



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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FROM THE HOLY QURAN

When All said, 'O Jesus, I will cause thee to die a natural death and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ.

Then, as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers.' (3:56-57)

All that is on it (earth) will pass away. And there will remain only the person of thy Lord, Master of Glory and Honor. Which, then, of the favors of your Lord will you twain deny? (55:27-29)

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنُ مَرْيَمَ اذْخُرْ فِيْكَ وَارْفَعُكَ اِلٰى وَمُطَهِّرًا مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلًا لِلَّذِيْنَ اٰتٰبَعُوْكَ قُوًى الَّذِيْنَ كَفَرُوْا اِلٰى يَوْمِ الْقِيٰمَةِ ثُمَّ اِلٰى مُّرْجِعِكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْهَا اَنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۝۱۸ فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاَعَدَّ لَهُمْ عَذَابًا شَدِيْدًا فِى الدُّنْيَا وَالْآٰخِرَةِ وَمَا لَهُمْ مِنْ نّٰصِرِيْنَ ۝۱۹

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝۱۷ وَيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْاِكْرَامِ ۝۱۸ فَاِتٰى اِلٰهَ رَبِّكُمَا تُكَذِّبِيْنَ ۝۱۹

HADITH

It is related by Hazrat Abu Hurairah (peace be upon him) that the Holy Prophet (peace be upon him) said that if *Mu'min* had an idea of the punishment as to how severe it will be, he will never hope for paradise. He will think that it is very difficult to escape from the punishment.

If a *kafir* had an idea how vast are the treasures of grace and mercy of Allah, he will never be disappointed of His paradise. He will be confident that only a wretch will be denied of it. (Muslim Kitab al-Taubah)

Explanation: This Hadith gives an idea of the magnitude of vast treasures of Allah's grace and mercy. A *Mu'min* is fully confident of His kindnesses. Whenever he commits a fault, immediately prostrates at His doorstep and begs

His forgiveness and promises to be a better person. Allah also keeps on forgiving him. Thus he goes on advancing in virtues, good deeds and *taqwa* and reaches a stage where Allah says, "Come, enter the fold of my servants and enter my paradise".

On the contrary, if we see other faiths, the concept of forgiveness, pardon and mercy is not as sublime as it is in the religion of Islam. That's why *kafir* is not very confident of Allah's graces and mercy. He tries to seek refuge in the concept of atonement for his salvation or wants forgiveness in transmigration of souls. But both these beliefs are not correct and do not provide tranquility to the soul. It is the good deeds and right beliefs which are the source of man's salvation.

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FROM THE WRITINGS OF THE PROMISED MESSIAH

(PEACE BE UPON HIM)

Dear ones, no one can fight God's designs. Be sure that the source of perfect knowledge is divine revelation which is bestowed on the holy prophets of God. Therefore, God, Who is the ocean of grace, did not design that divine revelation should be sealed up for the future and the world should thus be destroyed. The doors of His revelation and converse are always open. If you seek them along their proper ways, you will find them easily. The water of life has come down from heaven and has stopped at its proper place. What must you do, so that you might drink of it? You should, by some means or the other, arrive at that fountain and should put your mouth to it so that you might be filled with the water of life. The entire good fortune of a person consists in this that he should run in the direction in which he perceives that light, and should adopt the way in which he discovers a sign of the Friend Who has been lost.

You have observed that light always descends from heaven and falls upon the earth.

In the same way the true light of guidance also descends from heaven. Man's own devices and his own conjectures can not bestow true understanding upon him. Can you behold God without His manifestation? Can you see in the dark without the help of heavenly light? If you can, you may perhaps see in this case also. But our eyes, though in perfect condition, depend on heavenly light; and our ears, though they can hear perfectly, depend upon the air which circulates under divine direction. That God is not true who is silent and leaves every thing to our conjectures. The Perfect and Living God is He Who manifests Himself on His own. At this time also He has designed to disclose His own Being. The windows of heaven are about to open and the day is about to dawn. Blessed are those who should rise up and seek the True God, the One Who is not overtaken by any calamity, the brilliance of Whose Glory is never dimmed. (Philosophy of the Teachings of Islam pp. 128-29)

Announcing the initiation of the new year for Tehriki Jadid Hazur said regarding USA in his Friday sermon of November 3, 1995:

America is by the grace of God making continuous progress, and with balance. The Jama'at of the United States has the quality that is sacrifices show a balance. The budget for Tehriki Jadid in the United States is 175,000 Pounds Sterling, and they have a Waqfi Jadid budget of 98,000 Pounds Sterling. They are Number One in the world in Waqfi Jadid, and Number 3 in Tehriki Jadid. The balance is that their contribution to Tahriki Jadid is higher than Waqfe Jadid.

In terms of sacrifice per member America is Number 3."

In Total Contribution

1. Germany
2. Pakistan
3. U.S.A.

Per Capita Contribution

1. Switzerland
2. Japan
3. United States

ADVICE FOR ACTION

By Hadhrat Musleh Mau'd, Khalifatul Masih II, Radhi Allahu Ta'ala anhu (16 February, 1945)

You did not take care and allowed the weaknesses to enter your homes. It is now your responsibility to beware and gird up your loins and eliminate the criminals and rebels from among you -- whether it is your father, brother, mother, wife or friend. Make every effort that the good name of the Community may spread through the nobility of your characters.

Remember, the national morals can be victorious when the nation is victorious. When Ahmadiyyat gains ascendancy, the morals which now prevail in me or you will not be of any benefit. Rather, the morals shown by the Community at that time will prove to be the ones which are useful. The morals exhibited by the Head of the Community at the time that the Community achieves political power will provide the example, not my morals of the present. He is the one who will have to work to bring about the supremacy of the Ahmadiyya morals. I am only an admonisher; I do not possess any political power. I do not even have power equal to the smallest minority group of India -- the Sikhs. No matter how high, morals are, they cannot bring about a reform in the world.

I only admonish; but is there any lack of admonition in the Holy Qur'an? The best of admonition is available in the Holy Qur'an and in the sayings of the Holy Prophet (Peace and Blessings of Allah be upon him). If they have not changed the characters of the whole world, how can my words do that? Only those morals will be beneficial which prevail in the Community at the time of the ascendancy of Ahmadiyyat. It is therefore your duty to keep safeguarding these morals until that time comes. Then, when you do achieve victories, they will be victories of

righteousness.

As long as the Community maintains these morals, the progress will continue. When these morals start degrading, the progress will come to a halt. Only someone appointed by Allah can bring about victory in that kind of a situation. It is therefore our duty to safeguard these moral values until the time that Ahmadiyyat is victorious, so that these moral prevail over the entire world and the world acknowledges that the Founder of the Ahmadiyya Community re-established those morals.

If we let our morals die, the morals which will be established in the world will be weak morals. The kingdom achieved in that case would not be the kingdom of the Promised Messiah; it would be the kingdom of Satan. Allah did not establish the Community of the Promised Messiah to bring about the victory of Satan. Hence, it is our responsibility to safeguard our morals so that they are firmly established in the Community and when the time of victory comes, these same morals can be established by the Community all over the world. Let the world then acknowledge that we succeeded in defeating Satan.

To achieve this objective, it would not be a great sacrifice if we lose our sleeps and the comfort of our days and our hearts go through pain discomfort. This effort should be a pain; we should find pleasure in that state of anxiety. May Allah have mercy on us. May He safeguard us from these calamities even more than people seek protection from plague and Cholera.

(Translation by Munawar Ahmad Saeed)

REQUEST FOR TRANSLATORS

THERE IS A NEED FOR VOLUNTEERS FOR TRANSLATING VIDEO TAPES FROM URDU/ ENGLISH INTO MAJOR FOREIGN LANGUAGES. IF YOU ARE FLUENT IN ANY LANGUAGE, PLEASE CONTACT MRS. B. SHEIKH C/O PRIVATE SECRETARY, LONDON, WITH AN INTRODUCTORY LETTER FROM YOUR AMEER.

*Private Secretary
to
Hadhrat Khalifatul Masih IV*

Majlis-e-Irfan:**QUESTION AND ANSWER**

It has become customary that the 4th Head of the Ahmaddiya Muslim Association in Islam, Hazrat Mirza Tahir Ahmad, makes himself available, at various times, to his community and to others to answer any questions that they put to him. Below we present a transcript of a question from a session recorded on the 2nd May 1984.

Question: What is the Islamic point of view towards human suffering, from childhood to adult life?

Answer: What is suffering? This is a very interesting question. Not a religious question to begin with. It is first a scientific question. How does suffering evolve? How does suffering come into being? What does suffering mean? What is the philosophy of suffering?

If you read the story of evolution, you will learn that evolution is the story of gain and loss. Without a sense of gain and loss, there is neither happiness or suffering. With the evolution of consciousness both happiness and suffering are created. The more the consciousness is evolved, the greater is the sense of loss and that is suffering. The less developed the consciousness, the less is the suffering. Suffering and happiness have a direct bearing on each other. If the level of suffering is reduced, to the same degree, the level of happiness will automatically also be reduced. So they go together, one is the shadow of the other. The point is, you cannot do away with one without doing away with the other. Allah did not want to create suffering, Allah wanted to create happiness. The lack of happiness is suffering, which is a shadow, like shadows cast by the absence of light. This phenomenon has been mentioned in the Holy Quran in Sura Al Mulk: (chapter 67)

“Blessed is He in Whose hand is the Kingdom and He has the power to do all that He wills, Who has created death and life that He might try you, which of you is best in conduct”

The central part of the question is solved

in the beginning of this verse. It is the scheme of things that Allah discloses here. We know that life is positive value and death means the lack of life and there is no sharp border differentiating life and death. It is a gradual process where life travels towards death, that is, it ebbs out, or death travels towards life because it is gaining in strength and energy and consciousness. This is the scheme of things. So why has Allah created this scheme? Because without it there would not be any improvement. Because Allah says: (Hazoor recites in Arabic part of the verse as above).

“So that Allah will find out which among you is capable of producing better actions or acts.” That means that it is the existence of life and death that lead to improvement. So the central reason given by Allah, in fact the only reason given by Allah for the motivation behind evolution is a struggle between the forces of life on the one hand or on the other hand the lack of those forces. This struggle is responsible for improvement in one's character and the character of the whole spectrum of life, and this is called evolution. So suffering can only be objectionable if you treat it independently as a positive value. If that were so, Allah would never have created suffering. But without creating happiness, life and existence would lose meaning. However, if happiness is to be created for its own merit, then suffering is a natural result of that.

Whether you move towards light or darkness or towards life or death, it is your choice. But in some cases, apparently, this does not seem to be the choice of the person who is suffering. In the larger scheme of things these things happen and they are exceptions to the rule. But sometimes people don't know that they are responsible for their suffering but what happens is that there is a general principal of retribution by nature. They have earned that suffering by their own hands for some faults of theirs, but that suffering may not have immediately erupted from those faults. At another time justice is meted out to them by nature and they come to suffer.

