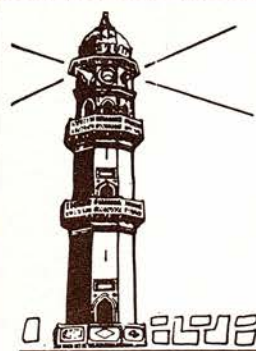


إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

THE *Ahmadiyya* Gazette

USA



NOVEMBER, 1998

NABUWAT 1377



AN INTERFAITH CONFERENCE HELD AT THE NATIONAL HEADQUARTERS

An Interfaith Religious Conference was held at the Baitur Rahman Mosque on November 1, 1998. At the stage (above left) Honorable Samuel Ansah-Antwi, the Deputy Ambassador, Republic of Ghana with Sahibzada M. M. Ahmad, Amir Jamaat Ahmadiyya, USA



A delegation visited the the Ghanaian Embassy in Washington. (Left to Right) Mr. Kingsley Karimu, Head of the Chancery; His Excellency Koby A. Koomson, Ambassador of Ghana; Missionary Shamshad A. Nasir; and Minister Sam Afrifa-Kyei.



A section of the audience at the Interfaith Conference held at Baitur Rahman Mosque, November 1, 1998

FROM THE HOLY QURAN

"And who is better in speech than he who invites people to Allah and does good works and says, 'I am surely of those who submit?'"

"And good and evil are not alike. Repel evil with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend.

"But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

"And if an incitement from Satan incite thee, then seek refuge in Allah. Surely He is the All-Hearing, the All-Knowing." (41:34-37)

وَمَنْ

أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ
 إِنِّي مِنَ الْمُسْلِمِينَ ۖ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا
 السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ
 وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۚ وَمَا يُلْقِيهَا
 إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حِظٍّ عَظِيمٍ ۚ
 وَإِنَّمَا يَنزَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ ۖ فَاسْتَعِذْ بِاللَّهِ
 إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۚ

IN THIS ISSUE:

- 3 From the Holy Qur'an
- 4 Hadith
- 4 Writings of the Promised Messiah
- 6 Friday Sermon, October 9, 1998 (Summary)
- 7 Announcement
- 8 Interpretation of Divine Teachings
- 13 The Plague of AIDS
- 16 Social, Economic and Medical Effects of Alcohol
- 20 Introducing the Books of the Promised Messiah
- 24 Book Advertisement
- 25 Religious Founders Day Celebration
- 26 The Role of Religion in Improving World Peace
- 28 Reception in Honor of Sahibzada Mirza Waseem Ahmad
- 29 Majlis Khuddamul Ahmadiyya USA holds National Ijtema
- 30 Message by Sahibzada Mirza Muzaffar Ahmad

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

Fazi-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)

Hazrat Sahl bin Sa'ad (may God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said to Ali (may God be pleased with him) By God, one person's finding the right path through you is better than finding the best of red camels.

Hazrat Abu Huraira (may God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: A person who calls to a good deed gets as much reward as the person who does this good deed, without any decrease in the reward of the doer. When a person calls towards a wrong deed or direction, he is as sinful as the person who actually commits the wrong deed without any decrease in the sin of the doer.

Hazrat Anas bin Malik (may God be pleased

with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: A person who calls to a good thing is like a person who actually does that good thing, i.e., he gets as much reward as the person who actually does the good deed.

Hazrat Anas (may God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said: Make things easy for others and do not produce difficulties for others. Give glad tidings to others, do not disappoint them.

Hazrat Huzaifa (may God be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be on him) said I swear by the One who has control of my soul, either you promote good and forbid evil or it is likely that God will put you through punishment. Then you will pray but your prayers will not be heard.

FROM THE WRITINGS OF THE PROMISED MESSIAH

(peace be on him)

SPIRITUAL EXERCISE

The Promised Messiah (a.s.) was asked if there was any harm in reciting the *Dalaa-I-lulkhairat* – a book of *Wazaif* – for it contained only the eulogies of the Holy Prophet and Salat on him (the Holy Prophet, peace be on him).

The Promised Messiah, peace be on him, said: We should recite the Holy Quran much, and wherever we come across a portion which contains a prayer we should pray and beg God to grant us what has been asked for in it and whenever we come across a passage which makes mention of the punishment of evil-doers we should ask God to grant us refuge and save us from the evil deeds the result of which that punishment is. He who unaided by revelation adds another plan to the Book of God, only expresses his personal view which may be quite useless. And if such a suggestion goes

against the Hadith, it will be a mere innovation. It is better to shun all the innovations. For, it is this kind of things through which encroachment on the Sharia takes place. The best thing is that the time that has to be spent in such *Wazaif* should be utilized in pondering over the Holy Quran. If your heart has been hardened, it can be softened by reading and pondering over the Holy Quran. Wherever a believer comes across a prayer in the Holy Quran his heart wishes for the blessings mentioned in it. The Holy Quran is like a garden wherein a man plucks one kind of flower at one place and another kind of flower at another place. It is advisable that people should try to benefit from all the places according to the occasion and should not add anything to it. Otherwise they will be questioned for making additions (to the religion). Who has the power to say that if you recite *Surah Yasin* in such and such a way such and

such blessings will be yours. Only God has the right and power to give this kind of directions.

THE BEST WAZIFA

In answer to the question: What is the best *Wazifa*? The Promised Messiah, peace be on him, is reported in the *Al-Hakam* of 10th August, 1901, to have said: There is no *Wazifa* better than the Prayer, because the Prayer contains the praises of God, a request for forgiveness of sins, and Darood. The Prayer is really a compendium of all the *Wazaif* and *Wirids*. It can remove all the worries and solve all the problems. Whenever the Holy Prophet's mind was troubled, he used to stand up for Prayer. The Holy Quran also says *Ala Bizikrillahi Tatma'innal Qulub*. There is nothing that excels the Prayer in giving comfort and satisfaction to the heart. People have invented so many *Wirids* and *Wazaif* and have thus misled quite a number of their fellow men. Thus they have invented a new *Sharia* in opposition to the one brought by the Holy Prophet, peace and blessings of God be upon him. I am accused of claiming to be a prophet but I could see, and I am really surprised at it, that my accusers have invented a *Sharia* and pose themselves as Prophets and are leading the world astray. They have thrown the people into the *Wirids* and *Wazaif* in such a way that the *Sharia* of Islam has been ignored altogether. There are some who are so engrossed in these *Wirids* and *Wazaif* that they do not even care for their daily Prayers. I have heard from Maulvi Sahib (Hazrat Maulvi Nuruddeen, who became the first Khalifa after the death of the Promised Messiah) that there are some so-called religious leaders who add *mantaras* of the *Shakitis* in their *Wazaif*. As for me, I am of the opinion that Prayer is the best *Wazifa*. You should offer your Prayers with full attention and while Praying you must know what you are uttering. After the fixed prayers you should pray in your own language also. That will afford you a great satisfaction and peace of mind. God willing, your difficulties will be removed. Prayer is a means of remembrance of God and that is why God says in the Holy Quran *AQEEMUS SALATA LIZIKRI* (i.e. observe the prayer for My remembrance).

SHORTENING THE PRAYER

(a) The Promised Messiah, peace be on him, was asked if those who came to Qadian should shorten their Prayers. The answer he gave was that those who came here for three days should shorten their prayers. 'According to me any traveling which is done with the intention of going on a journey, even though the distance be only four miles, deserves that the Prayers should be shortened during it. Of course, our going on a walk here is not a journey.'

'If the Imam is a resident of the place where you go, you will have to offer full prayer behind him.' (*Al-Badr*, 1-9-1904).

(b) Answering another question on the shortening of the Prayers, the Promised Messiah, peace be on him, said: Yes, if you go even a distance of four miles, you can shorten your Prayers. But do not lose sight of the fact that intention plays a great part and fear of God must be our guide in all such matters. If a person has to travel almost everyday for his personal affairs, I would not call it a journey.

(c) On another occasion he said: The tours of the officials are just like going round a garden. One should not be shortening the Prayers without genuine causes. If those who go on official tours begin to shorten their Prayers, it would mean that they would have always to shorten them. There is nothing to support this act in the Islamic law. The officials, in fact, cannot be called travelers.

FOLDING THE ARMS DURING PRAYERS

The Promised Messiah, peace be on him, replying to a letter from Nawab Mohammad Ali Khan said: 'Although there is not a single Hadith which supports hanging down of the arms while in standing position during the prayer, and even we can say that folding the arms is quite natural and conducive to humbling one's heart, if someone prays with his arms hanging down, his prayer would not be vitiated. The Malikites also pray hanging their hands like the Shi'ites. However, it is the folding of the arms that conforms with the practice of the Holy Prophet, peace be on him.'

A PERSON WHO CRIES WITH *KHASHIYYAT* (LOVE AND FEAR OF ALLAH) SHALL NOT ENTER HELL: THE SUBJECT OF *KHASHOO* AND *KHAZOO* EXPLAINED IN THE LIGHT OF THE HOLY QURAN AND *AHADITH* OF THE HOLY PROPHET, S.A.W.

(Summary of the Friday Sermon of October 9, 1998. Based on Urdu Text From *Al-Fazl International Weekly*, London of October 23, 1998. Translated by Dr. Rasheed Syed Azam, Research Triangle, NC)

Syedna and Maulana Hazrat Ameerul Momineen Khalifatul Massih IV (aba) delivered this Friday Sermon on October 9, 1998 in London from the Fazal Mosque. After Tahahhud and Ta'awuzz and Surah Al-Fatiha. Hazrat Aqdas (aba) recited the following verses from the Holy Quran.

"Verily, those who tremble with fear of their Lord, And those who believe in the Signs of their Lord. And those who ascribe no partners to their Lord. And those who give whatever they can give with their hearts full of fear and (being certain of the fact) that to their Lord they will return. They are the ones who hasten to do good works and they are the foremost in doing (good deeds)."

(Surah Al-Mominoon, Chapter 23, Vs. 58-62)

Huzoor (aba) continued with the subject of "Khashoo and Khazoo" linking it to previous Khutba of October 2, 1998. After the explanatory translation of the verses recited, Huzoor (aba) referred to a Hadith of the Holy Prophet (s.a.w.) which he had quoted in the previous sermon. The Holy Prophet, *Sullallaho alaihe wasallam*, said that the day when there will be no protection except the protection of Allah, on that day the following seven persons will be under the protection of Allah:

1. **Just Imam:** Huzoor (aba) had explained the concept of Just Imam in his previous Khutba, 'Imam' here refers to a leader in authority. It includes all types of leaders – a king or the Head of a State or any officer with power and authority to enforce laws, even a President or any other office bearer of a Jama'at. If that person uses his authority with equity and justice, he will be under Allah's cover on that hard Day of Judgement.
2. **A young man** who remembers to worship Allah in his youth. A Persian couplet epitomizes it thus:

(Dar Jawanee Tauba Kardan Shewa-e Paiganbary, Waqte Peeri Gurge Zalam Me Shawad Perhaizgar)

To worship and ask for forgiveness and be afraid of Allah in youth is typical way of the Messengers of Allah because in old age even 'a wolf' may begin to abstain from wrong deeds.

3. **A man whose heart is set on the Mosque.** He may pursue other chores of life and discharge his other obligations towards others but nothing keeps him away from the Mosque for joining others in Prayer. When one Prayer is completed, he begins to think and get ready for the next Prayer in the Mosque. Close association with the Mosque provides one of the best guarantees that the children in a family will be under the protection of Allah.
4. **Those two persons** involved in good deeds for the sake of Allah. They serve others for Allah's sake. They love and respect each other. They follow the Commands of Allah when they are working together. They separate for the sake of Allah to fulfill their other obligations in life. They are not selfish and purpose of their life is to please Allah.
5. **An undefiled and chaste man** who is tempted by a beautiful and influential woman but is afraid of God Almighty and remains chaste. (The best example quoted in the Holy Quran is that of Hazrat Yousaf, *alaihislam*).
6. **A Bountiful person** who gives to others generously but his left hand does not know what he is giving with his right hand. He does this to please Allah alone and is not interested in any other reward or even a 'thank you' from the receiver.

