

BROTHER MUHAMMAD SADIQ

The promised Messiah, peace be on him, exhorted the members of this blessed community to cultivate the spiritual qualities of humility, straightforwardness and sincerity in themselves.

God, the Lord of Honor and Glory and Knower of our hearts, alone knows the conditions of our inner selves. But what is apparent through our conduct is visible to all. Such is the beautiful example of our noble brother Muhammad Sadiq. His beautiful voice rings out his spirit of humility, straightforwardness and sincerity.

We are blessed to have a truly meek and always submissive brother amongst us. More often than not, his words of wisdom have taken us directly to the exhortations of the Holy Quran - which has been the rudder of this sweet brother's life. In the midst of discussions and in the sacred meetings of the Jamaat, whether it is a Jalsa celebrating the Masih-e-Maud day or a Khutba of Eid or the on camera proceedings of the Majlis-e-Mushawarat, Brother Muhammad Sadiq's voice will pour out the stream of the blessed verses of the Holy Quran that bubbles in his heart. This freshly invigorating wisdom envelopes the attenders with a warmth and ease reminiscent of the exhortations of the Suhaba or the companions of the Promised Messiah, peace be on them.



When he went to Qadian and Rabwah in the 1970s, it was difficult to distinguish him from the company of the Darveshan. His love for the Holy Prophet Muhammad, peace and blessings of Allah be upon him, not only engulfs his own heart choking him with emotion when he speaks of his beloved master but also the person he is talking with. Always given to prayer, those who seek his prayers have been blessed with the acceptance of their supplication by the Almighty Allah. Oftentimes, he sees true dreams. In fact, when he described his dream regarding his meeting with Hazrat Khalifatul Masih III Hazrat Hafiz Mirza Nasir Ahmad, may Allah shower His mercy upon him, even before he went to Rabwah it was the correct description of Huzur's audience chamber and the events that occurred afterwards.

He has been blessed with the love of Hazrat Ameerul Momeneen Khalifatul Masih II, III and now the IV. Huzur (aba) recognizes his voice from afar. This loving relationship coupled with his zeal, dedication and spirit of sacrifice for the Jamaat have won him the deep regard and respect of all members.

It is a special blessing that such a loving brother possessing uniquely spiritual qualities is amongst us, may the Almighty Allah lengthen his shadow upon us.

Brother Muhammad Sadiq has been indisposed for quite some time. We urge all members of the Jamaat to please pray for the health and full recovery of our dear brother. May the Almighty Allah bless him with a long and healthy life.

Ameen Allahumma Ameen

FROM THE HOLY QURAN

1. In the name of Allah, the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise.

3. He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

4. And among others from among them who have not yet joined them. He is the Mighty, the Wise.

5. That is Allah's grace; He bestows it on whom He pleases; and Allah is the Master of immense grace. (62:1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ

الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ②

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُو

عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَ

الْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَیْفَى ضَلَالٍ

قَبِیْنٍ ③

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ

الْحَكِيمُ ④

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ ⑤

SAYING OF THE HOLY PROPHET (S.A.W.)

It is related by Hazrat Abu Hurairah (peace be upon him) that we were sitting with the Holy Prophet (peace be upon him) when *Surah Jumuah* was revealed to him. When he recited the verse *And among others from among them who have not yet joined them*, a man asked, O Messenger of Allah, who are these people (who will hold the rank of the companions of the Prophet and have not yet joined them). But Huzur did not answer him. The man repeated his question three times. The narrator says that Hazrat Salman Farsi was sitting amongst us. The Holy Prophet put his hand on his shoulder and said, "Even if the *Eeman* will ascend to the Pleiades, men from among his people will bring it back to earth. (This means that *Aakhireen* means sons of Faris among whom the Promised Messiah will appear and those who will believe in him will get the rank of *Sahaba*.)

۹۴۱ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ فَلَمَّا تَرَاهُ وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ قَالَ رَجُلٌ مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ؟ فَلَمَّ يُرَاجِعُهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ وَفِينَا سَلْمَانُ الْفَارِسِيُّ قَالَ نَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَلَى سَلْمَانَ ثُمَّ قَالَ لَوْ كَانَ الْإِيمَانُ عِنْدَ الشُّرْيَانِ لَنَالَهُ رِجَالٌ مِنْ هَؤُلَاءِ - (بخاری کتاب التفسیر سورة جمعة و مسلم)

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FROM THE WRITINGS OF THE PROMISED MESSIAH a.s.w.

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of the people, then I, in obedience to this Divine command, sent forth the call through written and oral announcements that I was the person who was to arrive at the beginning of the century for revival of the faith. My purpose was to re-establish the faith which had disappeared from the earth and to pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me, and through the magnetic power of His hand. It was also my purpose to correct their doctrinal errors and to reform their conduct. A few years thereafter, it was made quite clear to me through Divine revelation

that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet, peace be on him, thirteen hundred years in advance, was myself. Divine revelation to this effect was vouchsafed to me so clearly and so continuously that it left no room for doubt. It was replete with grand prophecies that were fulfilled clearly as bright day. Its frequency and number and miraculous power compelled me to affirm that it comprehended the words of the One God, without an associate, Whose Word is the Holy Quran (*Tazkaratush Shahadatain*, pp. 1-2).

PHILOSOPHY OF THE TEACHINGS OF ISLAM

Study Guide - Part 1

The following questions and answers may help the members in the study of the Philosophy of the Teachings of Islam during this centennial year. The answers are in the words of the Promised Messiah (AS) as translated. Our thanks to Maulvi Mohammad Siddique Nangli who prepared the guide in Urdu and to Fouzan Pal who helped in preparing the English version. (National Talim Department).

Q 1: How did the occasion of the Great Conference of Religions arise?

A Hindu swami, Shugan Chander, who had been undertaking work of social service for a few years thought that people must be brought together on a common platform. He initiated the idea of the conferences of great religions. The first conference took place in Ajmer. The second conference was held in Lahore in 1896.

Q 2: What were the objectives of the conference?

Swami Shugan Chander asked the leaders of Muslims, Christians, and Aryas, in the name of God, that the eminent scholars of each faith join the conference to put forth the beauties of their faith. He said that the objective of the conference to be held in Town Hall Lahore is

that the love of true faith be inculcated. The listeners may also be given the opportunity to compare the merits of each faith with the others.

Q 3: What response did the Promised Messiah give to this invitation?

The Promised Messiah Said:

Swami Shugan Chander has written in his announcement that he asks in the name of God that all leaders of faith come to describe the beauties of their faith. So we inform him that to honor the name in which he has called us that we are ready to respond to the invitation. Insha'Allah my essay will be read in the conference. Islam is the faith that teaches us that when asked in the name of Allah we must respond.

Q 4: What was the prophesy made by the Promised Messiah about the supremacy of his essay?

Before the conference the Promised Messiah made the following announcement in accordance with the glad tiding given to him by Allah:

God, the All-Knowing, has revealed to me that my paper will be declared supreme over all other papers. It is full of the light of truth, wisdom and understanding which will put to shame all other parties, provided they attend the Conference and listen to it from beginning to end. They will not be able to match these qualities from their scriptures.

Q 5: What glad tiding did Allah give about the victory of Islam?

I have been informed that after this essay is distributed widely the falsehood of the false doctrines would be exposed and the truthfulness of the Holy Qur'an would be manifested until the time that it becomes all-comprehensive. (Announcement dated December 21, 1896)

Q 6: Which faiths were represented in this conference?

Sanatan Dharm
Hinduism
Arya Samaj
Free Thinkers
Brahmu Samaj
Theosophical Society
Religion of Harmony
Christianity
Islam
Sikhism

But there was only one speech which gave a truly complete and comprehensive response to all the questions. That was the speech of the Promised Messiah.

Q 7: Who read the speech of the Promised Messiah?

Hadhrat Maulvi Abdul Karim (May Allah be pleased with him) reads it in a very melodious

voice.

Q 8: What were the comments of the secretary of the conference in the "Report of the Conference of Great Religions?"

He said:

Although only two hours had been designated for the speech, the audience were so engrossed in the speech that the moderators decided that the proceedings should continue until the speech is completed. Their decision was fully in accordance with the wishes of the audience who welcomed the decision The speech took about four hours and was listened with complete attention from beginning to the end.

Q 9: What was manifest sign of the supremacy of this speech?

The conference had been scheduled for December 26, 27, 28. The conference was continued for another day, 29, only in order to complete the essay. What greater evidence of the supremacy can there be!

Q 10: What did the newspapers write about the speech?

Punjab Observer wrote an extensive article in praise of the speech. Moreover, Paisa, Chaudhween Sadi, Sadiqul Akhbar, Muhbir of Dakken, General wa Gauhar Asifi of Calcutta unanimously praised the speech. For example The Civil and Military Gazette wrote that special attention was paid to the lecture of Mirza Ghulam Ahmed Qadiani and people traveled long distances to listen to it.

Chaudhween Sadi wrote:

The best lecture was that of Mirza Ghulam Ahmad of Qadian. We have not heard another lecture like it in our life time. Everybody listened to it with utmost attention and interest. It was a very precious.

General wa Gauhar Asifi wrote under a double caption "Conference of Great Faiths" and "Victory of Islam":

The record of the proceedings of the conference

makes it obvious that Hadhrat Mirza Ghulam Ahmed, the noble man from Qadian, alone did full justice to serve as the champion of Islam. If he had not been present, Muslims would have suffered the blame of not defending Islam. But the mighty hand of Allah safeguarded Islam. Rather, it granted Islam a manifest victory through this speech. Not only the friends, but all the foes also admitted: This is the victorious speech".

Q 11: What is the opinion of the western scholars about the philosophy of the teachings of Islam?

