



THE

Ahmadiyya Gazette

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

USA

OCTOBER, 1997

JAMADI-UL-AKHAR, 1418

IKHA, 1376

CLEAR MANIFESTATIONS OF DIVINE SUCCOR AND SUPPORT

This is the year of Mubahala and as Hadhrat Khalifatul Masih IV (May Allah strengthen him) has said, it is the year of magnificent victories for Ahmadiyyat and a year of humiliation for the enemies of Islam. During the International Bai'at held during the Annual Convention, U.K., more than three million people joined the Ahmadiyya Movement in a single year. That is a clear proof that Almighty Allah is guiding and supporting the Community and Divine support is descending from the heavens. The enemies are filled with jealousy and, as usual, are depending upon lies and deceit to spread their vicious propaganda.

Hadhrat Khalifatul Masih IV (May Allah strengthen him) has described some aspects of the malicious designs of some government-related groups in the Gambia. During this period, the Mullahs in the Gambia also dared to accept the Mubahala challenge. Immediately thereafter, the prayers of the Ahmadiyya Jāmaat were granted acceptance by Almighty Allah and the designs of the enemies were put to naught within a week and they suffered ignominy and humiliation.

Holy is He Who humiliated my enemies

This is such a magnificent sign of Mubahala that it will, Insha Allah, have very long range consequences.

Hadhrat Khalifatul Masih IV (May Allah strengthen him) has advised the Jamaat to prostrate to Allah in thankfulness. It is our duty that we continue to march forward with humbleness and prayers and continue to seek increased blessings from Almighty Allah. We should benefit from these signs of support to increase our faith so that the light of God may illumine our hearts and minds and may it also illumine all around us. Ameen!

FROM THE HOLY QURAN

"O ye who believe! Let not one people deride another people, who may be better than they, nor let women deride other women, who may be better than they. And defame not your own people, nor call one another by nick-names. Bad indeed is evil reputation after the profession of belief; and those who repent not are the wrong-doers.

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

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

(49:12-14)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْتَحِبُّ قَوْمٌ مِّن قَوْمٍ عَدَىٰ أَنْ يُكُونُوا أَعْيُنًا
 مِّنْهُمْ وَلَا نِسَاءً مِّن قَوْمٍ نَّسَاءً عَدَىٰ أَنْ يَكُونَ خَيْرًا فَمَنِ حَرَّمَ
 تَلْمِزًا وَأَنْفُسَكُمْ وَلَا تَنَابُزًا وَلَا يَتَّبِعُوا قَوْلَ الَّذِينَ يَكْفُرُونَ
 بِآيَاتِنَا الَّذِينَ يَكْفُرُونَ بِآيَاتِنَا الَّذِينَ يَكْفُرُونَ بِآيَاتِنَا
 أَمْ نَجْعَلُ الْأَعْيُنَ عَلَىٰ الْأَعْيُنِ وَأَنْ نُّسَمِّيَ بَعْضَ الْأَشْيَاءِ
 الْأَشْيَاءِ الْأَشْيَاءِ الْأَشْيَاءِ الْأَشْيَاءِ الْأَشْيَاءِ الْأَشْيَاءِ
 وَلَا يَعْتَبِرُ بَعْضُكُمْ بَعْضًا أَيَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
 أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ يَا أَيُّهَا
 النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
 لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ جَبِيرٌ

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The Ahmadiyya Gazette and An-Noor

Ahmadiyya Movement in Islam, Inc.

15000 Good Hope Road,

Silver Spring MD 20905

Ph: (301) 879-0110 □ Fax: (301) 879-0115

AMEER

SAHIBZADA M. M. AHMAD

EDITOR

SYED SHAMSHAD AHMAD NASIR

Printers

Fazl-i-Umar Press, Athens, Ohio

THE AHMADIYYA GAZETTE is published by the AHMADIYYA MOVEMENT IN ISLAM, INC., at the local address 31 Sycamore Street, P. O. Box 226, Chauncey, OH 45719. PERIODICALS POSTAGE PAID AT CHAUNCEY, OHIO. Postmaster: Send address changes to the AHMADIYYA GAZETTE, P. O. Box 226, Chauncey, Ohio 45719-0226.

SO SAID THE HOLY PROPHET

(Peace and blessings of Allah be on him)

Hadhrat Abu Huraira (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: Keep away from jealousy because jealousy eats up virtue just as fire eats up fuel and grass.

Hadhrat Anas (may God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: Do not keep malice, jealousy, against each other nor exercise complete lack of concern for others. Do not break mutual relationships. Act like a servant of Allah and promote brotherhood.

It is not proper for a Muslim to be angry or break off communication with another brother Muslim for more than three days.

Hadhrat Abu Ayyub Ansari (God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: It is not permissible for a Muslim to be angry with his brother more than three days and because of the anger cut off his relations with him so that if they happen to meet, they should turn their faces away from each other. The one who addresses the other with a Salam is the better of the two.

FROM THE WRITINGS OF THE PROMISED MESSIAH

(Peace Be on Him)

(Excerpts from the speech of the Promised Messiah, peace be on him, at the Jalsa Salana, 1897)

WORDS AND DEEDS

The fear of God lies in one's trying to find out that his words and deeds tally with each other. If he finds that they do not tally, he should realize that he is under the wrath of God. However the words might be pure, if the heart is impure it will be of no value in the eyes of God. Rather, it can be said that it will inflame the wrath of God.

My followers must understand it well that they have come to me so that a seed should be sown which should grow up to be a fruit bearing tree. Let everyone of you ponder over it and find out what his position is and what is his internal spiritual state of affairs. If there are any such followers that what they say is different from what is in their hearts, they should know that their end will not be good. When God sees a people making lofty claims whereas their hearts are very different (their actions do not support their verbal claims) then He being independent and in need of none, does not care for them.

It had been foretold that the battle of Badr would bring a victory (to the Muslims) and there was every hope for the victory but still the Holy Prophet (s.a.w.) prayed for it very fervently and with tears in his eyes. Hadhrat Abu Bakr Siddiq, may God be pleased with him, asked the Holy Prophet (s.a.w.) where lay the

need for so fervent prayers when the victory had already been promised. The Holy Prophet (s.a.w.) said: God is Ghani (He who is Independent and stands in need of none), that is, it is quite possible that the victory may have some hidden conditions (which we do not know, and therefore we cannot be sure of the victory).

That is why it is very necessary to always try to find out how far have we advanced in the Fear of God and purity. The criterion for this is the Holy Quran. (Malfoozat Vol. 1, p. 10)

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THE HOLY QURAN IS THE TOUCHSTONE

One should always try to be finding out his standard of *Taqwa* and Purity. The Touchstone for this is the Holy Quran. One of the indications of *Taqwa*, as mentioned by God in the Holy Quran, is that God frees a *Muttaqi* from the undesirables and takes the responsibility of the execution of his duties (He helps him). God the Almighty says in the Holy Quran (65:3-4):

He who fears God (is a Muttaqi), God finds a way out and gets rid of his hardships—that is the

way God helps him. God the Almighty provides for him in a way that he could not even imagine.

It must be remembered that this is the sign of a *Muttaqi*; he is never in need of useless things.

For example, a shopkeeper thinks that he cannot run his business without telling lies and therefore he continues telling lies; he thinks that it is a necessity which he cannot avoid. It is not true that telling lies is a necessity for selling his goods. God Himself is the Protector of the *Muttaqi* and He keeps him away from this kind of occasions (where he may have to tell lies). You should remember that when a man leaves God, God also leaves him. And it is quite obvious that when Rahman has left somebody, he will definitely be picked up by the Satan.

Do not think that God is weak. He is the Possessor of Great Powers. Whenever you will put your trust in Him, he will surely help you.

whoever puts his trust in God, (he should know) God is sufficient for him. (65:3)

The people who were the first addressees of this verse were the religious people; all their thoughts were centered around the religious affairs. They left their worldly affairs in the hand of God Who told them that He was with them.

In short, one of the blessings of Taqwa is that God frees the *Muttaqis* from all the hardships that come in the way of their religious affairs. Likewise, God provides them for their needs.

(Malfoozat Vol. 1, p. 11)

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GOOD NEWS FOR MUTTAQI

There is another promise of God made to the *Muttaqi*. Those who are *Muttaqi* receive good news in this very world through dreams that come to pass. They even see visions and become the recipient of the revelations from God. They see the Angels, themselves being in the garb of the human beings. God says:

Those who say that Allah is our Lord and then they remain steadfast, the Angels descend on them. (41:31)

These are the people who prove their steadfastness in the times of trials and therefore they can say that they have fulfilled the pledge they had

made. Trials, it must be remembered, are bound to come, as the following verse points out:

Do the people think that they will be left off because they say that they have believed. (29:3)

The Commentators say that descending of the angles refers to the time of death but they are very much mistaken in this view of theirs. It actually means that those who purify their hearts and keep themselves away from the dirt that is a barrier between man and God, get closer to the spirit of revelation and begin to receive the Word of God. At another place it is said about the *Muttaqi*:

Those who are the friends of God have nothing to worry about. (10:63)

He whose Guardian is God has no hardship to face: nobody who confronts them can harm them. Again God says:

Be happy for the Paradise that has been promised to you. (41:31)

(Malfoozat Vol. 1, p. 14)

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LIVE HUMBLE LIVES

The greatest worry for my followers should be for the Fear of God, whether they have it or not.

A condition for the Fear of God is that those who have it should live humble lives. This is one aspect of the fear of God through which we have to combat the undue anger. In fact, to avoid anger is the last step on the ladder of those who recognize God well and who are Siddique, The Truthful. It is the anger that produces pride and at times it is the pride that produces anger, for, the anger is displayed when one feels superior to others. I do not like that my followers should take one another as lower or higher, or that they should show pride by taking others to be inferior. Only God knows who is great or small. This kind of distinction (if made by the people) is a sort of insult which is based on hatred and it is feared that this hatred might germinate like a seed and then ruin the person. They are very courteous when they meet the big people but the fact is that big is he who attends to the poor in humility and consoles him, honors his word and does not utter anything that might offend the man. God says:

Do not call one another with bad names; it is an evil act. (49:12)

He who offends someone with a bad name, will not pass out of this world, till he finds himself involved in it. Do not take your brothers as inferior; all of you drink from the same fountain. Who knows as to who will be lucky enough to drink more than others. Nobody can be honorable and great by the worldly principles.

Great in the sight of God is he who fears God more (Muttaqi): (49:14)

(Malfoozat Vol. 1, p. 34)

SINCERITY OF THE HOLY PROPHET

Just look at the sincerity and loyalty of the Holy Prophet (s.a.w.). He faced every evil movement and underwent all sorts of hardships; but he did not mind. It was this sincerity and loyalty which attracted the grace of God who said:

God the Almighty and all His angels send blessings for the Prophet; O ye who believe, you should pray for God's blessings on him. (33:57)

This verse shows that the actions of the Holy Prophet (s.a.w.) were such that God did not use any words for their appreciation. Of course God could do that, but He did not do it. It was because his deeds could not be brought into any limitations. This kind of verse has not been revealed in respect of any other Prophet. So much of sincerity and loyalty were ingrained in his soul and so pleasing were his deeds in the sight of God, that God commanded the people to always (then and in the future) pray for him in gratitude to what he did for the world.