But, that's not the whole problem. If you go through some instances and analyse them, there will be some very difficult cases to explain like children born with certain defects. Why are they made to suffer? It is through no fault of their's. If it is a fault of their parents it was not an intention with them, it may just have happened so. For example, by fault, I mean if they are diseased. It was not a conscious crime which caused that disease. But, whatever the nature be of the particular cause of that defect, one thing is certain, that the poor innocent child who is being born with this suffering is not responsible in any way.

So the question again arises, why Allah has created such a thing. Now, if we revert back to the same philosophy we will come to the conclusion that either Allah had decided not to create anything or it had to be like this. There would have to be some suffering on the way to evolution, because it is not only a question of crime and punishment, it is a struggle between life and death which is causing this suffering.

During the long history of human evolution, disease has developed as a lack of proper attention to certain things or the lack of certain environments, whatever you may call it. Without disease coming into existence there would not be that struggle for improvement or betterment. So, defects always give impetus to life to improve and come out of those conditions.

This is how the species went on evolving. Unconsciously it seems, but with a direction. It was not a blind evolution, it was a well-directed evolution. So if we take out the elements of suffering and want to make a rule that everyone will be equally provided with an equal share of happiness, only then can we eliminate such cases of suffering without their own responsibility or their own share of crime in it.

Now let us make such a scheme and go back in history and start life again. It will keep staying at the point where it was created. It would not take one step forward in evolution. Because equal distribution of happiness and no suffering means no development. Not a single step would be taken by the first amoeba. In fact it was an earlier bacteria. Three types of bacteria

were formed earlier than the other forms of life which came into being. Now, if you go to that stage of those three types of bacteria that is bacteria with nucleus, bacteria without nucleus and primal bacteria born out of fire), these are the three earliest stages of life units known to man. In this system, there is no competition for food for survival and because all are equally provided there would be no suffering, naturally, and no suffering as a result of one's own fault, because there is no fault involved. You will not be born then, I will not be born, the whole system would not be there. So whether to choose something in the largest interest of life or to abandon the plan altogether that is the question.

Now as far as those individual cases are concerned, who suffer for no fault of their own, Allah tells them that within their own spheres they will also be judged and after death such suffering will end and a new era of unlimited happiness will wait for them, so much so, that they will look back on their suffering and just laugh at it. Why were we so overwhelmed by this? Now this is the religious philosophy to solve the problem. Some people say, "well this is just a sort of opium, a sort of wild promise to satisfy us. We are not satisfied. There is no God and there is nothing in it." So if there is no God, why blame him for this. The question of morality (the right and wrong of something) comes only with the existence of God. If there is God, then this justification is valid, you have to accept it. If there is no God then why blame religion and philosophy, because then we have to take it as it is. Either way there is no escape. There is no escape from this reality, that if there is no God then suffering cannot be blamed upon anyone. You have to accept it as nature and you cannot do away with it, you cannot run away from it. If there is a God then you cannot blame God, because He is not only the creator of this small period in our existence, but He Himself tells us that our existence is much longer than we believe and He will more than compensate you for this suffering for which there has been no share of blame.

Now that is one way of looking at it. Another way of looking at it is this, that however much one suffers, unless he has lost his mental balance, he will not opt for suicide. I have seen

beggars suffering terribly in the streets, yet they would love to live on and it is a very rare case that because of suffering somebody commits suicide. The latest research on this topic of suicide is that the factor which compels one to suicide is not suffering, because suffering alone very rarely reaches a stage where it offsets the desire to live, it is a revenge against society and a certain type of people develop with that desire for revenge and when they want to die it is not to escape suffering, but to inflict suffering upon others. This is why they commit suicide. So that argument remains valid. If that little bit from God which you see as suffering is suffering to the extent that it off-sets the gift of existence then in a nutshell God has created just a negative value. Otherwise however small it is it is still a gift. Suffering is a comparative value from this angle. Those who are healthy they see the children suffering but those who are placed below they would look at them as much superior and better gifted. If this is not to be accepted then look at the tiers of life. Look at bacteria are they not suffering as compared to the child who is born without a leg or without eyesight. Are they equally gifted? Those amoeba who live in filth such as stools etc. and they appear to be

quite happy with that diet. Yet if a suffering child was offered to exchange his existence with them, he would much rather disappear than change his existence with these amoeba who live in filth. So it is all a comparative affair. If there is a progress, the ladders which are left behind appear to be suffering because they are deprived, deprived of some values. The source of suffering is deprivation in fact. Deprivation of certain values. When you know the pleasure of those values and then you are deprived then you begin to suffer. Well anyway it is a very large question and there are so many aspects. It cannot be attended to in such a small sitting, but maybe if you are left with some other parts to this question we can discuss them later on.

“Now as far as those individual cases are concerned, who suffer for no fault of their own, Allah tells them that within their own spheres they will also be judged and after death such suffering will end and a new era of unlimited happiness will wait for them, so much so, that they will look back on their suffering and just laugh at it.”

(Transcribed by Basit Ahmad)

SPIRITUAL TREASURES:

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (peace be on him)

HAZRAT MIRZA GHULAM AHMAD

The Founder of the Ahmadiyya Movement in Islam

Tohfai-Baghdad

(A Present To Baghdad)

Sayed Abdur Razzaq Qadir Baghdadi sent a poster and a letter written in Arabic to Hazrat Ahmad, from Hyderabad, Deccan (India).

The theme of the poster and the letter was that the claim of Hazrat Ahmad to be the Promised Messiah was against the Sharia of Islam and that he was liable to be beheaded; he

also said that his (Hazrat Ahmad's) book *At-Tabligh* was a contradiction of the Holy Quran.

Hazrat Ahmad took the writer of the letter seriously and wrote *Tohfai Baghdad* explaining what his claim was and giving the proofs of the death of Jesus Christ, continuity of revelation in Islam and appearance of Mujaddids. In this book, he tells Sayed Abdur Razzaq not to be influenced by the Fatwas issued by the Maulvis, rather he should come and stay with him and

find out the truth of what he was saying. Hazrat Ahmad advises him that if he cannot afford to come to him, he should offer special prayers to God (in the form of Istikhara) for seven days and ask God about the truth of his claim.

(The book is in the Arabic language and was written in July 1893)

Nurul Haq

(The Light of the Truth)

(Published in 1894)

When the Christians felt that their defeat in the debate that Abdulla Atham had with Hazrat Ahmad was crushing and it was as if their back was broken one of their so-called missionaries who had left Islam and joined them-Imadud Din-published a book entitled *Tauzinul Aqwal*. It was most abusive and inflammatory of the highest degree. So much so that the Hindu newspapers-and even a Christian publication-came out openly to say that it was most inflammatory. They went to the extent of saying that if there was an uprising again like that of 1857, it will be caused by the writings of this person.

In this book Imadud Din criticized the style of the Holy Quran and hurled abuses on the Holy Prophet, peace and blessings of Allah be upon him. It was full of mean allegations against the Holy person of the Founder of Islam and had also incited the government against Hazrat Ahmad by alleging that he (Hazrat Ahmad) was working towards the overthrow of the constituted authority. He remarked that Hazrat Ahmad was creating disorder and causing disturbance in the land and was no less than a traitor. He also referred to 'Jihad in Islam' and said that 'Whenever he (Hazrat Ahmad) will find himself in power he will not hesitate to wage Jihad against the government.'

The book *Nuqul Haq* is a reply to this book of Imadud Din. Hazrat Ahmad explains his own belief in Islam and also exposes those who had called him kafir.

He talks of the Maulvis who had gone astray and who were not worried in the least about the attacks that were being made on Islam. He tells his readers how, having seen the Muslims gone astray, he has tried to win them

back and how the people in different places have reacted; some joined him and others started calling him a kafir without knowing what kufr actually meant. He calls upon the Muslims in the words: O ye the Muslims, run towards God. There are disorders and disturbances all around you and that being the case you should try to act in a way that may bring you the pleasure of God-O ye people, you should purify yourself and clean up your breasts. Do not be pleased with carcass and the fat of the dead and don't let the dogs drag you towards its flesh. You should die as Muslims-and be not content with anything less than that.'

Then, under the heading of 'Announcement', Hazrat Ahmad draws the attention of the Queen to the abusive language of the person who has caused him great pain. He talks of the writer of the book *Tauzinul Aqwal* and makes mention of the way the writer had been abusive and mean. He also refutes the charge that he is in any way working against the government. He assures her that he has always been loyal because he considers the government to be just and sympathetic towards the people of the country. He refers to the religious freedom and says that everybody who cares for his religion must be grateful to this kind of government.

He says that he has met Jesus Christ in his visions many a time and has even dined with him and that when Jesus Christ was asked about the present day Christianity, he was astonished and he disliked it; Jesus talked of the greatness of God and expressed his own humility.

Then he takes up the allegations one by one and refutes them. He also expresses the hollowness of the Christian doctrine like the godhead and sonship of Christ. He tells them their 'God' is dead and they are revering old and decayed bones while they are mocking at him who is living spiritually and who will continue to live till the end of the days.

As for the superiority of the style of the Holy Quran which the writer of the *Tauzinul Aqwal* had derided at, Hazrat Ahmad says that he is a servant of the Holy Prophet and what to talk of anyone writing like the Holy Quran he

would ask him to compete with his writings. He throws a challenge and to his other colleagues to write a book like *Nurul Haq* and he also offers a prize of 5000 rupees.

He says the reason why he has written *Nurul Haq* in the Arabic language is that it should be a challenge for Imadud Din and other Christians who call themselves Maulvis and who boast of their knowledge. He gives them a period of two months to prepare a publication containing prose and poetry of the standard that he had set forth in his book; if they could do so, they would get 5000 rupees.

He adds that they will never be able to take up the challenge and if even after this defeat of theirs they do not stop abusing the Holy Prophet, peace and blessings of Allah be upon him, then he offers them a thousand curses and he asks his readers to join him in giving these curses to Imadud Din and others.

At the end of this book Hazrat Ahmad prays to God saying: 'O God, am I not from You? How severe has become the campaign of calling me kafir and cursing me. Decide between us and our people with justice and truth and You are the best of those who decide. O God, send down Your help for me from heavens and come to the aid of Your servant in the troubled times. I am weak and as if humiliated and my people have abandoned me and they have accused me. So, You help me in such a way as You did help Your Holy Prophet, may God's choicest blessings be upon him, on the day of Badr-and protect us, O God, You Who are the best of the Protectors. Verily, You are the Lord, the Merciful and You have made it incumbent on Yourself to be merciful. So grant us a portion of that mercy and shower Your help and be kind to us and turn to us and You are the best of those who show mercy.'