The following are some of the works in which the speech has been praised.
Bristol Times and Mirror:

Spiritual Journal Boston, Theosophical Book Notes, Indian Review, and Muslim Review.

Q 12: What were the five assigned questions for all speakers?

The Physical moral and Spiritual State of Man
What is the State of Man after Death
The Object of Man's life and the Means of its Attainment
Operations of the Practical ordinances of the Law in this Life and the Next
Sources of Divine Knowledge.

Q 13: What three types of self have been discussed in the Holy Quran as the springs all actions?

First source; The self that incites to Evil
The first spring which is the source of all natural states is designated by the Holy Quran the *Nafse Ammarah*, which means the self that incites to evil, as it says:
The mind of man is ever ready to incite to evil (12:54).

This means that it is characteristic of the human self that it incites man to evil and is opposed to his attainment of perfection and to his moral state, and urges him towards undesirable and evil ways. Thus the propensity towards evil and intemperance is a human state which predominates over the mind of a person before he enters upon the moral state. This is man's

natural state, so long as he is not guided by reason and understanding but follows his natural bent in eating, drinking, sleeping, waking, anger and provocation, like the animals. When a person is guided by reason and understanding and brings his natural state under control and regulates it in a proper manner, that state ceases to be his natural state and is called his moral state.

Second source; The reproving Self
The source of the moral state of man is designated by the Holy Quran *Nafse Lawwama*, as is said:

I call to witness the reproving self (75:3); that is to say, I call to witness the self that reproves itself for every vice and intemperance. This reproving self is the second source of human state from which the moral state is generated. At this stage man ceases to resemble the animals. Calling it to witness is for the purpose of doing it honour, as if by advancing from the state of the self that is prone to evil and arriving at the state of the reproving self, it has become worthy of honour in divine estimation. It is so called as it reproves man on vice and is not reconciled to man's submitting to his natural desires and leading an unbridled existence like the animals. It desires that man should be in a good state and should practise good morals, and no kind of intemperance should be manifested in any aspect of human life, and natural emotions and desires should be regulated by reason. As it reproves every vicious movement, it is called the reproving self. Though it reproves itself in respect of vices, yet it is not fully effective in practising virtue and occasionally it is dominated by natural emotions, when it stumbles and falls. It is like a weak child who does not wish to stumble and fall but does so out of weakness, and is then remorseful over his infirmity. In short, this is the moral state of human self when it seeks to comprehend within itself high moral qualities and is disgusted with disobedience, but cannot achieve complete success.

The Third source; The soul at Rest
The third source which should be described as the beginning of the spiritual state of man is called by the Holy Quran *Nafse Mutmainnah*, that is to say, the soul at rest, as is said:

O soul at rest that has found comfort in God return to thy Lord, thou well pleased with Him and He well pleased with thee. Now join My chosen servants and enter into My garden (89:28-31).

This is the stage when the soul of a person being delivered from all weaknesses is filled with spiritual powers and establishes a relationship with God Almighty without Whose support it cannot exist. As water flowing down from a height, on account of its volume and the absence of any obstruction, rushes with great force, in the same way the soul at rest flows towards God. That is indicated by the divine direction to the soul that has found comfort in God to return to its Lord. It undergoes a great transformation in this very life and is bestowed a paradise while still in this world. As this verse indicates in its direction to such a soul to return to its Lord, it is nourished by its Lord and its love of God becomes its nurture and it drinks at this fountain of life and is thus delivered from death. This is indicated at another place in the Holy Quran where it is said:

He who purifies his soul of earthly passions shall be saved and shall not suffer ruin, but he who is overcome by his earthly passions should despair of life (91:10-11).

Q 14: How does the first creation of the soul take place?

It is absolutely true that the soul is a fine light which is developed inside the body and is nurtured in the womb. To begin with it is hidden and imperceptible and later it is made manifest. From the very beginning its essence is present in the sperm. It is related to the sperm in a mysterious manner by the design and command and will of God. It is a bright and illuminated quality of the sperm. It cannot be said that it is a part of the sperm as matter is part of matter, nor can it be said that it comes from outside or falls upon the earth and gets mixed with the matter of the sperm. It is latent in the sperm as fire is latent in the flint. The Word of God does not mean that the soul descends from heaven as a separate entity or falls upon the earth from the atmosphere and then by chance gets mixed with the sperm

and enters the womb with it. There is no basis for such a notion. The law of nature rejects it. We observe daily that thousands of insects infect impure and stale foods and are generated in unwashed wounds. Dirty linen secretes hundreds of lice and all sorts of worms are generated inside a person's stomach. It cannot be said that all these come from outside or can be observed as descending from heaven. The truth is that the soul is developed in the body and this also proves that it is created and is not self-existent.

Q 15: How does the second creation of the soul take place?

The design of the Almighty Who has created the soul from the body with His perfect power appears to be that the second birth of the soul should also take place through the body. The movements of the soul follow the movements of the body. If the body is drawn in a particular direction the soul automatically follows it. It is, therefore, a function of the Book of God to direct itself to the natural state of man: that is why the Holy Quran pays so much attention to the reform of the natural state of man and gives directions with regard to every one of his actions, his language, weeping, speaking, keeping silent, marrying, remaining single, walking, stopping, physical cleanliness, bathing, submitting to a discipline in health and in illness etc. It affirms that man's physical condition affects his spiritual condition deeply. I cannot undertake a detailed exposition of all those directions as time is not available for such an undertaking.

Q 16: What is the impact of the soul and the body on each other?

As the soul is affected by physical conduct, in the same way sometimes the soul affects the body. For instance, when a person experiences sorrow his eyes become wet, and a person who feels happy smiles. All our natural actions like eating, drinking, sleeping, waking, moving about, resting, bathing etc., affect our spiritual condition. Our physical structure is related intimately to our total humanity. If a certain part of the brain is injured memory is immediately lost. An injury to another part of the brain causes loss of consciousness.

Poisonous air affects the body and through it the mind, and the whole inner system, to which the moral impulses are related, is impaired and the unfortunate victim passes out quickly like a madman. Thus physical injuries disclose that there is a mysterious relationship between the soul and the body which is beyond the ken of man. Reflection shows that the body is the mother of the soul. The soul does not descend from outside into the womb of a pregnant woman. It is a light that is inherent in the sperm which begins to shine forth with the development of the embryo. The Word of God Almighty conveys to us that the soul becomes manifest from the framework that is prepared in the womb from the sperm, as is said in the Holy Quran: *Then we develop it into a new creation. So blessed is Allah, the Best of Creators (23:15)*

In old age a person arrives at a stage in which, after having acquired much knowledge he loses it all (22:6). All this observation of ours is proof enough that the soul without the body amounts to nothing. This is reinforced by the thought that if the soul without the body had amounted to anything, it would have been without purpose for God Almighty to set up a relationship between it and a mortal body. Further it is worthy of note that God Almighty has created man for limitless progress. Then if the soul is not able to achieve the progress possible in this brief life without the companionship of the body. How can we expect that it would be able, by itself, without the companionship of the body, achieve limitless progress in the hereafter.

All this shows that according to Islamic principles, for the soul to act perfectly it is necessary for it to enjoy the companionship of a body at all times.

Q 17: When does one achieve a spiritual condition?

Spirituality can be achieved only through the use of every moral quality in its proper place and on its proper occasion, and through treading faithfully upon the ways of God and through being wholly devoted to Him.

Q 18: How can the physical, moral and spiritual

conditions of man be reformed?

According to the Holy Quran the natural state of man has a very strong relationship with his moral and spiritual states, so much so that even a person's manner of eating and drinking affects his moral and spiritual states. If the natural state of a person is subjected to the control of the directions of divine law it becomes his moral state and deeply affects his spirituality, as is said that whatever falls into a salt mine is converted into salt. That is why the Holy Quran has laid stress on physical cleanliness and postures, and their regulation in relation to all worship and inner purity and spiritual humility.

As indicated in the Holy Word of God Almighty, the natural state of man, the fountain head of which is the self that incites to evil, is not something divorced from his moral state.

The Holy Word of God has classified man's natural faculties and desires and urges, as natural conditions. These, when they are consciously regulated and controlled and are brought into action on their proper occasions and places, become moral qualities.

In the same way, moral conditions are not entirely distinct from spiritual conditions. When moral conditions develop absolute devotion to God and complete purification of self and, cutting asunder from the world, turn wholly to God and to perfect love and complete devotion and full serenity and satisfaction and complete accord with the divine will, they become spiritual conditions.

Q 19: How does the Holy Quran take the human being step by step to the highest spiritual level?

Reflection on the Holy Word of God discloses that it lays down rules for the reform of the natural condition of man and then lifts him gradually upwards and desires to raise him to the highest spiritual state. First, God desires to teach man the rules of social behaviour like sitting, standing, eating, drinking, talking etc., and thus to deliver him from a state of barbarism and distinguish him from the animals and thus bestow upon him an

elementary moral state which might be described as social culture. He then desires to regulate his elementary moral habits so that they should acquire the character of high moral qualities. Both these methods are part of the same process as they are related to the reform of man's natural condition. There is between them a difference only of degree. The All-Wise One has so arranged the moral system that man should be able to rise from a low to a high moral condition.

Q 20: The name Islam reminds us of which high spiritual status?

The third grade of progress is that a person should become wholly devoted to the love of this True Creator and to a winning of His pleasure. The whole of his being should be committed to God. To remind Muslims constantly of this grade their religion has been named Islam, which means to devote oneself wholly to God and to keep nothing back. As God, the Glorious, has said:

Salvation means that a person should commit himself wholly to God, and should offer himself as a sacrifice in the cause of God, and should prove his sincerity not only through his motive but also through righteous conduct. He who so comforts himself will have his recompense from God. Such people shall have no fear nor shall they grieve (2:113).

