat has grown to be at least 10 million strong.

In 1965, Hazrat Mirza Nasir Ahmad was elected the Khalifatul Masih III, on the demise of the Khalifatul Masih II. He passed away in 1982 and the Jamaat elected Hazrat Mirza Tahir Ahmad as the Khalifatul Masih IV. The Jamaat is growing by leaps and bounds under his able leadership.

Hazrat Khalifatul Masih IV had to migrate from Pakistan to London in 1984 because of the situation produced by the Pakistan Government. For the period 1984 to 1992, there were 250,000 new individuals who joined the Ahmadiyya Movement by taking Bai'at. In 1993, for the first time, there was the first international Bai'at ceremony via the satellite program on MTA. On that day, August 1, 1993, a total of 204,308 took their oath of allegiance simultaneously at the hand of Hazrat Khalifatul Masih IV. In a similar ceremony a year later, on July 31, 1994, a total of 418,206 individuals took Bai'at simultaneously at the hands of the Khalifatul Masih IV.

The first century of Ahmadiyyat was a century of trials. The present time, the second century of Ahmadiyyat is proving to be a century of rapid progress. The Promised Messiah had prophesied that within three centuries Ahmadies will be a majority in the world. Judging from the present rate of growth, it is appearing likely that by the end of the second century, Ahmadies might already be a majority community in the world. *Allaho Akbar!*

Blessed are those who can discover the truth and follow the man appointed by God Himself to redeem mankind today.

## THE MEDICAL SCHOOL ADMISSIONS PROCESS

By Jalaluddin Ahmad Malik

I have been asked to write about the medical school admissions process, so for those few brave souls who dare to enter the Med School Admissions Process, I will attempt to assist you in understanding the process and give a few pointers to help increase your chances of getting in.

If after this I have succeeded in thoroughly confusing all of you, you may write to me also with any other particular questions you may have:

Jalaluddin Malik  
Med School Advisory at Bait-ur-Rahman  
1500 Good Hope Road  
Silver Springs, MD. 20905

Let me take you through this process as it occurs chronologically after which a few more things may be added. This brief synopsis will be given for those who take the normal route of obtaining your Bachelor's degree in four years and attempting to get into Medical School after the successful completion of your Bachelor's degree program. Your training actually begins here in this stage. To give you the bare essentials, Medical Schools usually judge you based on three main factors (with many others, of course, being used) which are: your college Grade Point Average (viewed in two aspects; your overall GPA and your science/math GPA), your MCAT (Medical College Admissions Test) scores, and your interview. The first two are, as you may expect, the most important because without these you may not even get to the interview stage.

The prerequisites for most Medical Schools are Biology, Physics, Inorganic Chemistry (or first year chemistry), and Organic Chemistry (ugh!) all with their respective laboratories. Besides these four most basic essentials, some schools require a year of Calculus and a year of English. It is a good idea to take these courses even if the schools you may be interested in don't require them because you may find later you want to apply to a school that does require them (in addition to the relentless pursuit of knowledge that should be part

of your goal). Most people have traditionally taken Chemistry in their first year, Biology and Organic Chemistry in their second year, and Physics in their third year. The trends are now no longer evident, as many smart entering college students (unlike myself) are realizing, that this may not be such a good idea. This is because what are most often the two most difficult courses for people (Biology and Organic Chemistry) are taken at the same time along with their labs. This has traditionally been the advice of pre-med advisors and some people have the theory (and I must say I agree) that this is encouraged to assist in the "weeding" process.

You see, if you make everyone go through (what could be described as) hell at the same time, you would be able to tell who is likely to survive and "weed" out those who don't do well. I won't engage in this debate any longer but suffice it to say that I would devote my time to Organic Chemistry if possible. Some routes are that people take Biology and Chemistry in their first year and Organic in their second, or some take either Biology or Organic Chemistry over the summer. What avenue you take will be a personal decision and should be chosen with care as the number one important outcome of all of this is good grades, for this is what determines your GPA!