Within a month after this prayer, the sun and the moon eclipsed as it was prophesied by the Holy Prophet Mohammad, peace and blessings of Allah be upon him. It was a great sign that took place and it was indeed a great help that was granted to Hazrat Ahmad, as he

had prayed to receive help from the heavens.

When the sun and the moon got eclipsed in complete accordance with the prophecy of the Holy Prophet, the Maulvis instead of being rightly guided by it started raising objections, more than ever before. They gave out to the world that the Hadith which mentioned this prophecy was not authentic and so they could not rely on it. They also said that this eclipse had not taken place according to the conditions mentioned in the Hadith.

Hazrat Ahmad, in the second part of *Nurul Haq*, deals with the authenticity of the Hadith and thrashed the bogus objections of the Maulvis.

Both the parts of *Nurul Haq* were written in Arabic and the year of publication is 1894.

Zia ul Haq

(The Light of the Truth)

The theme of this book is the same as that of *Anwarul Islam* and it was intended to be a part of *Minanur Rahman*. But due to the publication of some articles in the *Noor Afshan* (Christian newspaper) in connection with the prophecy about Abdulla Atham, it was not considered expedient to delay it any more. So, *Zia ul Haq*, which was to be part of *Minanur Rahman*, was published separately. It was brought out in 1895. In it Hazrat Ahmad mentions the four posters that he had issued calling upon Abdulla Atham to swear by God that he had not turned towards Islam and says that it is a pity that the Christian Padres have not read them carefully and have therefore continued harping on the prophecy not having been fulfilled. He explains the wording of the prophecy and also the significance that it carries. Hazrat Ahmad quotes the instances that show that Abdulla Atham was overawed, and in the heart of his hearts he had started believing in the truth of Islam.

REFLECTIONS OF MY FIRST VISIT TO RABWAH

By Alhaj Dr. Muzaffar A. Zafar Naib Amir I

My first trip to Rabwah was in 1973. It was to be the beginning of many lessons for me. The first of which was patience.

The oil crisis had just began and seats aboard any flights were at a premium. Even though I had made my booking well in advance, I lost my seat. I was very disturbed.

Mian Mohammad Ibrahim was the Missionary in Dayton, Ohio at the time. I went to him and informed him as to what had taken place. He suggested that we call the Missionary in New York city, Maulana Mohammad Sadiqqi Shahid and request that he try and get me a ticket.

Maulana Sahib's first reply was that he could not get any seat for me. He suggested that we pray and wait until the following day. I thought he was being kind but unrealistic. But I waited all the following day anyway. I was right. Nothing happened. My impatience had caused me to give up hope.

Late that night, Maulana Sahib called and asked if I could get to New York early the next day. He had booked a seat for me to Pakistan. On my journey from Dayton, Ohio to New York, I was full of doubts about what I would find when I reached Rabwah.

I was like many people who belong to a religion for the sake of belonging. You follow it because you feel it to be correct. But my coming to Rabwah provided me with the certainty that the path to True Islam is through Ahmadiyyat.

Like many people born in America, I was skeptical of the spiritual power that Allah can give to His Khalifa. In short, I believed in Allah, The Holy Prophet Mohammed, (SAWS) and Hazrat Masih Ma'ud, (ASWS) but I did not know the true significance of Khilafat, even when I met other delegates from the U.S.A. who had already received the honor of meeting His Holiness, Khalifatul Masih III.

They described the "light" and spiritual countenance of Huzur. Naturally, being an

American possessed with a true Western mentality, I found this hard to believe. I listened politely, nodding appropriately, while thinking I must see this for myself.

The following morning, I arrived at Masjid Mubarak at what I believed to be early. To my surprise, the masjid was completely full. There was no room in the masjid proper. One of Huzur's Security personnel motioned for me to come up front. A space was made for me on the first row.

When Huzur entered the masjid, I heard him say, "As Salamu Alaikum Wa Rahmatullah Wa Barakatahu!". My heart danced! I could not see him from where I was standing, but his voice was enough to shake me to the very core of my being. This was the beginning of my love for Khilafat.

My only desire was to meet this person who made my heart dance. When I met Brother Rashid Ahmad, who was the Amir of the American Delegation, I asked him when we would meet the Khalifatul Masih. He stated we would meet Huzur that afternoon.

The meeting with Huzur could not come fast enough for me. Finally the meeting did occur. When we were led into the room and I first saw Hazrat Khalifatul Masih III, I was dumb struck. I am sure I said As Salamu Alaikum, but nothing else. All I could do was stare at Huzur. The description that was given to me by the delegates, I believe, was understated. I knew that after our first meeting that I must become a devotee to Khilafat.

May I point out, that if it were not for Mian Mohammed Ibrahim Sahib, I would not have gotten to meet many of our Movement's great scholars. He had given me a set of cards. On each, he had written the person's name along with a brief message from him. These cards bore the names of Chaudry Zuhair Husain, and Maulana Abu Ata, to name a few. Without this added brotherly compassion shown to me by Mian Ibrahim Sahib, I would never have met these luminaries in the manner that I did. I would

have certainly been among the losers. I will be forever grateful to Allah for providing me with such a dear friend and brother as Mian Muhammed Ibrahim.

Before I left Rabwah for home, I had the opportunity to be in the company of Huzur. These were times that made me certain that Khalifat is in the Hand of Allah. I also knew, with conviction, that only Allah can establish a Khalifa.

Prior to my trip to Rabwah, I was considered to be a very politically astute militant. I had been in the company of many persons who were considered significant and noteworthy. But all of them paled in the shadow of a Khalifa.

I was known to be extremely outspoken, having no fear of expressing myself to anyone. But when it came to Huzur, I could not say a word, nor did I take exception to anything Huzur said. Believe me, I was convinced then, as I am now, that there is *no one* on this earth like a Khalifa. To me, the truth of a Khalifa is demonstrated in the message he brings to his followers. They become infused with his teachings.

I must say this, and I pray none will misinterpret it. In 1971 and 1972, Allah blessed me with the opportunity to perform the Haj. As Muslims from America, our group believed that Muslims were like the Muslims in the time of the Rasul (SAWS). But I did not find the caliber of people I had studied about. This in itself, touched my sensibilities and made me skeptical about the "people of the Book".

When I went to Rabwah, I did find the "people of the Book" I had been looking for and yearning to be with. Before going to Rabwah, I had never heard so many people crying in their prayers as I heard in Masjid Mubarik.

The love and brotherhood I was shown in Rabwah has never been matched. One morning after Prayers, Maulana Abdul Malik Khan (RA) gave the Darsul Quran. After his Dars, people

came to those of us who were delegates and began to embrace us and shake hands with us. It was overwhelming. I have never felt or seen such an outpouring of love any where else in the world. To this day, when I recall that incident, my heart is filled with love and prayers for those Ahmadies who displayed such love and affection for me.

From that moment on, I knew that I must continue to be a member of this Community. I was convinced that this Community is with Allah and Allah is with this Community. There is neither time nor space to recount the many outstanding events that happened to me during my first trip to Rabwah and the successive trips I have made there since.

But I must share two events that were very significant to me. The first happened when I asked Huzur for a name and he gave me the name "Muzaffar Ahmad". When I traveled to Rabwah the first time, I was Abdur Rahim Zafr, the seeker of truth. When I left Rabwah, I had become Muzaffar Ahmad Zafr, a new person devoted to the Institution of Khalifat.

The second event happened during that same trip. My wife was expecting a child. I asked Huzur for a name for this child. Huzur said, "If it is a boy, name him Karim Ahmad. If it is a girl, name her Atiatul Quddus." The delegate from Kenya spoke up and said that the name Atiatul Quddus was the same name he had given his daughter. Huzur said, "No, I named *your* daughter Atiatul Wadud, and I named *his* daughter (meaning myself) Atiatul Quddus." The child was born before I reached home. Upon my arrival in New York, I phoned home and told my wife I knew we had a new daughter and Huzur had named her Atiatul Quddus.

These are some of the highlights of my first trip to Rabwah. That visit contains precious memories that will sustain me for the rest of my life. I pray that their recounting will strengthen some, encourage others, and benefit all.

Amin. Amin. Amin.

PRAYERS ----- ITS BLESSINGS

(Dr. A. M. Shamim Ahmad)

In our modern era of dynamic progress where human values are mere material gains and spiritual, social and moral standards are demeaned to near nothingness. The living God is the thing of the past and religion is synonymous with cynicism.

The dazzling scientific success specially in the west has left the basic suspicious human mind in a skeptical state. But it should be made absolutely clear that by and large, religion has nothing, what so ever, to do with these progresses. All men and women are created equally. The laws of nature are universal and eternal. Water always runs down a stream may it be Jordan rivers or the river of Mississippi. Blood flows in the same way in the veins of Adam as in the veins of Einstein. Whosoever struggles in his specific sphere is rewarded, may he be a communist, agnostic, Christian or a Muslim.

At our present time of darkness and disbelief, it was difficult to imagine, that God still listens and answers, where even eminent Muslim scholars, started doubting its reality and reliability. But behold that, one man in this wilderness stands up, proclaims and proves beyond all doubts, that God is still living with all His attributes and qualities, He does listen and answer, who perish and persevere for the purpose. And this man, evidently was, Hadhrat Mirza Ghulam Ahmad, The promised Messiah, peace be upon him.

Looking back in the Holy Quran, Allah the Almighty says in the verse:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

meaning that do you think that I have created you uselessly?

Nay, He clearly signifies in another verse, saying:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

It is definite that humans and super humans are created for the sole purpose of His worship and supplication. As Hadhrat Muhammad Peace and blessings of God be upon him says and as

duly described in the books of The Promised Messiah, the central theme of worship is prayers.

What is Prayers? Prayer is responsive relationship between God and Godly person, the Grace of God, His beneficence, first draws a person to God, God draws near to him. In prayer this Relationship achieves a quality of its own and gives rise to its peculiar consequences. Suppose a man becomes involved in some great difficulty. He turns to God full of conviction, hope, love, loyalty, courage and confidence. He achieves an unusual awareness, gone are his indifference and forgetfulness. Penetrating through the veils of indolence, he advances in the field of selflessness and ultimately finds himself close to God, his soul bends at Gods feet. The magnetism gifted to him produces responsiveness in The Divine. He draws Divine Grace to himself. Almighty God then attends to the object of his prayer, the prayer begins to have effect. The first effect is to move the appropriate means towards the end. Did the man pray for rain? Prayer moves the means. Those who know anything about spiritual experiences and achievements, know and know from repeated experience that a perfect believer comes to have creative powers through prayers, with the approval of God his prayers begins to move things in the physical as in the spiritual world. The elements - air, fire, water, earth, the heavenly spheres, the hearts of men, all move in the desired direction. In the Holy Books of God there is no dearth of examples of such happenings. What are called miracles are often examples only of acceptance of prayers.

