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USA

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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AKHA, 1377



**SEERATUN NABI DAY CELEBRATIONS AT THE NATIONAL HEADQUARTERS**

(From Right to Left) Mr. Munawar Saeed; Missionary Syed Shamshad A. Nasir; Sahibzada Mirza Muzaffar Ahmad, Amir, USA; His Excellency Mr. John E. Leigh, Seirra Leone Ambassador; Imam Al-Haj B. A. Fofana of Seirra Leone. Mr. Bilal Abdus Salam on the stage, reading the translation of a poem

**SEERATUN NABI DAY CELEBRATIONS AT THE BAITUL RAHMAN MOSQUE**



Imam Fofano from Seirra Leone conversing with Sahibzada M. M. Ahmad.  
(In the middle) His Excellency, the Ambassador from Seirra Leone



Some of the guests are listening to the speeches

## FROM THE HOLY QURAN

*Alif Lam Ra (I am Allah the All-Seeing). This is a Book whose verses have been made unchangeable and then they have been expounded in detail. It is from One, Wise and All-Aware.*

*It teaches that you should worship none but Allah. I am to you a Warner, and a bearer of glad tidings from Him;*

*And that you seek forgiveness of your Lord, and then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to every one possessed of merit. And if you turn away, then surely, I fear for you-the punishment of a dreadful day.*

*To Allah is your return; and He has power over all things.*

الرَّحْمٰنِ الَّذِيْ اُنزِلَ فِيْهِ الْقُرْاٰنُ الْحَكِيْمُ الَّذِيْ يَدَّبُرُ السُّجُوْدَ وَالْاَنْبِيَاۡءَ الَّذِيْنَ كُنُوْا مِنْ قَبْلِهِۦ لَعَلَّكُمْ يَتَّقُوْنَ  
وَبَشِّرِ الصَّٰلِحِيْنَ الَّذِيْنَ اَتَوْا۟ اَمْۡۤاٰلَهُمْ حَسَنًا وَّاٰتَوْا۟ اَمْۡۤاٰلَهُمْ حَسَنًا وَّاٰتَوْا۟ اَمْۡۤاٰلَهُمْ حَسَنًا  
فَضْلًا وَّاٰتَوْا۟ اَمْۡۤاٰلَهُمْ حَسَنًا وَّاٰتَوْا۟ اَمْۡۤاٰلَهُمْ حَسَنًا وَّاٰتَوْا۟ اَمْۡۤاٰلَهُمْ حَسَنًا  
كَيْۤسِرٍۭ اِلَى اللّٰهِ مَرْجِعُكُمْ وَّهُوَ عَلٰى كُلِّ شَيْۡءٍ قَدِيْرٌ

(11:2-5)

## SO SAID THE HOLY PROPHET

(peace and blessings of Allah be upon him)

Hazrat Ma'az bin Anas (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) said: Prominent among the good things is that you keep relations with the one who breaks his relations with you; and give to the one who does not give anything to you; and you forgive the one who calls you bad names.

Hazrat Abu Huraira (may Allah be pleased with him) relates that the Holy Prophet (peace and blessings of Allah be upon him) said: To give part of your wealth in *Sadqa* does not decrease your wealth; and Allah respects the one who forgives others. By forgiving someone you are not belittled.

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## FROM THE WRITINGS OF THE PROMISED MESSIAH (PEACE BE ON HIM)

To forgive is a moral strength. One has to judge whether forgiveness is warranted. There are two kinds of guilty persons. Some are such that a bad thing happens from them which enrages one but they are worthy of forgiveness. There are others that if you overlook their mischief and forgive them, they will become more daring and can inflict more harm.

For instance, there is a servant who is very obedient and good. He brings tea but unfortunate-

ly he stumbles and the tea cup falls down and breaks and the tea is spilled on his master. If the master gets up to beat him and hurls insults on him, it will be unwarranted. This is a time to forgive because he did not do it on purpose. Forgiveness makes him feel guilty and he will become more careful. But if some mischief maker breaks things every day and does damage then, to be merciful to him, he should be punished. (Malfoozat, Vol. 1, pg 290)

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## PRONOUNCEMENTS OF THE PROMISED MESSIAH

### Supplications After Prayers

(a) The Promised Messiah, peace be on him, is reported (in *The Badr* of May 1, 1903) to have said: 'Now-a-days the people finish up their prayers in haste and then sit down to make long supplications. It is an innovation. A prayer during which one does not humble oneself and does not turn towards God is no Prayer at all. The real prayer is that during which one may begin to feel the real pleasure of it. You should stand before God in such a way that your heart may humble itself as it does when it is really troubled.'

(b) Whenever the Holy Prophet, peace be on him, wanted to pray to God, he used to make ablution and stand for Prayer during which he used to ask God for everything that he stood in need of.

(c) Once the Promised Messiah, peace be on him, was told that the Emir of Kabul entered a mausoleum in Ajmer, with his shoes on and, wherever he went, he prayed without taking off his shoes. The keepers of the mausoleum expressed their displeasure at it.

The Promised Messiah said: 'The Emir of Kabul was quite right in doing so. The Islamic Law does not forbid praying with shoes on.' (*The Badr*, Nov. 4, 1907)

### To Finish Up The Prayer Before The Imam

It is reported in *The Badr* of 2.5.1907 that on

the 26th of April, 1907, there being a large number of people in the mosque, somebody was relaying the Imam's Takbir in order to enable the people at the back to know his movements. When all of them were sitting for *Attahiyyat* and they had actually finished their *Attahiyyat* and Darood and the Imam was about to say the Salaam for closing the Prayer, that the man who was relaying the Takbir thought that the Imam had already said the Salaam. He, therefore, said the Salaam and he thus finished up the Prayer. The people behind him also followed him. Some of the people started offering their Sunnat Prayer. Soon after, the man realized his mistake and when the Imam said Salaam he also repeated it. This caused a confusion and the people wanted to know whether their Prayer had been vitiated. Sahibzada Mahmood Ahmad was also there. When the people approached him about this matter he told them that the Promised Messiah, peace be on him, had already been approached and that he had told them that if it happened like that, after the finishing of the recitation of the *Attahiyyat*, the Prayer was not vitiated. They need not repeat the Prayer.