If we look into the pages of history—before him as well as after—we cannot find any one with the same kind of sincerity and loyalty. How much did Jesus Christ influence his followers (very little)? Everybody can understand how difficult it is to reform a single man, of evil ways; it is very hard to pull out the old habits. But the Holy Prophet (s.a.w.), got thousands of people reformed. These people were worse than the animals; some of them did not make any distinction between their mothers and sisters, as the animals also make no distinction (for their sexual lust). They used to usurp the belongings of the orphans, and of the

dead people, etc. Some of them worshiped the stars, some were atheists, some of them worshiped the matter in different forms.

What was the Island of Arabia? It was inhabited by multiple religions. Of course the result was that the Holy Quran had to mention teachings on all aspects. Every false belief that is there in the world is disproved through these teachings. It is the outcome of the great wisdom of God.

Since this perfect Book (the Holy Quran) had to effect a complete reformation, it was essential that when it was revealed, there should have existed a complete malady at the place of its revelation so that it could give prescription for every illness. This island (Arabia) had people with complete sickness who had all sorts of spiritual maladies which could ever be found then or in the future. It is for this reason that the Holy Quran is a perfect *Shariat*. When the other books were revealed, neither did there exist the necessity nor the books contained complete and perfect teachings. (Malfoozat Vol. 1, p. 36)

GRADUAL TRAINING

You should wake up at night and pray to God that He may guide you onto the path that leads to Him. The Companions of the Holy Prophet (s.a.w.) also had a gradual training. What were they in the beginning? They were like seeds sown in the earth. Then the Holy Prophet (s.a.w.) watered and prayed for them. The seed was good and the soil was also good. The watering (by the Holy Prophet (s.a.w.)) produced very good fruit. Just what the Holy Prophet (s.a.w.) did they followed him and did the same. They never waited for the day or the night.

You people should repent sincerely, wake up for *Tahajjud* prayer, pray and set your hearts right. You should do away with your shortcomings and make your words and actions in complete conformity with the will of God. You should remember that he who will keep this advice in view all the time and will pray in a practical manner and put his needs before God, will be blessed by God and he will find a change (for the better) in his heart. Do not be despaired of God. (Malfoozat Vol. 1, p. 44)

CREATE A TRUE RECOGNITION OF GOD AMONG YOUR YOUTH GET THEM INVOLVED IN JAMAAT WORK HADHRAT MARYAM AND PHARAOH'S WIFE ARE MODELS FOR MUSLIM WOMEN

(Huzoor's Address to Ladies at the USA Jalsa Salana, June 21, 1997)

Alhamdo Lillah that today I am attending this ladies session of Annual Conference of Jamaat Ahmadiyya of United States. Yesterday, during my Friday sermon, I took up the subject of Tarbiyyat, which is the upbringing of the new generations. And from my points I kept two or three items for this particular occasion of addressing the Lajna or ladies this afternoon. Because these points were more appropriately discussed here than in men's session. There are a lot of responsibilities towards the younger generation which can be specifically discharged by the mothers rather than the fathers.

Here I have in view the growing girls who enter from their childhood into maturity and that is a difficult time. It is the beginning of dawn into a day, which if not properly attended to, could turn into dusk, entering the night. So this is the point which I wanted to enlarge upon in this ladies session. A change of course there is. It is up to the mothers to make it a dawn rather than dusk. If you permit them to go out in the world of darkness, it would be extremely dangerous and harmful for them to change from a sort of light into a pitch darkness, which results in following an atmosphere which is agnostic to God. Agnostic in some ways but in many other ways it's hostile to God. Agnosticism and hostility to God, they both have common borders. In America, unfortunately, I have noticed that it is ultimate atheism, which results in the moral destruction and degradation of the younger generations. This goes with, to begin with, agnosticism and then ultimately, the young people are led on to positive atheism.

Agnosticism can be described or defined with reference to every one who grows with some ideas which have been pumped into him, right from his or her childhood. Such children as are born in godly families, right from the childhood, they are told of the existence of "A God". And without questioning that claim they begin to believe in that. But then there comes this difficult period of growing into a new phase of their independent existence. Always it so happens that a person who enters this phase sooner or later begins to question these beliefs that he or she

has inherited, and it is that period which gives birth to agnosticism. Children, when they grow up, they begin to ask questions like, Who created God? Was He from ever? How could a thing be from ever? And Who created the universe? If God did that then who created God? so on and so forth. These are the questions, which ultimately tire them out. If they do not have access to some knowledgeable person who could lead them on to right conclusions, many a times they are lost in the wilderness of agnosticism.

Agnosticism is lack of knowledge where they do not know whether God exists or not. So their journey into the outer world begins with this agnosticism. But the outer world most often is positively anti-God and atheistic in it's attitude. The educational system in most of the modern countries, in the name of secularism, leads people away from God. And some positively claim that there is no God, it is just a myth, just an illusion of the people that believe in Him. So this atheism ultimately results in utter demoralization, and ultimately in the destruction of the moral fiber you have woven in your children. Then you can't have any hold on them.

You may cry if you please. You may go on calling them back but they would not listen to you. Because they believe that you are a thing of the past. You believe in unrealities. You believe in myths, which have no existence. So why should they answer you when you call them? So they reject you as their guiding angels. And there the break becomes complete and final and destructive. This is the meaning of what I said, "Here they enter a dusk and dusk leads to a night, from which there is no break of next morning." The break of morrow after the night is when they die here and open their eyes in the next world. So it is a very serious question that I am taking up.

It is the mothers who must enlighten them as to the reality of God. Right from the childhood they must be taught about the love of God. It must be suckled into them like a mother suckles her child. It should become a part of their system. Before the children reach this age of uncertainty, the mothers should

enlighten themselves of all the answers to these questions. Otherwise this love of God which you bestow upon them would go to waste, because when they reach this age of puberty and begin to question things which they thought they were born with, they no longer believe in them unless they are properly guided.

So it is here where I want Lajna Imaillah of Ahmadi ladies to be prepared before this time comes. These questions can be many sided, an example I have given to you. That example is that of doubt as to the existence of God on the basis of their human experiences. It is not an ordinary basis. When children are taught by their mothers that I gave birth to you, they say who gave birth to you? They say my mother gave birth to me, they say, who gave birth to them and so on and so forth. So this is the first mistake which is committed here. They believe that, everything which is born, has to be born itself like that, like a finished unit. When you go on telling them God created because there has to be a creator, at that moment the seed of doubt is born. They believe in the philosophy where, everything which is created, has to be created itself. Now this is a very important attitude of education, which I am dealing with.

Right from the beginning you should tell them that we are not eternal. One thing is certain and only this thing is certain that we are not eternal. We came into being we do not know how, not fully at least. But we know that before our beginning there was nothing. There was just death and stark death, which prevailed and nothing else did. There had to be some consciousness preceding that hour of death, which gave birth to us. Death can not give birth to life by itself. Unconsciousness can not give birth to consciousness. So it is that which has to be told to them right from the beginning. It will create no problems for them later on. Because this is a simple logic, death can not give birth to life. This is something, which every child understands and can understand. That is the second step. And the third is that we know that we are not eternal so consciousness has to be eternal. And it is that consciousness which gives birth to everything.

Now if you teach preliminary lessons in belief in God in a systematic manner, which is true, the alternate can not be proved. All the great atheistic

philosophers have attempted their best to prove this system of logic to be wrong and they strike their heads against stone walls and can not go across. I am telling you this because I have read all about the atheistic philosophy where they begin to object to the existence of God through ordinary human logic. Those who are wiser among them they ultimately reach this point beyond which they can not travel. They know for themselves certainly that life is not eternal. And if life is not eternal, life must have been born by some eternal life. Now I do not want to develop this argument further because it would occupy the entire speech which I am going to deliver to you this afternoon. But you should remember this point very clearly and in future use it upon your children as I have just explained.

Later on they would still require help. That help will be of a different nature. When you throw them out in the environment, they would be going out to new trials of their love and hatred. They will be thrown out into a world where they will be attracted by pleasures of which they just gained some knowledge. Children can live with their parents eternally if they remain children eternally. But when they grow up, something within them begins to grow and blossom into a new set of pleasures. This is what we call adulthood. With adulthood they are attracted towards new things in life, which they could not find in their parents. So that is the moment when they begin looking outwards. They have to know how to appease the urge for something more. Something which their mothers could not give them. Something which, their fathers could not give them, their brothers could not give them, but they need it. There, a different type of companionship would be required by them, from you. There, first of all the warning signals which should be given to them are your responsibility. I can not explain in detail because at times it may become embarrassing for me to discuss these things in a Lajna session like this session is. But I can drop hints of course.

The society around us, first of all, is immoral because it is atheistic, where you are not answerable for your deeds and your attitudes. And of that, I have already spoken. You must be prepared for that challenge ultimately to their belief in God. For that not only your verbal instruction is required but also, special books should be chosen by you, which deal with this subject. Because I know many among you

can not handle the question of belief in God properly. If you handle it yourself and improperly do so then you yourself will be responsible for sowing the seed of non-belief in your children.

So turn to such literature which is available in Jamaat-e-Ahmadiyyat. It is first of all to be read by the mothers. They should thoroughly familiarize themselves with that literature. And then they should be ready for any questions from their children, so that they can somehow answer the questions. Later on when they can begin to read well and understand what they read, you can give them the books and tell them to read them through and come back to you with more questions. So in this way an educational exercise begins at home. In this way they are not suppressed. They are not just told dogmatically, "there is a God, believe it or not." You train them like explorers. They explore the possibilities. You lead them on that exploration with the help of knowledgeable people who have done this before you. In this way you can inquire from them, what about this objection, what about that? And the children should answer back with the help of the literature they have read: No mother, you are wrong, I have read that this is exactly the state of affairs, not what you think.

So when the children become the teachers, that is the most certain way of teaching them. I have seen it in my life, in practice everywhere in Pakistan during my tours of Pakistan, which I have traveled far and wide, in different capacities. I always discovered that when children begin to teach their parents, then they become really fit for the future. Nothing can dissuade them from the path they pursue then. So this is a suggestion to you. Most of the mothers here, and would be mothers as well, do not know how to answer any questions which agitate children's mind, not now at least, but they should enlighten themselves. Then, gradually shift the position of a teacher, to that of a learner. Give the appropriate books to your children and expect them to teach you and satisfy your query and answer to your question. In this way I hope, and this is my experience, that this hope is founded in truth. I hope that Insha-Allah from then on they will be the guardians of the belief in God and Unity of God. They will associate themselves with that belief in the Unity in a manner that the urge to defend that Unity would grow from within them. Wherever they walk out, in the streets or

in the schools, in classrooms, in colleges, in laboratories, wherever they go, they will go with this guardianship attitude. They will guard the unity within them and defend it against the enemies of the unity.

The second thing which I suggested is other challenges which will drag them away from a pious life at home when piety did not mean that much to them. When there was an age that piety was imposed upon them by nature. A child has to be pious. He has no way out. So when he grows into a position where he could be pious or could be not pious. When there are two options available to him, that is the time when he looks back at his home as something which could not give him all that life is built for. It is there the challenges begin. So first of all in that particular requirement of a child you should make yourself fully aware of what is happening in the society around. You can not deny them pleasure. But you can warn them against precipitous actions in acquiring pleasure. It is there that you should be fully aware of what is happening in the society around you.