Tell them: My prayer and my sacrifices, my living and my dying are all for the sake of God, Whose providence comprehends everything and Who has no associate. So have I been commanded and I am the foremost of those who fulfil this concept of Islam and offer themselves as a sacrifice in the cause of Allah (6:163-164).

This is My straight path then follow it and do not follow any other path which will lead you away from His path (6:154).

Tell them: if you love God then follow me and walk along my path so that God may love you and forgive you your sins. He is Most Forgiving Ever Merciful (3:32).

Q 21: What are the three means of reforming humanity?

The first is that senseless savages should be taught the elementary social values pertaining to eating, drinking, marriage etc. They should not go about naked nor eat carrion, like dogs, nor practise any other type of wildness. This is an elementary stage of the reform of natural conditions of the type that would have to be adopted, for instance, if it is desired to teach a savage from Port Blair, the elementary ways of human behaviour.

The second method of reform is that when a person has adopted elementary human ways, he may be taught the higher moral qualities and should be instructed to employ his faculties in their proper places and on their proper occasions.

The third method of reform is that those who have acquired high moral qualities should be given a taste of the draught of the love of and union with God.

Q 22: What was the condition of Arabs at the time the Holy Prophet was raised?

Our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, was raised at a time when the world had been thoroughly corrupted. As God Almighty has said:

Corruption has spread over land and sea (30:42). This means that the people of the book, as well as those who had no experience of revelation, had all been corrupted. The purpose of the Holy Quran was to revive the dead, as is said:

Know that Allah is about to revive the earth after its death (57:18). At that time the people of Arabia were steeped in barbarism. No social pattern prevailed and they took pride in every type of sin and misconduct. A man married an unlimited number of wives, and they were all addicted to the use of everything unlawful. They considered it lawful to marry their mothers, and that is why God Almighty had to prescribe:

Your mothers are made unlawful for you (4:24). They ate carrion and some of them were even cannibals. There is not a sin that they were not guilty of. Most of them did not

believe in the after life. Many of them denied the existence of God. They killed their female infants with their own hands. They killed orphans and devoured their substance. They had the appearance of human beings but were bereft of reason. They possessed no modesty, no shame, and no self respect. They drank liquor like water. The one among them who indulged indiscriminately in fornication was acknowledged as the chief of his tribe. They were so utterly ignorant that their neighbouring people called them the unlettered ones. At such time and for the reform of such people, our lord and master, the Holy Prophet, peace and blessings of Allah be upon him, appeared in Mecca. This was the time that called for the three types of reform that we have just mentioned. That is why the Holy Quran claims to be more complete and more perfect than all other books of guidance, inasmuch as the other books had not the opportunity of carrying out the three types of reforms which the Holy Quran was designed to carry out. The purpose of the Holy Quran was to elevate savages into men, and then to equip them with moral qualities, and finally raise them to the level of godly persons. The Holy Quran thus comprehends all those three projects.

Q 23: What was the real purpose of the three types of reforms the Holy Quran makes?

The whole purpose of the Quran is the three reforms, and all its teachings are directed towards that end. All other directions are the means for the achievement of those reforms.

First, God desires to teach man the rules of social behaviour like sitting, standing, eating, drinking, talking etc., and thus to deliver him from a state of barbarism and distinguish him from the animals and thus bestow upon him an elementary moral state which might be described as social culture. He then desires to regulate his elementary moral habits so that they should acquire the character of high moral qualities. Both these methods are part of the same process as they are related to the reform of man's natural condition. There is between them a difference only of degree. The All-Wise One has so arranged the moral system that man should be able to rise from a low to a high moral condition.

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Q 24: What is the difference between khalq and khulq?

Khalq connotes physical birth and Khulq connotes inner birth. As inner birth is perfected through moral development and not merely through the exercise of natural impulses, Khulq connotes moral qualities and not natural impulses.

Q 25: Explain the highest moral character displayed by the Holy Prophet (pbh).

God, the Glorious, has addressed the Holy Prophet, peace and blessings of Allah be upon him, in the words:

Thou dost most surely possess high moral excellences (68:5). This means that all high moral qualities such as benevolence, courage, justice, mercy, bountifulness, sincerity, high mindedness etc. were combined in the person of the Holy Prophet. In short all the natural qualities of man as courtesy, modesty, integrity, benevolence, jealousy, steadfastness, chastity, piety, equity, sympathy, bravery, generosity, forbearance, endurance, bountifulness, sincerity, loyalty etc., when they are manifested on their proper occasions under the guidance of reason and reflection would all be accounted moral qualities. In reality they are the natural states and impulses of man and are designated moral qualities when they are exercised deliberately on their proper occasions. A natural characteristic of man is that he desires to make progress and, therefore, through following a true religion and keeping good company and conforming to good teachings he converts his natural impulses into moral qualities. No other animal is invested with this characteristic.

Q 26: Is the prohibition of khinzeer hinted in its name itself?

One matter to be kept in mind in this context is that in the very name of this animal God has indicated the reason for the prohibition of its flesh. The Arabic word for swine is *Khinzeer* which is a compound of *Khanz* and *Ara*, which means: I see it very foul. Thus the very name that God Almighty gave to this animal at the beginning points to its uncleanness. It is a curious coincidence that in Hindi this animal is called *Suar*, which is a compound of *Su* and *Ara*. This also means: I see it very foul. It should not be a matter of surprise that the Arabic word *Su* should have found its way into Hindi.

Q 27: What are the two types of morals?

Moral qualities fall under two heads. First, those moral qualities that enable a person to discard evil; and, secondly, those moral qualities that enable him to do good. Discarding evil comprehends those qualities through which a person tries that he should do no harm to the property, honour or life of a fellow being by his tongue or his hand or his eyes or by any other organ, nor should he design to do him such harm. The doing of good comprehends all those moral qualities whereby a person tries to benefit a fellow being in respect of his property or honour by his tongue or his hand or his knowledge, or by any other means, or determines to make manifest his glory or honour, or overlooks a wrong that had been done to himself and thus benefits the perpetrator of the wrong by sparing him physical pain or financial imposition, or inflicts such chastisement upon him in respect of the wrong which is in reality a mercy for the wrongdoer.

Q 28: What is the first of the four morals that deal with the forsaking of evil?

The moral qualities that the true Creator has appointed for the discarding of evil are known by four names in Arabic which has a specific name for all human concepts, behaviours and morals.

The first of these moral qualities is called

Ihthan, that is to say, chastity. This expression connotes the virtue that is related to the faculty of procreation of men and women. Those men and women would be called chaste who refrain altogether from illicit sex and all approaches to it, the consequence of which is disgrace and humiliation for both parties in this world, and chastisement in the hereafter, and dishonour and grave harm for those related to them.

Q 29: What teaching has the Holy Quran given for the promotion of chastity for men and women?

As this vice and its preliminaries can be practised by both men and women, the Holy Book of God sets forth directions for both men and women in this context. It says:

Direct the believing men to restrain their eyes from looking at women outside the prohibited degrees so openly as to be sexually excited by them, and to cultivate the habit of guarding their looks. They should safeguard all their senses. For instance, they should not listen to the singing or beguiling voices of women outside the prohibited degrees nor should they listen to descriptions of their beauty. This is a good way of preserving the purity of their looks and hearts. In the same way direct believing women that they should restrain their eyes from looking at men outside the prohibited degrees and should safeguard their ears against listening to the passionate voices of such men. They should cover up their beauty and should not disclose it to anyone outside the prohibited degrees. They should draw their head-coverings across their bosoms and should thus cover up their heads and ears and temples. They should not strike their feet on the ground like dancers. These are directions which can safeguard against moral stumbling (24:31-32).

The second method is to turn to God Almighty and to supplicate Him to be safeguarded against stumbling and slipping. Another direction is: Approach not adultery (17:33).

Q 30: What is the wise teaching that the Holy Quran gives for saving oneself from adultery?

One should avoid all occasions that might incite one's mind in that direction, and should eschew all the paths that might lead to this vice. He who indulges in this vice carries his viciousness to the extreme. The way of adultery is an evil way as it obstructs one's progress towards the goal and is extremely harmful to the achievement of the purpose of life. Those who find no means of marriage should keep themselves chaste through the adoption of other means (24:34); for instance, through fasting or dieting or exercise.

Q 31: Why has the Holy Quran not taught celibacy?

People sometimes adopt celibacy or submit to castration and take up monasticism. God has not prescribed monasticism and that is why those who adopt it prove unable to conform to its discipline (57:28). This is an indication that if celibacy and monasticism had been imposed by the Divine, everyone would have had to adopt this discipline, in which case the human race would have come to an end long ago. Also, if chastity had to be preserved through castration or any other such device, it would amount to criticism of the Divine Who has bestowed this capacity upon man. Besides merit depends upon restraining the exercise of a capacity on an improper occasion, through fear of God, and thus acquiring double benefit through its proper exercise. By destroying the capacity a person would deprive himself of both benefits. Merit depends upon the possession of the capacity and its proper regulation. What merit would a person acquire who has lost that capacity and has become like a child? Does a child deserve merit because of his chastity?

Q 32: What are the five methods of promoting chastity according to the Holy Quran?

In these verses God Almighty has not only set forth excellent teaching for acquiring the quality of chastity but has furnished man with five remedies against unchastity. These are: to restrain one's eyes from gazing on those who are outside the prohibited degrees; to restrain one's ears from listening to their voices and to descriptions of their good looks; to avoid occasions which might furnish incitement

towards this vice; and to control oneself during the period of celibacy through fasting, dieting etc.

We can confidently claim that this excellent teaching with all its devices that is set forth in the Holy Quran is peculiar to Islam.

Q 33: What teaching has the Holy Quran given us to control our passions?