Besides all of the above courses, you may choose any major you want. Many, of course, choose a science major just because it seems logical. However, you'll find that everyone will be telling you "You can major in anything you want." In fact, this is true. You will find that Medical Schools are taking more and more liberal arts majors such as History, Art, English, and Government majors, just to name a few. However, you should take caution if you choose to do this. Your science GPA had better be near perfect and you should be able to demonstrate strong skills in this area. You should realize that although Medical Schools are taking more liberal arts majors, a large majority (over 75-80%) of the entering Medical

School students have a science major.

My advice for those who are gung-ho about having a liberal arts major is that you should double major and have the science major also. This covers you and also gives you an insight into opening your mind to other experiences. Of course, I believe that one of the most important things is that you major in something that you enjoy, but realize that science is an important part of medical knowledge. In addition, with a double major, you'll be viewed as a more rounded individual with the science know-how and also more open minded when studying and viewing things. Some other things about college will be discussed later.

Now the MCAT's. This is probably one of the most stressed-out over tests in history. Pre-med students worry so much about this test that you'll find many of them preparing a year in advance. To obtain a registration form for the MCAT, you can easily obtain one from your college or write to the following address:

MCAT Program Office  
P.O. Box 4056  
Iowa City, IA 52243  
Tel.. 319-337-1357

Let me explain the test for you a little bit. There are four sections to this test: Physical Sciences, Biological Sciences, Reading Comprehension, and an essay. Though the Sciences sections are very important, do not slack off on the other two sections as Med Schools are looking at the Reading Comprehension and essay sections more and more every day. If you are reading this article then you should know what the Reading Comprehension section is all about.

The essay is a section in which a statement or topic is introduced and you are expected to write an essay commenting upon it. In this section, your point of view is not the important thing (or so they say), it's how you defend it or how you express your ideas on paper.

The Physical Sciences section is a section which primarily tests your knowledge of Physics and Inorganic Chemistry. Biological Sciences tests

your knowledge of Biology and Organic Chemistry. You should definitely get your hands on some prep books and take some practice tests to prepare you for the format of the tests and the kind of questions that are asked. These sections are very difficult and do not simply test raw knowledge. Simple information on the subjects are expected and the questions are based upon it and ask you to answer a question which would extend beyond the scope of simple information.

For instance, a passage or chart will be given and the questions asked will not be found simply in the passage or be based on simple information gained in your courses. The questions will be such as to make you analyze the passage based upon the knowledge you already have on the subject and give the most plausible answer to a question which goes beyond what the passage gives. (If you didn't understand that, then wait till you get to the MCAT's). So don't just memorize a lot of facts. Figure out how to use those facts to analyze a situation or data that you're given to come up with the most plausible answer to a question (note: I say *most* plausible answer, as other given answers may also be plausible).

When do you take the MCAT's? Again, it varies from person to person. As I explained earlier, most people finish their four basic science prerequisites by their third year. Since Physics (or second semester Physics) is nearly completed by the end of the third year, most students take the MCAT at the end of their third year.

The MCAT is administered twice a year, in April and August. So, usually people have finished their four basic sciences by April of their third year and take it then while the information is still in their mind and they haven't gone brain dead over the summer. However, some do wait until August and take it (or re-take it) then also. Now, another thing to realize is that the Application process for admissions begins the summer a year before you want to go to Med School. So, just as you breathe a sigh of relief after taking the MCAT and finishing your college final exams in May, you soon realize that you must gear up for the next grueling stage, the applications process.

Your MCAT results do not usually come until June, so you'll be in quite a crunch when you're ready to apply. The process is somewhat like this: you apply through a service called AMCAS (American Medical Colleges Application Service), receive a reply for your secondary application from each school you applied to, and then go for the interview. The initial AMCAS application is one which contains mostly basic information, the grades to all the college level courses you have taken, and a one page personal statement that can be anything from a personal essay on yourself to a poem or other literary work that you would like to put here. Basically, it's a way for Med Schools to get a first glance at you besides your grades, etc.