In this society in America, there is so much literature in this area of human urge for satisfying his sensual urges and what it results in. You will be amazed to read in that literature that those who pursue this urge to satisfy themselves, as far as sensual urges are concerned, they are always led on to a sort of wilderness. They go on demanding more and more and all that they demand can not be obtained unless they turn beastly in their attitudes, unless they become extremely selfish, unless they do not care what happens to other partners. Loyalties are destroyed, faith is destroyed and pleasure itself becomes the punishment of the one who obtains that pleasure. Because there are limitations to everything, you chase the pleasure until you can not go beyond. It is there that drugs take over. It is there where alcohol takes over and other ugly habits, which have to be adopted, to somehow appease your rising dissatisfaction with the life and its challenges. So the entire society becomes irritant in a sense that you must continue to appease that irritation by committing more crimes.

Now it is apparently a contradiction in itself but it is not. In real life this is exactly what happens. The youth, which goes out into life, begins to chase pleasure with such hopes and deep conviction that

what is rising in me as an urge like a thirst and will be satiated if I do this. Of course it will be satiated to begin with. But what next? The thirst goes on rising until it reaches a crescendo where it can not be satiated any more. Then the change of partners, the pursuit of pleasure everywhere takes the person into various areas as a call of wilderness where his pursuit is only imaginary and illusionary. And if you look at these people, the way they end up their lives, they are absolute failures. They are ultimately rejected by life and they end up in mad houses or in such hospitals as try to treat the untreatable. Look at their ends and through their ends you can show the beginning to your children that this is what they are aiming at. Why don't you understand? They get pleasure only for a while, it excites and excites to more pleasure and so on. And they ultimately end up in utter frustration. You meet such people after a few years and then you will notice something having disappeared from their faces. That coyness, that nobility, that dignity is all gone. These are the children of chastity. If chastity is gone then coyness is gone, then dignity is gone and that inner nobility in a person is also destroyed. So they feel dissatisfied all the time they are satisfying themselves. This is the point which has to be clearly explained to your daughters so that they begin to understand this.

Then you have to tell them that everything you touch abroad, outside, without really knowing the ultimate purpose of the person in whom you are interested, you are in for a big shock in your life. Because the person you think is giving you pleasure will ultimately snatch away the pleasure and leave behind a sense of frustration and no more. Sometimes that person may leave behind a child to care for with no means to do that. With every new possible partner avoiding marrying such a girl, knowing that she bears a child of somebody else. And knowing that she could not be trusted because she lost the trust with her parents, with her faith, with her religion. How could they be trusted by their would-be possible husbands. So that is how the dissatisfaction increases. You see in such advanced societies so many broken homes and homes which were never made in the first place. They were shattered right from the beginning. When they build hopes of building their future by gaining friendship of a person who was irresponsible. And most of these persons have to be irresponsible because they just chase pleasure, no more. So what is gained is at the cost of your ultimate satisfaction

which is referred to in Islam as SALAM which means peace.

So you gain excitement at the cost of peace. While the excitement does not last, the peace does. It is a complete misunderstanding on the part of the young people of such a society that when they behave and control themselves they are bargaining for a continuous dissatisfaction. That's not so. They are bargaining for such pleasures, which will live with them forever. They will become a part of their lives because they will gain trust. They will be trusted and they will require a trustworthy partner. With mutual trust the beginning of a heaven on earth begins.

But these are all areas which I do not want to enlarge in further detail. You can tell them of the diseases born out of irresponsible sex. You can tell them of herpes which is sex related which will never leave a person once it gets hold of him. Be it a boy or a girl, herpes goes on circulating in the society, endlessly so. And the person seems to be cured only for a while by the modern treatment. But if a person asks the doctor who treats him or her, he will be told that this treatment is only temporary. We are dealing with a giant of a disease, which knows no defeat, no frustration. Then comes the AIDS or HIV positive or whatever you call it. That goes on punishing the person who thought he could run away with the pleasure against the creation of God, against nature.

All we are provided with are means of obtaining pleasure, we are provided with a purpose, for a function to perform by these organs which become a source of pleasure for us. If the function is lost then that becomes the beginning of the end because it is there that nature begins to punish you. And when nature decides to punish, man can not defend himself, it's impossible. So you can tell your children what they are bargaining for. They are stepping out into a society where there are dangers all around them. Every step has to be taken with caution. So if you fill them with that special awareness of the dangers surrounding them, then you are much more likely to win the battle against their future missteps in life.

But that is not all. You must give them something positive to do. Unless you give them something positive to do, they will just not sit idle and keep themselves away from something they could have achieved. No person, no man can ever live in emptiness, remember this. So if you create emptiness

in their hearts because you drive the urge for pleasure out because of fear, they still will not live in that emptiness forever. Times may come they will say let whatever happens happen, we don't care, but we must do something in our lives. We must satisfy ourselves. Now before that time comes give them the pleasure of satisfaction in other areas of human occupation.

If your children are provided with something which they are convinced is good for them, that moment there begins a pursuit of pleasure in them, which is never harmful in any manner of speaking. I call it creative pleasure, not destructive pleasure. That can be experimented with so many things. If you, for example, look at the lives of some great scientists, you will be amazed to see that pleasures lost their meaning to them. The same pleasures, which were all meaningful to others in the society, these pleasures lost their meanings to some great scientists who fell in love with their work. The sense of achievement was their merit. The sense of achievement was their reward.

So this is the second part of your Tarbiyyat or bringing up of your children to which I want to draw your attention. In London I have noticed this that more and more Ahmadi youth are now involved in creative work in Jamaat Ahmadiyya. The girls who are involved, they run into the thousands now. Previously it was so difficult for their parents to keep them away from the society around. They could not accompany them anyway to schools and colleges. If they disappeared from homes nobody could stop them because the social system would give them full support for that. So ever since my arrival in London I continued to work on this basic philosophy of life that you give occupation to somebody, an occupation which is rewarding because of its goodness, that reward would protect them from the other attractions of life so strongly that they will lose interest in them. It treats them with respect all right but they know they are not for them. And they know that the society is not for them.

This is what I have shown to many scholars from different universities who wanted to explore the Ahmadiyya way of life. They came to me. They wanted me to give them an opportunity to discuss matters with Ahmadi girls, women, etc., of all ages, who are so satisfied with the Jamaat work that they do not care as to what society thinks of them and of

their old style habits of life. They thought that there is some sort of religious coercion, which is carried out. I told them you are free to meet anybody. Go to any Ahmadi home, we can provide you with addresses, and talk to the Ahmadi girls and women who are involved in works like MTA, like various research groups, etc., and find out for yourself what they answer. They always returned amazed. They said they did not discover any dissatisfaction with life in the slightest with them. On the contrary they saw them fully satiated, fully satisfied. And their work was their reward.

The goodness which was the cause, it had become the cause of their lives. It became the end of their lives as well. The result was that in the beginning there was goodness, in the middle it was goodness, in the end it was goodness and they did not live frustrated moments. They did not live with the realization that they were missing something in the society, which offers them pleasures and they do not accept it. They did not accept it because they did not want to. They thought it was just ordinary, small things. But the nobility they were pursuing was much greater. Now of course their lives are not like Newton's or any other great scientist or scholar. But they are on the path of those great people for whom the pride of performance is the reward itself. That is why many philosophers are known to be so disheveled and so careless of their dress and their habits that the outer circles who observe them from their own spheres of lives, such people are half mad. They don't care how they should be dressed, they don't know when to eat, they are not interested in women, women are not interested in them and this is how they are living a sort of empty life. But look at them from within themselves by projecting yourself into them. Then you will realize what life means. They are not offering any sacrifice. But to abandon the cause, which they pursue, that will be sacrifice for them. So every moment they spend in life is in pursuit of something good.

This is one way of helping your daughters when they grow to adulthood and begin to mix with the society around them. Give them a noble purpose to live by. Give them something, which would occupy their vision of life. (Now when I was a bit hesitant as to which word should I use, I thought it was vision, which is somehow missing me.)

The vision of life is highly important. This vision has to be created by you or whatever I have told you will not mean anything. Everybody has a vision. And when he closes upon that vision the pleasure means that closing upon. If you have a vision in life and you pursue it and close upon that vision, this is your pleasure, whether other people see it as such or not. But this is the basic philosophy of life. You must have a vision to pursue. So give them a vision to live for and live by. That has to be a noble cause by pursuing which they serve mankind, they serve knowledge, and they serve the higher purpose of pleasing God. So these are different visions which you can bestow upon your children when they grow older. And let the visions take over from you and enwrap them.

Now I turn to the realities from these generalizations. As I suggested earlier, in England we have successfully pursued this formula, which was again tried in Germany with the same success. You will be amazed at seeing small girls and boys, who are given a vision right from that age, grow into adulthood. And they do not deviate from that vision which they have made their own. Thousands of Ahmadi girls in Germany and in England and thousands upon thousands Ahmadi boys in Germany and England are deeply satisfied with their life because it has a vision, it has a purpose, which the other society could not give them.

From their schools, from their colleges, they return briefly to their homes. Not to go to disco clubs or to other filthy Mafia like organizations. They hasten out of their homes to go to some Ahmadi center of producing, for instance, MTA or producing some literary work that I have entrusted them with, of making researches into this or that. It's so much that I have given them to work on and it has become so important for them that if you look at those girls or boys you will be amazed at what sort of people they are. They are aliens visiting Germany, perhaps. And they are such aliens which influence the entire society around them. Many a German political leaders has paid me this compliment. When we met they said what have you done to your boys and girls? They do not have to be roped in. Something within them keeps them roped in for the Jamaat for which they are working. So I tell them briefly what my philosophy of life is, which is the philosophy of the Quran.

Of course I have no other philosophy in my life other than what the Quran presents. So this is what the Quran presents in relation to the prophets of Allah. Right from their childhood they are possessed. Possessed not with the worldly pursuits, but possessed by a vision of life which leads them to God. And they do not care what the society thinks of them, until the society begins to think of them in a different way altogether. When the society changes its attitude towards them, most often by that time they are gone back to their lord. Then, the society goes on building their images beyond realities. While the greatness of their images was related to realities. They had gone away from the myths of idolatrous societies in to the realities of nature created by God. That is what made the prophets. But when they die, after a struggle of generation or two, people begin to follow them with a different attitude altogether. They think that those, who have struggled all their lives for truth and reality, were themselves unreal and imaginary and mythical. So the idolatry begins once again. But that is, I think a bit too far a deviation from the subject, which I am discussing.

I turn back to the creation of visions. Here in America I already begin to see some children in different groups and in different participation in Jamaat's work where they seem to be already charged with this vision. So there is not much more for you to do. In the first place try somehow to have MTA installed in your houses because that which you lack will be provided by MTA. This I have noticed my MULAQAAT programs and I am amazed when some parents present their small child who can hardly speak a song sung on MTA. And he seems to be possessed by that song. And all the different programs, which have been presented by MTA, whenever reproduced here in America. For instance yesterday or the day before it was, when in a children's class, a group of Ahmadi girls sang a song which was sung by a London group of Ahmadi girls, who are trained by MTA, in my Urdu class. They sung it so well and they were so happy that, as if, they had obtained everything they lived for. And I could see on their faces the determination to pursue the same pleasure of imitating good things in life. For them, the world around began to recede. A new World began to arise from the death of the world around. This is the meaning of occupation of visions or creation of visions.