If it is said that prayers also go unheard and remain without effects or results, the reply is that this is true of medicines also. Have medicines closed the door to death? Is it impossible that medicines should fail? And yet is there any one who will deny that medicines have their effects and properties? It is true that everything has its law, but that has not made the sciences useless or unimportant-nor made means and measures unreliable. Think a little deeper and we will find that physical means on one hand and spiritual means on the other are under the law of natural measures and decrees. If there is a sick person

and he is decreed to get well, conditions conducive to health become available in full. This includes the responsiveness of the sick man's body itself. Given this responsiveness the medicine works wonders, hits the target as it were. So, it is with prayer. For prayer also means that conditions making for acceptance assemble where God has willed their acceptance, as said in this verse:

إِنَّ اللَّهَ يُفْعَلُ مَا يُرِيدُ ۝

Everything has to go according to His will.

The physical and spiritual worlds are both subject to an order of causes and effects. The mistake some make is that they accept the physical order of causes, but deny the spiritual order. It should also be realized that there are two kinds of prayers:

1. Prayers by command
2. Prayers by option

ادْعُونِي أَسْتَجِبْ لَكُمْ

Speaking of the former some are mistaken that in the verse pray unto me, I will answer, The Holy Quran is promising the acceptance of all prayers, but as we know, all prayers are not accepted. The prayer by command is command to worship, and it is worship which has been made compulsory. That the imperative in the verse is the imperative to worship is proved further by the fact that the command to pray unto Me is followed by reference to the worship and failure to worship is appropriately made punishable by hell fire.

No such threat is attached to ordinary. All ordinary prayers are entirely the will of God Almighty. As said before and as said in another verse:

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ وَإِنْ شَاءَ

But on Him only will you call and only He then will remove that for which you call upon Him if He wills.

Suppose for the sake of argument we grant that Pray unto Me means supplicate unto Me, then we must say that praying here commanded is not ordinary prayer but praying with all the conditions necessary for acceptance. But to fulfil all the conditions is in no one's power, not unless God's Grace comes and helps. Also humility is not the only condition, there are others like piety, purity, truthfulness, conviction, love, concentration, and so on. And last of all comes

the all important that, the end or object prayed for, is good in the knowledge and wisdom of God. For example if a beloved child cries and supplicates his mother to let him play with a burning coal or with a baby snake or if a child wants the mother to let him take a deadly poison will it be wise for the mother to let him?

There also exists a great misunderstanding with respect to the nature of the prayers enjoined by the Muslim Law. The prayer of a Muslim is a prayer in the truest and highest sense of the term, a devout supplication to Almighty God and a reverential expression of the soul's sincerest desires before its Maker. But on account of the great ignorance that prevails among the Muslims, prayers are looked upon as a burdensome duty. Does Almighty God stand in need of imposing tax upon His creatures? Certainly not; for He is above all needs and able to dispense with all creatures. Almighty God has commanded men to pray to Him and utter His praise not because He stands in need of it but for their own good, for only thus can they attain the great object for which man has been created. It is grievous to see that men have no love for piety, righteiousness, and the worship of God. The true devotion of the heart has degenerated into a lifeless ceremony. The love of God is waning and the heavenly enjoyment in His worship is nowhere felt. There is taste and flavor in everything and most of all in prayers and in the worship of the Divine Being. But as the sweetest thing would excite a bitter taste in the mouth of one whose organs of taste are morbid, similarly prayers and worship do not afford any pleasure or enjoyment to those who are spiritually sick. The object of man's life has been described in the Holy Quran to be the worship of God, and it is impossible that man should have been so created as to feel a pleasure in everything except in that which was the aim of his life. Nay, it is here that he should experience the highest bliss and if he does not, he should clearly understand that some morbidity affects his spiritual condition and he ought to seek for the proper remedy.

In short, indifference to prayer and remissness in them are done only to an ignorance of pleasure and enjoyment with which true and sincere prayers are attended.

"The question then arises, how to obtain

this pleasure in prayers without which they are but an inconvenient burden? The drunkard goes on drinking and takes one cup after another until he is intoxicated. He does not get tired with the first cup and leave drinking because it has not intoxicated him. He sets before himself the one object of getting the pleasure of intoxication and devotes himself wholly to it. The man who has a longing for the divine joy which is to be found in prayers should have his attention and thoughts engrossed with it and all his faculties applied to its attainment. The desire to get at it should cause an unrest to his soul and inspire it with true zeal and sincerity for its possession. In saying his prayers he should also aim at true holiness which is necessary consequence of sincere prayers, for the Holy Quran says

Verily good deeds, i.e., prayers, drive away evils. The deep and Divine delight which prayer affords and the true holiness which they effect, should be the objects which a man should set before himself in saying his prayers, and he should further pray to God that his prayers may be like those of the true and faithful servants of God and be blessed with like blessings.

It must also be borne in mind that there are four reasons for which God Almighty has rendered prayer obligatory upon the Muslims. Firstly, that by turning to God at all times and states, we may acquire firmness in our faith in the Divine unity, for our entreaties to God are equivalent to our confession that He is the sole Giver of all gifts. Secondly, that on the acceptance of our prayer and the attainment of the object prayed for, our faith in God may be strengthened. Thirdly, that if Divine assistance comes in any other way, our knowledge and wisdom may be increased. Fourthly, that if the acceptance of our prayers is promised to us by means on inspirations or visions and it comes to pass exactly in the same manner, one may advance in Divine knowledge, and attain from certainty to love and from love to a total freedom from sin, and an entire disavowance of all connections besides our connection with God, and thus obtain the fruit of true salvation. But if our objects are attained independently of prayer and a Vail hides the face of God from us, the fulfillment of our desires becomes ultimately a source of grief and anxiety for us, and every success which was deemed at first a pleasure becomes a sorrow.

But the sight and knowledge which are granted through prayer and the blessings which are bestowed upon us from the heavenly treasure, never diminish or decline. On the other hand advancing day by day in Divine love and knowledge, a man will ascend by this holy ladder of prayer to the pinnacle of bliss. It is therefore, necessary for the seeker after truth that he should try to obtain, in right earnest, such true faith. The mere fact that he is a Muslim, and hates shirk and says his prayer is not sufficient to release him from the bondage of sin or make him attain salvation. Only he will find true salvation and supreme delight and perfect bliss after death who has found in this very life the true and living light which turns a man with all his faculties, inclinations and desires, to God, and mortifying all earthly desires, works a pure transformation in his soul. And what is this true living light? It is nothing but a certainty of Divine existence, and perfect Divine knowledge. It is the heavenly power which its powerful hands draws a man out of the dangerous and dark pit of slavery to passion, and seats him in open space when there is light and safety. Before this light is obtained, a mans vitreous deeds are only formalities in obedience to custom, and the slightest trial is apt to stumble him. Without certainty a mans relation with God cannot be clear. But the man to whom certainty is given flows towards God like water, flies to Him faster than the wind, burns like fire every thing foreign to God, and bears every suffering with patience and steadfastness like earth. It is a sweet syrup which as soon as it is taken sweetens the whole body. It is delicious milk which makes a man indifferent to the dainties of the world. But it is found only by means of devout prayers in which a man completely annihilates himself. It is obtained no doubt but difficult is the task and narrow the path, is there anyone who would undertake this task and seek the path?

Hence we who belong to the group of;

وَأَخْرَجَ مِنْهُمْ لَبَاءَ يَلْحَقُوا بِهِمْ

have special responsibility to pray, and pray with all the conditions as described before and as said in The Holy Quran;

أَجِبْ دَعْوَةَ

الدَّاعِ إِذَا دَعَا فَلَيْسَ جَبْوًا لِي وَلِيُؤْمِنُوا بِلَعَلِّهِمْ

يُرْسَلُونَ ﴿٢٥﴾

Because that is the only way to salvation.

WHEN WAS JESUS BORN?

(Dr. N. Rehmatullah, Cleveland)

According to the generally accepted view, Jesus was born on December 25th, which is celebrated by the non-Orthodox Churches as Christmas. However, if one reviews the information available from the Holy Scriptures, scholarly commentary, history and recent astronomical research, a different date and season emerges.

Luke 2:7-8, states that shepherds were in the hill country at night watching over their flocks at the time of Jesus' birth. Various commentators have argued that shepherds did not follow this practice during the winter months. Dr. Peake, in his famous commentary states, "The season would not be December: Our Christmas day is a comparatively late tradition found first in the West. "Both Chambers and Britannica Encyclopedias state that December 25th was affixed as Jesus' birthday due to its pre-Christian popularity as a Pagan holiday associated with the winter solstice.

At point it may be interesting to note a verse from the Quran relating to Jesus' birth, where God speaks to and comforts Mary who has withdrawn in childbirth. "And shake towards

thyself the trunk of the palm-tree; it will cause fresh ripe dates this to fall upon thee." (Q.19:26) It is known that the area of Bethlehem abounded in date-palms (Judges 1:16) and also that dates become ripe here in the months of August-September.

Modern researches into the star of Bethlehem by the British astronomer Percy Seymour and that of David Hughes (an authority on the star of Bethlehem Mystery) puts Jesus' birth in September. Using computers and a planetarium, a huge "star" would have been visible over Bethlehem due to a rare alignment of Jupiter and Saturn on September 15th.

It's refreshing that Jesus, in actuality, has no birth association with the winter solstice Pagan holiday. What is upsetting is the growing knowledge of the changes and deceptions that were made by Church leaders for the sake of expediency. We will all be better off the more the "common" man knows about his or her religion thereby lessening the chances for manipulation by those not-so-rare religious leaders of all persuasions who's real vocation is power and politics (of the self-serving kind).

RESURRECTION OF JESUS

Recently in the written press there has been a discussion and debate about the Resurrection of Jesus. I would put forth the following:

Time can distort reality into myths and legends. Influence of such legends only serves to distance man from the realities of life. In an endeavor to understand the true faith and teachings of Jesus, it is essential to sift out the fact from the fiction and truth from myth. I mean no offense to anyone's beliefs or sentiments. In a review of the history of religions, one finds scores of instances where founders of religions or other divines are reported to have ascended to Heaven bodily. These claims are so numerous and widespread, that it seems to be a universal

trend of man to concoct such stories, in order to elevate and super-humanize their religious leaders. For argument's sake, let us accept all such claims of religious leaders having ascended to Heaven and take them at their face value. If one scans the entire human history there is not a single example of bodily return of any person to this world, absent of literal fulfillment of such claims one is left with two choices; either reject such claims as untrue or accept them only metaphorically, as Jesus did in the case of Elijah's second coming.