In this basic application, you tell AMCAS where you want your application to be sent and it will be sent to all the schools that you want to apply to. The earliest date that this can be sent is June 15, so for those who want to enter Med School in the class of 1996-97, you will be able to send your AMCAS on June 15, 1995 (get it, a year earlier than when you will matriculate). You can obtain an AMCAS application from your college pre-med office or you can write to:

**AMCAS**

Association of American Medical Colleges  
Section for Student Services  
2450 N Street, N.W.  
Washington, D.C. 20037-1131  
Tel. 202-828-0600

The AMCAS will then forward this application on to all the schools that you denote on this application (you pay more for the more schools that you want this sent to). Then, each school will review this application and send you a secondary application which asks for more information about yourself, etc. Most people receive this secondary application as the individual Medical School this time gets to take more of your money (about \$70-\$90 a pop) for each school (the AMCAS money goes to AMCAS, not to each school, whereas this time the money is going to each school). (One note to be made here is that this is the process for those schools that take part in AMCAS. There are

some schools which do not take part in AMCAS, and so for these schools (such as Columbia, Harvard, etc.), there is no initial AMCAS application. You simply write to them requesting an application and you send them your application directly. After sending in your application to them, the process is basically the same.)

Once you submit this application, each school will review this and decide whether to call you in for an interview. If you get to this stage, you're doing fairly well as many don't get this opportunity. After the interview, it's all over. Now it's just a waiting game.

So let us review. You send your AMCAS (for those schools that take part in AMCAS). Then, each school you denoted on the AMCAS will send you a secondary application. Now you fill out all the secondary applications (so if you denoted 10 schools on the AMCAS, hopefully you'll get 10 secondary applications) which will go with more money to each school. Then each school decides whether they want to call you in for an interview, and if you're lucky you'll get interviewed by all of them (10 in this example). After this, you can go out and look at Allah's creation and observe the beauty in nature, as you probably have forgotten all about this and everything else in the world in the past so many months (don't forget to pray, this is probably the biggest trick in succeeding to get in).

Allow me take you back a little (I know it's painful) and go over a few things which I feel are important and will assist you in getting in to Medical School. First and foremost, **send your AMCAS in, right on June 15.** I cannot stress that more, (yes I can) **send your AMCAS in, right on June 15.** If your application is sent before June 15, it will be sent back to you. But you should have it all ready to go on June 15. If you live in the Washington D.C. areas, drive in on that day and hand it to them. If not, Federal Express it right on June 15. This is your first door into any Medical School. The earlier you get all of your material in the more you increase your chances of getting in.

Timing is very essential in this process. Think

about it, you have X thousand very bright and talented individuals who are vying to get into a school for which the number of slots open is less than 10% (usually about 5,000 people apply to schools which average about 100-200 spots, of course this doesn't take into consideration that many people apply to more than one school, but let's not get into that). Most people have good grades or they wouldn't even enter the process and most are probably good people wanting to do it for the sake of helping others. So, the earlier you show them your bright and smiling faces (and also that you're really on the ball by being early) the more chance they'll have of remembering your face among the many faces they have come across during their interviews.

After the AMCAS you must wait for them to send it to all the Medical Schools, then get the response from the Medical Schools, then send in your reply, then wait for a request to interview you, then your interview, then they discuss you in their committee meetings, whew! All this takes time, and the quicker you are on your end the quicker you'll get into that interview.

Another note is that the uniform acceptance date is usually around mid-October to early-November for most schools. This means that even if you've been interviewed in September, the Medical Schools have agreed not to let anyone know that they will accept you until October 15 or a little later for other schools (earlier, of course, for EDP applicants). And a little hint is that they make most of the decisions for their entering class by this date. So, if you haven't even had your interview by early October, you haven't been discussed in the committee meetings by this time and you'll now be competing for the left over spaces and now with a lot more people.