There is so much work to be done. Islam requires many areas of researches. In all areas of secular knowledge, the inferences are wrongly drawn. And the students are led away from God intentionally by the so-called neutral secularists. But they are not neutral. So if you put Ahmadi boys and girls on the right path to draw the right conclusions from the study of the same subjects, that would be the beginning of the creation of new visions of life for them.

Whenever I have given a specific task to any Ahmadi scholar in the world, of correlating his knowledge with the knowledge of the Quran and the knowledge of truth as you know from the Quran, I always found such people extremely excited about it. And once they begin their journey into this new sort of research they become happier and happier. Until a time comes when they tell me that enough of the world and the worldly pursuits, now we have learned the taste of the pleasure of pursuing truth as Islam presents it. Accept us as WAQIF-E-ZINDAGI. We want to abandon the rest of our educational career or scientific career for the sake of Jamaat ahmadiyya, press us in the service of God and that would be our happiness. Now this miracle happens, only because their vision is right.

So Lajna, I think, should go into this subject in detail. They should find out how many girls are studying which subject. There are scientists among you who are being prepared for the future. There are doctors, there are physicists, there are chemists, there are bio-chemists, there are computer scientists. To all of them specific tasks can be given which would create the new vision which I am talking about. And then you can throw them out into the world, they would take care of themselves, you don't have to be with them all the time. So these are small things, I know, but small things, which make big beginnings, which make the future of your children, and not at the cost of any pleasure. When they swap excitement for peace.

And it is peace which man wants to pursue. It is the peace from which man began his journey. And pardon me when I use these words, MAN, by man I mean all ladies who are here. Because this is a customary expression, which when used in the holy books, does not mean to indicate a man with the sense of masculinity about it. I have told it before,

during my question/answer session, that the Quran goes on referring to mankind or humankind as men but clarifies the issue at many other places by indicating that by men we mean both men and women. As far as the existence of a soul is concerned, it is neither masculine nor feminine. So it had to be referred to with some preposition. And the Quran uses the so-called male preposition not to indicate that the soul has male sex or the soul has female sex. In Germany, for instance, in answer to one question I reminded the questioner that when you read the Quran you will be surprised to see that human soul is always referred to by the Quran as a female. So why are you not happy about it? Every man's soul in the Quran is referred to as a female. So the Quran is not at all prejudiced either in the favor of one or the other. Because it is the soul which matters. And the soul is referred to as a female thing. Anyway this is incidental to my address.

What I want to point out to you is that every human who lives, must live for the purpose of attaining peace. If he does not try to attain peace, all his life would be wasted into pursuing restlessness. That thing which you call pleasure has another name, and that is restlessness, uncertainty. That thing which you think as death has another name, which is peace in religious terms. So when you learn to live with peace here on earth then death does not offer you any death at all. The death offers you the peace in which you are being evolved into the next world. And that is why the Holy Quran reminds us that when the believers who have been doing good deeds here on earth, they open their eyes in the next world, all that will be said to them should be peace, peace and peace. So the peace they have gained here would become the peace of the paradise to which they will be led. And that can be tasted here.

When you pursue that sort of vision I have been referring to, then you begin to gain that peace and the taste of it which would be so beautifully satisfying that you will no longer be stirred. You will find yourself at ease. You will gain a sort of tranquillity which will be the object of your life. So give this object of your life to your children. Bestow it upon them. Let them work for tranquillity rather than excitement. Tranquillity is the ultimate answer for the creation of human kind.

What I have said to you is in fact introductory to

what I was to say to you in this because I have prepared from my knowledge of the history of Muslim, not only Muslim but great women, who have performed great things for humanity. And it was this to which I wanted to refer ultimately by preparing for this. As I told you, women are not something to look down upon. They have created great things. They have attained great things in life. And the Holy Quran pays homage to women in that respect. And great Godly women have led mankind to goodness and that is why the Holy Prophet Mohammad (saw) reminds men, and women of course as well, that your paradise lies under the feet of your mothers. What are mothers? These are the mothers, which I am addressing. The paradise lies under the feet of such mothers as I am describing to you. And if you tell your children what sort of women they were, whose name were externalized by the history of religion when you pursue it at the beginning of prophethood. There are always great women involved in helping the tasks of prophethood, without which, that prophethood would be a sort of incomplete prophethood.

Women have done great things in life, so much so, that the Holy Quran refers to two women as a model for all men in Islam. Talk of those people who reject Islam because they say it does not grant proper station to woman in Islam. What greater station in Islam can you imagine than as mentioned in the verses which I am going to recite before you which say that there are two women who have become model for all men for all times to come. And those two women are Asya and Maryam. So imagine how the Quran sets two models of virtue before the believers who follow Hazrat Mohammad (saw), in the form of two great ladies. So if you tell your daughters that this is also a model for you to pursue. Why you waste your life on earth? Why don't you try to rise to the greatness of Maryam or at least to the greatness of Asya, a woman of the house of Pharaoh? (That is what Asya was). So I recite these verses then I will explain a few more things before the time ends and I will say farewell to you till maybe next year or the year after.

(Translation) Remember the woman of the house of Pharaoh, who addressing God begged him for a few things. (And I am going to count those, one after the other.) O my Lord! This house of mine is not my house. I can't do anything of good, which I want to. So although I live in this house of mud and mortar. O

my Lord! This is not my house. So I have abandoned this house for your sake. Build me a house in the Janna, in the hereafter. (That is the one thing which she begged from Allah and secondly what she said...) I am married to Pharaoh and I can't run away from him but save me from him and his bad deeds. So that despite his greatness here on earth, he can not influence me in my good character. And save me from a people who are wrongdoers.

Now remember here that the prayer was not heard in the sense in which people normally understand it. *Najjay nee* did not mean that the Pharaoh should be destroyed in my life time and I run away from Pharaoh and his people so that they have no influence over me. This is not what happened. She lived all of her remaining life in the same house with the same Pharaoh, who was a great tyrant. One of the greatest tyrants whoever lived. But *Najjay nee* means save from the influence of these bad people. That is why she said *Wa Amalayhee*, save me from the influence of a powerful monarch, who was one of the greatest tyrants. Yet frustrated him from influencing me with the bad habits which he possesses. This is what she did. And this is what was heard by Allah and this is what was achieved.

So you are living in a society which in this negative sense is less powerful than the Pharaoh was for the Asya who lived in his house. She was married to a monarch whose greatness led him to believe that he was God. Who could decide for the life or death of people around him. Who could think of great tortures, most terrible tortures for people who disobeyed him. Yet Asya lived with him in the same house. But her goodness was never influenced by that man. So why can't you save your daughters from the surrounding evil, which sort of fills the air, pollutes the air? But you have to let them read these verses and tell them at a time when they make their own objects in life. Let them make at least that object of becoming an Asya for this age which they are sharing with us.

So sometimes when you impress upon your young such great stories which are real stories, we call them stories but they are realities. You can tell them with such passion, with such personal conviction that it becomes their moment of decision making. They hear you and within their hearts something clicks. They say to themselves: It is for us. We will follow that

great woman. No society will be permitted to overwhelm us in its evil. We will pursue the course of submission to God. That is how people can imitate Asya and here you should not leave your boys out of this, because the Holy Quran does not speak only of ladies following this model but all men and women in Islam must follow this model. So tell your boys as well: look here, there was a woman so helpless, so powerless, living in the house of a great tyrant, but was determined that he would fail to influence her. She was impregnable. And that was done because of her prayer. She prayed to God along with her will to do so. So herein rises the importance of prayers as well. You must tell your daughters and sons that whatever resolution you make in life, it can only be realized if you pray to God to help you achieve that object.

Now I have to stop here but there is great mention of Hazrat Maryam, who is also mentioned as a model for the future of mankind. But of that may be I will speak during my address to Lajna in Canada within a few days. So if you can watch that video

preparation, I think it will be displayed throughout MTA, then *Insha Allah*, will divide this speech into two parts like I divided the same into two parts last time I visited here. There I began with Canada and almost finished here, whatever was left I continued with it in my address in Jalsa Salana U.K., and whatever was left continued during my Jalsa of Germany. So let us make a beginning here. And the end, which I hope will be a good ending, will make elsewhere either in Canada or maybe during our Jalsa Salana or Annual Conference at U.K. So with that I bring this session to a close. These discussions are very important and very interesting. And they are interesting because I know they come, they arise from my heart and they throb with the throbbing of my heart. And whenever things rise from my heart I know they sink into the hearts. So throughout this exercise, it is not just a formal admonition where I deliver sermons. This is no sermon. This is the music of my life which I want to become the music of your life. Allah bless you and let us join in silent prayer.

SEEKING GOD? LISTEN TO VOICE PROCLAIMING HIS PRESENCE

(Belal Khalid was born in 1966 in Gujrat, Pakistan. He has a master's degree in computer science from the University of Michigan and works as global project manager at an investment firm in New York. He is a member of the executive body of the North Jersey Chapter of the Ahmadiyya Muslim Community. Khalid lives with his wife, Ayesha, in Saddle Brook.)

Is God just a myth produced by the human mind? If He exists, why can't we see Him? If He is real, why should we believe in Him? These are some of the common thoughts that often rise in the minds of people these days.

The Holy Quran tells us that the deniers of Arabia told the Prophet Mohammad (peace be upon him) to ask God to show Himself and then they would believe.

But is this the right way to determine whether God exists? First, we must consider how we acquire knowledge. Knowledge can be acquired by five senses. But there are other phenomena we cannot know directly through our senses. Instead, we know these phenomena through their effects and actions. For instance, we can't see electricity, but when we turn on a fan, we know why the blades are turning.

We also must recognize that the more

sophisticated a thing is, the harder it is to grasp. God created a universe so complicated and intricate that science has discovered only a tiny fraction of its treasures. How, then, can we expect to know God, an immensely powerful and subtle being, just by seeing Him?

A better way to find God would be to follow the paths He has laid out rather than to demand that God reveal Himself in the way we think is best. We can start by following the examples of those people who have found God.

In worldly matters, we work hard to achieve our goals, but when it comes to finding God, we look for easy ways. We must realize that God has made many paths available, but all of them require hard work.

So when we begin the hard work of finding God, we should ponder human nature. Human nature consists of inborn attributes, not those caused by later

experiences. God put these attributes in human beings for some special purpose.

The Quran says: *"So set thy face to the service of religion as one devoted to God. And follow the nature made by Allah - the nature in which He has created mankind"* (30: 31).

We must listen closely to the voice within us. Is our existence an accident or were we created by a higher being? Do we hear a voice that says aloud that there is a creator of this universe and human beings are a masterpiece of his artwork?

The Quran says of this voice: *"And when thy Lord brings forth from Adam's children - out of their loins - their offspring and makes them witnesses against their own selves by saying: 'Am I not your Lord?' they say, 'Yea, we do bear witness.' This He does lest you should say on the Day of Resurrection, 'We were surely unaware of this' "* (7: 173).

Another path to God is found in pondering the complexity of the universe.

The Quran says: *"Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth -are indeed signs for the people who understand"* (2:166).

A thinking person realizes that everything in this world points toward God. As a person progresses in the study of the universe, this awareness acquires more clarity. The smallest object of the universe operates according to an immensely profound system that baffles the human mind. When we deeply ponder it, our heart becomes full of praises for the Creator.

While you may agree that, indeed, it is impossible to imagine a universe without a creator you may ask: If God created the world, who created God?

We have to understand that godliness and creation are two distinct phenomena and cannot be combined. A creation must have a being who created it. God is the highest being; everything else is his creation.