It should be kept in mind that as the natural condition of man, which is the source of his passions, is such that he cannot depart from it without a complete change in himself, his passions are bound to be roused, or in other words put in peril, when they are confronted with the occasion and opportunity for indulging in this vice. Therefore, God Almighty has not instructed us that we might freely gaze at women outside the prohibited degrees and might contemplate their beauty and observe all their movements in dancing etc. But that we should do so with pure looks. Nor have we been instructed to listen to the singing of these women and to lend ear to tales of their beauty, but that we should do so with a pure intent. We have been positively commanded not to look at their beauty, whether with pure intent or otherwise, nor to listen to their musical voices or to descriptions of their good looks, whether with pure intent or otherwise. We have been directed to eschew all this as we eschew carrion, so that we should not stumble. It is almost certain that our free glances would cause us to stumble sometime or the other. As God Almighty desires that our eyes and our hearts and all our limbs and organs should continue in a state of purity, He has furnished us with this excellent teaching. There can be no doubt that unrestrained looks become a source of danger. If we place soft bread before a hungry dog, it would be vain to hope that the dog should pay no attention to it. Thus God Almighty desired that human faculties should not be provided with any occasion for secret functioning and should not be confronted with anything that might incite dangerous tendencies.

Q 34: What is the meaning of veil according to the Holy Quran?

This is the philosophy that underlies the Islamic regulations relating to the observance of the veil. The Book of God does not aim at keeping women in seclusion like prisoners. This is the concept of those who are not acquainted with the correct pattern of Islamic ways. The purpose of these regulations is to restrain men and women from letting their eyes to rove freely and from displaying their good looks and beauties, for therein lies the good both of men and of women.

Q 35: What is meant by *ghadde basar*?

It should be remembered that to restrain one's looks and to direct them only towards observing that which is permissible is described in Arabic by the expression *ghadde basar*, which is the expression employed in the Holy Quran in this context. It does not behove a pious person who desires to keep his heart pure that he should lift his eyes freely in every direction like an animal. It is necessary that such a one should cultivate the habit of *ghadde basar* in his social life. This is a blessed habit through which his natural impulses would be converted into a high moral quality without interfering with his social needs. This is the quality which is called chastity in Islam.

Q 36: What is the meaning of honesty and integrity?

The second quality in the context of the discarding of evil is the one known as honesty or integrity, that is to say, intolerance of the causing of harm to a fellow being by taking possession of his property dishonestly or unlawfully. Integrity is one of the natural conditions of man. That is why an infant, who follows his natural bent and who has not yet acquired any bad habit, so much dislikes anything belonging to another that it can only be persuaded with difficulty to be suckled by a wet nurse. If a wet nurse is not appointed for it while it is quite small and has not yet developed a keen consciousness. It becomes very difficult for a wet nurse to suckle it. It is naturally disinclined to be suckled by a woman other than its mother. This disinclination sometimes imposes great suffering upon it, and in extreme cases pushes it to the brink of death. What is the secret of this disinclination?

It is that it naturally dislikes to leave its mother and to turn to something that belongs to another. When we reflect deeply upon this habit of an infant it becomes clear that this habit is at the root of all honesty and integrity. No one can be credited with the quality of integrity unless his heart becomes charged with dislike and hatred of the property of another as is the case with an infant.

Q 37: What is the meaning of *hudna* or *haun*?

The third moral quality in the context of discarding evil is designated in Arabic as *hudnah* or *haun*, which means refraining from inflicting physical pain on anyone and behaving peacefully. Without a doubt peacefulness is a high moral quality and is essential for humanity. The natural impulse corresponding to this moral quality, the regulation of which converts it into a moral quality, which is possessed by an infant, is attachment. It is obvious that in his natural condition man is unable to conceive of peacefulness or combativeness. In that condition the impulse of attachment that he exhibits is the root of peacefulness, but as it is not exercised under the control of reason or reflection and with deliberation, it is not accounted a moral quality. It becomes a moral quality when a person deliberately makes himself harmless and exercises the quality of peacefulness on its proper occasion, and refrains from using it out of place. In this context the Divine teaching is:

Try to promote accord between yourselves (8:2); Peace is best (4:129); when they incline towards peace, do you incline towards it also (8:62). The true servants of the Gracious One walk upon the earth in humility (25:64); and when they Come upon something vain, which might develop into strife, they pass on with dignity (25:73). That is to say, they do not start quarrelling over trifles and do not make small matters which do not cause much harm an occasion for discord. The expression vain that is employed in this verse means mischievous utterance of words or doing something which causes little damage and does little harm. Peacefulness means that one should overlook conduct of that type and should act with dignity; but if a person's conduct does real harm to life or property or honour, the moral quality that should come into play in

apposition to it is not peacefulness but forbearance, to which we shall revert later. Should anyone behave mischievously towards you, you should try to repel it with peacefulness, whereby he who is your enemy will become your warm friend (41:35). In short, peacefulness means overlooking trivial matters of annoyance which occasion no great harm, and are more-or less confined to uttering nonsense.

Q 38: What is the meaning of courtesy and good word?

The fourth moral quality in the context of discarding evil is courtesy or a good word. The natural impulse which is at the root of this moral quality is cheerfulness. Before an infant is able to express itself in words it displays cheerfulness as a substitute for courtesy and good talk. That shows that the root of courtesy is cheerfulness which is a natural faculty and is converted into the moral quality of courtesy by being used on its proper occasion. The Divine teaching in this context is:

Say to people that which is good (2:84). Let not one people deride another people, haply they may be better than themselves; nor let one group of women deride another, haply the last may be better than the first. Defame not your people nor call them names (49:12). Eschew too much suspicion; Also spy not, nor backbite one another (49:13). Do not charge anyone with anything of which you have no proof, and remember that the ear and the eye and the heart will all be called to account (17:37).

Q 39: What are the four morals related to doing of good?

The second type of moral qualities are those that are related to doing good.

The first of these is forbearance or forgiveness.

The second moral quality in this category is equity, and the third is benevolence and the fourth is graciousness as between kindred.

Q 40: What is the meaning of forbearance and forgiveness:

The first of these is forbearance or forgiveness. He who commits an offence against another causes him pain or harm and deserves to be punished either through the process of the law, with imprisonment or fine, or directly by the person offended. To forgive him, if forgiveness should be appropriate, would be to do him good. In this context the teaching of the Holy Quran is:

Those who control their tempers when they are roused and who overlook people's faults when that is appropriate (3:135). The recompense of an injury is a penalty in proportion thereto; but who forgives and effects thereby a reform in the offender, and no harm is apprehended, that is to say, exercises forgiveness on its appropriate occasion, will have his reward with Allah (42:41).

This verse shows that the Quran does not teach non-resistance to evil on all occasions, or that mischief makers and wrongdoers should never be punished. Its teaching is that one must consider whether the occasion calls for forgiveness or punishment, and to adopt the course which would be best in the interests both of the offender and the public. Sometimes an offender turns away from wrongdoing in consequence of being forgiven, and sometimes forgiveness incites him to further wrongdoing. Therefore, God Almighty directs that we should not develop the habit of forgiving blindly on all occasions, but should consider carefully whether forgiveness or punishment would be most appropriate, and, therefore, a virtue, in each particular case, and should adopt that course. Some people are so vindictive that they keep in mind the wrongs done to their fathers through generations, and there are others who carry forbearance and forgiveness to the extreme, sometimes even to the limit of shamelessness. They exercise such weakness, forgiveness and forbearance as are utterly inconsistent with dignity, honour, jealousy and chastity. Their conduct is a stain on good character and the result of their forgiveness and forbearance is that people are disgusted with them. That is why the Holy Quran attaches the condition of appropriate time and place for the exercise of every moral quality, and does not approve the exercise of a moral quality out of its place.

Q 41: What is the significance of equity, benevolence and graciousness as between kindred?

The second moral quality in this category is equity, and the third is benevolence and the fourth is graciousness as between kindred. God, the Glorious, has commanded us:

Return good for good, and to exercise benevolence when it is called for, and to do good with natural eagerness as between kindred, when that should be appropriate (16:91). God Almighty forbids transgression or that you should exercise benevolence out of place or should refrain from exercising it when it is called for; or that you should fall short of exercising graciousness as between kindred on its proper occasion, or should extend it beyond its appropriate limit. This verse sets forth three gradations of doing good.

Q 42: How are equity, benevolence and graciousness related to each other in three stages?

This verse sets forth three gradations of doing good.

The first is the doing of good in return for good. This is the lowest gradation and even an average person can easily acquire this gradation that he should do good to those who do good to him.

This second gradation is a little more difficult than the first, and that is to take the initiative in doing good out of pure benevolence. This is the middle grade. Most people act benevolently towards the poor. But there is a hidden deficiency in benevolence, that the person exercising benevolence is conscious of it and desires gratitude or prayer in return for his benevolence.

The third grade of doing is graciousness as between kindred. God Almighty directs that in this grade there should be no idea of benevolence or any desire for gratitude, but good should be done out of such eager sympathy as, for instance, a mother does good to her child. This is the highest grade of doing good which cannot be exceeded.

It should be remembered that equity or benevolence or graciousness between kindred is not in itself a moral quality. They are man's natural conditions and faculties that are exhibited even by children before they develop their reason. Reason is a condition of the exercise of a moral quality and there is also a condition that every moral quality should be exercised in its proper place and on its proper occasion.

Q 43: Why was the Holy Prophet raised in Arabia?

That the last Divine guidance should shine forth from Arabia was determined by Divine wisdom. The Arabs are descended from Ishmael who was cut asunder from Israel and had, under Divine wisdom, been cast into the wilderness of Paran (Faran), which means two fugitives. The descendants of Ishmael had been cut asunder from Bani Israel by Abraham himself and they had no part in the law of the Torah, as was written that they would not inherit from Isaac.