7. **One who cries in solitude:** He loves God so much that he is on his guard and has constant fear of Allah lest he may displease Him. His tears are not to show others how pious he is. And his tears are not like those sudden big raindrops of summer nights that fall so fast and thick that your bedding gets wet, no matter how quickly you hasten to take shelter.

Huzoor (aba) presented another Hadith of the Holy Prophet (s.a.w.) that a person who sheds tears out of love and fear of Allah will never enter Hell. 'It is impossible that he should enter Hell as it is impossible that the milk in the udders should withdraw itself. Allah's Mercy is like the milk of a mother whose breasts are instinctively ready to feed the crying baby. Allah knows every heart and His blessings and mercy are never withdrawn when they descend upon a person filled with '*Khash-iiyyat*'.

Huzoor (aba) presented some other Ahadith of the Holy Prophet (s.a.w.) and explained the meanings of the word '*IHSAN*'. Huzoor (aba) said that true knowledge comes from the love and fear of Allah and *Khashiyyat* is true knowledge. Huzoor elaborated this point further in the light of the sacred writings of the Promised Messiah *alaihislam*.

Huzoor (aba) quoted the following prayer of the Holy Prophet (s.a.w.) from Musnad Ahmad bin Hanball and advised the Jama'at to learn it.

"Allahumma asa'loka khashyateka bilghaibe washahadah"

(O my Allah I beg for your *khash-iiyyat* (love and fear) when I am alone when I am with others)

ANNOUNCEMENT

HAZRAT KHALIFATUL MASIH IV'S TALIMUL QURAN CLASS ON MTA AND LEARNING THE RECITATION AND TRANSLATION OF THE HOLY QURAN

Hazrat Khalifatul Masih IV (ABNA), in his Friday Sermon of June 19, 1998 delivered at Baitur Rahman Mosque, stated the following with regards to teaching the recitation and translation of the Holy Quran in the USA:

"These days, I am laying a lot of emphasis that children be taught not only the reading of the Holy Quran but also the meaning of the Holy Quran. Just teaching the reading of the Holy Quran is not enough. When you teach the meaning of the Holy Quran, love for the Holy Quran is bound to develop.

If love of the Holy Quran is established in oneself, all the problems of one's life will be solved. Those who love the Holy Quran, their evils disappear and they are given a new life.

The solution to do all what I am presenting to you is, that I am sure that Quran classes have been video recorded in America. These videos must be provided to all the homes in America. It is a must that every family has a complete set of these videos. These videos should be seen by families sitting together. If this is done and even only ten lessons are viewed like that, they will develop such a love for learning translation of the Holy Quran that they will not be

able to stay away from the Quran Class videos. They will continue watching these videos. However, the key to the success of the program is that these videos must be watched by the family sitting together with their children."

In the light of Huzur's instructions, all families, especially Ansar, are requested to watch Huzur's Tarjamatul Quran Class Program regularly which is telecast on MTA two days in a week at the following times:

TUESDAY & WEDNESDAY: 10:15A.M. & 5:05P.M.

According to Dr. Nasim Rehmatullah, National Audio/Video Secretary, the Audio/Video department will be able to provide Huzoor's Tarjamatul Quran Class on audio cassettes. However, he would like to know how many families would like to receive Huzoor's Tarjamatul Quran class on audio cassettes. In this regard, it is requested that you please contact Dr. Nasim Rehmatullah, National Audio/Video Secretary at Tel: 440-593-6530.

Thank you.

Karimullah Zirvi, Sadr Ansarullah

*Majlis-i-Irfan***INTERPRETATION OF DIVINE TEACHINGS**

(Transcribed by Amatul-Hadi Ahmad)

Hazrat Mirza Tahir Ahmad, peace and blessings be upon him, the Fourth Head of the Ahmadiyya Community offers people from different faiths and beliefs the opportunity, on various occasions, to put any questions to him on issues of interest to them. Presented below are answers given by Hazrat Mirza Tahir Ahmad, peace and blessings be upon him, to two questions that were raised at a session held in London on 1 June 1987.

Questioner: I think that you take the Holy Quran to be entirely revealed truth. Does that mean that you think it is absolutely outside time, in no way moderated by the circumstances in which it was revealed? I assume that if you are trying to make a people understand a message, you present it to them in terms that they understand and this might mean that some of the languages in which it is expressed or the concepts it uses are actually time-bound and they may change as society itself changes. Do you believe that?

Hazrat Mirza Tahir Ahmad: Yes, they may and they may not – it is possible either way. If a message is time-bound, that message will be related to a way of life that will not be the way of life for mankind of the future. It may be related to certain areas that are confined to a certain people and that cannot be universalized. In that case, of course, the message has to be time-bound and space-bound. But if the message itself declares that it is related to the human psyche, then, as long as the human psyche does not change, the message should not change, (it does not need to change). It is for you to judge only whether the claim is right or wrong. If the message is such that it relates to the human psyche and its expressions that vary with time, and it takes care of all the possibilities of the varying expressions of the same human psyche, then this claim is right, then the Book, (the message) should not change. This is exactly what the Holy Qur'an claims to be.

Questioner: My question relates to the interpretation of the Holy Qur'an. People over many centuries have spent a long time trying to interpret the recommendations (of the Holy Qur'an) in terms of specific laws and in some countries, such as

Saudi Arabia, they are applied very literally but in others the feeling is that they should be developed and reinterpreted. What is the view of the Ahmadiyya Movement regarding this?

Hazrat Mirza Tahir Ahmad: This is a very important question and also very relevant to the modern political situation. Every Book has been interpreted differently at a time when the people have been removed from the original source and it has so happened with every (holy) Book, call it the Bible or Gita or whatever. Every Book was interpreted differently by the followers of the Book at a stage when a generation had gone some distance away from the time of the Founder. It always so happens that at a time when those people (who hold a position of religious authority) are also supported by political power and material power, they subjugate the divine teaching to their own sense of superiority, politically as well as in other fields of human advancement. It is then that the problems begin and at all such stages the religious hierarchy has always taken the stance of imposing their religion as they understand it, upon others. They have even committed unpardonable excesses against humanity and cruelties against the poor people in the name of God. Here the history of Islam is no exception— this is the first thing you must understand.

Christianity has the same background, the same history, only at its earlier stages, it was taken more seriously, now it is not. That is a major difference. Christianity has lost its value as a valid 'coin' for the day-to-day life of humans. People only believe in some sort of humanity with reference to Christianity, they call it Christian behavior. However, this Christian behavior is conspicuous by

its absence from all organized life – from political life, from economic life. That is why it doesn't hurt - a person's remaining a Christian doesn't hurt.

However, where the people who believe in Islam belong to a past age in relation to the West's advancement, where they take seriously not the word of the religion but the word of the custodians of a certain time, that you call medieval times, there are then bound to be consequences that are to the detriment of that religion itself – to the ultimate disadvantage of the very people who hold those (distorted) views. These ignorant people shut their eyes to these facts and don't even look back at their own history or the history of Christianity and of other religions who have passed through these phases at different times and who have always failed to achieve non-godly goals through following a godly teaching.

When the teachings are misunderstood, the goals are automatically misunderstood and these distorted goals will not be supported by God in His name. This is a law which you will never find changed anywhere in the world, at any time of human history. This is what is happening to the world of Islam today. Because the West unfortunately treats the so called Muslim scholars of today, who belong to the powerful, majority sects, as the true representatives of Islam, they do not care to go into the basic teachings of the Book of Islam by studying the Holy Qur'an and comparing the so-called Muslim custodians of Islam with the Qur'an itself, and with the actions of the Holy Prophet Muhammad (s.a.w.), the Founder of Islam himself.

Now, if the Western scholars had gone into that comparison, if they had not accepted what was being said in the name of Islam by these so-called medievalists or fundamentalists then problems would not have arisen at all. What I mean by this is that they would have understood the situation and felt pity for them (the medievalists) rather than felt anger at them. They would pity them because the history of Christianity would also be invoked, 'it happened to us, we know these things happen' and consequently, they will not be taken to present any threat to the West or to any other system

because basically their view of Islam is wrong. Falsehood comes and lingers and dies – it doesn't really change the face of the world. So, that is how Islam should have been understood.

Now I give a few examples, particularly those examples that I discussed during my recent tour of Germany with some very well known German scholars who, very graciously, came to meet me during that tour. They immediately understood what I was talking about and as I developed the argument further, they nodded in agreement and said that 'this is right, this is where we have gone wrong. We should have taken up the study of the Holy Qur'an directly and compared it with the Muslims' understanding of it today'. I quote two examples, one of Salman Rushdie. You, here in the West, believe that Islam prescribes a corporal punishment, or capital punishment, for insulting the honor of a Prophet of a Book, etc. So blasphemy, according to you is a crime which can be physically punished here on earth, by humans. You believe this is Islam.

But this is not what Islam is – this is not the Islam of the Qur'an, not the Islam of the Holy Prophet (s.a.w.) of Islam himself. So, you should have challenged the Muslim world (and their interpretation) and then attempted to (make a comparison with) the true Islam from the Book and from the *Sunnah* (the practice of the Holy Prophet (s.a.w.) of Islam). I myself have been doing this. I have never heard one single voice in support of their distorted view with reference to the Qur'an and with reference to the *Sunnah*. Now, blasphemy is mentioned in the Qur'an in many places with reference to different people so that the perspective changes but the concept of blasphemy remains the same. From one angle it is blasphemy from another it is not; from another angle the same thing becomes blasphemy at another time and so on and so forth. For instance let us speak of the question of the Jewish people alleging that Jesus Christ (a.s) was not a legitimate son (of Mary (a.s.)) according to the Law of the religion. The Holy Qur'an calls it a blasphemy of the highest degree. The Holy Qur'an declares that the Jewish people who alleged Jesus Christ (a.s.) to be an illegitimate son were grossly wrong and that they would be punishable,

but not by humans, by God Himself.

And the same Jesus Christ (a.s.) was held by the other party to be a literal son of God which again, according to the Qur'an, is a blasphemy of the highest order. Enormity is the word used by the Qur'an, *Grievous is the assertion that they make* (Ch. 18, v.6). The Christians who call Jesus (a.s.) a literal son of God commit blasphemy of the highest order which is an enormity, in the words of the Qur'an. Yet no punishment no worldly punishment is prescribed at all. And again, the idolatrous people who commit a blasphemy against God by calling other gods besides God are mentioned in the Qur'an but look at the Qur'anic teaching! It says, do not abuse such people who believe in imaginary gods and do not abuse their gods lest they, in retaliation, abuse your one God who is the real (and true) God. The people who hold partners with God are indicated as having initiated the abuse and yet, even in response, a Muslim must not return the abuse. This is the admonishment to the Muslims.

What a beautiful teaching! The verse goes on building this theme to a point where the Qur'an says you should remember one thing O' mankind that your understanding is all relative. All people believe in something and their belief is beautiful to them by their own psyche. So, you can't punish them because what you believe to be beautiful may be ugly in the sight of others who look at you from a different point of view, from a different vantage point. So, having discussed this principle, the Holy Qur'an says leave it to God, He will decide in the hereafter who was right and who was wrong and He will judge accordingly, according to people's acts and beliefs.

This, then, is blasphemy committed against God by the non-believers, by the idolaters. The Holy Qur'an goes on building this theme and states that if they indulge in abusiveness, even then you have no right to punish them. They may indulge in it but you are not to do anything about it (in terms of punishment). This is what the Holy Prophet (s.a.w.) did all his life. He never punished a single idolater for holding the belief that there were gods other than the one God.

The Holy Qur'an continues this argument until it mentions the Holy Prophet (s.a.w.) of Islam around whom a distorted image of religion now revolves—it always happens like this. At the time of religious decay it is a Prophet who is sanctified far more than God, and it is a Prophet whose status is raised beyond that of a mortal to that of the immortal and the people become far more sensitive to injury done to his honor than any injury done to God. This is again a phenomenon of idolatry which develops from a belief in the unity of God but then this is how things begin to deviate. So, the Holy Qur'an speaks of the Holy Prophet (s.a.w.) because the Holy Qur'an knows that a time would come when he would be idolized. It speaks of an event which took place in his life time when some one insulted him in the worst possible terms at a time when the Holy Prophet had power to punish him and yet he took no retaliatory action. The reference is given in the Qur'an so no Muslim scholar can run away from this – he has to accept it as a most valid argument.