Sadly, only a Jesus of fantasy is acceptable to the mainstream Muslims and Christians of today. A Jesus, the like of whom never came

before in the entire human history. With regard to the second coming of Christ, they believe he would come with such glory and clear signs, descending from Heaven in broad daylight with angels supporting him, that it would be impossible for even the most skeptical to refuse to accept him. History tells us that all such divines and beings live a life of humility. They are always treated with callousness, prejudice and fanatic hostility.

In the case of the Jews, they were expecting the Messiah to come in the state of glory and would usher them into a new era of their domination and ascendancy over their Roman masters. All these expectations were shattered by Jesus of Nazareth. When he appeared at last, he appeared so far removed and distant from the expected image of the Messiah the Jews had been dearly entertaining for centuries.

The mainstream Muslims and Christians alike have acquired the role of the Jewish people of the time of Jesus. The objections are the same. The logic of rejection is the same. These are the facts which speak for themselves and are becoming more apparent with the passage of time, but, only for those who care to listen and ponder and observe. 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.....and give glad tidings of a Messenger who will come after me, his name will be Ahmad. And when he came with clear proofs, they said this is manifest sorcery.")c.61 v. 7)

Generation after Generation will pass. This state of waiting may continue till the end of time, but, no Jesus will bodily descend from Heaven. They may build a wailing wall as did the others three thousand years before. But, as it happened in the case of the Jews, so will it happen again. They will see no Messiah descend. Their future expectations of Christ will achieve nothing but, emptiness and void that will never end. An utterly bleak future indeed.

These are the times of the latter days. The recognition of the Messiah of the age is central to achieving peace in the world today. We know the facts. The Messiah is to have Humble beginnings and not the glory and fanfare we associate with his coming. As the advent of Elijah was fulfilled by John the Baptist, the second coming of Christ will also be fulfilled in the spiritual sense by a person with his characteristics. Their missions being similar. Revival of religion and the word of God.

(Taken from "Facts to Fiction" by Hazrat Kaalifatul Massih IV)

BOOK ANNOUNCEMENT

THE AFROCENTRIC MYTH OR:

ISLAM,

THE LIBERATOR OF THE AMERICAN PEOPLE

BY

ABUBAKR BEN ISHMAEL SALAHUDDIN

AN IMPORTANT HIGHLIGHT OF BOOK:

**Pre-Islamic prophecies of
Prophet Muhammad (pbuh)**

in

Sanskrit [The Hindu Vedas]

and

Pahlawi [The Zoroastrian Dasatir]

CONCEPT OF EQUALITY IN ISLAM

Dr. Rasheed Azam, Psychologist

INTRODUCTION:

Man as yet has no certain knowledge when exactly human life started on this Earth and what is the age of this Universe. We know at least this much that man has gone through evolutionary stages of development, physical as well as spiritual development. We can also easily deduce that life on earth was not an accident and man's life as a crown of creation must have some purpose in the scheme of things.

Through the study of the history of man's thought and religious development, it may not be too difficult to determine that man had to be prepared to receive the perfect code of ethics and religious Law as presented by Islam for the benefit of all the peoples of the world. The strength of Islam lies not simply in its valid assertions but also in the convincing arguments it presents to support its assertions. Islam is a living religion. It meets total needs of man and has solutions to all problems. This is the only way today to Living God.

The purpose of this short essay is to highlight the concept of 'equality' as presented by Islam for the benefit of all mankind.

ISLAM:

Islam is complete and perfect Religion. It is a practical Religion with its emphasis on moderation. Its teachings and practices are closest to human nature. Its beliefs are simple with deep significance for harmonious life. There is nothing mysterious in Islam and any thinking person can discover its truth without much difficulty. It begins with belief in ONE GOD, Creator and Sustainer of life, and ends with His love in the service of His creations.

Islam literally means 'peace' in complete submission to Allah. This is the best possible way to live one's life according to the Laws of God Almighty as they apply to human nature.....

EQUALITY:

What is meant by 'Equality' in Islam?

True Islam in practice presents the best possible picture of "EQUALITY" in life. This equality can only be experienced by the believers when they stand together before their Creator in their daily Prayer, five times a day, in humility, rich or poor, a king or a servant, all equal before God Almighty. True believers carry this humility with them in all matters of daily life.

All human beings are created equal and that we all belong to ONE and the same CREATOR. We are all born the same way and we will all die to return to Him one day under His laws. There has never been and never will be any exception in this Universal Law of Nature. There is no superiority or inferiority involved in the mode of birth or death. Our beginning is the same and our end is the same on this God's Earth. This is the truth and anything contrary to this rule is nothing but fiction.

God Almighty says in the Holy Quran:

"O mankind! He have created you from a male and a female; and He have made you tribes and subtribes (with your origin in different nations) that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, (your Creator) is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware." (49:14)

Malik Ghulam Farid in his short commentary of the Holy Quran has written the following explanation of the verse: (page 1106)

"This verse lays down the basis of an all-comprehensive, all-pervading brotherhood of man. The verse, in fact, constitute the 'Magna Carta' of human fraternity and equality. It lays the axe at the false and foolish notion of superiority born of racial arrogance or national

conceit. Having been created from a male and a female as human beings all men have been declared equal in the sight of God."

"The worth of a man is not to be judged by the pigment of his skin, the amount of wealth he possesses or by his rank or social status, descent or pedigree, but by his moral greatness and by the way in which he discharges his obligation to God and man."

"The whole human race is but one family. Division into tribes, nations, and races is meant to give them better knowledge of one another and thus may benefit from good qualities of one another."

THE HOLY PROPHET ON EQUALITY:

The Holy Prophet (Allah's blessings and peace be upon him) was the excellent exemplar for mankind. He taught the principles of true democracy where you weigh the character of a leader. A true leader, he said, is the servant of his nation and not the master. On the occasion of his Last Pilgrimage, the Holy Prophet's (SAW) address also included the following:

"O ye men! your God is One and your ancestor is one. An Arab possesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white is no way superior to a red nor, for that matter, a red to a white, but only to the extent to which he discharges his duty to God and fellow man. The most honoured among you in the sight of God is the most righteous among you."

EQUAL OPPORTUNITY:

All human beings are equal in their beginning and end and this life for all of them presents a struggle and a challenge. With all their individual differences all men have equal opportunity to be closer to Allah and serve others. The life on this earth is a temporary abode and every thinking person owes at least this much to himself or herself to make the most of it. God Almighty says in the Holy Quran:

"And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and

women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things." (4:33)

Again, God Almighty says:

"Indeed, He have honoured all children of Adam (all human beings) and He carry them by land and sea, and provide them with good things and have exalted them far above all other creations (on earth)." (17:71)

Blessings and gifts of Allah are given to all human beings and nations of the world without any discrimination. Only those who think and are grateful can make the best use of them.

CONCLUDING REMARKS:

A study of world history reveals to us that different nations of the world have enjoyed peace and prosperity at different times. Rise and fall of nations appear to be linked to their character more than any other single factor. When people are honest, hard working and humbly remember Allah, they prosper and find peace within and without. When they become arrogant, greedy and behave unjustly towards one another without any fear of Allah, they suffer the consequence of conflict and disaster. This phenomena can be observed at individual as well as national or even international level.

It would indeed be an ideal society where 'men are judged by the content of their character and not by the color of their skin'. (Martin Luther King) Men will fear Allah and instead of being greedy and selfish they will be honest and hard working with patience. It is a short life and we all belong to Allah and all will return to Him.

REFERENCES FOR FURTHER READINGS:

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THE REVIEW OF RELIGIONS

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Peace be upon you!

Enclosed you will find a specimen copy of the *Review of Religions*. This religious monthly was started by Hadhrat Mirza Ghulam Ahmad (a.s.) himself more than 90 years ago. Currently, it is being printed in London and is sent to all corners of the world. Unfortunately, the US Jamaat is lagging behind in its subscription. In order to tackle the problem, we have chosen several Ahmadi doctors to be introduced to the journal first so that they may subscribe it for themselves and then present it to their friends as a gift subscription.

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3rd Majlis Shura and 14th Annual Ijtema Majlis Ansarullah, USA

(Report prepared by Majeed A. Mian, Qaid Publication)

Majlis Shura

The third Majlis Shura Ansarullah, USA, was held at Bait-ur-Rahman mosque on September 15, 1995. The proceedings of Majlis Shura began with the recitation of the Holy Quran by Dr. Rashid S. Azam, followed by the members taking the pledge of Ansarullah led by Respected Sheikh Mubarak Ahmad Sahib, Retired Amir and Missionary In-Charge, Jamaat Ahmadiyya, USA. After the pledge, Sheikh Sahib made his opening address to the representatives who were present for the Shura. In his address, Sheikh Sahib reminded the participants about the etiquette of

the Shura as outlined by Hazrat Khalifatul Masih II, may Allah be pleased with him. He also laid emphasis on why it is important to follow those etiquette. He gave examples of how the Holy Prophet, peace and blessings be upon him, used to consult with his companions in matters of importance. Similarly, he said, that Hazrat Promised Messiah, Alaihis Salaam, used to consult his companions in important matters. The Khulafa followed the same tradition. Later on, as by the Grace of God the Jamaat grew, the need for a permanent institution became inevitable. This resulted in the establishment of the institution of Majlis Shura. Majlis Shura, as we see it today, Sheikh Sahib reminded, was

founded by the blessed hands of Hazrat Musleh Mauood, may Allah be pleased with him. Sheikh Sahib's address made a great impact upon the participants, who listened to him with rapt attention. After Sheikh Sahib's address, Sadr Majlis, Dr. Karimullah Zirvi conducted the rest of the meeting. He requested Qaid Umumi Majlis Ansarullah, Naim Ahmad Chaudari Sahib to present the implementation report of the previous Majlis Shura's recommendations. Qaid Umumi presented a detailed report signifying that most recommendations were implemented while others were near completion. After Qaid Umumi's report, Sadr Sahib himself presented the Finance Report as Qaid Mal could not attend the Shura. Thereafter, three subcommittees, namely, Finance, chaired by Malik Mubarik Ahmad Sahib, National Finance Secretary, Jamaat Ahmadiyya, USA, Tabligh/Talim and Tarbiyyat, chaired by Dr. Yusef Lateef, and General, chaired by Dr. Mubarik Ahmad Shah, were formed. The Shura discussions were held in a purely spiritual atmosphere. Members took active part in the discussions of the subcommittees and later in the general discussion.