Thus they were abandoned by those to whom they belonged and had no relationship with anyone else. In all other countries there were some traces of worship and commandments which indicated that they had at one time received instruction from prophets. Arabia alone was a country that was utterly unacquainted with such teachings and was the most backward of all. Its turn came last of all and it received the benefit of a universal prophethood, so that all countries might share again in the blessings of prophethood, and the errors that had become current in the meantime among them might be weeded out.

To be continued

QUESTION & ANSWER

A question answered by Hazrat Khalifatul Masih IV a.b.a.

Question: I don't know much about Ahmadiyyat or Islam. Will you please tell me about the need of a Reformer?

Answer: Now, do you believe that a Reformer is prophesied by (Hazrat) Holy Prophet Mohammad (peace be upon him) for the latter days, whatever his status or title might be. Do you believe this person, the Reformer will be a prophet? You say yes, he will be a prophet, if you say that, your mullah will throw you away out of Islam. You admit you have little knowledge, all right. Do you believe Jesus is not dead, that is (at the present moment you believe a notorious Jew was crucified in place of Jesus. Jesus was thus saved from the cross. God lifted him up in the heavens through angels who took him to the 4th heaven and dumped him until the time God decided to bring him back to the earth after 2000 years, when the need arose. So softly, softly, holding on the wings of two Angels he will descend to a minaret. The Mullah will take a ladder to assist him climb down from the minaret. Now he will re-establish Islam and emerge a glorious victor afterwards.

But there is a hitch, before he comes back, Dajjal has to appear and do his work. This giant, a monster would have been claimed for centuries will be released somewhere. In other words, 2 captives, Jesus, Dajjal have to come to rescue this world from sins. This Dajjal will be so big, his height is described as above the cloud line and he will be one eyed. He will let loose and will conquer the whole world, while travelling on a Donkey and this Donkey will be huge as well. It will eat fire. No one on the earth will oppose this Dajjal. The donkey will cover distances of days in hours. The donkey will transform itself into a ship when it comes to an ocean and can swim and will not sink and mountains of food stuff will be on its back. This food stuff will be for the people who will be in fear of the Dajjal rather worship him. As a boat or ship, it will also accommodate ordinary people into the belly of the ship, and make them comfortable with lights and windows and of course warmth of the fire, but

they won't burn themselves. This donkey will announce its departure and people will rush into the boat.

Now, we have not yet seen any Donkey of this description has ever been born (not even its mother). How could Dajjal conquer the world. So the final conquest of Islam is not in sight.

According to the belief of those to whom you belong Dajjal is still in captivity and Jesus is still waiting. Reformation of Islam is not possible. What now. You should believe as we do in the real story and truth. We believe that the grand prophecy of our Grand Master, the Holy Prophet, has been fulfilled word by word and both Dajjal and Messiah have come.

The prophecy was about the modern inventions of ships, aeroplane and power driven machines. People sit in ships, motor cars, trains, aeroplanes, comfortably with windown, food, heating and all sort of comforts in these mode of transports. The travel at high speed, across thousand of miles, surface and on seas and cover journeys of months in hours. These machines or modes of transport they carry mountains of food and deliver it to the nations who are obliged to be under the command of Dajjals. This is supermacy of the one eyed giant.

The Prophet of God was predicted so beautifully that today everybody can see who is Dajjal, his donkey and how he conquers the world. Nobody before the Holy Prophet has ever predicted it. Yet Mullahs can't recognise the Dajjal or even Jesus when they come. They have no eyes to see. Machines are made by the Christian Western nations no doubt have superiority over other nations today. The faster they travel the quicker they conquer. Modern warfare is an example. This description fits Dajjal. It is not a single Donkey either mode of travel there are many millions of cars, aeroplanes, ships, trains etc.

Dajjal's one eye is sharp even it can see the remotest part of the earth and seas. Yet

other eye is blind that is spiritual eye. This eye failed to see the glory and truth of the Prophet, and they instead made a humble son of man to be their God.

In our time, the Promised Messiah, the Reformer and the one who has to come has interpreted the unique Prophecy, yet mullah's say, he is the biggest imposter. This is their darkest thought. They say, God forbid, this man is himself a Dajjal. Now this is what you believe (you and your people of a certain sect).

This was Promised Messiah whose duty was to fight with his valid arguments and logic, based on pure spiritual evidences and proofs.

Your official belief says let us wait for Jesus Christ to come. We will see him with our naked eyes descending from heavens, on shoulders of two angels he will lean on. When he comes we will present to him food and shelter. But he will be in hurry. He will surprise mullah by going away on hunting and breaking Cross all over the world. It will take him

centuries to break Cross and hunting sunnies. By the time he come back, the world have been changed. Wait for while, he has to kill Dajjal yet and loo there is no Dajjal, no Donkey. He had already killed disbelievers with his sword. Life is destroyed already only the believers survived. He will be surprised to note he is officially a prophet to Israelites. He has no authority and look doomsday is at hand what shall I do? The sun has already started to rise from the west.

We believe differently, of course. Jesus Christ never died on the cross. He was saved and travelled to India in search of the lost sheep of Israel. He perfectly delivered his message and accomplished his great mission. The one who has to come has arrived and he was born in Islam, yet he has come in image and character of Jesus Christ.

Now, it is up to you to choose wisely with understanding in the light of the grand Prophecy of Hazrat Mohammad, peace and blessings of Allah be upon him.

A LETTER FROM HUZUR (a.b.a.)

Respected Amir USA
Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

By the Grace of God good news is being received from different countries regarding success in Da'wat Ilallah. Like the previous year, Allah Ta'ala has enabled Ivory Coast to come up first with a news of major success in the number of Bai'ats. Eighty thousand Bai'ats have taken place so far in Ivory Coast and the Da'een are working day and night in their Jihad. I am waiting for the good news of a large number of Baiats.

The winds of success that Almighty Allah has made to flow in favor of the Jama'at, are the winds that you must flow with in your task of Da'awat Ilallah. Speed up your work with wisdom, good planning, hard work, and prayers. Give special attention to prayers during the month of Ramadhan and ask the entire Jama'at to pray. Remind the Da'een Ilallah again

and again and establish a good system to guide and supervise them.

You have been given a target of 50 for Mexico and 100 for Jamaica. Make a program to achieve these targets. Last year the report of one Bai'ats was received from you for Peru. You have to increase it to one hundred this year. You also have to make programs to propagate and establish Ahmadiyyat in other countries assigned to you. May Allah help you, and may this year be the year of Bai'ats in USA.

Wassalam

Mirza Tahir Ahmad

Khalifatul Masih IV

FROM THE NEWSPAPERS

Desecration of graves

From Seemi Aziz

Lying before me are different newspapers, in which the news of the desecration of Gen. Zia-ul-Haq's grave and the reaction of his MNA son has been reported. The anger and dismay displayed by Mr. Ejaz-ul-Haq is understandable. What is not understandable was his silence when such treatment was being meted out to other unfortunate people.

Islam, more than any other religion or society, respects human dignity. Islam has enjoined upon its adherents to especially respect those who have passed away. This desecration of the grave of the general is therefore, most deplorable. But one must wonder why this vandalism took place.

The late general himself did little to promote the humane and civilized aspect of Islam. He ordered the flogging of human beings to prolong his illegal rule.

The graves of the minority community were not only profaned, but their dead bodies were subjected to humiliation. Neither Zia-ul-Haq nor his son raised a little finger against these excesses.

Perhaps animosity towards the minority was the cornerstone of the general's ruling technique. He forgot the divine warning "O ye who believe! be steadfast in the cause of Allah, bearing witness in equity and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah, surely Allah is aware of what you do."

One ruler ignored this injunction and threw millions of reciters of Kalima out of the pail of the Ummah and he paid for it with his life. Another ruler who was supposed to be

the guardian of his subjects denied them the right to profess and worship according to their conscious. He too met the retribution of Allah.

Let those who have died rest in peace. All must die and be accountable before Allah. Let us then build bridges of love and understanding and create a true Islamic polity among the living.

This vandalism and vendetta will create more difficulties for all of us. We must shun it and ask others to refrain from it.

Lahore

The News International, Thursday,
December 21, 1995

Invalidation of clause 295-C

From Dr. Rais Ahmad Khan

It is a matter of great pleasure that two eminent scholars of Islam, Dr. Maududi ("Punishment for blasphemy" The News on Friday, Dec. 1) and Prof. Fatimi ("Invalidation of clause 295-C" News Post, Dec. 10) have converged on the fact that clause 295-C of the Pakistan Penal Code was against the sublime injunctions of the Qur'aan and Sunnah. This convergence is remarkable for, as I know, the two Islamicists belong to divergent schools of thought.

I hope Senator Raza Rabbaru and his Ministry of Law, and the valiant Ms. Asma Jahangir and her Human Rights Organization will seize the opportunity and make the necessary move for the removal of this un-Islamic clause from the statute book.

Islamabad

The News International, Thursday,
December 21, 1995

"Hazrat Aqdas Khalifatul Masih IV has graciously approved the elections of 'Association of Ahmadi Scientists.' The elected office holders are: President: Dr. Karimullah Zirvi, General Secretary: Dr. Wajeeh Bajwa, and Finance Secretary: Arshed M. Khan. Please pray for the success of this newly formed organization, *Jazakomullah*."

Dr. Wajeeh Bajwa,
General Secretary
Association of Ahmadi Scientists

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SPACE NEWS

U. S. Prohibits Local Rules Against Small Satellite Dishes

By Michael K. French, Space News Staff Writer

WASHINGTON - Potentially millions of U. S. consumers are now free to install small satellite television dish antennas on their homes without interference from local governments.