The Holy Qur'an speaks of an event when the Holy Prophet (s.a.w.), the Founder of Islam, was returning from an expedition back to Medina. He was returning to Medina from an expedition which was undertaken during a very hot season and, as Muslims were generally speaking poor, the journey was undertaken without much preparation. At that time there was no food, no water and everybody suffered much. When they returned and had almost reached outside Medina, one of the Chieftains of the hypocrites named Abdullah bin Ubayy bin Salul who was, according to many traditions, a hypocrite. He had, nevertheless, accepted Islam verbally so his (conversion to) Islam was acknowledged. His claim was accepted, though his Islam was not understood to be the correct one. He was an ex-Chieftain of Medina, an ex-Chieftain of such high status and influence that he believed that if (the Holy Prophet) Muhammad (s.a.w.) had not come to Medina it would have been he who would have been elected as Chief of all the Medinites, whether they were the People of the Book or Christians, etc. The entire society of Medina was considered, by him and by many of his followers, to have chosen him as their future leader.

He thought that all this was disrupted by the coming of Prophet Muhammad (s.a.w.) to Medina and everything went wrong, until the Holy Prophet Muhammad (s.a.w.) gained such power that Abdullah bin Salool himself had to bow to his authority and become a supporter of the Charter of Medina. The event I am describing happened after the Charter of Medina was passed. The Holy Prophet (s.a.w.) had acquired the authority, the last authority, which was both organizational and administrative, as well as the authority of a judge in relation to matters of jurisprudence and justice. All authority was combined in him as one under that article. Subsequently, this Chieftain stood up and complained. He thought that everybody had had enough of this Prophet (s.a.w.) and what he stood for, so he opened his lips and said that the most honorable in Medina will punish and turn out the worst and the meanest in Medina the moment he returns. Every one, including his own son, understood the reference that by the 'meanest' and the 'worst' he meant the Holy Prophet (s.a.w.). So, he said he would turn him out, he would throw him out of Medina, when he returned.

This matter was reported to the Holy Prophet (s.a.w.) of Islam by many of his very staunch companions who were also famous for their military-mindedness and they started approaching him, one after the other, referring to this incident and requesting permission to kill this man for the crime he had committed—for the crime of blasphemy committed against the Holy Prophet (s.a.w.) in the worst possible terms—this is the case we are discussing. Every time the Holy Prophet (s.a.w.) was approached with this request, he refused. He listened, he said that he understood (the sentiment of his companions) but firmly stated that no punishment will be meted out to him for this crime. Did he not understand the Qur'an better than all these (present day) people (who demand punishment for blasphemy)? If in my view, as expressed earlier, I had misinterpreted the Qur'an, the Holy Prophet (s.a.w.) should have rejected my view and should, instead, have stated that this man (the hypocrite ex-Chieftain) must be punished with a penalty of death and no less—but (not so) and the story goes on unfolding.

As every request for punishing this man was rejected, ultimately, the Chieftains's own son appeared before the Holy Prophet (s.a.w.). This son was known to be extremely devout and dedicated to Muhammad (s.a.w.), the Holy Prophet of God. He began to build a case for himself (before the Holy Prophet (s.a.w.)). He said, 'I suspect that you are rejecting all of the others lest I should be hurt. I suspect that you are doing this for my sake lest I should be hurt and later on in some emotional moment I may take my revenge according to Arab custom. If that is the case then permit me to kill my own father.' That was the extent to which sentiments were agitated and there was much distress (among the companions of the Holy Prophet (s.a.w.)). However, the answer was still: 'No, there will be no punishment, no matter what you may say'. This is (the treatment of) blasphemy in Islam. If you present it to the Muslim world as such, they will not be able to build a case against it even if they put all their heads together.

Blasphemy is not punishable (by humans) according to the Holy Qur'an or according to the conduct of the Holy Prophet (s.a.w.) of Islam. The last act of this drama when the curtain falls is even more beautiful. Later on, when this ex-Chieftain died, the Holy Prophet (s.a.w.), the Founder of Islam, decided to lead the funeral prayer of this man. His decision was not political, not diplomatic—it was a decision which was well founded in his own concept of what should be done in Islam. He went to lead the funeral prayer and on the way he was practically stopped by Omar (r.a.), who was to be the Second Caliph and who was known for his strong character and strong-mindedness in many things. He asked the Holy Prophet (s.a.w.), with respect of course, 'Was it not you to whom the verses of the Qur'an were revealed which stated that even if you seek forgiveness for these hypocrites, God would not accept it. Was it not you to whom God had revealed that even if you seek forgiveness for them seventy times, still God would not forgive'.

Do you know what the Holy Prophet's (s.a.w.) answer was? It was that he will ask for forgiveness for those people *more* than seventy times. Of course, the Holy Prophet (s.a.w.) understood that

this was a form of expression but he also understood that he was using this as a sort of an excuse for himself and used the word 'seventy' literally and went to lead the funeral prayer. The Qur'anic injunctions came subsequently, telling him specifically not to even stand on the grave of such people (who were confirmed hypocrites). However, this particular incident was permitted to happen because God wanted to leave a message for mankind for generations to come, that this is Islam, this is (how) blasphemy (is dealt with) in Islam. (Human beings are not permitted to punish physically for this crime). If you go to the original sources of Islam, the fundamentals of Islam, this is fundamentalism. Not the medievalism which is given the misnomer of fundamentalism by the West today.

This, then, is the Ahmadiyya position. We believe ourselves to be *the* fundamentalists. We go to the roots of Islam and stay put there because this is the best Islam that we can ever conceive of. The above was one example, and the other which I said I would quote from the Qur'an relates to (the treatment of) one who rejects Islam after having accepted it. All the (mainstream) Muslim scholars of today are united in their view that, according to Islam, such a man must be put to death. Maudoodi who is much highlighted by Western institutions such as the educational institutions, particularly and unfortunately my own ex-college, the School of Oriental and African Studies, is full of his books and his teachings. He is so wrong in his fundamental understanding of Islam yet he is highlighted. I think, I have a suspicion, that this is done with a twist of mind, because the West wants the Western people to understand Islam in the light of what Maudoodi says and give his understanding a sort of authenticity. But Maudoodi believes in this, as I have stated.

Speaking on the verse (of the Holy Qur'an – Ch. 2, v. 257)), *There is no compulsion in religion whatsoever*, he says there is no compulsion in entering Islam, but when you decide to leave, the doors are closed. This is the only meaning he understands of this verse – just imagine! He says once one becomes a Muslim he is trapped and if he decides to leave he must be killed before he can

step out. Just look what they have done to Islam! Now, when you read the Qur'an and you read such verses (as quoted above) and other verses on the same subject, there is no room for such scholars to misinterpret Islam, not in the least. For their misinterpretations they have to rely heavily upon the medieval Muslim scholars and their statements. They say Ghazali said this—he understood Islam to be this and he understood Islam to be that—how can any one else say anything against such great people – (they proclaim).

You see, we are not comparing our views with theirs or yours. We are comparing their view with the view of the Holy Prophet (s.a.w.), with Islam and with the Qur'an. Now answer us—read the verses of the Qur'an which speak of people at the time of the Holy Prophet (s.a.w.) indulging in this practice daily, i.e. entering the fold of Islam in the morning and leaving Islam by the evening. It was even done intentionally by the Jewish people to hurt the cause of Islam—enter Islam in the morning leave it in the evening so that you may take away others who will begin to share your doubts, thinking that if people leave (Islam), they must have left for some reason. (But no punishment), no killing, no murder is mentioned—not one did take place.

This is the point. No word of a murder is mentioned and never did one take place in the situation of someone abandoning the faith of Islam. On the contrary, on the authority of such books (of traditions of the Holy Prophet (s.a.w.)) as Bokhari, etc. you can find many instances of people, specific people having renounced their faith without any punishment being handed out to them. The Holy Qur'an records many cases in generality, in categories, but now I would like to mention something that, according to the books of traditions, actually happened with a nomad who once came to Medina and requested the Holy Prophet (s.a.w.), the Founder of Islam, to accept him in the fold of Islam. The Holy Prophet (s.a.w.) said, 'Yes, you have become a Muslim'. The nomad stayed there for a couple of days or more and enjoyed the hospitality of the Holy Prophet (s.a.w.) and then, at the time of departure, he respectfully requested the Holy Prophet (s.a.w.) to return his 'Islam' to him,

as if it was a commodity. But a nomad is a nomad. A simple man of simple understanding. The Holy Prophet (s.a.w.) tried to dissuade him by telling him that Islam was a good thing but the nomad insisted that he had decided. The Holy Prophet (s.a.w.) replied that in that case, there was nothing to return, 'It is your decision, your faith, you are not a Muslim, (if you don't wish to be one)', and the nomad left in peace.

This is what the Holy Prophet (s.a.w.), the Founder of Islam, understood from the Qur'an which was revealed to him and not to the mullahs of today. What case do they have? The only case they make is based on hundreds of references to the statements made by the Medievalists. (They claim to have derived their understanding of Islamic Law from previous Muslim scholars of the Middle Ages). However, there is not one reference to the Holy Prophet (s.a.w.) himself that he ordered the killing of some people because they had rejected

the faith of Islam when the Qur'an states that people renounced the faith of Islam daily – day in day out. That it is what I say the Western scholars should do – they should go to the original sources and not to the interpretations of the sources by others who were born centuries after the Holy Prophet (s.a.w.), at a time of political victory, at a time of political domination, (i.e. the Medievalist Scholars).

Now, you will understand this position better if you relate it to Christian history—the same thing happened to the Christians. What happened at the time of Isabella and Ferdinand and, here in England, what happened to the British governments who authenticated the murder of five thousand women by putting them on the stake, on the allegation that they were sorceresses. It was all done in the name of Christianity. So, do not misunderstand Islam by the misconduct of the custodians of Islam of today. That is all I request.

THE PLAGUE OF AIDS

Positive Remedial Measures Against AIDS

(by Hameed Ahmad Akhtar - Germany)

Nowadays, there is panic among western nations about the spread of the Aids disease. It appears to be spreading like a plague. In fact, medical experts and the news media are already calling it a kind of plague.

Affluent nations, in search of remedial measures, are spending large sums of money to try to halt the spread of the disease as well as to find a cure for it. But this disease is overwhelming all human efforts. According to recent reports, more than 40 million people in the world, mainly in the West, have already been infected by this disease and the death toll rises day by day.

In view of the gravity of the situation, a very positive and humane measure is suggested in the light of the following spiritual guidance. If taken earnestly, the advice will surely halt the progress of the disease, and provide immediate healing effects.

1400 years back, God Almighty, whilst addressing the state of future Christian generations, warned mankind that when, during their period of great rise and prosperity, they would go against the true teachings of his messenger Jesus (a.s.), then under the ardent influence of lewdness, the majority of Christians would commit adultery, fornication and similar abominations so as to rebel against the signs of God.

Such evil conditions would make people liable to suffer afflictions. One of those would be a kind of plague, as Allah describes in the Holy Qur'an:

And when the sentence is passed against them, We shall bring forth for them a daaba tul eardh (beast, germ of plague out of the earth) which shall wound them, because people did not believe in our signs. (Holy Qur'an, Ch. 27, vs. 83)

Regarding this Qur'anic decree, the Holy Prophet Muhammad (s.a.w.) was narrating the conditions of faith and morality that would prevail in the days of the great wars and turmoil. While describing this situation to his disciples, he explained that at that time, the people in the Christian world would openly indulge in immorality and lewdness. God's sentence would then pass against them and a beastly germ will appear to wound them, causing destruction. This is recorded in the traditions of Muslim in the Book of Dajjal and the Hypocrites.

In centuries old prominent book called *Fathul Bain*, whilst explaining this Qur'anic verse, it is written that such a *daaba tul eardh* would be a beastly germ of a plague, and would destroy every living being that it would enter.