The general discussion of Shura began after the Friday prayers with the recitation of the Holy Quran by Salim Nasir Malik Sahib. Before inviting the subcommittees to present their respective reports, Sadr Sahib read out before the audience a portion of the Friday sermon given by Hazrat Khalifatul Masih IV, Ayyadahullah Taala Binasrihil Aziz, on April 28, 1995. In this Sermon, Huzur has mentioned the etiquette of Majlis Shura. The concluding session of the Shura was chaired by Naib Amir II, Dr. Ahsanullah Zafar, who also conducted the elections of Sadr and Naib Sadr Saf Dom for the next term. Respected Naib Amir II Sahib concluded the meeting with brief but motivating remarks about the progress of Majlis Ansarullah under our Sadr Sahib. He made a special remark about the Sadr Sahib, saying that ever since he became the Sadr, Dr. Karimullah Zirvi has been engaged in a single handed effort to lift the organization of Ansarullah, higher and higher. Dr. Ahsanullah Zafar Sahib finally led the participants in silent prayer, which concluded this blessed event at 8:30 PM. By the Grace and Mercy of Allah, the Shura was a success by all accounts. Most Majalis were well represented. Arrangements made for the Shura by the local

Majlis of Washington, D.C. were excellent.

Annual Ijtema

On the evening of Friday, September 15, 1995, members started to arrive for the Annual Ijtema. The registration desk was set up where name tags were prepared for the participants. The members were served with a delicious dinner while they were being assigned to their respective accommodations as they registered for the event. The next morning, scheduled proceedings of the Ijtema began with the recitation of the Holy Quran by Missionary Zafar Ahmad Sarwar Sahib, followed by the members taking the pledge of Ansarullah led by Respected Amir Sahib. Thereafter, Sadr Majlis Ansarullah, Dr. Karimullah Zirvi welcomed the participants to the Ijtema. Respected Amir Sahib then inaugurated the Ijtema with a brief but inspiring address. He reminded the participants of the Ijtema not to forget the importance of their role in the overall progress of the Jamaat. His address was full of valuable pieces of advice to the members of Ansarullah. The stress was on Tabligh, Training of the younger generation, and financial sacrifice. Respected Amir Sahib appreciated the progress of Majlis Ansarullah during the last few years. Ansarullah were fortunate that Respected Amir Sahib personally attended the Ijtema and remained among the participants for the better part of the day. May Allah bless him with perfect health and grant him a long life. Amin.

The program for the day included a prepared speech competition, Tabligh Workshop, and various sports events. The overall theme of the Ijtema was, *Tabligh*, and the topic of the prepared speech was also, *I shall cause thy message to reach the corners of the earth*. Each speaker was given five minutes for his presentation. The speeches were of high quality and the judges had to admit that their job was made difficult in deciding the top positions. The prepared speech competition was followed by two very inspiring speeches. The first one was by Missionary Mukhtar Ahmad Cheema Sahib. His topic was: *Responsibilities of Ansar as Mentors for the Children and Youth of the Jamaat*. Missionary Cheema Sahib told the participants that it was natural for the youth to look up to their elders as a role model. Therefore, the

members of Ansarullah have to be constantly watchful of their behavior. Every action of the elders, he said, would be looked at by the youth as a guidance for them. His speech was followed by Missionary Shamshad Ahmad Nasir Sahib, whose topic was: *Waqf-e-Aarzi Scheme and Ansar*. Missionary Shamshad Nasir Sahib explained the background and the goals of this blessed scheme which was founded by Hazrat Khalifatul Masih III, may Allah be pleased with him. He also enumerated some of the benefits of joining this scheme. He said that *Waqf-e-Aarzi* scheme was one of the ways one could become a good *Dai Ilallah*. After the speeches, the first session of the Ijtema concluded which was followed by prayers and a break for lunch.

The second session started after the lunch break, with a recitation of the Holy Quran by Hamid Bhatti Sahib. The program for this session included a speech by Maulana Sheikh Mubarak Ahmad Sahib and the Tabligh Workshop. The Topic of Sheikh Mubarak Sahib's speech was: *How to become a Successful Hai Ilallah*. Sheikh Sahib, with many years of experience in the field, was one of the most suitable speakers for such a topic. He very eloquently presented the subject matter, emphasizing on *Dua* (prayer), as the main weapon of a *Dai Ilallah*. His stress was that one should never get tired of doing the propagation of Islam to others. A believer, he said, goes on doing Tabligh without regards to its consequences. Those efforts, when coupled with prayer, he assured, bear sweet fruits. After Sheikh Sahib's inspiring speech, another very interesting event that was hold was, the Tabligh workshop. The first workshop of this kind was held during the Annual Ijtema of last year. We hope that this workshop will become a permanent part of our Annual Ijtema, as a lot of valuable tips are picked up by the participants from Tabligh experiences of those who had committed their time to Tabligh during the year. The workshop was conducted by the National Tabligh Secretary, Mr. Anwar Mahmood Khan. A number of new converts spoke at this occasion. They provided an insight into the way Tabligh should be done. It was very interesting to know how they themselves had converted to Islam. They have examples of Tabligh from their own experiences.

At the conclusion of the Tabligh Workshop, the participants of the Ijtema were requested to

proceed outside for the sports events. The sports were organized by Dr. Imtiaz Ahmad Chaudhary, Qaid Sihat-e-Jismani, assisted by Kalimullah Khan Sahib of Washington, DC Chapter. The events included, Volley Ball, Tug of War, Wrist Clinching, Races of various types, and Walk. All the competitions were hotly contested. Members displayed a very keen interest in all the sports events. Before the end of activities for the day, Sadr Sahib held a meeting of the Zoama and members of Majlis Amila. In this meeting, Zoama reported on the status of their respective chapters, as also the Qaideen briefly reported on the progress of their respective departments.

On Sunday, the meeting was chaired by our Naib Amir I, Dr. Muzaffar Ahmad Zafar. The program began with the recitation of the Holy Quran by Aziz Ahmad Vance Sahib followed by a brief yearly progress report of the Majlis by Sadr Majlis Ansarullah, Dr. Karimullah Zirvi. The main areas of improvement highlighted by Sadr Sahib were in the field of Chanda collection, communication with the chapters, Talim, and Publication. After Sadr Sahib's report, other items on the schedule followed. The program consisted of very interesting religious competitions, which included, Recitation of the Holy Quran, Recitation of an Urdu poem by Hazrat Promised Messiah, Alaihis Salaam, Recitation of the English rendering of an Urdu poem by Hazrat Promised Messiah Alaihis Salaam, narration of a Hadith and its commentary, and the impromptu speech competition. The impromptu speeches always seem to inspire every one. A lot of excitement could be seen during these competitions. Speaker after speaker came to the podium and spoke for three minutes each, in a manner as if they had long been training for that event.

By the Grace of Allah, all events were successfully held. The members, as usual, displayed extra-ordinary interest in both religious and sports competitions. At the conclusion of the religious competitions, Naib Amir I, Dr. Muzaffar Zafar Sahib gave away prizes to the winners. Then, In his very emotional concluding address, Naib Amir I Sahib appealed to the members of Ansarullah to engage in Tabligh, vigorously. His voice filled with emotions when he said it again and again; *we must do it*. This blessed Ijtema was finally concluded with a silent prayer, led by the Naib Amir I, Dr. Muzaffar Ahmad Zafar

Sahib. Arrangements for the Ijtema, both, before and during the Ijtema, were excellent. Meals were always on time and delicious. Abdur Rahim Kolade Sahib, Zaim Majlis Ansarullah, Washington, DC, and Shahid Ahmad Malik Sahib, Naib Zaim, deserve our special thanks

and prayers for their untiring work. May Allah reward them and their colleagues who worked so hard to make this blessed event so successful. May God Almighty also reward those families who offered accommodation for the participants of the Majlis Ansarullah Shura and Ijtema. Amin.

AHMADIYYA MUSLIM MEDICAL ASSOCIATION, USA

Hazrat Khalifatul Masih IV (ABNA) has kindly approved elections of the following office-bearers of the Ahmadiyya Muslim Medical Association, USA for two years (June 95 - June 97).

- | | |
|--------------------------------|--------------------------------|
| 1. President: | Nasim Rehmatullah, M.D. |
| 2. General Secretary: | Karimullah Zirvi, Ph.D. |
| 3. Financial Secretary: | Naseer A. Tahir, M.D. |

ANNOUNCEMENT

MEMBERSHIP DUES

The membership year of the Ahmadiyya Muslim Medical Association is from July 1st of a year to June 30th of the next year. Four months in the current year have passed and very few members have paid their yearly membership dues. The membership dues are used to provide limited amount of help to Ahmadiyya Hospitals in Pakistan, Guatemala and West Africa. Furthermore, the dues are used to cover the office expenses of the Association, i.e. correspondence, etc. The members are requested to send their membership dues as soon as possible to the Financial secretary at the following address:

***Dr. Naseer A. Tahir
14 Woodstone Rise
Pittsford, NY 14534***

The membership rates are as follows:

Physicians/Dentists, etc.	\$100/Year
Residents/Pharmacists/Ph.Ds./Nurses:	\$ 25/Year

MOSQUE FUND

In the last meeting of National Majlis Amla, respected Amir Sahib has desired that the Members of the Ahmadiyya Muslim Medical Association along with other well-to-do members of the Jamaat may be requested to pay at least \$1,000/member towards National Mosque Fund to overcome the deficit in this fund. The members of the Ahmadiyyat Muslim Medical Association are requested that like before come forward and sacrifice for the cause of building Houses of Allah in the USA.

Thank you.

Karimullah Zirvi, Ph.D.
General Secretary

USA BA'IT BUDGET AND TARGET

BUDGET (Hazoor's assigned):	USA	1,000
	Jamaica	100
	Peru	100
	Mexico	50
	Total	1,250
Target of Ba'its:	Total (all)	2,000

Where are we now ?

First Quarter Summary

<u>Jama'at</u>	<u>No. of Ba'its</u>	<u>Jama'at</u>	<u>No. of Ba'its</u>
Chicago	34	Houston	8
Los Angeles	26	Baltimore	7
Dayton	24	New Mexico	2
Washington D.C.	21	Zion	2
New York	14	Detroit	1
Philadelphia	10	Milwaukee	2
		San Francisco	1

USA TOTAL 1st Qtr '95 = 152

USA Total 1st Qtr. '94 = 75

Neighboring Countries (1st Qtr.):

Jamaica	20	Dominican Republic	2
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1995 Neighboring Countries Ba'its = 22

1994 Neighboring Countries Ba'its = 18

First Quarter 1995 Tableegh Champions

Mohammad Hamidullah - Chicago
 Naseera Khan - Washington D.C.
 Nadeem Ahmad Faizi - North Carolina
 Zafar Balauch - Baltimore
 Saif U. Tahir - Chicago
 Rashid Ahmad - Milwaukee
 Abdul Sami Khan - Los Angeles
 Rais A. Usmani - Chicago
 Benjamin T. Price - Dayton
 Muhibb and Jamal - Milwaukee
 Ghulam Mohammad - Philadelphia
 Rafiq Ahmad - Philadelphia
 Mohammad Hanif Koya - San Francisco
 Abdul Khaliq - Dayton
 Abdul Karim - Chicago
 Abdul Shakoor Ahmad - Dayton

Dr. Iftikhar Ahmad - Los Angeles
 Ch. Nasir Ahmad - North Carolina
 Latafat Hussain - Washington D.C.
 Anwer M. Khan - Los Angeles
 Saleem Qadir - New Mexico
 Mohammad Arshad - Baltimore
 Dr. Khalid Nasim - Los Angeles
 Javed A. Matin - Los Angeles
 Atiatul Quddoos - Dayton
 M. Bashirul Haq - Los Angeles
 Dr. B.K. Ahmad - Detroit
 Jameel Abdul Hadi - Philadelphia
 A. Shakey Ahmad - Dayton
 Rafia Abdul Karim - Chicago
 Amanullah Ahmad - Dayton
 Mohammad Sohail - Los Angeles

The above mentioned Da'een were blessed with 105 fruits of Ba'its out of the total of 174 Ba'its in the first quarter 1995. Alhumdolillah.