The Federal Communications Commission (FCC) commissioners voted 5-0 Feb. 29 to pre-empt local ordinances that unreasonably restrict the installation of dish antennas less than 1 meter in diameter in residential areas. The agency also will pre-empt restrictions on dishes with a diameter of less than 2 meters in commercial areas in an effort to assist the continued deployment of private business network communications systems.

Adoption of the new rules was mandated by the recently approved Telecommunications Act of 1996. That act also requires the FCC to pre-empt private homeowner association covenants restricting the use of direct broadcast satellite (DBS) dishes.

Some jurisdictions and neighborhoods across the U.S. have effectively banned the

installation of DBS dishes for a variety of reasons including health, safety and aesthetics. The new FCC rules state that such restrictions will be allowed to stand only if they are proved to be reasonable and outweigh the need for a uniform national communications policy.

"This is a huge victory," David Withrow, director of government relations at the Satellite Broadcasting and Communications Association told *Space News*. The FCC has been working on updating its 1986 zoning pre-emption rules since the satellite association filed a petition in 1990 requesting a stronger federal role in fighting what it described as unreasonable local restrictions.

"Local restrictions are generally considered to be the biggest market barrier facing DBS," Withrow said. The new FCC rules may "open the door to millions" of subscribers who are currently prevented from receiving DBS service in their homes. Withrow said.

Existing DBS providers include DirecTV

Inc. of Los Angeles, a division of Hughes Electronics Corp., and United States Satellite Broadcasting Co. of St. Paul, Minn.

Echostar Communications Corp. of Englewood, Colo., plans to begin service this month via its Echostar-1 satellite. All three high-power services will use 18-inch dish antennas. Medium-power direct-to-home satellite television companies Primestar of Bala Cynwyd, Penn., and AlphaStar of Greenwich, Conn., require slightly larger dishes and also will benefit from the rule change.

Ordinances that unreasonably restrict DBS dishes "cannot be enforced today," said Scott Harris, the FCC's international bureau chief, after the new rules were passed. However, he said neighborhood covenants "are still in effect today," but they will be pre-empted by August when the FCC is expected to adopt proposed rules banning restrictive private regulations.

The FCC's 1986 rules did not work for a variety of reasons, Harris said, including the fact that those rules required consumers to exhaust all legal remedies before they could seek FCC relief. He said that was a burden that kept the FCC "out of the loop entirely," because, after ruling on a case, the federal

courts would tell the FCC that the agency did not have the authority to overturn a court decision.

Consumers still must complain first to local authorities before approaching the FCC for relief. If a consumer is not able to get a satisfactory result from the local jurisdiction within 90 days, then they may petition the FCC, Harris said. The FCC will presume that any restriction against a small dish in a residential area is unreasonable unless proven otherwise by local authorities, he said.

Some restrictions on satellite dishes might be found to be reasonable, Harris said. Towns in hurricane-prone south Florida may be allowed to require that dishes be capable of withstanding strong winds, or residents of a historic district may restrict the installation of the modern-looking dishes on aesthetic grounds, he said.

FCC Commissioner Andrew Barrett said the new rules represent a delicate balance between the need for a uniform national policy on satellite communications and the legitimate needs of localities to manage land use in their communities. Harris said the rules could be reviewed by federal courts if they are challenged directly or as part of the process of settling a consumer's complaint.

AHMADIYYA INTERNET COMMITTEE

In accordance with the communications received from the Additional Wakiluttabshir, respected Amir Sahib has appointed an Internet Committee. Our first project is to place both volumes of the "Essence of Islam" on the Ahmadiyya Web page at Masjid Baitur Rahman. Insha Allah we will soon be adding answers to the questions being most frequently raised especially on the Internet.

Your ideas are most welcome.

We invite all Ahmadis with access to Internet to get in touch with us. Please send your E-Mail address and the E-Mail addresses

of other Ahmadi friends to me at:

Munawar@alislam.islam.org

Please also send the E-Mail addresses of your non-Ahmadi friends who you believe are likely to be receptive to the message of Ahmadiyyet. In sending their addresses, please identify their religious affiliation. (Munawar A. Saeed, Convener, Ahmadiyya Internet Committee).

SUMMARY REPORT FROM LAJNA IMAILLAH (USA) FOR JANUARY, 1996

The summary of 36 reports received (from a total of 44 lajna chapters) is as follows:

TABLIGH: # OF BAI'ATS: 3 (Baltimore), 1 (Zion); **# PREACHED TO: 160** # **LITERATURE DISTRIBUTED: 16** Qurans, **33** Books, **60** Pamphlets.

MEETINGS/DISCUSSIONS: Workshops/discussions held on "Removing Misconceptions in Islam" (Fresno, Boston, NJ, Rochester, San Diego, Seattle, Res. Tri. NC). 3 Sisters attended a lecture on "Islam" given by Missionary at the Unitarian Church of Auburn (Rochester). 4 Sisters attended Congregation Church meeting on "Fasting" (W. LA). 4 Non-Ahmadi families attended Darsul Quran at Mosque (NY). One sister was elected member of school board and gave a lecture on "Ramadhan" (NY). Seerat-un-Nabi Jalsa held; 25 non-Ahmadi guests attended (SF). One sister gave a lecture on "Islam" at the University, MTA programs shown regularly on local channel (Detroit). Gift subscription of Review of Religion made to library (Res. Tri. NC), literature on Ramadhan mailed to Kenosha News and given to Middle School (Zion). Muslim calendar given to school (York/hsb) and Bosnians (Rochester). Programs planned on "Honoring a Friend" (Phila), "Power of Prayer" (St. Louis) and "Contemporary Social Issues - A Religious Response" (E. LA). Letters written to Universities for a request to arrange lectures on Islam (E. LA, MD). Discussed ways to preach from Holy Quran, verses 41:39, 16:126, 20:45 (E. LA). Dai-ilallah meeting held (Houston). Sisters actively preaching (San Diego, York/Hsb, Res. Tri. NC, St. Louis). A lady has been fasting even though she is not a Muslim (St. Louis). Essay competitions on the similarities of Islam and other religions arranged at Universities; \$100 for the best essay (MD, VA). Press release sent to radio and TV about Ramadhan along with best wishes to other Muslims (MD).

TA'LIM: Different Chapters had discussions

on the following topics in Education:

SALAT: New Orleans, SF, NY, Rochester, Brooklyn/Staten Island, Zion

NAMAZE JANAZA: SF, Dayton, NC, NY, New Orleans, Res. Tri. NC

JESUS DID NOT DIE ON THE CROSS: Fresno, San Jose

ATONEMENT AND SIN: Rochester, San Jose
UNITY OF ALLAH: Dayton, SF, San Jose, Brooklyn/Staten Island

MUHAMMAD(SAWS)IN THE BIBLE AND QURAN: San Jose, Pittsburgh, Boston, Fresno

PROPER PRONUNCIATION OF QURAN: San Diego, Detroit, Res. Tr. NC, CT, New Orleans, San Jose, Brooklyn/Staten Island

URDU CLASSES: SF, Res. TR. NC, Zion

DIFFERENT SURAS: San Diego, Detroit, Res. Tr. NC, E. LA, St. Louis, Chicago-sub, Houston

OTHER: Speeches on Quranic and Biblical Prophecies (DC, Detroit), Jesus on the Cross (St. Louis, Portland), culture vs religion (Dallas), Quiz on preparing female body for burial (Dayton, NC), Women in Islam (Tucson, MD, Detroit), discussed first four Prophets of the Old Testament (Phila). Test taken (Res. Tri. NC), Prophecies about heavenly bodies and biological phenomema (Detroit), Importance of Knowledge (read from Seerat-i-Tayyaba, VA).

AHADITH READ: E. LA, Chicago-sub, St. Paul, San Jose, San Diego, York/Hsb, Baltimore, Detroit, Portland, Connecticut, Res. Tr. NC, SF, Houston, Pittsburgh, Tucson, Dallas, Boston, VA, St. Louis.

BOOKS READ: Malfoozat (E. LA, St. Paul, San Diego, CT, Georgia/SC, SF), Jesus in India (NC, SF, MD), Christianity-A Journey from Facts to Fiction (SF, York/Hsb, CT, Res. Tri. NC., St. Paul, NY, NJ, Rochester, W. LA, Houston, San Jose), Philosophy of the Teachings of Islam (E. LA, Zion), Women in Islam (NC), Way of the Seekers (St. Louis), Our Teaching (Dayton), Life of Muhammad (Chicago-sub).

TARBIYAT:

LISTENING TO HUZUR'S KHUTBAS: NY, E. LA, York/Hsb, SF, St. Paul, St. Louis, Baltimore, Res. Tr. NC., Tucson, Pittsburgh, Dallas, Brooklyn/Staten Island.

OTHER: Workshop/discussions on Taqwa (SF, MD, VA, San Jose, Connecticut, Chicago-sub, Fresno, Tucson, W. LA, E. LA, Pittsburgh, Brooklyn/Staten Island). Speeches held on the following topics:

Etiquettes of Friday Prayers (SF, MD), Training of children (St. Louis), Importance of Ramadhan (Ala/Tenn, Tucson, Dallas, E. LA, Zion, Res. Tri. NC) Family Life and avoiding bad influences (Dallas), Obedience to Khalifa and Amir (W. LA), Moral and Spiritual Training (W. LA), rules and regulations on gambling, drinking and halal (Chicago-sub, Res. Tri. NC), behavior in public (from Sura Hujarat) (DC), Cleanliness of Mosque (New Orleans), Misconceptions about Women's Rights and Purdah (Connecticut), Marriage (NC). Poster regarding behavior in Mosque were posted in Mosque (MD). Articles were read on Status of Women in Islam (W. LA, Houston), Status of women in Christianity (Houston) and Jesus, son of Mary (Houston). Filled out survey on Moral Training (Phila). Test taken (Res. Tri. NC)

KHIDMATE KHALO:

DISTRIBUTION OF FOOD, CLOTHES AND MONEY TO NEEDY PEOPLE: Items donated to Salvation Army (New Orleans), Value Village, American Vets (DC), Bosnia (DC, Rochester), Electric bill paid for Bosnian family (Rochester), Red Cross (Connecticut), Human Services (Dayton), Russian Church for Orphans (NY), Arab American Family Support (Brooklyn/Staten Island) and other needy people (Res. Tri. NC, Dallas, Zion, E. LA, W. LA, Detroit, DC, Tucson, Rochester, Chicago-sub, San Jose, MD, Baltimore, Connecticut, St. Louis, Ala/Tenn., SF, Houston, Phila). Money collected for Sadqa and Qadian fund (E. LA, Zion). Contacted Fairfax County homeless shelter to arrange dinner during Ramadhan (VA), social secretary maintaining file on job openings (VA).