Again, time is of the essence. Send your AMCAS in on June 15 and when you get your secondary application send it in quickly and reply to a request for an interview as soon as you get it. (A quick note for all you ladies out there is that you should not feel hesitant about the process if you are interested in medicine. Medical Schools are accepting the same number of women into

Medical Schools as men, ratios in most schools being about 50%.)

What about what one should do while in college? Well, there are a number of things I'd suggest. Most important is to do well. Your grades are what speak for you and if you don't have good grades you most likely won't even get an interview. I think it would be safe to say that for in-state applications a 3.4 GPA (in the 4.0 system) is almost minimum and for out-of-state applications it should be higher, with the science GPA being the same or better. You should definitely be shooting for much higher than this. Do very well in the four core sciences listed above as these are very important also.

Another thing which I feel is very helpful is to take Biochemistry before taking the MCAT's. As you will find out, biochemistry is essential to understanding ailments of the human body for if you don't understand reactions and mechanisms for them, then you won't know how to treat abnormalities within them. This is basic to doctors, and the knowledge of biochemistry is something which I found to be very helpful for the MCAT.

Biochemistry combined my knowledge of biology and chemistry (hence the name biochemistry) in such a way that all the boring things I learned in bio and chem lectures became interesting. In fact, I would go so far as to say that I was fascinated by some things because the synthesis of the different experiences makes you see and understand things in a whole new light. For instance, in organic you learn about all these different molecules and their shapes and properties, blah blah blah, and in biology you learn about the Krebs cycle, the glycolysis cycle, this cycle and that cycle (the bicycle and tricycle) .... Alone these never interest me and they seemed very boring. I mean who cares about the shape of a benzene ring and the location and angle of each carbon's electrons and their orbitals. However, in biochemistry you learn how different molecules can affect certain reactions within certain cycles and be the cause of so much havoc in your body that you begin to appreciate the small subtleties of what you learned earlier.

In addition to how interesting you might find it, it will help you in med school and **will help you on the MCAT**. The MCAT is full of this kind of stuff, you get information about such and such process and you're asked what could happen if you do such and such to upset the balance of the process or if you find out certain information about it. I remember one passage (namely, about the  $IP_3$  pathway) when I took the MCAT was word for word something I had learned in biochemistry (in fact, I could have told them more about the process than what they had given). So, obviously, the questions asked about this passage were easier for me. So, take biochemistry, it helps.

Another good course to take would be a course which I had at my college (University of Virginia) called Solutions Chemistry. It was a basic chemistry course which taught some say to grasp ideas about chemistry and solutions. However, you cannot imagine how it helped me on the MCAT because it helped me to look at information and graphs and so forth in such a way as to extract as much information from them as possible (you wouldn't believe how much information is stored in a titration curve).

This is essential on the MCAT, *i.e.* extracting information from a given passage, graph, etc. So, if you go to UVA take it, and if not find out if your chemistry department offers a course similar to this and take that. By this time, you've probably taken so many courses in the chemistry department that you might as well take just a few more and major in chemistry or biochemistry.

And finally, I advise that you enjoy yourself. College is a time when you will explore so many different worlds and will experience so many different things in a way that you will never be able to again. I definitely think that you should enjoy yourself as much as possible. Yet, it can be very difficult academically and you should remember to focus on your work, but have fun also because you may find that it will be very easy to burn out quickly if you don't (and, hard work will definitely increase the satisfaction you get when you finally take the time to enjoy yourself).

The medical school admissions process is very

long and arduous, but there is definitely time to kick back and have fun too. So, as you read this and have second thoughts about the whole thing, put this down and go experience life to its fullest, because you'll never have this time again. Remember Allah always as Allah is the only one that will be with you along your whole journey in life and give you true comfort in times of difficulty and trial. So, good luck and may Allah be with you all.