Some people say that because we can ask who created each being, it is impossible to prove a highest being. But if there is no highest being, we would have

to deny the existence of all the creations made by this highest being. We would be forced to deny the existence of this world and everything in it. But we know for sure the world exists.

We also know that every type of matter has qualities that set it apart from every other type of matter. For instance, water has some attributes that make it distinct from all other chemicals. If these attributes are removed, water is no longer water. Similarly, when we use the word "God", our intellect suggests certain attributes that make God distinct from other beings. Our mind tells us that God must be indestructible, everlasting, self-existing, all-powerful, independent, permanent, and one. These attributes are essential to the nature of God.

For the sake of argument, let us assume that God is a creation. If He is a creation, He ceases to be indestructible because the being who created Him can also destroy Him. He ceases to be permanent. He ceases to be one because God's creator can create another God. In short, by accepting God a creation, all the attributes essential to God's nature become false.

But why must we believe in a Creator? Some people say our universe exists by itself, fully independent. All the changes in our universe happen under the laws of evolution. The discoveries of science can easily account for all the great events of history. Those matters that cannot be explained will soon be accounted for. Thus, these thinkers conclude that there is no God.

Evolution, however, does not disprove God's existence because it does not explain the origin of the universe. It merely states that the universe has transformed from a simple state to a more complex one.

Evolution strengthens belief in God. All objects in the universe have the capacity to evolve. The Creator's hand must have imbued all matter with this capacity. Those of us who believe in God claim that the universe works under a highly intelligent law. This wonderful law in itself is a proof of the greatness of its Creator.

After looking at a building, we conclude that it was designed by an architect. So after pondering the complexity of the universe, we must make a similar conclusion with an even higher degree of conviction: God exists, and He created all that is.

THE HISTORIC SOLAR ECLIPSE OF APRIL 6, 1894

By Saleh Mohammed Alladin

Dr. Bradley Schaefer had written an interesting article entitled "Solar Eclipses that Changed the World" (Sky and Telescope, May 1994). In this article he has stated that solar eclipses have such a large impact they can change the course of history. Among the examples, he has given, are the solar eclipse of May 28, 585 BC which suddenly turned the long war between the Lydians and Medes into peace, the solar eclipse of May 29, 1919 in which Einstein's superb general theory of relativity was verified. He has also mentioned that when the son Ibrahim of the Holy Prophet Muhammad (peace and blessings of God be upon him) died on January 22, 632 CE, there was an eclipse of the sun on the same day. This coincidence was noted by the people but the Holy Prophet (peace and blessings of God be on him) declared that the sun and moon are signs of God and do not eclipse for the death or birth of any man.

PROPHECIES REGARDING ECLIPSES IN RELIGIOUS BOOKS

The solar eclipse about which I wish to talk today, is of great significance in the history of religion, as it served as a sign for a Divine Reformer. Religions teach us that whenever righteousness disappears from the world and vices and sins dominate, the Almighty God sends one of His chosen servants for the spiritual regeneration of mankind. The religions of the world give us glad tidings of the advent of a great Divine Reformer in the latter age when the world would drift away from God. The Holy Prophet Muhammad, peace and blessings of Allah be upon him, called him Messiah and Mahdi (i.e., spiritual reformer). He urged his followers to swear allegiance to the Mahdi even if they had to go crawling over ice and to convey his greetings of *SALAM* to Him.

Among the signs described to help us to recognize this great Divine reformer are the Signs of lunar and solar eclipses. The Holy Quran mentions eclipses as important signs of the approach of resurrection. It says:

"He asks, when will be the day of resurrection? When the eye is dazzled, and the moon is eclipsed, and the sun and the

moon are brought together. On that day man will say whither to escape?" (75:7-11)

In the Holy Bible, Jesus, peace be on Him, mentioning the signs of His second advent says:

"Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light." (Matthew 24:29)

In the Hindu religion, Mahatma Surdasji has said in his poem:

"There will be much violence and people will die like insects. Rahu will swallow the moon and the sun. At that time, Kalki Avatar would come for their reformation." (Sursagar as quoted in Chitavani pages 102, 103 Urdu (1942) by Pandit Raj Narain Shastri, Gurgaon, Punjab).

In the Holy Book of the Sikhs, Sri Guru Granth Sahib, it is stated that when Maharaj would come as Nahkalank the sun and the moon would be with him i.e., would be his helpers.

Valuable details of the prophesied eclipses have been given by the Holy Prophet Muhammad, peace and blessing of Allah be upon him. Hazrat Ali Bin Umar Albaghdadi ad Darqutani, an eminent authority on the Hadith (i.e., sayings of the Holy Prophet, peace and blessings of Allah be on him) has recorded the following. Hadith narrated by Hadhrat Imam Baqar Mohammad bin Ali. The Hadith states:

"For our Mahdi there are two signs which have never appeared before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night in Ramadan (i.e., on the first of the nights on which a lunar eclipse can occur) and the sun will be eclipsed on the middle day of Ramadan (i.e., on the middle one of the days on which a solar eclipse can occur) and these signs have not appeared since God created the heavens and the earth."

The month of the Islamic Calendar (Hijri) begins with the first sightings of the lunar crescent. If the Hijri Calendar is used, the dates on which a lunar

eclipse can occur are 13, 14 and 15; and the dates on which a solar eclipse can occur are 27, 28 and 29. The prophecy requires that the lunar eclipse should occur on the first of the possible three nights in Ramadan, *i.e.*, on the 13th of Ramadan, and the solar eclipse should occur on the middle of the possible three days in Ramadan, *i.e.*, on the 28th of Ramadan.

FULFILMENT OF THE PROPHECY

The prophecy was fulfilled in this manner. Hazrat Mirza Ghulam Ahmad of Qadian, India, a devoted follower of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, received his first Divine revelation regarding his appointment as Divine Reformer in 1882. Later, in the year 1891 he claimed to be the Promised Messiah and Mahdi, on the basis of Divine revelations which he received. In support of his claims, Hazrat Ahmad also gave arguments. But just as all Divine Messengers are opposed, he was also opposed. The contemporary theologians rejected his claims and he was bitterly opposed. The prophesied eclipses then occurred in 1894 (1311 Hijri) over Qadian on exactly the dates specified in the prophecy. The lunar eclipse occurred on 13th of Ramadan (March 21) soon after the sunset and the solar eclipse occurred in the morning on Friday, the 28th of Ramadan (April 6). Both the eclipses were visible from Qadian, the place of the Promised Messiah (a.s.).

Soon after the celestial signs were witnessed, Hazrat Ahmad, peace be on him, wrote a book entitled *Noorul Haq (i.e., Light of Truth) Part II*, in which he stated that his claim, under Divine command, of being the Mahdi has been testified by the Signs of lunar and solar eclipses. He emphasized that this is a great Divine Sign and such a sign was not shown for any other person in the past. Hazrat Ahmad wrote about eighty books and in many places he mentioned these signs. He even declared under oath that he is the Promised Messiah (a.s.) and the eclipses are Divine signs for Him.

Three disciples of the Promised Messiah (a.s.), after seeing the lunar eclipse of 13 of Ramadan, traveled hopefully from Lahore to Qadian in spite of very bad weather in order to observe the solar eclipse of 6th April 1894 from Qadian in the company of their master and offer with him the special prayer which is offered at the time of eclipses. The Promised Messiah (a.s.) Wrote that people should ponder over this fact

that the sign was manifested in his country as the wisdom of God does not separate the sign from the person for whom the sign is meant.

The prophecy does not state that lunar and solar eclipses never occurred earlier on the specified dates of Ramadan, but it does clearly state that such a sign was not shown earlier for anybody. Nevertheless, it is of interest to note that we have to go back by more than 600 years to the year 1287 (686 Hijri) to get again the eclipses on 13th and 28th Ramadan from Qadian (S.M. Alladin and G.M. Ballabh, Mahavisra, Calcutta Vol. 6, pp 51-57 (1993-94) published by Indian Astronomical Society, Calcutta).

CHARACTERISTICS OF THE SOLAR ECLIPSE

The solar eclipse of the 6th April 1894 was a spectacular one of annular-total type. Solar eclipses are classified into four categories – partial, annular, total and annular-total. About 35% of the solar eclipses are, partial, 32% are annular, 28% total and 5% are annular-total. Thus annular-total type is the rarest of four types. In this type, the size of the moon's shadow is exactly equal to the size of the sun. This is a case of perfect conjunction. The annular type and the total type need not necessarily be central but the annular-total type is always central. The eclipse of 6th April 1894 thus aptly represented the statement in the Holy Quran, "And the sun and the moon are brought together."

Canon of Solar Eclipses - 2003 to +2526 by H. Mucke and J. Meeus, (Astronomisches Buro, Wien, Austria 2nd Edition 1992) distinguishes between central and non-central total and annual eclipses.

The moon's mean distance from the earth is 384,400 km. On account of its elliptic orbit it varies by more than 22,000 km in the course of a month. In order to get the annular-total type the moon has to be at very appropriate distance from the earth at the time of the solar eclipse.

On account of both the moon's motion and the earth's rotation, when the moon passes in front of the sun the lunar shadow sweeps across the earth's surface in a few hours. The umbral shadow forms a narrow track, usually more than 10,000 km. in length but seldom more than 250 km. wide (*Atlas of Historical Maps of East Asia 1500 BC-AD 1900* by F.R. Stephenson and M.A. Holden, Cambridge University Press, 1986).

A noteworthy feature of the solar eclipse of the 6th April 1894 was that its track of annular-totality passed through India. Solar eclipses occur quite frequently. Generally between two and four solar eclipses occur every year. But an annular-total solar eclipse whose track of annular-totality passes through India, is rare. It has not occurred since 6th April 1894 until now even though eight annular-total eclipses have occurred during this period. (See Von Oppolzer *Canon of Eclipses*, Dover Publications, New York 1962). The next annular-total type of solar eclipse will occur on 8th April 2005. Its track will also not pass through India. It will pass through Pacific Ocean and northern South America.

OBSERVATIONS AT MADRAS OBSERVATORY

The solar eclipse was observed by astronomers at Madras Observatory in the morning of 6th April 1894 and the results reported by C. Michie Smith were published in the Monthly Notices of the Royal Astronomical Society, December 1894 Vol. 15, No. 2, pp. 76-77. The first contact was lost through clouds, but the last contact was well observed as follows:

Prof. L.I. Jones	21h	17m	43s.8
C.Michie Smith	21h	17m	42s.3
K.V. Sivaramaiah	21h	17m	43s.4

Here time is measured from noon in Madras Mean time.

A number of photographs were taken during the eclipse with the hope of obtaining the signs of the moon against corona but without success. The eclipse was not annular at Madras, but as the magnitude of the eclipse was 0.96 the reduction in light was very marked and the meteorological effects were considerable.

Temperature and pressure were recorded from 7:00 am to 9:30 am generally at 15 minute intervals. Dew began to be deposited about 7:30 and continued for nearly an hour. A number of photographs taken by amateurs throughout the presidency including one of the annular phase taken at Cuddapah were forwarded to the Greenwich Observatory but none of them contained any feature of special interest.