SUGGESTIONS ARE INVITED FOR THE CELEBRATION OF THE 1996 100TH ANNIVERSARY OF THE LECTURE 'PHILOSOPHY OF THE TEACHING OF ISLAM'

May we request all the Da'een to send us their suggestions for the celebration of the 100th Anniversary of the Masterpiece Lecture of Hazrat Ahmad Alahissalam entitled "The Philosophy of the Teachings of Islam." Please suggest and specify the optimum ways in which we can celebrate this year (e.g. mass distribution/reading of the book in different languages, holding special meetings in this regard, teaching the book to all Ahmedis, sale of the books through Book Sellers, direct mail, etc.) Please send your suggestions in writing to the National Tabligh Secretary.

A SINCERE APPEAL TO ALL THE DA'AEN IN USA

All Da'een who would like to offer one week or one weekend of their services to travel to Jamaica or any of the South American countries for Tabligh activities, please contact 1-800-881-6410.

We have a great responsibility of spreading Islam in 15 South American and Caribbean countries. We need a lot of help from the active Da'een who can help us in this regard.

ALL Country Desk Officers, please help.

Anwer Khan, National Secretary Tabligh

WAQF - E - A'ARZZI FOR DA'WAT ILLAH

CAN YOU SPARE ONE WEEK FOR THE SAKE OF ALLAH?

CARIBBEAN ISLAND 'JAMAICA' NEEDS YOU!!

AS OF OCTOBER 1995, BY THE GRACE OF ALLAH.

- ~ **WE HAVE ESTABLISHED A NEW JAMA'AT WITH
60 MEMBERS IN JAMAICA**
- ~ **ALL ARE LOCAL CITIZENS AND SPEAK ENGLISH**
- ~ **WE HAVE RENTED A TWO STORY MISSION
HOUSE**
- ~ **YOU CAN STAY AT THE MISSION HOUSE FOR ONE
WEEK, HOWEVER,**
- ~ **IN THE SPIRIT OF WAQF-E-A'ARZI, YOU MAY
HAVE TO MAKE YOUR OWN ARRANGEMENTS
FOR FOOD AND TRANSPORTATION**
- ~ **MOHAMMAD ABDUL SALAM HAS BEEN APPOINTED
PRESIDENT OF JAMA'AT IN JAMAICA. HE WILL
GUIDE YOU IN TABLIGH ACTIVITIES**

Jamaica is 90 minutes Flight from Miami. Visit Jamaica solely for the sake of Allah, and win the hearts of Jamaican for Ahmadiyyat the True Islam.

INTERESTED?

Please contact National Secretary Tabligh at
1-800-881-6410 FAX: (909) 627-7299

write to:

Anwer M. Khan, 3283 Royal Ridge Road, Chino Hills, CA 91709

Majlis Atfal-ul-Ahmadiyya USA

(an auxiliary of Majlis Khuddam-ul-Ahmadiyya USA)

15000 Good Hope Road, Silver Spring, MD 20905, Tel: (301) 879-0110, Fax: (301) 879-0115

ESSAY COMPETITION

Atfal from all over the country are invited to participate in the **First Annual ESSAY COMPETITION** held by the Majlis Atfal-ul-Ahmadiyya, USA. The topic for the essay is:

Life of the Holy Prophet MUHAMMAD

(Peace and Blessings of Allah be on him)

Each tiftl is allowed to submit one single-sided typed essay on the above topic of length, 1500-2000 words. The deadline is **June 30, 1996**. Your name, address, telephone number, and your Majlis name should appear on the first page. All references should be identified at the end of the essay.

Insha'allah, the following prizes will be given at the occasion of National Ijtema Majlis Atfal-ul-Ahmadiyya, USA, in August 1996:

First Prize:	\$100.00
Second Prize:	\$ 75.00
Third Prize;	\$ 50.00

A special prize will be given to the Majlis submitting maximum number of essays. Please send your essays at the following address:

**Majlis Atfal-ul-Ahmadiyya USA
Attn: Essay Contest 1996
15000 Good Hope Road
Silver Spring, MD 20905**

LAJNA, IMAILLAH, L.A. EAST CAMP REPORT

By the Grace of Allah, the nasirat and Iajna of Los Angeles had their annual tarbiyyat camp. The camp was a great success, and the attendance was 90%. All the nasirat and Iajna who attended the camp said that they enjoyed the camp and it was a great learning experience both academically and socially. All the activities took place in three different age groups which were 7-10, 11-15, and young Iajna. The four day camp started on Thursday, August 17th detail as followed:

THURSDAY

The camp started with the recitation of the Holy Quran followed by pledge, poem, and the opening address by our Iajna President. After the opening we had sessions of:

1. Religious Knowledge (question and answer).

2. Urdu Language (oral).
3. Games and sports (basketball, skipping, running, playing with water balloons).

The first day session ended after Namaz-e-Ishah, with the questions and answer session on namaz. And of course we had breaks for Namaz, lunch, and dinner.

FRIDAY

The nasirat and Iajna woke up for Namaz-e-Tahjad and Namaz-e-Fajar, and listened to Kutba Juma (satellite). The day started with the sessions of:

1. Holy Quran which included recitation, translation, and commentary Sura Al Nisa.

2. Hadith/Malfoozat reinforcing the topic death of Jesus and advent of the promised Messiah
3. History of Islam.

After Juma prayers we arranged Jalsa for nasirat and Iajna and the topic was "Muslim Women" this Jalsa presided by nasirat and young Iajna. The motive of this Jalsa was to train nasirat and young Iajna for future how to handle and preside Jalsas.

4. Class of urdu language (oral, everyday common conversation).
5. Cooking session (learned how to cook chicken, vegetables, rice, and bean.
6. Games and sports. We had water balloon fights, balloon races, played basketball, volleyball, and skipping rope, etc.

The day ended with Namaz-e-Ishah and question/answer session on Tabligh. The class taught how to tabligh and how to handle various questions with the basic knowledge everyone should have.

SATURDAY

Woke up for Tahajad and Fajir prayers. And had individual talawat. After rest, breakfast, cleaning up, and getting ready. The day sessions started with:

1. Holy Quran consisting with recitation, translation, and commentary on Sura Al Nisa (women and marriage).
2. Hadith/Malfoozat (the three big sins: associating partners with Allah, disobeying parents, and lying.
3. History of Ahmadiyyat.
4. History of Khalafat.
5. Jalsa session conducted by nasirat and Iajna. The topic was "Seeratul Nabi" (life of the holy prophet).
6. Urdu Language

7. Sewing and Creative art, in which the young group learned to make different kinds of paper flowers, and the older group learned the "Treatment of Windows" which is to learn how to make fancy drapes for windows.

8. Games and Sports (water balloons again by the request from children's, basketball, and volleyball, etc...).

After Ishah Prayers we ended with our last session for the day, which was question/answer session on "The Problems in our Society and our Responsibilities.

SUNDAY

Woke up for Namaz-e-Tahjad and Namaz-e-Fajir. Had individual talawat. The day started with:

1. Holy Quran including with recitation, translation, and commentary.
2. Hadith/Malfoozat the topic was "Evil in Society".
3. Closing and reward distribution.

The closing remarks were made by our President. The nasirat and young Iajna were given rewards for attending the camp. Special rewards were given to people who attended the camp all four days, for best knowledge, and best behavior.

The camp ended with a picnic. All the nasirat and Iajna along with their mothers went to a nearby park. Where we all had lunch, games and lots of fun. Mashallah this camp has been a very memorable one. The day ended with silent prayers.

Nazima Camp,

Sadiqa Malik, Nasirat Secretary

Shamim A. Sheikh, President Lajna

REPORT ON RELIGIOUS FOUNDERS DAY

Religious Founders Day was held at Noor Mosque, York, PA on September 24, 1995 at 2:00 p.m.

The topic of the program was "The Power of Prayer". The program was billed as the 17th Annual Great Faith Exchange since it is the seventeenth year consecutively that the York/Harrisburg Jamaat has held this program.

Of the four speakers that were invited, three attended. One who had not been able to attend, Mr. David Shih, was ably replaced by Philip Eisenmann, a Quaker, who has been a friend of the Noor Mosque for many years. Another speaker, Dahlia Goldenberg, is the daughter of a rabbi who has participated in several previous Religious Founder Days. Finally, Pastor John Moyer, a Seventh Day Adventist, was a first-time visitor of the mosque.

I spoke with Pastor Moyer before the program to get acquainted. He asked me about the Promised Messiah, whose picture and name he saw displayed in the lobby. I told him about who he was and he seemed very impressed.

I moderated the program which besides the four speeches, consisted of Talawat, translation, and a poem of Khalifatul Masih II in praise of the Holy Prophet (SAW). The speakers did an excellent job. Dahlia Goldenberg, the Jewish speaker, talked about a recent visit to Israel, and how prayer and celebration played a part. Pastor Moyer explained in detail how fervent prayers played a fundamental part in the founding

of the Seventh Day Adventist Church. Phil Eisenmann talked about various kinds of prayers such as for thankfulness to God and in times of loneliness.

Our regional missionary, Mubasher Ahmad, made an outstanding speech bridging the gap of understanding between Islam and other religions, yet firmly presenting the Islamic teaching on prayers in its superior beautiful form. He traced how effectively prayer had been used by the Holy Prophet (SAW) and the Promised Messiah (AS) in spreading the message of Islam. He also touched on the blessings of our current jamaat and the use of satellite by Hazur.

After the program, I presented Pastor Moyer Mirza Ghulam Ahmad of Qadian and Philosophy of the Teachings of Islam and we promised to keep in touch.

Thank you cards were sent out to all speakers.

Four non-Ahmadi guests attended and were very positive in their comments. The date, unfortunately coincided with some other religions' programs so none of the speakers could bring guests with them. Next year, insha-Allah, we will start sooner and work harder to get more guests because the program was excellent. The program was videotaped so it can be viewed in the future.