Only 90 years ago, in 1902, the Promised Messiah (a.s.) in his book *Nazul ul Massih* (Descendance of the Messiah), wrote about the following vision of his in which the horrors of this disease were disclosed:

I write about a plague, which is now revealed to me in a vision. I saw a beast, like an elephant in its height, but its mouth was like a human being and some other parts of its body were like different other beasts. And I saw, it was a special creation of nature. I was sitting in a place with a forest all around, in which bulls, donkeys, horses, dogs, pigs, wolves and camels, etc; all kinds of animals were present.

It was revealed to me that all of these animals are human beings, who, owing to their misdeeds, had been turned into these forms.

Then I saw that the elephant like beast which consisted of different shapes and was a special creation of nature, came and sat next to me facing north. It was very shy and silent. Again and again after every few minutes, it ran into one part or another of the forest causing a wild commotion filled with painful shrieking noises as it ate the animals of the forest. I was even hearing the sounds of crunching bones. Every time after eating, the elephant like creature came back and sat next to me for about ten

minutes. Then it would run in another direction and do the same, but always returning to sit next to me. Its eyes were very long. Every time when it returned, I looked towards the creature curiously, but from its facial expression, I could see that it was saying that it was not at fault, because it was merely obeying the Commands of God.

At that moment, it was revealed to me that this creature is the same plague which is described in the Holy Qur'an as the Daaba tul eardh (germ of plague). About this, God has promised that in the days of the Promised Messiah (s.a.w.), this disease is destined to appear owing to the sinful activities of the people.

Prophet Ahmad (a.s.) then heard the Divine voice saying: "I am the Lord - Almighty God, there is no one who can change My words."

Such spiritual knowledge gives thoughts to ponder over. Affluent Christian nations are spending the hard earned money of their people in search of a cure or remedy for AIDS to alleviate the suffering caused by the plague. Then the people could continue their immoral practices without fear of death. Just 90 years ago, Prophet Ahmad (a.s.) made it clear that so long as the people would not change their conduct towards God Almighty, then God's Commands from 1400 years ago will never change.

The history of various cultures and civilizations establishes the fact that people only gained rise and prosperity in a peaceful manner when they were enlightened by the teachings of the Divine Messengers of their time; when they attended to their moral obligations towards the Creator and His creations with honor. It is also clear that they lost these bounties of God when due to prolonged prosperity, they arrogantly tried to become independent of God, so as to shirk their obligations. Such were the people about whom Prophet Jesus (a.s.) said:

... how hardly shall they that have riches enter into the Kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God

(Mark 10:24-25)

Since such attempts at independence were made at the expense of the laws of nature, thus away from nobility, the rebellious people could only exhibit such behavior by entering into a beastly existence of lewdness and immorality which were gradually been followed by violent and outrageous activities of all kinds. These people behaved as if the Day of Judgement will never come, but they were adjudged and punished at their appointed time. About such imperfections, God says in the Holy Qur'an:

And when we bestow a favor on man, he goes away, turning aside; but when evil touches him, lo! he starts offering long prayers. (Ch. 41, vs. 52)

And when they go on board a ship, they call on Allah with sincere and exclusive faith in Him. But when He brings them safe to land, behold, they associate partners with Him that they may deny that which We have bestowed on them and that they may enjoy themselves for a time. But they will soon come to know. (Ch. 29, vs. 66-67)

In view of the above, sadly and fearfully one can say that according to the Holy Qur'an and the Ahadiths (sayings of the Holy Prophet Muhammad (s.a.w.), the plague of AIDS and numerous other events of a diverse nature which have already appeared, are the divine signs or miracles. They serve as a prelude to the third world war, the horrors of which are narrated at length in the Holy Books, and cause distress that mankind's present civilization is not far from that abomination of desolation about which Prophet Jesus (a.s.) said:

... For in those days shall be an affliction such as was not from the beginning of the creation which God created unto this time, neither shall be. (Mark 13:19)

These Divine words are interpreted by Professor Einstein as meaning that after another world war, people will return to fighting with sticks and stones.

Therefore, the time has come when, according

to George Bernard Shaw's words of wisdom, '*the philosopher sees a hundred miracles a day where the ignorant and thoughtless see nothing but the daily round, the common task.... there is nothing so wonderful that a philosopher cannot believe it.*' The learned and educated people in Western society may vigilantly watch the common dangers and strive hard to check the evils in time. Otherwise, future generations will be shown the ruins of present Western civilization with the painful remarks that '*in their very grievous sins, people of that civilization surpassed even Lot's people of Sodom and Gomorrah.*' (Genesis 18:19 and Matthew 10:15)

The plague of AIDS and the three great wars, and the stress on research to find remedial measures against AIDS rather than striking at the root cause, the immorality and indecency in society, has the effect of a self-invited affliction. AIDS will strike not just at those who are to blame for the spread of the disease due to their selfish and indecent behavior, but will take innocent victims as well. This is because those in power have failed to kill the roots of the problem at the proper time, and have let matters go against the laws of nature to pollute God's earth. Allah says:

And beware of an affliction which will not smite exclusively those among you who have done wrong. And know that Allah is severe in requiting. (Ch. 8, vs. 26).

Therefore, in the light of the above signs and miracles, it is for modern man to see whether there is a desire to bring the world of God and his children back to order, or like many unfortunate generations of the past, will prefer to wait for nature to take its course.

If humanity does not come to its senses, nature will clean up the problem in its own way.



THE SOCIAL, ECONOMIC AND MEDICAL EFFECTS OF ALCOHOL

(by Aziz ur Rahman - Keighley, England)

It is commonly known that in Islam, any consumption of alcohol is forbidden while in the non-Muslim world, its consumption and abuse is widespread. In this article, I wish to elaborate on the social, economic and medical effects of alcohol and the various Islamic teachings regarding the consumption of alcohol. Information and statistics used apply to Britain but are endemic of a worldwide problem.

Alcoholism in Society

Alcohol can be dangerous and it is the country's most abused drug. Current research suggests that some 750,000 people have a drinking problem or could be called 'alcoholics'.

Probably no other so-called recreational drug can boast such a wide range of medical and psychological complications as alcohol. There is a large percentage of drinkers running into health troubles, so they make heavy demands on health services of all kinds. Repeated studies have shown that up to 20% of men admitted to general medical wards have features indicative of problem drinking. Heavy drinking is also common in patients attending accident and emergency departments (see Figure 1). Dependants of problem

drinkers are also known to be over-represented among those seeking medical help possibly because of the stress caused by living with an alcoholic.

Alcohol is a drug that is taken mainly for its psychological effects. Basically, it depresses the nervous system and allows people to lose their inhibitions. This often means that they appear to be more confident and they feel less tension. If a drug company discovered alcohol today, there would be no chance of its receiving approval from a drugs safety committee and it would never be marketed for human consumption.

The immediate effects of alcohol are:

- * the loss of inhibitions
- * less self-conscious behavior
- * loss of self-control
- * becoming more talkative
- * a feeling of cheerfulness

However, alcohol acts more as a depressant than a stimulant (i.e. it is a drug that dampens down the activity of the nervous system rather like a tranquillizer).

Consequences of Excessive Drinking

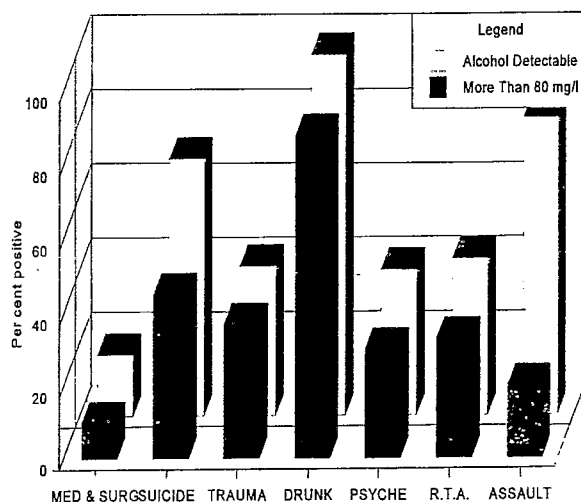
Psychological Harm

Some of the psychological states that follow alcohol abuse such as depression and anxiety may be subtle. Other conditions are dementia and hallucinations.

Depression

There is an association between drinking and self-destructive acts. Alcohol is a factor in about half of all cases of overdose. Indeed 15% of all

Figure 1: PROPORTION OF CASUALTY ATTENDERS HAVING POSITIVE BREATH TEST FOR ALCOHOL BY DIAGNOSTIC GROUP



Med & Surg = General Medical and Surgical Conditions;

Psyche = Psychiatric; R.T.A. = Road Traffic Conditions

Source: Holt et al., 'Alcohol and the emergency service patient'. British Medical Journal, 281 (1980) pp. 638-40.

suicides are committed by 'alcoholics' and suicides among alcoholics is a staggering 40 to 50 times that of the general population.

Dementia

Many heavy drinkers are aware that their thinking is not as good as it used to be. Brain scans of alcoholics with no obvious signs of brain damage show a shrinkage of the brain exactly like that found with old age and it is reckoned that regular heavy drinking takes ten years off an individual's life. In other words, instead of becoming senile at around 73 years of age, the alcoholics will show signs of senility at 63 years.

Physical Harm

There is no organ in the body which is immune to the effects of alcohol, but those exposed to the most alcohol i.e. the gut and the liver, are the most likely to be damaged.

Liver Cirrhosis

In cirrhosis, the liver cells that are destroyed are replaced by scar tissue. This is made up of fibrous bands which shrivel the liver and squash the remaining healthy cells. The cirrhosis mortality rate shows that countries with the highest consumption of alcoholic beverages have the highest mortality rates from cirrhosis.

Heart Disease

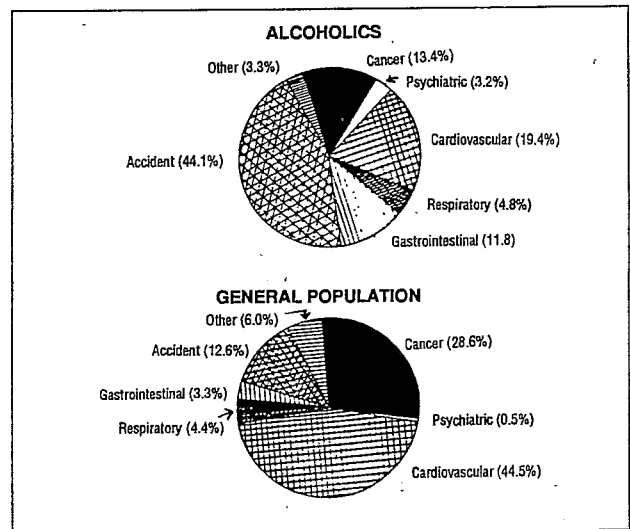
The association between alcohol abuse and heart disease is well established. The toxic effect of alcohol on the heart muscle weakens its pumping action and may even cause congestive heart failure. Alcohol may also cause abnormalities in the rhythm of the heart.

Alcohol-Related Mortality

Heavy drinkers have long been recognized as having a greatly increased risk of premature death. One large study showed that men who had alcohol problems sufficiently severe to warrant admission to a mental hospital, had greater increased mortality (see Figure 2). The chief causes of increased mortality are suicides, accidents, respiratory infection, strokes and cancer. Figure 2 shows that the mortality rate in the 'alcoholics' is three and a

half times greater than in the general population. Estimates of the deaths attributed to alcohol consumption in England and Wales are about 28,000 per year. This is equivalent to a loss of 560,000 life years.

Figure 2: CAUSES OF DEATH IN MALE 'ALCOHOLICS'



The calculated age-adjusted causes of death from the data in Adelstein and White (1976) are compared with those of the general population (1986)

Alcohol and the Family

The divorce rate for people with a drinking problem is much higher than for the general population. Drinking is an expensive hobby even for the better off family, and it is not difficult to imagine other better ways of spending the money. It is not surprising that drinking behavior is frequently implicated in family breakdown. As can be seen from Figure 3 separated and divorced men tend to drink much more heavily than married or single men. These figures could be explained by increased drinking after the breakdown of a marriage, but common experience suggests that many were heavy drinkers before the breakdown.

Sexual Indifference and Infidelity

Sexual activity is a fair guide to marital harmony and togetherness. A drinking problem accelerates sexual disinterest and can actually be the cause of the disinterest.