Recording of the time of the eclipse, as was done at Madras Observatory, has been very useful to

astrophysicists and geophysicists as from this information we have derived the change in earth's rotation and the secular acceleration of the moon. The ancient timings of lunar eclipses by Babylonian astronomers and the Medieval timings of lunar and solar eclipses by Arab astronomers, have been very valuable to us. It is believed that on account of tidal friction, the earth's rotation is slowing down at the rate of about 2 milliseconds per century and the moon is receding from the earth at the rate of about 4 cms - a year (for details, see F.R. Stephenson and L.V. Morrison, *Philosophical Transaction of the Royal Society, London Ser. Vol. 313*, pp 47-70, 1984).

Laser ranging can measure distances up to one centimeters. Hence close comparison between theory and observations can be made in our age.

NEWSPAPER REPORTS

The newspaper *Pioneer*, published from Allahabad, gave the following news in its issue of 7th April 1894.

ALLAHABAD 7th APRIL

The eclipse of the sun which set in at Allahabad yesterday morning about 8 minutes past 8 A.M. will probably turn out to have been well seen all over India. The morning was a beautifully clear one and though, as our readers have been forewarned, the sight was only to be seen in perfection down in Southern India, there was enough to see even in these latitudes to have rewarded observers.....

AGRA 6th APRIL

The eclipse of the sun was visible here this morning for some hours. The sun was only partially eclipsed.

RAIPUR, 6th APRIL

A three quarter eclipse of the sun was visible here this morning.

SHILLONG, 6th APRIL

The eclipse of the sun was clearly visible here from 7:17 till 10:1 Madras time.

BENARAS 6th APRIL

The eclipse today attracted thousands from far and near. From about 7:30, the period of first contact till 9:45 the finish, the ghats were a seething mass of

bathers, but the greatest order prevailed. Mr. Prince, the District Superintendent of Police, personally supervised the arrangement, and no loss of life was reported. A few light fleecy clouds were about, but they did not obstruct the view of the eclipse which was visible throughout.

LAHORE, 6th APRIL

The eclipse was perfectly observed at Lahore today between 7:30 and 9:30 am.

CONCLUSION

The solar eclipse of 6th April 1894 was thus observed with great interest by religious people, scientists and the public. It has a unique place in the history of eclipses as it announced the arrival of the Promised Messiah (a.s.). It will ever remain reminiscent of a Divine Reformer who called mankind to God with such heartfelt words as these:-

“How unfortunate is the man who does not know yet that he has a God Who has power over everything

thing. Our paradise is in our God. Our highest delights are in our God for we have seen Him and found every beauty in Him. This wealth is worth procuring even if one has to lay down one's life to procure it. This ruby is worth purchasing even if one has to lose one's self to acquire it. Oh Ye who are bereft, run to this fountain and it will satisfy your thirst. This is the fountain of life that will save you. What shall I do and how shall I impress the hearts with this good news, and by beating what drum shall I make the announcement that this is your God, so that people may hear? What remedy shall I apply so that the ears of the people may open for listening. If you become God's rest assured that God will indeed be yours.” (Kashti - Nooh)

In an Arabic poem the Promised Messiah, peace be on him, stated:

“The moon is showing you the light of guidance
And the sun is guiding you towards faith”.

(Noorul Haq Part II)

THE HOLY QURAN – THE TRUE WORD OF GOD

Aatifa K. Khan

Converge your minds back in History 1400 years ago in a scorching, arid desert in Arabia. Hereupon enter a secluded, eremite cave which is solely used for meditation. In this Holy cave of Hira', we meet 'The most perfect man' who is illiterate, but his only desire is to worship the One, sole Creator of this universe. Here – confronted by an archangel, Gabriel, who breathes unto him the true word of God.

“In the name of Allah, The Gracious, The Merciful. Convey, thou in the name of thy Lord, Who created, Created man from a clot of blood.” (96:1-3)

Here begins the revelation of the True Word of God– The Holy Quran.

One of the fundamental teachings of Islam is to believe in the Holy Books, including, the Bible and Torah. If Muslims believe in the former scriptures, what is the necessity of the Holy Quran? Yes, God Himself revealed the Bible and Torah through his Messengers but did the books remain authentic? No, in fact most of the Bible and Torah deviates from God's original teachings and thus the True Word of

God is not preserved. The True Word of God is absolutely essential in order to form a moral and ethical society. Thus arose the need of an universal book which is the True Word of God.

How do we know the existing Torah and Bible are not authentic? The current Old Testament and New Testament consists of many modified versions. Each in which the original Biblical text has been tainted. This is due to the loss of the original manuscripts of the Old Testament in Hebrew. The Old Testament itself provides ample evidence that proves that it was not the True Word of God. The Old Testament states:

“How can you say, we are wise, and the law of the Lord is with us? But, behold, the false pen of the scribes has made it into a lie. (Jeremiah 8:8)

The Old Testament again describes incidences of tampering with the text. The Book of Ezra, which was a part of the earlier Bible, was totally terminated from the Bible by Jerome—a Christian Priest. This was due to the unreliability of the book because the original

was no longer available. In the Book of Ezra, we read the story of how the Bible was rewritten. It states:

"In forty days they wrote two hundred and four books" (Ezra 14:40)

The Jewish Encyclopedia also contains evidence that Ezra doubted the Biblical text and that he had rewritten the Bible. The main part of the New Testament is referred to as canonical. This is written by Matthew, John Luke and Mark. The existing New Testament is a compilation of 27 short Greek writings. If we compare all of the versions of the Old Testament and New Testament, we find that they are incompatible with each other and that is solely due to the additions and subtractions made by humans. Because of the alterations made by humans, these books stray from God's original Word and cannot be authentic.

Unlike the Old and New Testaments, each and every word of the Holy Quran is the True Word of God. The Holy Quran was revealed by God to our beloved Prophet Muhammad (SAW). Portions of the Holy Quran were conveyed to the Holy Prophet (SAW) by the angel Gabriel over a period of 23 years. The Holy Quran states

"A Messenger from Allah reciting the pure scriptures, therein are everlasting commandments." (98:3-4)

The Holy Quran is the only scripture that has been preserved in its original text. Each and every Quran in the world today has the exact same Arabic text. There is only one Holy Quran, and it is purely from God. God Himself has promised us in the Holy Quran that He will preserve it. It states in the Holy Quran:

"Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian." (15:10)

Has God promised this to any other scripture? The Holy Prophet (SAW) had mainly two methods he used to preserve the Quran, memorization and inscription. At the time of the death of the Holy Prophet (SAW), more than one hundred thousand people had memorized the whole Quran by heart. This served as a great method because it ensured the accuracy of the Holy Quran before it was written down. The Holy Prophet's (SAW) method is still in use today. If (God forbid) every Holy Quran was

wiped out from the face of this earth, will Islam cease? No, because we still have thousands of Muslims who are hafiz, and have memorized the entire Quran, word for word by heart. So, there is no chance that anyone or anything can demolish Islam or the Holy Quran. This justifies that the Holy Quran is the True Word of God.

The Holy Quran is by far the most read book in the world today. The word 'Quran' itself means a book that is often read and recited. Every Muslim in every corner of this earth reads and recites portions of this Holy Book at least five times a day. Every Muslim child and adult try to memorize this Holy Book and understand it. Arabic, the language of the Quran and of a large number of Muslims, is still in use today. Most of Middle East and parts of Africa speak this as a casual language whereas Hebrew, the language of the Old and New Testament is not a commonly spoken language. The Holy Quran has united all Muslims to speak one language, and follow On God and One Book. Has any other book been so successful in uniting the world in common beliefs? It is apparent now that God has spoken the Truth in the Holy Quran, and He will continue preserving the Holy Quran for all mankind (*Insha Allah*).

Have you wondered how lucky we are to have the most perfect book, sent by God to us? We have the Word of God in our homes and we know exactly what God requires of us. We know how we were created, how we should live our lives, we know about our environment, we know about etiquette's, morals, behavior, and life after death. Please, after all of the benefits it gives us, don't disgrace the Quran.

"Don't disgrace it by not listening to its recitation.

Don't disgrace it by not attempting to understand its translation.

Don't disgrace it by not acquiring its information.

Don't disgrace it by not memorizing and helping in its preservation.

For it gives me great enticement and temptation to read this impeccable revelation.

O can't you feel that sensation burning out of every recitation.

O don't you know, it is God speaking to this nation."

PERSECUTION OF AHMADIES IN PAKISTAN

Ever since the Ordinance XX of 1984, Ahmadies have faced many atrocities and they were deprived of their fundamental rights. Below we give a summary of these atrocities for the information of all the members of the Jamaat in USA.

SUMMARY OF CASES INSTITUTED AGAINST AHMADIES IN PAKISTAN

(From April, 1984 to December 3, 1996)

No.	Description of the cases	Total no. of cases
1	Number of Ahmadies booked displaying Kalima, i.e. "There is none worthy of worship except Allah, Muhammad is the Messenger of Allah."	724
2	Number of Ahmadis booked for calling Azan, call to prayers.	36
3	Number of Ahmadis booked for posing as Muslims.	369
4	Number of Ahmadis booked for using Islamic epithets.	112
5	Number of Ahmadis booked for offering prayers.	93
6	Number of Ahmadis booked for preaching.	445
7	Number of Ahmadis booked for celebrating Ahmadiyya Centenary in 1989.	27
8	Number of Ahmadis booked for celebrating 100 years' anniversary of the eclipses of Sun & Moon that occurred in 1894 as a sign for the Promised Mahdi, i.e. Founder of the Ahmadiyya Community	50
9	Number of Ahmadis booked for distributing a pamphlet ' <i>Ek Harf-e-Nasihana</i> ' i.e., 'A Piece of Advice' commenting upon anti-Ahmadiyya Ordinance XX (PPC298-B/C)	27
10	Number of Ahmadis booked for distributing " <i>Mubahala</i> " pamphlet, i.e. A challenge thrown to the opponents for a spiritual contest of prayers.	148
11	Number of Ahmadis booked for allegedly burning the Holy Quran.	5
12	Various other cases against Ahmadis under anti-Ahmadi Ordinance 298-B/C	550
13	Number of Ahmadis charged under "Blasphemy Law", i.e. 295-C.	152
14	Supreme Head of the Community currently living in London has been charged in his absence in <u>Sixteen cases</u> under PPC 298-C, i.e. Anti-Ahmadiyya Law.	
15	The entire population of Rabwah, i.e. Ahmadiyya Headquarters in Pakistan was charged under section PPC 298-C on 15-12-1989.	