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## IMPORTANT ANNOUNCEMENT

The Matrimonial Department (Rishta Nata) USA is updating its records of the candidates for matrimony. It is, therefore, requested that all those girls and boys who are candidates for marriage must be registered with the Department if they need assistance to find suitable life partners. The parents of the girls and boys are requested to provide full particulars to the Department with a passport size photo of their ward.

It is further requested that every marriage has to be registered with the Department to avoid unnecessary botheration. It so happens that sometimes the girls and boys registered with the Department get married but the Department is not informed with the result that the Department continues to search for a suitable match for those who are already married.

The Presidents are specially requested to cooperate with the Rishta Nata Department in this respect and also to provide up to date lists of all the marriageable boys and girls because without their cooperation, this Department cannot function properly.

Aftab A. Bismil  
National Secretary, Rishta Nata  
31090 Franklin Road  
Franklin, MI 48025  
Ph. (810) 932-2559

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## AMEENA KHALID, A PIONEER AHMADI PASSES AWAY

(by her daughters: Sr. Aziza Ahmad, Milwaukee and Sr. Jameela Hamid, Philadelphia)

Ameena Khalid was born February 27, 1918, in Newport, Arkansas. Her family moved to St. Louis, Mo., when she was five years old. She had three brothers and three sisters. She was the third youngest sibling, and the last surviving sibling in her family.

She was introduced to Islam by her husband, Usman Khalid, and accepted Islam in 1945. She loved her new religion and her new life. She was an active and devoted member of Lajna Imaillah, from 1945 until her death, January, 1995. She participated in all mission activities, until she became incapacitated.

Ameena Khalid, worked every opportunity she could for Lajna. The first Lajna News, was started by our mother, Ameena Khalid, in 1962. She gave 100% of her life, time and children for the cause of Ahmadiyya.

She received a certificate for her devotion and dedication from, Hazrat Maryam Sadiqqa, in 1972. Often times our mother would come home from work, cook a meal, and take it to the Mosque to be shared by others. Whenever there were Lajna function – Eids, propagational activities, etc., her devotion and long hours to Lajna, often left her with swollen feet. Some of the newer members would say to our mother, "We can't stand and work like you sister." Our mother would reply, "This is Allah's work also."

Our father worked two jobs, and he could not always attend classes with us. So, two evenings a week, our mother took us on the bus for Islamic classes. She was also responsible for teaching

Ahmadiyya, to a small group of children, which she did. Her determination and love for Islam was undying. She was a member of the St. Louis Jama'at, and held many offices. She also worked diligently to raise money for Mosque. (In those days it was called the Building Fund).

Our mother taught us to sacrifice for Allah. She said if you get 50 cents then give 10 cents. In those days we gave 10% of our earnings. As we grew older she said, "always remember to give to Allah, and set aside money for Allah, as if its a gas or a electric bill. Give to Allah, first then pay your bills.

When we think of our mother, we see kindness, spirituality, love, compassion, truthfulness, trust, and safety. The descriptive words run on and on. She was a model humble lady, whom loved mankind, and served the needy, and was kind to her neighbors. Often she gave food to her neighbors, and the needy. Whenever she cooked, or we cooked, she would share with her neighbors.

The next door neighbor told my mother that she was afraid to come in the house from work at 4:30 am., because it was dark. This neighbor said every morning your mother had her back porch light (spotlight) on so that I could see. It seemed that our mother's light of compassion and caring was there for her next door neighbor. Our dear mother passed away January 9, 1995.

*Inna Lillahe Wa Inna Ilaihe Raaje'oon*

We love her dearly. From Allah we come and Allah we must return.

## KOBE UPDATE

(B.M. Mirza)

*(This is a very brief report on the relief activities of the Ahmadiyya Muslim Jamaat in the aftermath of the devastating earthquake which hit Japan on January 17, 1995.)*

A terrible earthquake hit Japan on the early morning of January 17, 1995. The worst hit was the city of Kobe, Japan. Houses, roads, bridges were destroyed and after the earthquake, huge fires flared up all over the city, adding to death and destruction.