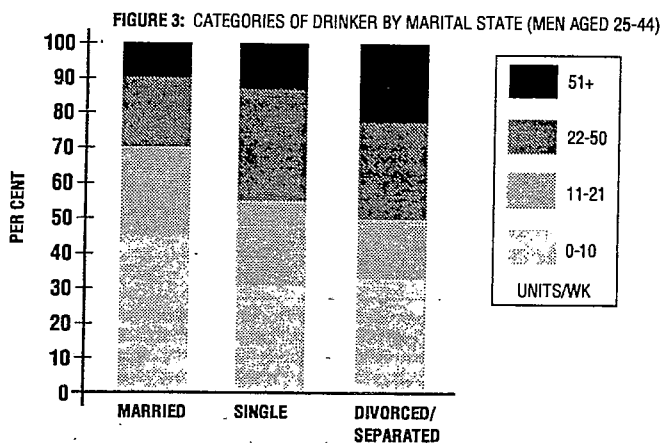
Violence

The constant threat of violence in a home is an intense source of family stress and episodes of verbal as well as physical aggression can indicate

an underlying drinking problem. More than half of all wife beaters are also heavy drinkers.

Effects of Drinking on Children

Excessive drinking is also commonly linked to child abuse. An analysis of child abuse cases in the NSPCC (National Society for the Prevention of Cruelty to Children) files found that heavy drinking was a feature in 20% of the families involved. It is estimated that almost one-third of children who have an alcoholic parent will show signs of emotional disturbance such as anxiety, fear, feelings of insecurity and being unloved as well as anger and puzzlement as to why their family is different from others. About two-thirds of children of alcoholics will suffer behavioral disorders such as truants from and being destructive.



The divorced/separated category also includes widowers, but in this age-band widowers will be a very small minority.

Source: General Household Survey 1986 Supplement A - Drinking. (OPCS, 1989)

Alcohol and Crime

It seems a fair estimate that alcoholic drinks are involved in about 60% of all crimes committed by habitual criminals who form a large part of the prison population. As for crimes involving violence in England and Wales, it is likely that over 50% of offences of a violent nature, particularly those which occur late at night, are committed near public houses by people who have been drinking. Drinking is also associated with many cases of assault on wives. It is also often involved in a wide variety of other crimes from road traffic offences to burglary, where an offender has had a few drinks to give himself courage. There is also the whole range of offences related directly to drunkenness. Hence,

there is little doubt that a connection exists between crime and drink. Sexual offences are often committed by people who would not have done so if their behavior had not been affected by alcohol.

Alcohol and Employment

Alcohol consumption can cause problems for employers, the drinking employee and non-drinking colleagues. The employer is harmed by a loss in profits and productivity through bad time-keeping, sickness, absenteeism (studies indicate that this can be in excess of 100 working days in a year), loss of efficiency (employees with a drinking problem are 30-40% less productive than other workers), increased risk of accidents and a loss of trained staff and petty crime.

The drinking employee stands to suffer a loss in pay and promotions, injuries from accidents and mental illness and ultimately a loss of employment and family. Studies in a Scottish firm show that 20% of all accidents notified were alcohol-related. A few individuals who were identified as having an alcohol problem had an accident rate some 50% higher than the workplace average. One estimate of the cost to industry of alcohol-related sickness and absenteeism in males was £779 million at 1987 prices. This figure would have been far greater had the costs of alcohol-related accidents and the reduced efficiency at work been included (at least at an extra £1,500 million had been included).

Alcohol and Road Traffic Accidents

Drinking and driving is one of the most serious road safety problems. In 1987, there were 5,125 road deaths in Great Britain. There were also 64,000 serious injuries and 242,000 slight injuries as well as many more accidents which went unreported. In 1983, 105,000 years of life were lost due to traffic accidents in England and Wales, compared to 54,000 from lung cancer and 215,000 due to coronary heart disease.

The total cost of road accidents in 1987 including damage only was estimated at £5 billion. The average cost of a fatal accident was nearly £550,000. Although alcohol may give a feeling of well-being, its major result is the interference with muscular control and co-ordination, lengthened

reaction time, blurred vision and decreased alertness. It also impairs the ability to judge speed and distance, and to deal with the unexpected. All these adversely affect performance in driving. In addition, alcohol impairs judgement so that many individuals feel increasingly confident in their ability to drive after having consumed alcohol whereas in reality, their ability is impaired. It is not surprising that about 400 of the 1400 pedestrian road deaths in 1985 were attributed to drinking by the pedestrian.

Economic Cost of Alcohol-Related Problems

The economic cost of alcohol to this country is enormous. The calculations of Q.A. Maynard et al who arrived at a figure of £1990 MILLION for the elements they were able to cost (see Table 1). Uncosted elements included would have inflated this figure greatly.

Islamic Teachings Regarding Alcohol

We find the following references to it in the Holy Quran:

They ask thee about intoxicants and gambling. Say, 'In both these there is great harm and also some advantage for people, but their harm is much greater than their advantage. (2:220)

and again:

Aye believers the intoxicants and the gambling and idols and divining arrows are utterly foul works of Satan. So abstain from them so that you may be saved. (5:91)

The Holy Prophet (s.a.w.) said that drinking is the mother of all evils. Islam has given the perfect answer to the alcohol problem. Allah who is the Most Merciful and Compassionate towards His creatures, gave them the perfect command - 'Abstain from them so that you may be saved.' there are no other means and no short cuts to control this unfortunate ailment of human society. Islam's social teachings are extremely important for the protection and survival of the family system. This is the dire need of the hour.

Man cannot have unlimited and unrestricted pleasure however he may desire it. A society which

seeks to escape its responsibility or the realities of life with the help of drugs such as alcohol, a society which is obsessed by vain excitement and exhilaration, where the tastes are willfully prevented and where control rests with powerful syndicates whose sole purpose is to amass wealth; such a society chooses all of this at the cost of nobler human values, peace of mind and security for the society as a whole. One cannot have unlimited pleasure and maintain the human values simultaneously.

TABLE 1: THE ECONOMIC COSTS OF ALCOHOL MISUSE

1. Social cost to industry	
Sickness absence	779.3
Housework services	52.4
Unemployment	179.6
Premature death	703.7
2. Social cost to National Health Service	
Psychiatric in-patient costs	21.4
Non psychiatric in-patient costs	97.1
GP visits	2.3
3. Responses to alcohol problems	
National bodies and research	1.0
4. Road traffic accidents	112.0
5. Social costs of criminal activity	
Police involvement in traffic offenses	20.9
Drink offences court cases	19.5
6. Total costed elements	
(including unemployment and premature death)	1989.1
(excluding unemployment and premature death)	1105.9
7. Uncosted elements	
Alcohol-related accidents in home and at work	
Alcohol-related fire	
Alcohol-related criminal activity (except drunkenness offences)	
Reduced productivity at work due to alcohol	
Costs to social services and other agencies arising from alcohol-related family disputes, child neglect, etc.	
Emotional pain and suffering from alcohol-related problems.	

(For references, see *Review of Religions*, Vol. 90, No. 2, Feb. 1995)

INTRODUCING THE BOOKS OF THE PROMISED MESSIAH (A.S.)

The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (a.s.), wrote more than eighty books, mostly in Urdu, Arabic and Persian. Only a small number of these have been translated into English. In order to hopefully bring English readers closer to the original writings of Hazrat Mirza Ghulam Ahmad (a.s.), we are serializing *Introducing the Books of the Promised Messiah* by Mr. Naseem Saifi. In this work, Mr. Saifi has presented a brief account of every book written by the Promised Messiah (a.s.).

Arya Dharm (The Arya Religion)

(Published in 1895CE)

The Christian missionaries had been opposing Islam and producing filthy literature against the person of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, since long. The Aryas a Qadian also followed suit and started accusing the Holy Prophet (s.a.w.) of various heinous deeds and in order to give more publicity to their unclear views, they began to publish posters. Hazrat Ahmad (a.s.) very strongly felt that these posters must be answered. Moreover, the Arya leader, Pund Dayanand, was repeatedly and emphatically telling his followers the Nayog should be acted upon by their wives, daughters-in-law and daughters. Hazrat Ahmad (a.s.) made a thorough research about the Nayo and felt it was necessary to expose this evil fully, more especially because the Aryas were laying blame at the door of Islam in connection with divorce and even otherwise.

Nayog means to allow a woman who has not been able to get an issue from her husband to co-habit with some other person and produce children for her husband. There could be nothing more abominable than for a husband to tell his wife to have sexual intercourse with some other person to produce children for him. Hazrat Ahmad (a.s.) exposes this evil, in this book of his and tells the readers how excellent the teachings of Islam are. Before closing the book he issues a notice to the followers of all the religions. Therein he says that it does not behove any of them to be talking of a religion in such a way that feelings of others should be injured and the matter may have to be brought to the notice of the government, thus creating restlessness for the rulers. He makes a proposal to

this effect:

Nobody should accuse the scriptures of others of what is to be found in his own scripture too.

1. If some people have published the names of the books which they revere as their scriptures, others should not refer to any other book; the reference should be made only to those books which have been published by those people as their sacred books.

The strangest thing that happened was that this proposal which could stop non-Muslims from abusing the Holy Prophet, peace and blessings of Allah be upon him, was vehemently opposed by the Muslim dignitaries.

This proposal was signed by more than four thousand persons; quite a large number of the names of those persons are included in the book. This proposal is dated 23rd September 1895.

Islami Usul Ki Philosophy (The Philosophy of the Teachings of Islam)

It was originally written as an Address for a Conference of Religions which was held at Lahore (now in Pakistan). The conference was organized by a Sawami (Hindu) who called upon the representatives of different faiths to explain the teachings of their respective religions in connection with the following five topics:

1. Physical, moral and spiritual conditions of man.
2. Life after death.
3. The aim of life on this earth and how that aim can be achieved.
4. What is the impact of our actions on the life in this world and on the life hereafter.
5. God-realization and how it can be contained; what are its sources.

The conference was held from 26th December 1895 and this address of Hazrat Ahmad (a.s.) was read out by Hazrat Maulvi Abdul Karim, a great companion of Hazrat Ahmad (a.s.). Since the whole of the address could not be read within the scheduled time, another day had to be added to the conference, so that the address could be completely read there.

After the conference a large number of newspapers expressed their spontaneous admiration for this address and admitted that this was the best of all. That is what God had told Hazrat Ahmad (a.s.) beforehand and he had issued a poster to that effect.

Since then it has been printed in a book form several times in editions of thousands of each, and one edition of one hundred thousand. It has become almost the best known book in the Ahmadiyya literature.

Noorul Qur'an (I and II)
(The Light of the Holy Qur'an)

Hazrat Ahmad (a.s.) wanted to publish a magazine to be coming out every fourth month. *Noorul Qur'an* was the name given to that magazine. The first issue was published in June 1895 and was meant to be for June, July and August. The second issue was published for September, October, November and December 1895, January, February, March and April 1896.

The first issue starts with a note about the book *Minanur Rahman* and gives details of how Arabic is the mother of all the languages.

Then comes an instruction for guidance. This points to the excellence of the Holy Qur'an and calls upon the followers of other religions to prove their own scriptures to be from God.

As for the Holy Qur'an having been revealed by God and the Holy Prophet, peace and blessings of Allah be upon him, being a true prophet, Hazrat Ahmad (a.s.) cites various arguments with verses of the Holy Qur'an and compares all his points with what the followers of other religions say about their own scriptures and their own prophets. He also takes up the question of salvation and explains the

teachings of Islam in this respect, while comparing it with what Christianity teaches—or is said to be teaching—about salvation and forgiveness of sins. He also asserts that Trinity is not mentioned in the Gospels and therefore it could not be rightly called a teaching of true Christianity.

The issue number two of *Noorul Qur'an* contains a reply to a Christian who had written to Hazrat Ahmad (a.s.) an abusive letter and had accused the Holy Prophet Muhammad, peace and blessings of Allah be upon him, of adultery. It is a detailed reply and it shows very clearly how excellent and great the Holy Prophet (s.a.w.) was. The objections are taken up one by one and crushing replies are given to the writer of the letter.