FIGURES OF CASES INSTITUTED AGAINST AHMADIES DURING RECENT YEARS

- | | |
|--|-----|
| ■ Number of Ahmadies implicated in various cases during 1994 | 127 |
| ■ Number of Ahmadies implicated in various cases during 1995 | 30 |
| ■ Number of Ahmadies implicated in various cases during 1996 | 86 |
| ■ Total number of Ahmadies implicated under Blasphemy Law | 153 |
| ■ Total number of Ahmadies implicated under Blasphemy Law in 1996 | 14 |
| ■ Five Ahmadies have been implicated under section PPC 295C (Blasphemy Law) for more than three years. Their bail applications are now pending in the Supreme Court after they were rejected by all lower courts. These Ahmadies are still behind bars awaiting the final decision on their bail applications. | |
| ■ One Ahmadi from Rajanpur (District Headquarters) who was charged under section PPC295C (Blasphemy Law) has been in prison since January 1996. | |

SUMMARY OF OTHER EVENTS

- | | |
|--|----|
| ■ Number of Ahmadies killed during 1974-1996. | 64 |
| ■ Number of Ahmadies killed during 1984-1996 | 34 |
| ■ Number of attempts of murder upon Ahmadies during 1984-1996 | 75 |
| ■ Number of Ahmadiyya Mosques demolished | 13 |
| ■ Number of Ahmadiyya Mosques sealed by the authorities | 13 |
| ■ Number of Ahmadiyya Mosques set on fire | 9 |
| ■ Number of Ahmadiyya Mosques forcibly occupied | 5 |
| ■ Number of Ahmadiyya Mosques, construction barred by the authorities | 13 |
| ■ Bodies of deceased Ahmadies exhumed after burial in the cemetery. | 15 |
| ■ Number of Ahmadi whose burial was denied in the cemetery. | 26 |
| ■ All kind of meetings of Ahmadies in Rabwah, i.e. Ahmadiyya Headquarters, large or limited have been under a strict ban since April 1984 after the promulgation of anti-Ahmadiyya Ordinance. Even the sports events organized by the Community have been prohibited by the authorities. | |

CASES INSTITUTED AGAINST AHMADIYYA PERIODICALS & MAGAZINES

The Ahmadiyya Community in Pakistan publishes a daily paper namely '*AL-Fazl*', and five magazines: the monthly '*Misba*' which is a publication for Ahmadi ladies organization; the monthly '*Ansarullah*' which is a publication of the organization for Ahmadi men above 40 years of age; the monthly '*Khalid*', a publication of

Ahmadi Youth Organization; the monthly '*Tashheezul Azhan*' which is a children's magazine, and the monthly '*Tahrik-e-Jadid*' which is a magazine of Tahrik-e-Jadid, a central body of Ahmadiyya Community that looks after Ahmadi Communities outside Pakistan. Not only that the government authorities proscribed many issues of

these publications but also they have implicated the editors, printers and publishers of all the Ahmadiyya periodicals under anti-Ahmadiyya Law, i.e.

i.e., PPC 298-B/C. This is a continuous process. Here is a summary of such cases against the Ahmadiyya Press:

No.	Description of the cases	Number of cases	Number of persons implicated
1	Number of cases instituted against the daily 'Al-Fazl' under instructions from Government authorities	24	73
2	Number of cases instituted against the daily 'Al-Fazl' by the opponents	14	48
3	Number of cases instituted against the monthly 'Ansarullah' under instructions from the Government authorities	12	37
4	Number of cases instituted against the monthly 'Ansarullah' by the opponents.	7	28
5	Number of cases instituted against the monthly 'Misbah' under instructions from Government authorities.	7	23
6	Number of cases instituted against the monthly 'Misbah' by the opponents.	1	3
7	Number of cases instituted against the monthly 'Khalid' under instruction from Government authorities.	10	30
8	Number of cases instituted against the monthly 'Khalid' by the opponents.	1	6
9	Number of cases instituted against the monthly "Tashheezulo Azhan" under instructions from Government authorities.	5	15
10	Number of cases instituted against the monthly 'Tahrik-e-Jadid' under instruction from the Government authorities.	5	16
11	Number of cases instituted against the weekly 'Al-Badar' (India) under instruction from the Government authorities	1	3

- Charges faced by the editor of the daily 'Al-Fazl' Mr. Nasim Saifi 42
- Charges faced by the printer of various Ahmadiyya periodicals, Mr. Qazi Munir Ahmad 93
- Charges faced by the publisher of the daily 'Al-Fazl' Mr. Agha Saifullah 28
- Charges faced by the editor of the monthly 'Ansarullah' Mr. M. D. Naz 18
- Charges faced by the publisher of the monthly 'Ansarullah' Mr. M. Ibrahim, 17
- Number of various issues of Ahmadiyya periodicals proscribed by Government authorities 400
- Number of books/publications published by the Ahmadiyya Community, published before April 1984, proscribed by the Government authorities - 62

UPDATED LIST OF THE PERSONS IN PRISON

- i. Many Ahmadies have been convicted in various cases under section PPC298-B/C. They have, however, appealed in the Higher Courts against their convictions on the grounds of which they secured bail after remaining in prison for a period of time.
- ii. Currently five persons are in prison awaiting for disposal of their bail applications. Their applications for bail have been rejected by the Lower Courts. The bail applications are now pending in the Supreme Court of Pakistan. Four persons have been in jail for the last three and a half years or so while another Ahmadi has been behind bars since January 28, 1996. They were implicated under section PPC 295-C (Blasphemy Law)

The particulars of the persons are:

No.	Name	Date Imprisoned	Jail
1	Ch. Riaz Ahmad	23-11-1993	Mianwali District Jail
2	Ch. Bisharat Ahmad	23-11-1993	Mianwali District Jail
3	Qamar Ahmad	23-11-1993	Mianwali District Jail
4	Mushtaq Ahmad	23-11-1993	Mianwali District Jail
5	Ch. Muhammad Anwar	28-01-1996	Dera Ghazi Khan District Jail

Lajna/Nasirat Camp Report

(continued from page 26)

South East and Central regions (Boston, Rochester, Queens-NY, Syracuse, Brooklyn/Staten Island, NJ, Willingboro, Philadelphia, York/Harrisburg, Pittsburgh, Maryland, Virginia, Virginia Beach, and DC) as well as from Detroit, Cleveland and Columbus attended the Ijtema. True commitment was seen from the sisters, since we had record attendance/ 350 members attended on Friday, 500 attended on Saturday and 300 attended on Sunday, Alhamdulillah! The guest were hosted by Willingboro and Philadelphia Lajnas. Preparation of the meals was kindly taken care of by Ansar teams from Philadelphia and Willingboro.

The East Coast Ijtema started on Friday morning and concluded on Sunday afternoon after prayers. The program included topics that dealt with the spiritual, physical and mental health of

women, and their "Accountability" to Allah, family and self. These topics were covered in different formats such as panel discussions, workshops, informal forums, social hours, religious knowledge quiz, impromptu speeches and speech competitions. Nasirat attended and took part in competitions as well as participated in games, handicrafts and social hours. On Sunday, a Parade was held, in which Nasirat from 9 chapters took part, singing the Tarana in unison and holding up banners with their chosen mottos. Prizes were distributed and the Ijtema ended with silent prayers.

In summary, these three Ijtemas were blessed occasions for all those who made the sacrifice to attend and participate. May Allah continue to shower his Blessings on us and enable us to overcome our shortcomings, so that we may improve in our performance for the service of Islam and Ahmadiyat, Insha-Allah.

A SCHOLAR'S REVIEW OF THE PHILOSOPHY OF THE TEACHINGS OF ISLAM

David Coard
30 Clwyd Avenue
Prestatyn, N. Wales
16th July, 1982

Mr. M. M. Ahmad
Darul Amaan
1 Clarendon Rd.
Whalley Range, Manchester

Dear Mr. Ahmad,

Many thanks for your feelings of condolence for my father's death; and also for the book 'The Philosophy of the teachings of Islam' which you sent me.

You asked me for my views on the book. I have read it, and I find the philosophy in it reasonable. The teachings of this book should be more widely known, as it would correct the views that most western people have of Islam, they mistakenly believe it (ISLAM) to be a fanatical religion.

I was glad to read that Islam is a middle path, between the extremes of Judaism and Christianity. Jewish teachings are full of retribution and say little about mercy, whereas Christianity is a religion of meekness, and takes this teaching to an extreme, so that men become weak in the face of injustice.

I was also glad to read that a true Muslim does good not only to his fellow men but also to "animals and birds."

Most of my religious reading has been of the writing of the prophets in the Bible, especially the writings of Isaiah, Hosea and the Psalms. I can find no contradiction between the teachings of these prophets and the teachings to be found in the book you sent me.

I hope to see you soon. So once again thank you for the book, which I found enlightening and reasonable.

Yours Sincerely,

David Coard

NASIRAT SONG

We are the helpers of the faith	With the grace of the Lord on High
We are the spring of the universe	We will show steadfastness supreme
Marching on! Yes Marching on!	The Imam of the age is our leader
We are a fountain of life.	We are ready to offer our life and property
The storms are rough, but nevertheless	For the Lord of all the Worlds
Let's keep moving fast by places high and low	For the sake of our faith
If we shake off laziness	For the protection of our homeland
These storms will turn into helping winds in support of the faith	We will sacrifice our life cheerfully

REPORT OF 1997 NATIONAL LAJNA/NASIRAT IJTEMAS

By Shanaz R. Butt National General Secretary

By the Grace and Mercy of Almighty Allah, three National/Regional Lajna/Nasirat Ijtemas were held during the summer of 1997. The central theme for these Ijtemas was "ACCOUNTABILITY - Of thought, word and action." It was the general opinion of the sisters who attended, that they had gained spiritually from these Ijtemas. The gathers held true to their purpose, as expressed by the Promised Messiah (a.s.), since we widened our knowledge about Islam, discussed ways to be of better service to mankind and developed a closer bond with other sisters.

WEST COAST REGION

A Bi-Regional West Coast National Ijtema on "Accountability" was held at Bait-ul-Hameed Mosque, Chino, CA, and hosted by Los Angeles East Lajna from July 11-13th, 1997. About 225 sisters attended from the Northwest and Southwest regions, including Fresno, San Francisco, San Jose, San Diego, Tucson, Los Angeles East and West. In addition to the national officers, regional presidents and local presidents (from the West Coast region), the national general secretary and national publication secretary also had the opportunity to attend this Ijtema.

The program commenced on Friday afternoon and concluded on Sunday afternoon. All participants came well prepared and the audience enjoyed every part of the program with interest and enthusiasm. In addition to the competitions, members enjoyed workshops on "Modesty" and "Peace" as well as a jeopardy game on "Christianity - A journey from fact to fiction." Bait Bazi and poetry composition sessions were also held. Nasirat participated in a parade singing a Tarana and holding up banners with their choice of mottos which they had hand-crafted onto the banner fabrics. It was a touching sight to see the expression of innocence and commitment from the younger generation. Nasirat also had special arts and crafts activities where they made prayer beads, decorative potpourri, framed ahadiths, and decorated a basket with flowers, which they sent to the east coast as a token of their love. In

addition a large stage banner was designed for the stage backdrop utilizing the theme Accountability and highlighting moral qualities which led to Love for All, Hatred for None. The West Coast Ijtema ended on a positive note with award presentations, expression of thanks to all members and silent prayers.

MID-WEST REGION

The Mid-West National Lajna Ijtema entitled, "Accountability" was held in Milwaukee, Wisconsin, from July 18-20, 1997. Sisters from the Milwaukee area hosted sisters from the other chapters and worked hard at preparing and serving food, and keeping the Mosque clean and organizing. The Mid-West Ijtema comprised of three regions, East Midwest, West Midwest and South Midwest regions. Approximately 170 sisters and 56 nasirat were in attendance, with sisters attending from Milwaukee, Zion, Chicago (North, South and Suburbs) and Dayton. The national president, national gen. sec., national Nasirat sec., and asst. gen. sec., also attended the Ijtema. Alhamdulillah! the gathering was a blessed one. The members felt that they had gained spiritual strength, coming together as sisters sharing a common bond in the worship of Allah. This was the first time that Nasirat in the midwest region participated in so many varied competitions, and they took part with great zeal and enthusiasm. The highlight of this Ijtema was the Nasirat Parade on Sunday when the Nasirat from the different chapters sang the Tarana in unison and carried banners on which they had written a motto of their choice. When the Nasirat sang different poems, holding up their banners, tears of joy were flowing from the audience. Overall, the Mid-West Ijtema was a spiritually uplifting experience. May Allah bless all the sisters and Nasirat who worked hard to make it a successful event.