More than 5,000 persons were killed in this disaster and many thousands more were injured. There was urgent and immediate need for food and shelter for the large number of people made homeless as a result of the devastation brought about by the earthquake and the fires which followed.

The Ahmadiyya Movement was among the first to mobilize its resources to help the victims of this disaster. The Ahmadiyya volunteers were on the scene within 48 hours of the earthquake and they set up a relief camp in a Park.

In the beginning, it was taken to be a camp set up to help foreigners affected by the earthquake. This was not the intention of the Ahmadiyya volunteers. They were there to render help to anyone, regardless of his nationality or religion.

This fact slowly became apparent to everyone and this selfless service for the sake of humanity was widely appreciated. The Ahmadiyya volunteers began by providing hot meals and tea to the victims. They also went around the emergency shelters to distribute food to the victims.

The **Daal Soup**, as it became popularly known, was considered to be very delicious and became very popular among the Japanese. Of course, the relief camp provided other food also. For instance, chicken curry was also provided and became a popular dish.

It took a little while for the public to catch on to the selfless nature of the service provided by the Ahmadiyya volunteer camp, but once it was accepted as a fact, the national media took it up and there were feature articles in the national

newspapers and national TV, appreciating the selfless service provided.

One national newspaper with a very large nationwide circulation, ran a feature article on the Ahmadiyya Camp, with 11 pictures showing various facets of the camp. This was on February 25, 1995. The National TV networks ran more than one report on the Ahmadiyya Camp. A major weekly news magazine ran a 4 page report on the Ahmadiyya Camp together with 10 pictures.

The Ahmadiyya Camp started with providing hot meals. Tents were later on added to provide emergency shelter. Other amenities were added as time passed on. Provision to have showers was added and so was a "barber shop" for the victims, of course free, at no cost to the customers.

The telephone company provided the camp with a free telephone line. The electric company provided the power lines and even a gas company provided free gas to the Camp vehicles.

Along with the Ahmadiyya volunteers, many Japanese volunteers pitched in to help in the Camp. Other organizations provided food and clothing for the victims which was distributed through the Ahmadiyya Camp. Notable among the organizations is the TWENTY-FIRST CENTURY group which has provided large quantities of supplies and volunteers to the Ahmadiyya Camp.

The camp has been active since January 19, 1995. Now that things are beginning to come back to normal in the city, this relief camp will be discontinued by the end of March 1995.

The Ahmadiyya satellite network, the MTA, has been carrying a daily report on Japan titled the **KOBE UPDATE**, partly in the Japanese language. This program was also received at the Ahmadiyya Camp at Kobe and many persons would come to listen to it, although it arrived there around 10 p.m. every day.