In this issue, Hazrat Ahmad (a.s.) also mentions that his proposal to the government that nobody should accuse any religion of what is a part of his own teaching was rejected by the Muslim Ulema. He has named six or seven of them. The reason why this proposal was brought up by Hazrat Ahmad (a.s.) was that he found a large number of books and brochures published by the Christians (and others also) against Islam—these books were actually very filthy. Such literature could be checked only if the government accepted the proposal of Hazrat Ahmad (a.s.) and introduced a law to this effect. He remarked that by opposing his proposal these so-called Muslims had proved themselves to be the enemies of Islam.

Hazrat Ahmad (a.s.) says that the noble religion of Islam is totally opposed to abusing others but so far as the followers of other religions are concerned they have abused Islam and all that belongs to Islam so much that if those books are kept in a place in the form of a pile, this pile will be no less than a 1000 feet high. The opponents of Islam have not yet put a stop to it. Every month thousands of publications are brought out which are most contemptuous.

Hazrat Ahmad (a.s.) is highly pained at the attitude of the Maulvis who are quite unmindful of what is going on. He asks if their mothers had been abused as the Holy Prophet (s.a.w.) has been abused or if their fathers had been accused as the Holy Prophet (s.a.w.) had been accused, could they

maintain silence and would they not have been enraged. 'Why then do they not do something about the abuses that are being hurled upon the Holy Prophet (s.a.w.)?' he asks.

Then Hazrat Ahmad (a.s.) takes up another letter from the Christian (to whose first letter this book is a reply) and answers some more allegations. He points out that it is due to the teachings of Christianity that a thing like 'April Fool' (full of lies) has become a part of the life of the Christians.

The writer of the letter had said that it was only the Bible that taught what really sin is. Hazrat Ahmad (a.s.) says, how strange that the Bible has nothing to say about the paths of righteousness and it does not guide the people to good deeds that are so very important for the life on this earth and life in the hereafter.

Anjam-i-Atham **(The End of Atham)**

Abdulla Atham was the person with whom Hazrat Ahmad (a.s.) held a debate at the end of which Hazrat Ahmad (a.s.) had prophesied that he who was making a humble person his God would fall in the hell within fifteen months; Abdulla Atham did not die within this prescribed period. The Christians took it as a victory of their religion. Hazrat Ahmad (a.s.) immediately clarified the position. Whatever he did on that occasion has been hinted at in the introduction of some other books.

When Atham died on 27th July 1896, Hazrat Ahmad (a.s.) published the book *Anjam-i-Atham*. The book actually consists of four booklets, viz: *Anjam-i-Atham*, *Khuda-i-Faisla* (God's Decision), *Da'wat-i-Qaum* (Invitation to the Nation) and *Maktoob-i-Arabi Banam Ulama* (A Letter in the Arabic Language Addressed to the Ulema) but all these four books are collectively known as *Anjam-i-Atham*, and to it is also added a supplement.

The first part of the book was written to remind the people of all the prophecies that had been made by Hazrat Ahmad (a.s.) in connection with Atham. Hazrat Ahmad (a.s.) says that on the passing away of Abdulla Atham on 27th July 1896, he likes to

remind the public of all the prophecies that he had made foretelling that if Atham did not come forward to say on oath that he was not overawed by the prophecy and had not turned towards Islam, he certainly would not enjoy the rest of his life as he wanted to do. This rejection of the invitation to take oath would carry him away from this world. That is, Hazrat Ahmad (a.s.) says, what has happened.

Then Hazrat Ahmad (a.s.) also refers to the debate and asks his readers what proofs did Atham give of the Divinity of Jesus Christ (a.s.). Hazrat Ahmad (a.s.) quotes all the incidents which quite clearly show that Atham lived a life of fear during the fifteen months after the debate. The people might have thought that the death of Atham brought the matter to an end. It was not so.

In this book Hazrat Ahmad (a.s.) says that if any of the Christians doubt what he says about the fear of Atham, he himself may come and swear on behalf of Atham and see what happens. He prophesies that such a person will not have another full year of his life; he will die before that.

The second part of the book is entitled 'God's Decision'. There is a drawing of God the Father, God the Son and God the Holy Ghost and Hazrat Ahmad (a.s.) says that this is a Committee of Gods of the Christians.

The reason why he had to write this part of the book, as Hazrat Ahmad (a.s.) says, was that since the Christians did not pay heed to what they were being told and they continued making mention of the Holy Prophet, peace and blessings of Allah be upon him, in a filthy language, it was now appropriate that a decision should be sought after from God Himself Who knows where the truth lies. He says that he is most anxious for such a decision and if the decision given by God is not in his favor he will forgo his property which was worth not less than 10,000 rupees, and he will also sign a declaration that Christianity has become victorious while he has been defeated. It was a prayer duel (Mubahila) that Hazrat Ahmad (a.s.) wanted. The third part of the book is *Da'wati Qaum* (Invitation to the Nation). This invitation is also for a prayer duel, it is for the Maulvis who called him kafir,

Kazzab, Dajjal and the one who would be thrown into the hell.

Hazrat Ahmad (a.s.) says that since the campaign for calling him kafir is getting severer every day and it is not only the Ulema but the Faqirs and the Sajjada Nashin have also joined the procession, he feels it is necessary that God should be asked to give His decision. He claims to be the receipt of revelations and having been commissioned by God to reform the world, this, he says, is the basic of the prayer duel. He quotes some of his revelations and tells his readers that they can easily realize that he (Hazrat Ahmad (a.s.)) has been commissioned by God, that is what the revelations say.

He gives the names of a large number of Muslim Ulema and asserts that none of those who would confront him in the prayer duel would live more than a year. He stresses the point that even if one of them survives the scheduled period, he will declare himself a liar.

This prayer duel could never be held, for none of those Ulema accepted the invitation.

The next part of the book is a letter in Arabic addressed to the Ulema and dignitaries of India and other Islamic countries. Hazrat Ahmad (a.s.) says that he is addressing this letter to the people who have been graced by God with His bounties and whom He has granted knowledge and understanding. The letter is in Arabic with translation in Persian, following it line by line. He says that it is in order to extend his message to a large number of people that he has written it in the language of the Muslims. He starts his message by telling the addressees that he has been raised as a Mujaddid to revive the religion of Islam in full accord with the prophecy of the Holy Prophet, peace and blessings of Allah be upon him, that a Mujaddid would be raised at the head of every century.

He further quotes some of the revelations that God vouchsafed him and makes mention of His bounties so richly granted to him. After this, Hazrat Ahmad (s.a.w.) talks of the death of Jesus Christ (a.s.) and cites the proof of the death, making it clear that that being the case it simply was not

possible that he should have to come back in person.

He invites the people to come and stay with him and assures them that the light of his truth will shine on them and they will definitely see heavenly signs.

In this letter he also refers to the religious upsetting that the Christians were causing and tells them that this is the most appropriate time when the help of God should have come, to secure Islam against the attacks of the opponents.

Hazrat Ahmad (a.s.) also tells his addressees of the glad tidings that he had been receiving about the birth of his sons and how those prophecies had been fulfilled. He does so with a special reference to the illustrious son who was born in fulfilment of the great prophecy he received at Hoshiarpur.

Next to this letter, Hazrat Ahmad (a.s.) has notified that a false propaganda is being made against him that he is an enemy of the government. He refutes this propaganda with cogent proofs and asks the government to take note of it. This is followed by the supplement of *Anjam-i-Atham*. This book became the cause of the fulfilment of another prophecy of the Holy Prophet, peace and blessings of Allah be upon him, and that prophecy was to the effect that the Promised Mahdi would have a book with him with the names of three hundred and thirteen Companions of his. It was in this book that he published three hundred and thirteen names of his Companions.

He closes his book with the words: 'O, the Maulvis of my opposite camp. If you are in doubt come and stay with me for a few days. I have tried all I could to explain the truth. Now, unless you can prove what I have said to be untrue, you have nothing to say. The signs of God are raining like a heavy downpour. Is there none among you who should come to me with a true (sincere) heart—not even one of you?

A Warner came to the world but the world accepted him not. However, God will accept him and make his truth known through severe attacks.

'Peace be on those who follow the truth.'

SPECIAL IMPORTANT ANNOUNCEMENT**REVELATION, RATIONALITY, KNOWLEDGE AND TRUTH**

The new pathbreaking publication by
 Hazrat Khalifatul Masih IV (May Allah strengthen him)

IS NOW AVAILABLE.

All members are requested to buy, read and distribute!!!

The book is priced at 25 Pounds Sterling. We are offering it to members
 at the following special prices to encourage wide distribution.

Pickup: \$12.00

By Mail: \$15.00

Available in New York, Washington, Chicago, and Los Angeles,
 Cleveland, Boston, New Jersey, Philadelphia and Houston

For 50 or more copies for distribution, we are offering the book at \$10.00

(not for sale) at the following centers:

New York, Washington, Chicago, and Los Angeles

NEW HOMEOPATHY BOOK

is also available now

Price:\$10.00

Free exchange with old copy.

Available at

2141 Leroy Place, NW

Washington, DC 20008

Ph: (202) 232-3737

Fax: (202) 232-8181

RELIGIOUS FOUNDERS DAY CELEBRATED AT THE NATIONAL HEADQUARTERS

(by Fouzan Pall)

The Headquarter Jama'ats celebrated Religious Founders Day on Sunday November 1, 1998 at 2:00 p.m. at the Bait-ur-Rahman Mosque. The function was organized by the Maryland Jama'at but was attended by members from the Virginia, Baltimore and Washington DC Jama'ats. In addition we had non-Muslim guests of Hindu, Buddhist, Sikh, Christian and Jewish origin along with well-wishers from Ghana, Nigeria and Sierra Leone also attended the function. The total attendance of the function was about 450 members.

The program contained speeches from representatives of five different religions all speaking on the role of religion in the establishment of world peace. The program began with recitation of the Holy Quran by Syed Mohammed Ahmad. The first speech was delivered by the Hindu representative, Dr. Sankaran Nayar. Dr. Nayar cited teachings from the Vedas on the importance of spirituality in religion. He commented on the fact that violence in the name of religion results from not understanding the teachings of religion. The second speech was delivered by Dr. Sovan Tun who represented the Buddhist religion. Dr. Tun mentioned various principles from the teachings of Buddha which teach human beings on how to live a peaceful life. In addition, Dr. Tun invited the members of our Jama'at to come and visit the Cambodian Buddhist Temple in the Washington Metro area. The third speaker was Dr. William Taft Stuart who is a professor at the University of Maryland, College Park and is also a practicing Christian. Dr. Stuart represented the Christian viewpoint and spoke from his extensive study on the affects of fundamentalism in religion. Mr. Gajinder Singh gave the Sikh perspective on the role of religion in world peace. He emphasized that religious tolerance is essential to the establishment of world peace and gave examples from the teachings of the various Sikh gurus, including Guru Nanak, to support his viewpoint. The last speech was delivered by Missionary Shamshad Nasir sahib who gave Islam's viewpoint on the topic. He cited various teachings from the Holy Quran, Ahadith and Sunnah of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, on how to attain peace. Shamshad

sahib emphasized that hearts can find peace only in the remembrance of Allah and that one of the primary reasons for the advent of various messengers was to teach humanity the path of establishing peace. After his speech, Shamshad sahib introduced the Honorable Samuel Ansah-Antwi, Deputy Ambassador, Republic of Ghana and invited him to address the audience. Honorable Mr. Antwi began by appreciating the efforts of the Ahmadiyya Muslim Jama'at on holding a meeting on this very important topic. He mentioned that this is a topic not just discussed in the religious realm but is also an area of grave concern for the political circles of the world.

The concluding address was delivered by our respected Amir sahib, Sahibzada M. M. Ahmad. Amir sahib began by thanking all the guests for their attendance at this meeting. He mentioned the important fact that the basis of every religion is the same: obligation to the Creator and obligation to other human beings. And Islam states that one can fulfill these obligations by being righteous. He also mentioned that no one religion can claim monopoly of truth since we believe all religions to have emanated from the same source. Finally he thanked the speakers by stating that by coming to this meeting and taking active part in this important discussion, they in fact have contributed to the establishment of peace. He concluded the program by silent prayers.

Dinner was served at the end of the day.