EAST-COAST REGION

A Tri-Regional East Coast Ijtema was held from August 15-17th, 1997, at Masjid Al-Nasr, Willingboro, NJ. Members from the North East, xxxx (continued on page 24)

DAYTON BLACK CULTURAL FESTIVAL

The members of Ahmadiyya Muslim Jamaat Dayton Mosque participated in the Annual Black Cultural Festival held at the Montgomery County Fairgrounds in Dayton, Ohio, on July 11-13, 1997. This affair was a two and a half day event that attracted a diverse group of participants, approximated at 15-20,000 people from Dayton and the Miami Valley.

A Book Stall highlighting a micro display of the history of the Ahmadiyya Movement in Islam was set up in the African village Area of this event. A tasteful pictorial display of the Promised Messiah (a.s.), His Successors, the Ahmadiyya Mosques around the world and the spansive literary views on the religion of Islam was impressive and very visible. Some of the

books that were displayed were the Holy Quran (in several languages) some of the books written by the Promised Messiah (a.s.) And Khalifatul Masih IV, *Lessons on Islam* and several books on basic Islamic knowledge. Many people viewed this display. Several entered the area, asked question, looked through the information and some purchased books.

The Jamaat sold \$92.00 worth of books on this venture. We distributed several copies of the *Philosophy of the Teachings of Islam*, and discussed the religion with a significant number of interesting people. The Quran and books on the life of the Holy Prophet in Swahili and French attracted several West African Muslims, who purchased books.

NEWS FROM NEW YORK

TARBIYYATI CLASS

The fourth Taleem class for the new converts was held at Baitul Zafar on Aug. 10th, with 6 new Ahmadies in attendance. The program, which stressed the importance of Salaat started with the recitation of the Holy Quran by Br. Manzurul A. Sikder, and a welcoming address by Ghulam Rabbi Ahmed. Muballigh Daud Hanif Sahib started his speech with "Prayer is the principal means of establishing a relationship with God." He also asked the members to benefit from MTA programs. Abdul Hadi Nasir Sahib summarized the speech in Urdu, and a Q & A session followed.

TABLIGH

Brothers Ghulam Rabbi Ahmed and Manzurul A. Sikder brought guests to Baitul Zafar on several occasions, and visited houses of Bengalis and presented them with copies of Philosophy.

The Queens Khuddamul Ahmadiyya is working on airing programs related to Islam and Ahmadiyyat on the Queens Public Television (QPTV) soon.

Two Egyptian guests from New Jersey visited Baitul Zafar on Aug. 25 and were presented with copies of *Al-Taqwa* and Arabic translation of *Philosophy of the Teachings of Islam*. The out-of-

town guests also watched Liqaa Ma'al Arab on MTA.

KHUDDAM CAMP

By the Grace of Allah Majlis Khuddam and Atfalul Ahmadiyya held their first annual camp out in Camp Baiting Hollow. We had many different activities such as lectures given by Munawar Syed Sahib, Hadi Nasir Sahib, Mubarik Jamil Sahib, Col. Fazal Sahib and Ismail Nayyar Shib. Along with listening to educational lectures we had lots of fun playing sports such as football, boating, swimming, hiking and many other activities. We also had a taste of nature by living and sleeping in the wilderness, which was tough but also a good experience.

TARBIYYATI CAMP IN NJ

Over July 26-31, the third annual Tarbiyyit camp was held at Baitun Naser, Willingsboro. The daily schedule included waking up for Fajr at 4:30 am, breakfast at 7:30, classes at 8:30, and going to sleep in the masjid at 10 o'clock at night. The students were divided into beginner or advanced levels. Time was allotted for sports and recreation as well. At the end of the camp, all of us headed towards Pennsylvania for Ijtema.

AHMADIYYA MUSLIM MEDICAL ASSOCIATION, USA ANNOUNCEMENT

A. MEMBERSHIP DUES

The membership year of the Ahmadiyya Muslim Medical Association (AMMA) is from July 1st of a year to June 30th of the next year. The membership dues are used to provide a 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 Associations, 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 dues are as follows:

Physicians/Dentists, etc. \$100/year
Residents/Pharmacists/Ph.D./Nurse \$25/yr.

B. UPDATING AMMA MEMBERSHIP LIST

I am in the process of updating the list of Ahmadi Physicians, Dentists, Pharmacists and Ph.D.s in the biomedical fields and Nurses in the USA. All those members whose address has changed during the past year and all those who can become members of the Ahmadiyya Muslim Medical Association and have recently arrived in the USA are requested to send their current mailing address and telephone number to me at the following address:

Karimullah Zirvi, General Secretary, AMMA
14-21 Saddle River Road
Fair Lawn, NJ 07410

ANNOUNCEMENT FROM SECRETARY WASAYYA USA

1. All correspondence to Markaz about matters of wasiyyat should be addressed to Vakik-ul-Mal II, Tahrik-e-Jadid and not to the secretary Majlis Karpardaz, Sadr Anjuman Ahmadiyya directly.
2. Please always use your wasiyyat number for correspondence.
3. Please complete and send the Chanda Verification Forms (schedule G) for the FY 1996-97 to the National Headquarters.

HOMEOPATHIC MEDICINE KITS

There are instructions from our Headquarters to promote Homeopathic medicines in every country. Accordingly, the following Centers in the USA have been designated to have Kits of Homeopathic medicines:

Chicago	Dayton
Philadelphia	Los Angeles
New York	National HQ

Those in need should please get in touch with the respective missions to obtain these medications.

The Jamaat members should make use of these facilities at the designated Centers, instead of spending significant amounts of money for purchase from the market.

REMEMBERING BROTHER MUBARAK OF MILWAUKEE

Our Jama'at lost a devoted and beloved brother with the passing of Brother Mubarak Ahmad Sahib of Milwaukee, Wisconsin (inna lilahi wa inna ilaihi rajiun) February 14, 1997. Brother Mubarak's love for and connection with Islam actually began before his birth, his grandfather, Belidin, being one of the first converts at the hands of Mufti Muhammad Sadiq Sahib in St. Louis in the early 1920's.

As a young soldier, recently returned from the Korean War in 1953, Brother Mubarak, prompted by his grandfather, began to take a serious interest in the practice and study of Islam, himself. He became active in the St. Louis Jama'at before migrating to Milwaukee where he and other St. Louisians such as Brothers Rashid Ahmad Sahib

and Ali Razaa Sahib worked to establish Ahmadiyya in the Milwaukee area during the 1950's.

Brother Mubarak was especially known for his love of the Quran and the language of Arabic in which it was revealed. He was also known for his straightforwardness, hospitality and courage. He served the Milwaukee Jama'at in a number of capacities over the years and was a mentor to many. In recent years he was afflicted with a number of debilitating illnesses but managed to patiently and cheerfully persevere right to his last breath. He is sorely missed by his brothers, sisters, family and friends. Verily to Allah do we belong and indeed to Him do we (all) return.

MIAN MUHAMMAD ABDUL RAZZAQ PASSES AWAY

Mian Muhaqmmad Abdul Razzaq, son of the late Mian Abdul Rahman, Engineer, of Lahore, passed away on Wednesday, August 20, 1997 because of heart failure at the age of 66.

Inna Lillaha Wa Inna Ilaihe Raaji'oon

He had been in the USA since 1976 where he passed away in Connecticut. His body was taken to London where his funeral prayers were offered on Friday, August 22, 1997 at the Fazl Mosque, London and then he was buried in the Ahmadiyya graveyard at Brookwood.

The one Who called him is the most beloved
O my heart, lay your life only for Him

Mian Abdul Razzaq was the grandson of the late Mian Nizamud Din Sahib, a companion of the Promised Messiah. His maternal grandfather was also a companion of the Promised Messiah, Hadhrat Hakeem Muhammad Hussain Marham Eisa. The late Hakeem Muhammad Hussain Marham Eisa was the son of another companion of the Promised Messiah, the late Mian Charagh Din, Raees, Lahore. The whole family had embraced Ahmadiyyat by the year 1892, and the family had the honor of having more than 80 companions of the Promised Messiah.

The whole family has had a close relationship of love with all the Khalifas and the Ahmadiyya Jamaat. They have had the honor of having the Promised Messiah as their guest in their homes.

Mian Abdul Razzaq finished his education in Textile Engineering in 1962 and served in Pakistan in prominent capacities until he retired due to ill health and migrated to the USA in 1976.

He had two heart attacks previously which he survived but the third attack was fatal and he finally went to his Maker.

In spite of ill health, he always took part in Jamaat affairs. In Connecticut, the Jamaat meetings and Eid celebrations, etc., are held at his home.

He was very helpful to everyone, had a very sweet tone in his conversation and loved all humanity. He was very meek in his disposition. Everyone who came in contact with him was greatly impressed by his personality. By the grace of Allah, he also performed the Hajj.

We pray that Allah treat him with His forgiveness, elevate his ranks and give comfort to those he left behind. Ameen

(Translated from Alfazl International, Sept. 12, 1997)

LET US LEARN SALAT (with transliteration and translation)

التَّشَهُّد - Attashahhud

All verbal worship is due to Allah, التَّحِيَّاتُ لِلَّهِ
Attahiyyato lillahi

اللّٰهُ = Allahi to Allah	لِ = li is due	اللّٰهُ = Allahi to Allah	اللّٰهُ = Allahi to Allah
اللّٰهُ = Allahi to Allah		لِ = li is due	اللّٰهُ = Allahi to Allah

and all physical acts of worship,
 and financial sacrifices. وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
was-salawato wattayyibato.

الطَّيِّبَاتُ = attayyibato طَيِّبَاتُ = tayyibato financial sacrifice	ال = al Perfect	وَ = wa and	الصَّلَوَاتُ = as-salawato صَلَوَاتُ = salawato physical worship	ال = al all
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Peace be on you O Prophet اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
As-salamo alaika ayyuha-n-Nabiyyo

النَّبِيُّ = An-Nabiyyo Prophet	أَيُّهَا = ayyuha O!	عَلَيْكَ = alaika لَكَ = ka you	عَلَيَّ = alai be on	اَلسَّلَامُ = As-salamo سلامتی = Peace
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and the Mercy of Allah
 and His Blessings. وَرَحْمَةً اللّٰهِ وَبَرَكَاتُهُ
wa rahmat-ullahi wa barakatuhu.

بَرَكَاتُهُ = barakatuhoo بَرَكَاتُ = barakatu Blessings	وَ = wa and	اللّٰهُ = Allahi of Allah	رَحْمَةً = rahmato رحمتیں = the Mercy
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Peace be on us and اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ هِمٍ
As-salamo 'alaina wa 'ala

عَلَيْنَا = 'alaina عَلَيَّ = alai us	وَ = wa and	عَلَيْنَا = 'alaina عَلَيَّ = alai us	اَلسَّلَامُ = As-salamo سلامتی = Peace
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the righteous servants of Allah. عِبَادِ اللّٰهِ الصّٰلِحِيْنَ
'ibadillahis salihien.

الصّٰلِحِيْنَ = as-salihena نیک = the righteous	اللّٰهُ = Allahi اللّٰهُ = of Allah	عِبَادِ = 'ibadi بندے = servants
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