VOLUNTEER WORK: Teaching Quran/

Yassarnal Quran/Urdu/English (San Diego, NY, Detroit, Portland). Worked with stroke victims and senior citizens (Pittsburgh), shovelled snow for elderly neighbors, helped with shopping and homework (NY), child abuse hotline (Dayton), soup kitchen, Ears Program, senior citizens, mentally challenged ward (Zion), hospitals (San Diego, Fresno), nursing homes (St. Louis), libraries (Houston), school (SF), breakfast cereal to shelters (San Jose), taking care of sick members (DC, NJ, MD), Baby sitting (San Diego, NY).

SIHAT JISMANI: Discussed nutrition and weight loss (Phila, Brooklyn/Staten Island, Res. Tri. NC), side effects of medication (Baltimore), diarrhoea (Houston), Lyme's Disease (Connecticut), Aloe Vera (SF), caffeine and women's health (DC), hazards of drinking (Res. Tri. NC), Stress and reading food labels (Zion), health and pork products (NC), low calorie diet (Seattle), fat free synthetic fats (VA), how hard should you evercise (San Jose), nourishing food for all ages (Tucson), discussed Halal and Haram based on Sura Baqarah (San Diego, Portland). Individual exercising done (NY, Seattle, E. LA, San Diego, Fresno, Chicago-sub, MD).

ISHA'AT: Letters written to government officials, some including to President Clinton and Prime Minister Bhutto, regarding the persecution of Ahmadi in Pakistan (Chicago-sub (120 letters), E. LA (118 letters), MD (60 letters), Zion, Brooklyn/Staten Island (13 letters), SF, St. Louis, W. LA, Seattle, Pittsburgh, DC. Letter written to First Lady, Mrs. Clinton, congratulating her on her book "It takes a Village" and educating her about Ahmadi Muslims (DC). Sisters are increasing their subscriptions to Review of Religion and/or Al-Fazal (Phila, SF, St. Louis, Houston, E. LA, VA, York/Hsb, Zion, Brooklyn/Staten Island, Res. Tri. NC). Sisters are mailing Review of Religion to subscribers in USA (NY); MTA programs prepared (E. LA, VA). Bai'at form hung in lajna area (Pittsburgh). Printed first newsletter (VA), printed newsletter regarding Prayers and Ramadhan (St. Louis). Poem written about Jesus Christ being a human being, not a God (St. Louis). Lajna prepared a booklet about Ramadhan (Zion).

HANDICRAFT/DASTKARI: Stitched Eid clothes for children (NY), working on burqa (Brooklyn/Staten Island) as well as 5 dupattas (New Orleans), created a shirt called Excel in

Virtues (Dayton), knitted sweater, sewed head covering and shalwar kameez set (W. LA), Eid posters made (Houston), 3 prayer caps and rag dolls made (Zion).

Shanaz R. Butt
National General Secretary

AMIR HANIF ENDS TOUR OF DUTY

Amir Daud A. Hanif of the Gambia Ahmadiyya Muslim Mission, left Banjul on Friday for Washington D.C. U.S.A., on the completion of three decades of service in the Gambia.

At his farewell ceremony in Talinding, Lamin Juwara described Mr. Hanif as "a modern missionary" of the Jamaat who served with devotion, sense of duty and faithfulness. Mr. Juwara said that Hanif was the longest serving Amir in the Gambia Ahmadiyya Jamaat and worked successfully under difficult conditions.

Mr. Juwara commended Mr. Hanif for making himself so much at home and mingling with people that he could now speak some of the local languages.

Mr. Juwara, enumerating some of the achievements during Mr. Hanif's tenure of office, cited the proliferation of high schools and health centres, the magnificent Salam Mosque at Talinding, the Ahmadiyya Printing Press, staff quarters and the dental surgery unit of the Ahmadiyya Hospital, amongst other projects.

His successor, Amir Munawar A. Kurshid, explained that the Ahmadiyya Mission and the people of The Gambia will never forget Mr. Hanif's achievements. He added that they appreciated Hanif's contribution to the propagation of Islam.

Mr. Kurshid, however, revealed that Mr. Hanif's achievements could not have been possible without the unflinching support from his wife. Mr. Kurshid said because of Mr. Hanif's services and devotion to duty, the Ahmadiyya Movement has decided to give him a small present and a picture of the Ahmadiyya Executive as a token.

The 53-year-old Hanif, son of Chaudhry Said Muhammad, in his final address to the Gambia Jamaat, revealed that all that he did both as a missionary and as an Amir, could not have been successful without the full cooperation of the Ahmadiyya Jamaat.

He asserted that his work was difficult at the initial stage hence there was some misunderstanding between the Jamaat and the people. He accepted this as natural for whenever somebody announces a new idea or mission, there must be people who will object to it, but they accept it when they come to understand it.

"According to my own thinking and life," he added, "I have never hated anybody and had never experienced hatred from anybody." He concluded by asking Allah's forgiveness for any of his short-comings or drawbacks.

Amir Hanif came to The Gambia in November of 1966 from Sierra Leone and first worked in Salikenni in the North Bank Division before moving to Georgetown (now

Janjangburch) and later to Banjul. He became Amir of this sub-region in 1978, a position he held until his posting to Washington.

His last message for the Jamaat and the people of The Gambia was that people must

be steadfast in their religion and obey God the Almighty.

S. B. Danso

(Daily Observer, Monday,
January 29, 1996)

Report on Namaz-e-Janaza of Amatul Hafiz Nasir Marhooma

Marhooma Amtul Hafiz Nasir passed away in the early hours of Friday, February 9th, 1996. Inna Lillahe Wa Inna Ilahe Rajeroon. At her Namaz Janaza, which was held in the backyard of Baitul Zafar on Sunday at 12:30 p.m., members of Jamaat from Boston to Washington, as well as guests from California and Canada were there in attendance. There were also non-Ahmadi guests, including faculty members of CW Post, were the late Professor Khalil Ahmad Nasir had taught.

Our Mubaligh, Mukhtar A. Cheema Sahib led the Namaz Janaza prayer and the backyard was filled with about 250 people. After the Namaz Janaza, about 50-70 people accompanied the Janaza to the Burial Ground in Long Island. After the burial, our Mubaligh led us in silent prayer at the grave site of Marhooma Amtul Hafiz Nasir.

The burial arrangements was coordinated by Sec. Amooore-Aama, Zinda M. Bajwa Sahib.

The physical arrangements were done under the supervision of Kamran Shaukat, Qaid, New York.

Domestic arrangements for the deceased family was done by the Lajna under the supervision of the Lajna President, Bushra Butt.

Marhooma Amatul Hafiz Nasir Saheba was born to Seth Mohammad Ghouse and Hussain Bibi in Hyderabad, India. She was the wife of the late Dr. Khalil Ahmad Nasir and mother of Nasira Khullat Alladin. She came to the USA in 1949, accompanying her

husband, then the Missionary In-Charge. In 1950 she was appointed the first National Lajna President. At all times she came forward whenever there was a call for financial appeals for various tahrikes and contributed generously towards the cause of Islam and Ahmadiyyat. She entirely took the cost of printing several booklets (Mohammad in the Bible, Biblical Background of Islam, Status of Women In Islam, How Jesus Survived Crucifixion). Just a few weeks before she passed away, she contributed \$2000 towards the Graveyard Fund. Despite her failing health, towards the end of her life she still attended most of the Jamaat functions, including Juma prayers. She leaves behind a daughter, Mrs. Khullat Alladin (Lajna Tabligh Sec.), son-in-law Mr. Rashid Alladin (Tabligh Sec. NY), grand daughter Rabia Alladin (Lajna NY Amila member), grandson Rixwan Alladin (National Khuddamul Ahmadiyya, Tarbiyat Sec.) and Irfan Alladin, a very dedicated **Daoo'n, who is currently studying in the Caribbean.** Marhooma Amatul Hafiz Nasir is a Moosi and buried in the Moosian section of the graveyard. She was about 79 years old when she passed away.

Nazir Ayaz
President
NY Jama'at

WAQF-E NAU

Keeping in view the future requirements of the Jamaat Hazrat Khalifatul Masih IV (ATBA) has graciously extended the target for the Waqfeen-e-Nau from five thousand to fifteen thousand, therefore, the enrollment in this blessed scheme is not closed. Yet, if you would like to participate in this, please note the following:

1. If after prayers and deliberation you decide to join this scheme please submit directly to Hazoor (ATBA) a written request to this effect. It is not enough to inform the local Jamaat. Similarly it is not appropriate if the request is submitted by anyone other than the parents themselves.

2. When submitting the request to Hazoor (ATBA) about the WAQFE Nau please make sure that following information is clearly provided:

A. Name of the father of the child.

B. Name of the Grandfather of the child.
C. Name of the Mother of the child.
D. Name of the child (if already known).
E. Complete postal address of the family.
F. Complete permanent address of the family if different from the present address.