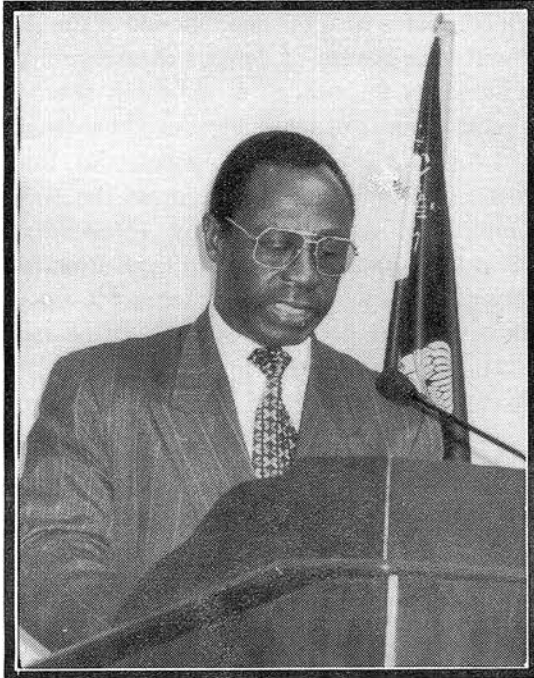
BIRTH ANNOUNCEMENT

We are happy to announce the birth of a first baby girl to Ch. Mazhar Ahmad, born on September 4, 1998. Hazrat Khalifatul Masih IV graciously named her Farina Mutaher. Her paternal grandfather was the late Maulvi Tajud Din, former Nazim Darul Qaza, and her maternal grandfather is Ch. Munawar Ahmad, Account Manager, PIA Faisalabad.

We request all the brothers and sisters to pray that Allah make the new baby pious and a servant of the faith. May He give her a healthy life. Ameen!

THE ROLE OF RELIGION IN PROMOTING WORLD PEACE

By Mr. S. Ansah-Antwi, Deputy Ambassador, Embassy of Ghana
(Speech delivered at the Interfaith Symposium on Nov. 1, 1998)



Mr. Chairman, Distinguished Speakers, Ladies and Gentlemen,

I wish to express my sincere appreciation to the Ahmadiyya Muslim Community and the organizers of this Inter-faith religious Forum for the opportunity to participate. I bring you best wishes from His Excellency the Ambassador, Mr. Koby Koomson who could not be here because of a prior commitment.

A couple of weeks ago, the Ambassador had the opportunity of meeting with a delegation from this Mission at the Embassy to share ideas on the Ahmadiyya Movement and its contributions to peace around the world. The delegation was led by the Religious Minister, Imam Shamshad Nasir.

The Imam and the Ambassador agreed that through its involvement in the provision of education, health and other social services to communities around the world, the Ahmadiyya Movement was contributing to both the spiritual and material well-being of people.

The topic for the Forum is very relevant to today's world. The issue of international peace and security is so crucial that it should be discussed everyday at forums such as this. Permit me, therefore, to make a brief statement to this gathering.

When the Cold War was declared officially ended with the break-up of the former Soviet Union, it was widely expected that the world community was going to enjoy certain peace dividend. Unfortunately that has not happened.

The world is confronted daily with crises and conflicts that have succeeded in dividing brethren, families and States. The conflicts have also succeeded in diverting attention and the much-needed resources away from development.

The tragic part of this situation is that a great number of these conflicts are rooted in religion. It is a tragedy and indeed an irony that whereas basically, all religious faiths aim at the solidarity of society and the strengthening of human relations, so much pain and suffering have been caused by religious intolerance and sectarian violence.

Ladies and Gentlemen! All the religions that I know of and have read about, preach peace and total submission to the will of a Creator – God or Allah. Those of us who embrace the Christian faith, believe that God represents peace and love. The Bible enjoins Christians to love their neighbors as themselves. It states further, that if one cannot love his neighbor whom he sees around everyday, then one cannot claim to love God whom he does not see.

I am also told that there is a verse in the Holy Quran (I believe it is verse 256 of Chapter 2) which states that: *“there is no compulsion in religion, for truly the truth is distinction from falsehood; therefore whoever believes in Allah has held the firmest handle which shall not break off”*.

Ladies and Gentlemen! We belong to an international community made up of men and women from different cultures, with different historical experiences. But we share a common humanity, a humanity whose destiny is clearly linked together, a humanity that is our common interest to preserve.

Without peace and unity, there can be no meaningful development. Religion can be, and ought to be a unifying factor. Whether we are Christians, or Muslims, Hindus or Sikhs or whatever denomination we belong to, we all believe in one Supreme Being. All believers should consider themselves as members of the same family irrespective of color or creed.

The promotion of world peace and security should not be the concern of the United Nations alone. Individuals like you and I have a role to play. We should ponder over our ways and attitudes and see if they conform with the basic tenets of our faiths. Humanity as a whole and people of faith in particular, should reflect on the past, take stock of the present and move decisively towards a brighter common future. People of faith must move beyond a culture of hatred for, and violence against different faiths. We should embrace a culture of co-operation and peace.

In March this year, when Pope John Paul II visited Nigeria, he held discussions with the Sultan of Sokoto, who is the spiritual head of Muslims in Nigeria. This is the kind of gesture that will break barriers of mistrust and intolerance. The flock will follow the shepherd wherever he goes: the leadership of the world's religions must embrace each other and their followers will embrace themselves. There will be no peace among nations without peace among the religions, and there will be no peace among the religions without dialogue between the religions.

Ladies and Gentlemen! The causes of poverty and misery around the world is not so much due to the lack of food and water. The serious refugee problem that confronts countries in Africa, Asia and Latin America, as well as Europe, can be stopped. Humanity should desist from the practice of taking up arms in the name of religion.

It is my hope that the world's agenda for peace in the next century will include a pledge not to fight over differences in religious beliefs. In that regard, some of us are encouraged by a United Religious Initiative that is being discussed in certain circles. This initiative will call the world's religious and spiritual communities to commit 24 hours of non-violence on December 31, 1999. People of faith will be called to a time of reflection, repentance and resolution to offer the deepest values of their faith as a gift for a better world.

Religion has a defining role to play in shaping the peace and security of the world in the 21st century. People of faith must move beyond a culture of hatred and violence and embrace a culture of co-operation and peace. We should persevere to create a world which will no longer be torn apart by our religious differences, but knit together by our deepest human values.

History has taught us that a better global order cannot be created or enforced by laws, prescriptions and conventions alone. The realization of peace, justice and the protection of the earth depends on the insight and readiness of men and women to act justly.

A change in individual consciousness and responsibility is the key to world peace. Some of the older generation, to which I belong, may be skeptical. But the younger generation should be taught that religion is supposed to unite, not to divide. They should be taught to sketch their religious future based on that philosophy.

It was the French scholar Victor Hugo, who wrote that: "the future has many names; for the weak, it is the unattainable; for the fearful, it is the unknown; for the bold, it is opportunity".

As believers let us be bold and take opportunity of our knowledge of the rich message of peace that is contained in our Holy Books. Let us be each others keeper, and let us all work to promote peace, for that primarily is God's plan for mankind.

I thank you for your attention.

RECEPTION IN HONOR OF SAHIBZADA MIRZA WASEEM AHMAD, AMIR JAMA'AT AHMADIYYA, QADIAN AND INDIA

(by Munawar A. Saeed)

On Friday November 13, 1998 the Jama'ats of Maryland, DC, North Virginia and Baltimore gave a reception in honor of Sahibzada Mirza Waseem Ahmad, Amir Jama'at Qadian and India. Members of the Aamila in the four Jama'ats attended along with the National Aamila members residing in the area. Aamila members of the respective Lajnas also participated in the part of the reception held in honor of his family.

The meeting started by recitation of the Holy Quran by Aatur Rahim of Baltimore. A poem of Hazrat Musleh Mau'ood, which he wrote during his 1924 visit to London was then read by Brother Mubarak Malik.

Sahibzada M. M. Ahmad, Amir Jama'at USA, welcomed the honored guest and expressed how dear Qadian and its dervishes are to every Ahmadi. He narrated some of his memories about the times when Hazrat Musleh Mau'ood visited London and other events related to himself and his father. He emphasized, based on the events he recounted that it was the practice of Hazrat Musleh Mau'ood to be the first in making the sacrifices which he asked the members of the Community to make. He especially mentioned the difficult situation caused by the partition of India and how effectively Hazrat Musleh Mau'ood prepared to meet the challenges. It was in the aftermath of the partition that he decided to leave India for Pakistan. To safeguard the Holy places he decided to leave 313 dervishes in Qadian. Three of the sons of Hazrat Musleh Mau'ood participated in that duty; ultimately it was Mirza Waseem Ahmad sahib who stayed behind permanently.

Sahibzada Mirza Waseem Ahmad expressed his thanks to Allah Almighty for granting him the opportunity to serve. He asked all members to pray for the health and welfare of all the dervishes in Qadian. He mentioned that those who were left behind in Qadian included some companions of the Promised Messiah (peace be upon him). They set exemplary traditions. For example, Hazrat Maulvi

Sher Ali (Allah be pleased with him) used to spend a lot of time in climbing the 16-17 steps that led to the room of the Promised Messiah (peace be upon him) which was assigned to him. He used to pray at every step.

From the beginning the days and nights of Qadian started with Tahajjud prayers. Teaching of the Holy Quran, Teaching of Hadith, Religious classes, visits to the Bahishti Maqbara (Heavenly Graveyard) have been a daily routines in Qadian.

Referring to Tabligh efforts, Mirza Waseem Sahib said that the Tabligh efforts from Qadian were not very extensive in the beginning. But during the time of Hazrat Khalifatul Masih III (Allah have mercy on him) emphasis was placed on reaching out to those areas in India where Muslims had not migrated from – Asam, Bihar, Bengal, Andhra Pradesh. This work expanded a great deal during the time of Hazrat Khalifatul Masih IV who has established ambitious targets every year for Tabligh. Last year more than 675,000 new baiats took place.

A highlight of the life in Qadian was the visit of Hazrat Khalifatul Masih IV during the centennial Jalsa Salana. One very important target they have is to reach and exceed the attendance of Jalsa above 35,600 which was the attendance at the last Jalsa in Qadian before partition. He hoped that Huzoor would revisit Qadian if they reached that level.

He closed by expressing his thanks for the love that Ahmadies around the world have for Qadian and which was amply demonstrated by this meeting. He appealed to all to remember the words of Hazrat Musleh Mau'ood in the poem which was read:

My friend never take rest until you see the flag of the victory of Islam which was raised in Qadian hoisted all over the world.

The meeting was closed with collective prayers led by respected Amir sahib and was followed by a dinner.

MAJLIS KHUDDAMUL AHMADIYYA USA HOLDS NATIONAL IJTEMA

By the Grace and Mercy of Almighty Allah, Majlis Khuddamul Ahmadiyya USA held its 21st annual Ijtema from Friday, 7 August to Sunday, 9 August 1998. This is the second year in a row that the Philadelphia Majlis hosted this huge gathering.

Like last year, it was held at Cheyney University in the beautiful suburbs of Philadelphia. By all accounts, it was a rewarding experience with over 400 registered participants and many guests from all over the country and abroad. There were numerous sports and religious knowledge competitions in addition to several enlightening speeches and Tabligh workshop.

Under the able leadership of current Sadr, Mr. Munum Naeem, preparation for the Ijtema started early in the year but picked up pace right after the 50th Jalsa Salana in June. Most of the pre-planning was done by local Khuddam, notably Bashir Malik, Amir Malik, Munawar Siddiqui, Ahmad Nooruddin, Naseem Ahmad, Anisur Rehman, Fahim Ahmad, Suhail Malik and Asif Sheikh. Several Khuddam from other Majaalis also got involved right from the start. Some of these are Abdul Shukoor, Munawar Chaudhary, Jawad Malik, Sohail Hussain, Mahfuzul Ali, M. Akram Khalid and Pervaiz Khan.