# MTA NORTH AMERICA PROGRAM FOR APRIL 1995

## Week in a Nutshell, Daily 8-11 PM (EDT)

*Please Note: These programs are subject to change without notice*

<p><b>MONDAYS</b></p> <ul style="list-style-type: none"> <li>◇ Tilawat-ul-Qur'an</li> <li>◇ Meet Our Friends (by MTA Canada)</li> <li>◇ MULAQAT (Homeopathy)</li> <li>◇ MTA International News</li> <li>◇ Poem</li> </ul> <p><b>TUESDAYS</b></p> <ul style="list-style-type: none"> <li>◇ Tilawat-ul-Qur'an</li> <li>◇ MTA Variety</li> <li>◇ MULAQAT (Homeopathy)</li> <li>◇ MTA International News</li> <li>◇ Poem</li> </ul> <p><b>WEDNESDAYS</b></p> <ul style="list-style-type: none"> <li>◇ Tilawat-ul-Qur'an</li> <li>◇ MTA Variety</li> <li>◇ MULAQAT-Holy Quran Translation Class</li> <li>◇ MTA International News</li> <li>◇ Poem</li> </ul> <p><b>THURSDAYS</b></p> <ul style="list-style-type: none"> <li>◇ Tilawat-ul-Qur'an</li> <li>◇ MTA Variety</li> <li>◇ MULAQAT-Holy Quran Translation Class</li> <li>◇ MTA International News</li> <li>◇ Poem</li> </ul>	<p><b>FRIDAYS</b></p> <p><b>Afternoon: 1-2 P.M. (EDT)</b></p> <ul style="list-style-type: none"> <li>◇ FRIDAY SERMON</li> </ul> <p><b>Evening: 8-11 P.M. (EDT)</b></p> <ul style="list-style-type: none"> <li>◇ Tilawat-ul-Qur'an</li> <li>◇ General Questions and Answers</li> <li>◇ Replay of FRIDAY SERMON</li> <li>◇ MTA International News</li> <li>◇ Poem</li> </ul> <p><b>SATURDAYS</b></p> <ul style="list-style-type: none"> <li>◇ Tilawat-ul-Qur'an</li> <li>◇ CHILDREN'S CORNER</li> <li>◇ Question &amp; Answer Session with Hadhrat Khalifatul Masih IV (English)</li> <li>◇ MTA International News</li> <li>◇ Documentary</li> <li>◇ Poem</li> </ul> <p><b>SUNDAYS</b></p> <ul style="list-style-type: none"> <li>◇ Tilawat-ul-Qur'an</li> <li>◇ Question &amp; Answer Session with Hadhrat Khalifatul Masih IV (English)</li> <li>◇ MULAQAT - Various Communities</li> <li>◇ MTA International News</li> <li>◇ Letter From London</li> <li>◇ Poem</li> </ul>
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Tilawat-ul-Qur'an will begin precisely at 8 PM (ET). The Children's Corner Program follows Tilawat, while the MULAQAT programs and the replay of Friday Sermon will be broadcast at 9 PM (ET). MTA International News will be at 10 PM. All these times are approximate.

These programs are broadcast on Galaxy 7, KU Band.

**NOTICE****AHMADIYYA MEDICAL  
ASSOCIATION, U.S.A.**

This is to remind all the members of the Ahmadiyya Medical Association that the annual membership dues for the year 1995 are now due.

Please send your dues now at the following rate

physicians/dentists, etc.     \$100.00/yr.  
pharmacists/P.H.D.             \$25.00/yr.

Please mail your membership dues to

Naseer Ahmad Tahir, Treasurer  
14 Wood Stone Rise,  
Pittsford, NY 14534

Jazakamullah.

Dr. Karimullah Zirvi  
General Secretary

**CHANGE OF DATES FOR  
KHUDDAMUL AHMADIYYA  
NATIONAL IJTEMA 1995**

The dates for Ijtema have been changed from August 4-6 as previously announced in the proposed calendar, to **August 11th, 12th and 13th 1995**, Inshallah. The Ijtema will be held in the Washington area.

The Lajna Ijtema will also be held on the same dates (11, 12 and 13 August) at Bait ur Rahman Mosque. Inshallah.

Zaheer Bajwa

**CHILDREN'S CORNER**

(This page is intended to provide simple and easy to read and understand lessons for the younger members of Atfalul Ahmadiyya and Nasiratul Ahmadiyya.)

**ALLAH**

I believe in Allah

Other people call Him God

Muslims call Him Allah

There is only one Allah

There is no one else like Him

Allah created everything we know

Allah created us all

Allah created water and air for us

Allah created the earth for us

Allah is very kind to us

Allah is very merciful

Allah knows everything there is to know

Allah watches over us, all the time

Allah knows everything we do

Allah knows everything in our hearts

Allah listens to our prayers. When we earnestly pray to Allah, He listens and most often grant us our wish.

Allah knows what is really good for us  
Sometimes we do not really know what is good for us.

When we pray for something which is not really good for us, Allah may not grant us that wish,

But He may give us something similar which is really good for us, better than what we were praying for.

Allah knows what is really good for us.