Sincerely,
A. Tariq Sharif
Tabligh Secretary

Dr. Busharat Ahmad, MD. FACS

AN AHMADI DOCTOR RECOGNIZED IN THE USA ANNOUNCEMENT

In June, 1995 issue of "Michigan Medicine" an interview of Dr. Busharat Ahmad, MD. FACS with M. Susan Raef has been published under the title, "Leader Profile".

While recognizing the contributions made by Doctor Ahmad, the author writes, "Doctor Ahmad is the ultimate demonstration of all that he believes. By establishing an IMG (International Medical Graduates) Advisory Council, Dr. Ahmad was recognized by the AMA (American Medical Association) with an appointment to the United States Congressional Committee on Medical Licensure. It is in Doctor Ahmad's life that we see the parallel of his words, the fire of his dream, and the fruits of his labor". The author further writes, "Doctor Ahmad's focus and dedication are by no means limited to the scope of

the IMGs. His professional interest in cornea transplantation led Doctor Ahmad to become president of the Eye Bank association of the American (EBAA), the main establishment of eyebanks. Dr. Ahmad transformed the EBAA from a small group into a strong scientific association.

As Doctor Ahmad continues his work in the United States, he has not forgotten his homeland. In addition to his active role in the Association of Pakistan Physicians of North America, Doctor Ahmad offers medical aid to people of Pakistan by returning with the gift of sight"

Karimullah Zirvi, Ph.D.
General Secretary
Ahmadiyya Muslim Med. Assoc.

CALENDAR OF EVENTS 1996

January	07	Sunday	Programs/Plans for 1996 by different departments of each local jamaat		Local *
January	22	Monday	First Day of Ramadan (Fasting)		
February	20	Tuesday	Eidul-Fitr		
February	25	Sunday	Musleh Maud Day (Historical February 20)		Local
March	23	Saturday	Masih Maud Day (Historical March 23)		Local
April	28	Sunday	Eidul-Adhia		
May	3-5	Fri.-Sun.	Majlise Shura	at Bait-ur-Rahman	
May	26	Sunday	Khilafat Day (Historical May 27)		Local
June	28-30	Fri.-Sun.	Jalsa Salana USA	at Baitur Rahman	National
July	5-7	Fri.-Sun.	Jalsa Salana	at Toronto	Canada
July	12-14	Fri.-Sun.	Ijtema Lajna	at Los Angeles	West Coast
July	26-28	Fri.-Sun.	Jalsa Salana UK	at Islamabad	UK
August	2-4	Fri.-Sun.	Ijtema Khuddam	at Washington Metro	National
August	16-18	Fri.-Sun.	Ijtema Lajna	at Bait-ur-Rahman	National
September	13-15	Fri.-Sun.	Ijtema Ansarullah (also Shura Ansarullah)	at Baitur-Rahman	National
September	22	Sunday	Seeratun Nabi Day**		Regional*
October	20	Sunday	Religious Founder's Day		Regional
December	20-22	Fri.-Sun.	Jalsa West Coast	at Los Angeles	West Coast
Any Convenient Date			Family Day/Introduction of New Ahmadi Muslims		Regional
To be announced			Meetings to celebrate the 1st Centenary of deliverance of lecture " <i>The Philosophy of The Teachings of Islam</i> "		

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

** Additional Seeratun Nabi Days should be arranged. In addition to Regional and/or local level functions, small scale functions for Seeratun Nabi should be arranged at Halqa level at Ahmadi homes.

- RECOMMENDED BOOKS:

5. Names of any two wives of the Holy Prophet (S.A.W.)
6. Names of the Khulafa-e-Rashideen
7. Name of the Promised Messiah (A.S.)
8. Name of the wife of the Promised Messiah (A.S.)
9. Names of the Khulafa-e-Ahmadiyyat
10. Etiquettes of Masque
11. Introduction of the Religion of Islam (See "Basics Of Religious Education")

PRAYERS (Memorization & Understanding) (See "Basics of Religious Education")

1. Prayers of going in & out of mosque
2. Prayers before & after eating
3. Prayers for increasing knowledge
4. Prayers for success

AHADITH (Memorization & Understanding)

(See "Basics Of Religious Education")

1. Importance of motives
2. Hadith against hearsay
3. High status of mothers
4. Learning of the Holy Quran

NAZM

1. Kabhi Nusrat Nahin Milti (Durr-e-Samin)
2. Mera Nam Poocho to Main Ahmadi Hun

RECOMMENDED BOOKS

1. Basics of Religious Education
2. Lessons on Islam (Book One)

SYLLABUS

HILAL-E-ATFAL (AGE GROUP 9 - 10 YRS.)

HOLY QURAN

1. Correct Recitation (See "Yassarnal Quran" and "Basics of Religious Education")
2. Memorization of Sura Al-Fatiha and last 5 suras of the Holy Quran
3. Translation of Sura Al-Fatiha and last 5 suras of the Holy Quran

SALAT

1. Azan
2. Wudho & Tayamum Details
3. Prayer Timmings in detail including prohibited times
4. Salat with translation
5. Dua-e-Qanoot

GENERAL RELIGIOUS KNOWLEDGE

1. Life of the Holy Prophet (S.A.W. (Childhood - Nabuwat)
2. Names of Other Prophets
3. Life of the Promised Messiah (A.S.) (Childhood - March 23, 1889)
4. Atfal Pledge
5. Monetary contributions
6. Date of the advent of the Holy Prophet (S.A.W.)
7. Date of the advent of the Promised Messiah (A.S.)

PRAYERS (Memorization & Understanding)

(See "Basics of Religious Education")

1. Prayer for parents
2. Prayer for God's mercy of forgiveness
3. Prayer for success in calling to Allah
4. Prayer on waking up
5. Prayer on leaving home

AHADITH (Memorization & Understanding)

(See "Basics Of Religious Education")

1. Seeking of knowledge
2. Persistence in prayers
3. Criteria of a true muslim
4. Criteria of a true believer
5. The best actions

NAZM

1. Wo Peshwa Hamara Jis Se Hai Noor Sara (Durr-e-Samin)
2. Naunahalan-e-Jamaat Mujhe Kuch Kehna Hai (Kalam-e-Mahmood)
3. Tifl's Choice

RECOMMENDED BOOKS

1. Basics of Religious Education
2. Lessons on Islam (Book Two)

SYLLABUS

QAMAR-E-ATFAL (AGE GROUP 11 - 12 YRS.)**HOLY QURAN**

1. Correct Recitation (See "Yassarnal Quran" and "Basics of Religious Education")
2. Memorization of Sura Al-Fatiha and last 10 suras of the Holy Quran
3. Translation of Sura Al-Fatiha and last 10 suras of the Holy Quran

SALAT

1. Complete Salat with translation and understanding
2. Iqamat & details of Congregational prayers
3. Namaz-e-Janaza (Funeral Prayer)

GENERAL RELIGIOUS KNOWLEDGE

1. History of Islam (See "Lessons on Islam Book 2" and "A Book of Religious Knowledge")
2. History of Ahmadiyyat (See "Lessons on Islam Book 3" and "A Book of Religious Knowledge")
3. Life of the Holy Prophet (S.A.W.) (Nabuwat-Migration)
4. Brief history of other Prophets
5. Life of the Promised Messiah (A.S.) (Life Sketch)
6. Institution of Khilafat (See "Lessons on Islam Book 3" and "A Book of Religious Knowledge")
7. Tehrik-e-Jadid & its Achievements
8. Waqf-e-Jadid & responsibilities of Majlis Atfal-ul-Ahmadiyya
9. Heavenly Signs of Eclipses of the Sun and the Moon
10. Fasting
11. Zaka't

PRAYERS (Memorization & Understanding)

(See "Basics of Religious Education")

1. Prayer while traveling
2. Prayer on going to bed

3. Prayer of protection against enemy
4. Prayer for successful end
5. Prayer to avert punishment of hell
6. Prayer to get rid of affliction
7. Prayer to achieve God's blessings
8. Prayer on beginning of fast
9. Prayer on ending a fast
10. Prayer on observing a new moon

AHADITH (Memorization & Understanding)

(See "Basics of Religious Education")

1. A word of goodness
2. Kindness to juniors & respect for seniors
3. Allah's help
4. Think before you speak
5. Importance of sadqa
6. A little but sufficient
7. Taking back of a gift
8. Repentance from sins
9. Know your own worth
10. Muslim is a mirror
11. Abuse is a sin
12. Etiquettes of eating
13. Three noble actions

NAZM

1. Noor e Furqan Hi Jo Sab Nooron Se Ajla Nikla (Durr-e-Samin)
2. Hamd o Sana Usi Ko Jo Zaat e Javedani (Durr-e-Samin)
3. Tifl's Choice
4. Qaseeda by the Promised Messiah (A.S.)-- Optional

RECOMMENDED BOOKS

1. Basics of Religious Education
2. Lessons on Islam (Book Three)

SYLLABUS

BADAR-E-ATFAL (AGE GROUP 13 - 15 YRS.)**HOLY SQURAN**

1. Correct Recitation (See "Yassarnal Quran" & section 2 of "Basics of Religious Education")

2. Memorization of Sura Al-Fatiha, first 17 verses of Sura Al-Baqra, & last 15 suras of the Holy Quran
3. Translation of Sura Al-Fatiha and last 15 suras of the Holy Quran

SALAT

1. Complete Salat with related issues
2. Eid Prayers

GENERAL RELIGIOUS KNOWLEDGE

1. Life of the Holy Prophet (S.A.W.) (Migration - Demise) (See "A Book of Religious Knowledge")
2. Ten Companions of Holy Prophet (S.A.W.)
3. Other Religions & their teachings (See "A Book of Religious Knowledge")
4. History of Ahmadiyyat (See "Lessons On Islam Book 4" and "A Book of Religious Knowledge")
5. Life of the Promised Messiah (A.S.)
6. Successors of the Promised Messiah (A.S.)
7. Islamic Calendar
8. Characteristics of Ahmadiyya Jama'at
9. Haj
10. Makkah and Medina
11. Qadian & Rabwah

PRAYERS (Memorization & Understanding)

Learn all prayers given in the book "Basics of Religious Education"

AHADITH (Memorization & Understanding)

Learn all the Ahadith given in the book "Basics of Religious Education"

NAZM

1. Aai Khuda Aai Karsaz o Aib Posh o Kirdigar (Durr-e-Samin)
2. Khuddam-e-Ahmadiyyat (Kalam-e-Tahir)
3. Tifl's Choice
4. Qaseeda by the Promised Messiah (A.S.) -- Optional

BOOK REVIEW

Read the book "**Kishti-e-Nooh**" written by the Promised Messiah (A.S.) or its translation.

RECOMMENDED BOOKS

1. Basics of Religious Education
 2. Lessons on Islam (Books Three and Four)
 3. A Book of Religious Knowledge
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