The three day program started with Juma prayers led by Maulana Shamshad Ahmad Nasir. In his Friday Sermon he reminded the Khudam about Tabligh and to become more effective *Daee Ilallah*. Asr prayers were followed. Then everyone proceeded to an open space prepared for the flag hoisting ceremony. This space had been decorated by Mubarik Siddiqui and his team with the flags representing each of the 50 states and signs representing over 40 Majaalis present at the Ijtema. Amid cheering and shouts of *Narae Takbir* the flags of the United States, Khuddamul Ahmadiyya and the state of Pennsylvania were then raised by Munir Hamid (Naib Amir), Munum Naeem (Sadr Khuddamul Ahmadiyya) and Munawar Saqib (Regional Qaid) respectively. Then everyone proceeded to Duckery Auditorium which had been decorated with signs and banners by Abdul Rehman

Minhas and his team of volunteers.

First session started with recitation from the Holy Quran by Saeed Saud, followed by its translation by Mohammed Yaqub. Khuddam pledge was led by Munum Naeem. Promised Messiah's (s.a.w.) poem and translation were sung by Kaleem Bhatti and Yusuf Lateef. Next came the Welcome Address by Sadr Majlis Khuddamul Ahmadiyya, and opening address by Munir Hamid, Naib Amir USA. Respected Amir sahib M.M. Ahmad had graciously sent his message to Khudam which was read by Nurir Hamid sahib. (message is reproduced on page 30.)

One of the hardest tasks at Ijtema is to organize competitions in such a way that nothing is left to chance. This year we came close to that, thanks to Irfan Alladin (Khuddam educational), Fouzan Pal (Atfal educational), Irfan Jamil (Khuddam sports), Nasir Jamil (Atfal sports) and Rizwan Alladin who coordinated all competitions. These Nazimeen and their Muavineen did a marvelous job of holding over 40 different competitions, many of them being held concurrently while affording everyone the opportunity to participate in any competition in his *tanzeem*. Sports competitions included 50m dash, 400m relay race, tug of war, basketball, volleyball, soccer and *kabaddi*. Most competitions were held separately for young atfal, older atfal and Khuddam. Educational competitions included recitation and memorization of the Holy Quran, poem, speech, religious knowledge quiz and essay writing.

One of the most important assignments, Nazim Ziafat, was handled by Naeem Bhatti, who was assisted by Naeem Mohammed, Ataul Aleem Chaudhry, Abdul Rehman Minhas, Niaz Butt and Nasir Ahmad. They prepared 9 meals for up to 500 guests. They were also helped by teams of volunteers from several Majaalis. With the exception of Hoagies, served for lunch on Friday, almost everything else was prepared from scratch on site by Khuddam. Saadat Abdullah sahib was

(continued on page 30)

MESSAGE BY SAHIBZADA MIRZA MUZAFFAR AHMAD SAHIB ON THE EVE OF THE NATIONAL IJTEMA OF KHUDDAMUL AHMADIYYA, 1998

Every day of your life should be the true reflection of your pledge. You should personify Khuddam's pledge into your daily life - every day, every moment of it.

Remember that the success of the Ahmadiyya Jama'at today world wide is the result of the sacrifices and devoted work of the earlier generations. Our failure today will adversely affect Jama'at's work tomorrow. The foundation of the Jama'at's future progress is to be laid today and failure to do so is an unthinkable prospect.

Follow the Quranic injunction:

that vie with each other and excel in doing good deeds so that the sacrifices today can lay the solid foundation of Jama'at's progress in the next millennium which *Inshallah* is destined with Ahmadiyyat's spectacular progress world wide. Do such excellent work that Khuddam's name will be remembered and appreciated and acknowledged by the historians of tomorrow.

Don't you recall that it was the unique sacrifice of two young teenagers in the battle of Badr when they, before the hostility started, edged their companion around them to point out Islam's bitter enemy. Once he was pointed out they shot towards him and finished him - a crucial act of bravery which is remembered in the annals of Islamic history. Some 1400 years later their sacrifice is remembered with fondness and prayer throughout the Muslim world.

the Muslim world.

You should imbibe this spirit in your daily life. Do become a personified image of your pledge and earn your place of distinction in the history of Ahmadiyyat.

Don't be content with routine mediocre performance and such an insignificant role should be rejected firmly once and for all. You should strive for the best, give the very best, which Promised Messiah (a.s.) and his *Kulafa* expect. No other goal need ever be considered now or ever in the future.

Thus all of us should make the supreme sacrifice, so that the names and performances will ever shine bright and will be revered in the annals of Islamic History. It is people like these whom the Holy Book of Ahmadiyyat describes as "Immortal".

Improve your knowledge of your faith as you are to be the teachers of the generations which will follow. For this make a program to study the books of the Promised Messiah (a.s.) so that over a period you read them all. Also carefully listen to the Friday sermons, other addresses and Question and Answer sessions of Hazrat Khalifatul Masih IV (aba) which will help to mold your life in true Ahmadiyya teachings and traditions.

May Allah enable you to become true Khuddams of Ahmadiyyat.

Khuddamul Ahmadiyya Ijtema

(Continued from page 29)

also there to provide valuable advice and helped out when needed.

The three day event came to a close on Sunday with the concluding session presided by Munir Hamid, Naib Amir USA. This session included

prize, distribution and recognition of some of the volunteers. The meeting ended with Khuddam pledge, Dua, prayers and distribution of "take out" lunch.

SCENES FROM THE NATIONAL IJTEMA, KHUDDAMUL AHMADIYYA, 1998



Br. Munir Hamid, Naib Amir, USA, at the flag hoisting ceremony at the National Ijtema, Khuddamul Ahmadiyya, 1998



The National Sadr, Khuddamul Ahmadiyya, USA, Mr. Munum A. Naeem, addressing the Khuddam at the National Khuddam Ijtema, 1998.

THE INTERFAITH CONFERENCE HELD AT BAITUR RAHMAN MOSQUE, NOVEMBER 1, 1998



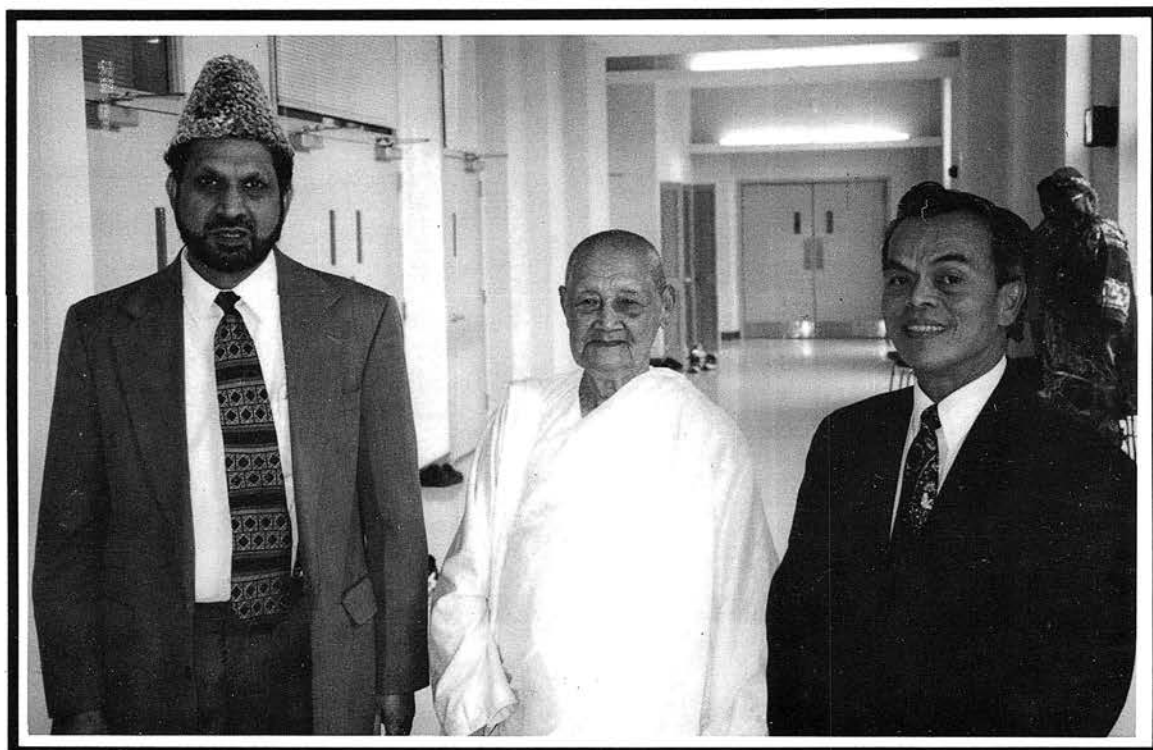
Speakers at the Conference. From Left to Right are: Mr. Gajinder Singh; Dr. William Taft Stuart, Ph.D.; Dr. Sovan Tun; Honorable Samuel Ansah-Antwi, Deputy Ambassador,



Some of the guests along with the Honorable Samuel Ansah-Antwi, Deputy Ambassador, Republic of Ghana



Republic of Ghana; Sahibzada Mirza Muzaffar Ahmad, President, Ahmadiyya Movement in Islam, USA; Mr. Sankaran Nayar; and Missionary Shamshad A. Nasir.

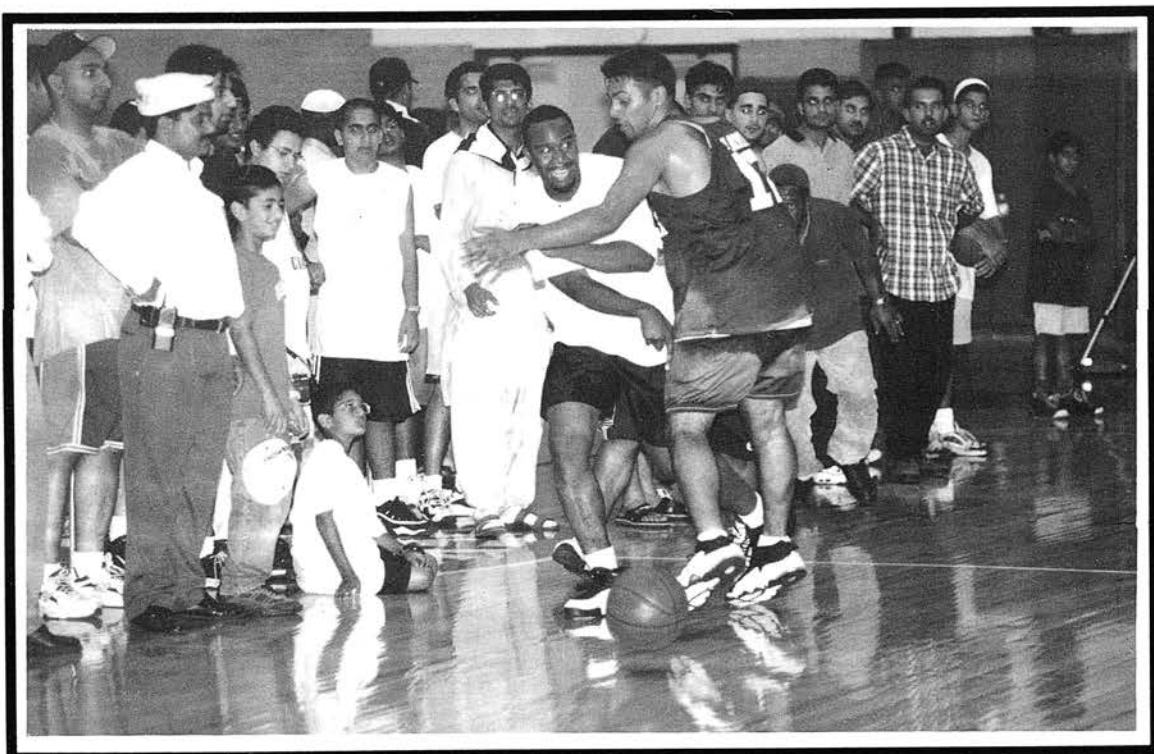


Two guests from the Buddhist Temple with Dr. Masoud Malik, National Secretary, USA Jama'at, just after the Conference

SCENES FROM THE NATIONAL IJTEMA, KHUDDAMUL AHMADIYYA, 1998



A Khadim receiving a prize from the National Khuddam Sadr, Mr. Munum Naeem at the Khuddam National Ijtema, 1998



Basketball game in progress during the Khuddam Ijtema, 1998