3. To be included in the scheme of Waqf-e-Nau, the child must have been born after April 3, 1987.

4. If the child is a girl, she will be included in the Waqf-e-Nau only if the parents had dedicated her before her birth or at least the parents had made the decision about her before her birth. In that case, it should be clearly spelled out when the request is sent to Hazoor (ATBA)

Khalil Mahmood Malik
National Sec. Waqf-e-Nau

1996 IS THE YEAR OF CENTENARY CELEBRATION OF THE MASTERPIECE LECTURE "PHILOSOPHY OF THE TEACHINGS OF ISLAM"

A comprehensive program is being prepared and will be sent to you. Kindly make the following preparation for the Centenary Celebration of this incredible Lecture:

1. Prepare a database of all the Non-Muslim and Non-Ahmedi contacts in your Jama'at. This would include the names and address of all the friends who could be reached through Jama'at membership.

2. Prepare a list of all the faculty members of the Universities and colleges in your area who offer Philosophy and Religion department. This should be prepared not through a published book but by actually calling on to these institutions and getting the information directly.

3. In order to arrange a lecture in an Institution where we could present a portion of this book, make exploratory groundwork as to where, when and how and also estimate its cost and expected number of attendees. A minimum of 100 outsiders should be present in this Jalsa.

4. Participation in Book Fairs for the sale of this book should be explored.

5. How many books could be distributed in your area

- a) at no charge
- b) sold at a reasonable price

6. Prepare a list of Libraries where this book can be donated for public use. This list also has to be prepared by personally calling on to

25 libraries in your area. We need a minimum of 25 names where you could succeed in placing the book on the library shelf for circulation.

7. We need to prepare an Audio Cassette of the entire text of the book in both English and Urdu language, what help can you offer from your Jama'at in this respect.

Your active participation and help is earnestly

requested to celebrate this year in the best possible way. The goal is that this lecture be heard, read or listened to by a maximum number of people so that they could be attracted to Islam. By the Grace of Allah many thousands of people have already been drawn to Islam by reading this magnificent Essay.

Anwar Mahmood Khan
National Sec. Tabligh

Am I A Living, Thinking Human Being

I think I see and hear
the heaven on earth is falling apart
as son of Adam has lost his way again
and I see his greed to be his own god
and hear his rumbling to blow the peace
into bubbles of vanishing rain drops
of summer heat.

The dawning of humanity
a journey of billion years
in this vast expanding universe

will come to a close with a blast
to turn the turmoil of time
into another unfulfilled dream
of aspiring human soul.

Turning to your Creator is the only hope
serving humanity is the only goal
for love and peace,
for thinking, living man.

Rasheed Azam

PRICE LIST OF BOOKS

Our Teaching Booklet	\$1.00	Life of Muhammad	\$6.00
Intr. to the study of Holy Qran H.c	\$7.00	Stories from early Islam pb	\$3.00
S.D. Features of Islam Booklet	\$.50	Words of Wisdom	\$3.00
Jesus in India	\$3.00	Ahmad and Sarah	\$2.00
Where did Jesus die?	\$4.00	Tafseeri Kabir Arabic Vol: 2	\$12.00
Reveal of Religion	\$.50	Pathway To Paradise	\$2.00

SUMMARY REPORT FROM LAJNA IMAILLAH (USA) FOR FEBRUARY, 1996

The summary of 33 reports received (from a total of 44 lajna chapters) is as follows:

TABLIGH: # OF BAI'ATS: 3 (Milwaukee), 1 (Maryland); 1 (E. LA), 1 (NY), 3 (Cleveland)
PREACHED TO: 245 **# LITERATURE DISTRIBUTED:** 3 Qurans, 7 Books, 40 Pamphlets, 2 Tapes.

MEETINGS/DISCUSSIONS: Several students from colleges attended Darsul Quran at Mosque (NY, E. LA). Sisters and nasirat talked about Ramadhan and Fasting at schools or colleges (York/Hsb, San Diego, Milwaukee, Res. Tri. NC, Baltimore). An article about Eid was published in York Dispatch (York/Hsb). Colloquia on "Power of Prayer" was very successful (St. Louis). Lajna delivered invitations to 10 churches, various women organizations and informed 3 newspapers about their upcoming symposium on "Contemporary Social Issues - A Religious Response" (E. LA). Jamaat held seminar at University of Maryland on "Islam and Christianity - The impact of these religions on slave trade" (Maryland). Musleh Maud Day celebrated (Brooklyn/Staten Island, Baltimore, Chicago-sub). MTA programs shown regularly on local channel (Detroit, San Francisco). Books placed in libraries (NJ, San Jose). Gift subscription of Review of Religion was made to libraries (Baltimore). A Quran with Turkish translation was distributed; 7-8 non Ahmadi ladies have started to observe Purdah following the example of one sister (Brooklyn/Staten Island).

TA'LIM: Different lajna Chapters had discussionson the following topics in Education:

SALAT: Seattle, San Francisco Brooklyn/Staten Island

NAMAZE JANAZA: San Francisco, NY, Connecticut, Chicago-S

UNITY OF ALLAH: San Jose, Rochester

TRINITY: San Jose, Rochester

DEATH ON THE CROSS: San Jose, Rochester
MUHAMMAD (SAWS) IN THE BIBLE AND

QURAN: San Jose

PROPER PRONUNCIATION OF QURAN: Connecticut

URDU CLASSES: San Francisco, Chicago-sub

OTHER: Speeches on Achievements of Second Khalifa and Prophecies of Musleh Maud (Detroit), Ramadhan (Connecticut), Nizame Jamaat (San Jose), Marriage in Islam (DC), Jesus in India with 30 pages of guidelines (Maryland).

AHADITH READ: St. Paul, Baltimore, Detroit, Virginia.

BOOKS READ: Jesus in India (San Jose, Maryland), Christianity-A Journey from Facts to Fiction (York/Hsb, Connecticut, NY, San Jose, Milwaukee, Cleveland, E. LA, Baltimore).

TARBIYAT:

LISTENING TO HUZUR'S KHUTBAS: NY, E. LA, York/Hsb, San Francisco, St. Paul, St. Louis, Baltimore, Res. TR. NC., Tucson, Brooklyn/Staten Island, Chicago-S and Chicago-sub.

OTHER: Workshop/discussions on Taqwa (Cleveland), Janaza prayer with preparation of body (Connecticut), Islamic Teachings (Fresno). Distributed the attributes of Allah (Milwaukee). Studying the Life of the Holy Prophet (saws) (E. LA). Ameen ceremony held for a 7 year old Nasirat (Chicago-sub).

KHIDMATE KHALO:

DISTRIBUTION OF FOOD, CLOTHES AND MONEY TO NEEDY PEOPLE: Items donated to Salvation Army (W. LA, E. LA), Cancer Society (E. LA), Bosnians (DC, Rochester, York/Hsb), Arab American Family Support (Brooklyn/Staten Island) and other needy people (Res. Tri. NC, E. LA, W. LA, Detroit, DC, Tucson, Rochester, Chicago-sub, San Jose, MD, Baltimore, Connecticut, St. Louis, Ala/Tenn, San Francisco, Portland, Fresno, Dallas,

Cleveland). One sister opened a bank account for a Bosnian Muslim who is handicapped (Dallas). Money collected for Sadqa and Qadian fund (E. LA). Arranged dinner during Ramadhan for Fairfax County homeless shelter (VA).

VOLUNTEER WORK; Teaching Quran/Yassarnal Quran (San Diego, NY, Portland). Worked with stroke victims and senior citizens (Pittsburgh), hospital (San Diego), schools (SF, Milwaukee, E. LA, W. LA), breakfast cereal to shelters (San Jose), baby sitting (San Diego, NY), Crisis Hotline (Seattle), packed cold cereal for the homeless and distributed bag lunches and lap blankets (St. Louis). Attended funeral service and sent cards to a terminally ill child in Atlanta whose dying wish is to prepare a scrap book of a million cards (Baltimore). Sorted food for Hunger Task Force and helped Black Holocaust Museum (Milwaukee). Visited nursing home (Connecticut).

SIHAT JISMANI: Discussed nutritious foods (Fresno) frost bite (Connecticut), fitness (Chicago-S), aerobic exercise (San Jose), heart

disease (Baltimore). By fasting, sisters improved their physical and spiritual health (Brooklyn/Staten Island).

ISHA'AT: Letters written to government officials regarding the persecution of Ahmadis in Pakistan (Maryland, DC, Milwaukee, York/Hsb, Detroit, Zion). Sisters are increasing their subscriptions to Review of Religion and/or Al-Fazal (Seattle, San Francisco, E. LA, VA, Brooklyn/Staten Island, Res. Tri. NC, Milwaukee, San Jose, DC, NY). Sisters paid for additional subscriptions for 2 Bosnian families, Towson State University and for local library (Baltimore). MTA programs prepared (E. LA, VA). An EID program was prepared for MTA and sent to brother Qamar Shams (E. LA). Printed local lajna newsletter (VA, St. Louis). An article on Unity of God submitted to Ayesha Magazine (Chicago-sub), report on Nasirat Camp published in Ahmadiyya Gazette (E. LA). Nasirat paid their Tehrik-e-Jadid pledges in full (Res. Tri. NC)

HANDICRAFT/DASTKARI: Lajna members are starting to work on upcoming Jalsa Salana assignments (Res. Tri. NC, Tucson, DC and NY).

Shanaz R. Butt
General Secretary

BOOK ANNOUNCEMENT

THE AFROCENTRIC MYTH OR:
ISLAM,
THE LIBERATOR OF THE AMERICAN PEOPLE
by
Abubakr Ben Ishmael Salahuddin