### Suratul Fatiha Behind The Imam

The Promised Messiah, peace be on him, was asked if it was necessary to recite the *Suratul Fatiha* when one was being led in Prayer by an Imam. The Promised Messiah, peace be on him, said: 'Yes, it is necessary.'

### Prayer – A Spiritual Joy

(a) The Promised Messiah, peace be on him, was asked as to what should be done if we find that at times we enjoy the prayers while at other times we don't.

The Promised Messiah, peace be on him, said: You should not lose courage. You should create in yourself the realization of the loss of the spiritual pleasure and then struggle to regain it. This state may be likened to a thief stealing away your goods which makes you sad and after which you again begin to strive against falling a prey to a thief. For this, you become more alert than ever before. In the same way it is very essential that you should become alert against that evil being which has stolen away your spiritual joy.

When you find your spiritual joy diminishing, you should not sit down like a carefree person. To lose joy in the Prayers is a sign of your faith having been stolen and it is nothing less than a spiritual disease. You know that when a man is sick and he loses the taste of his mouth, he at once begins to look for a cure. In the same way when you lose spiritual taste, you should try to cure yourself.

You should remember that there is something like a fountain of pleasure in the heart, and whenever people commit a sin that fountain gets polluted and the real joy is lost to them. For example, when you call others names, or you lose temper for every petty reason and you begin to abuse, you also begin to lose your spiritual joy in the Prayers. It should be remembered that our moral forces have a great hand in the attainment of joy. When our moral forces begin to weaken, we start losing the spiritual joy correspondingly. That is why it is imperative that whenever we lose spiritual joy in our Prayers, we should not be despaired, rather we should try harder to regain our lost property. The real thing one has to do is to repent and ask for forgiveness and spend more time in Prayers. It is just like a person addicted to drinks. When he does not feel intoxicated with a small drink, he does not abandon the intoxicants, rather he takes them in a larger quantity till he, once again, gets intoxicated. That is the remedy one

has to apply when the spiritual joy in Prayers is lost. Just look at those who dig the earth for water. How deep they have to dig before the water is reached. Those who get tired and abandon digging, are deprived of water.

In short, for the attainment of spiritual joy in Prayers, we should ask God for His forgiveness and we should Pray steadily and with patience.

(b) On the 16th of May, 1902, somebody sent a note to the Promised Messiah, peace be on him, to ask as to how one could feel the presence of God and how one could achieve the concentration of mind. The Promised Messiah, peace be on him, answered in writing: *Assalamo Alaikum wa Rahmatullahe wa Barakatohoo*. You should be praying for yourself during the prayer and you should never be pleased with a Prayer offered absent mindedly. Try to concentrate, and if you fail in doing that, you should pray to God, in every Rak'at of the five daily Prayers in this way: O God, who is All-Powerful, I am a sinner, and the poison of sin has permeated my heart and has entered into all my views to such an extent that I cannot concentrate during my prayer. Do Thou forgive my sins, and overlook my shortcomings, and make my heart meek, and entrench Thy greatness and fear and love in my heart, so that my heart may not remain hard any more and I may feel Thy Presence during my Prayers.

This prayer should not be restricted to the standing position only. You should do the same while in *Ruku* and Prostration and after the recitation of *Attahiyat*. It should be said in your own language and you should never get tired of it. With patience and steadfastness you should continue it in your five daily Prayers and also during *Tahajjud* Prayer. You should ask for the forgiveness of your sins much, because it is due to the sinfulness that the heart becomes hardened. If you do this, a time will come when you will achieve the desired aim. You should remember your death and try to realize that the days of life left behind are very few and death is fast approaching.

This is the method of feeling the Presence of God during the Prayers. (*Al-Hakam*, May 24, 1904).

## Summary of Friday Sermons of August 7, 1998:

### TABLIGH MUST CONTINUE AT ANY COST:

### EVERY COUNTRY MUST PREPARE A RED BOOK RELATED TO IMPORTANT MATTERS

(Based on Urdu Text from Al-Fazl International Weekly, London of August 21, 1998. Translated by Dr. Rasheed Syed Azam, Psychologist)

Syedna Hazrat Khalifatul Massih IV (aba), after tashahhud, ta'awwuz and Surah Al-Fatihah recited verses 45 and 46 from Surah Al-Baqarah and gave their translation as follows:

*"Do you enjoin others to do what is good but forget yourself (to do it) and you read the Book. When will you understand? And seek help with patience and through Prayer (Salat). And this indeed is very difficult except for those who are humble in spirit." (2:45-46)*

Huzoor (aba) said that we all felt in our heart the countless blessings of Allah when we saw the successful conclusion of Jalsa Salana. By a special Grace of Allah, I recalled some important organizational matters related to Annual Ijtema and the traditions established at Qadian. One tradition that was followed at Qadian was the maintenance of a Red Book for the review of all officers associated with the management of the Jalsa. All mistakes and shortcomings are noted in this Book. It becomes a kind of guide book for all officers of Jalsa Salana so that after its complete understanding they are able to avoid those mistakes in the future.

Huzoor (aba) also advised the MTA management to develop their own Red Book related to transmission difficulties and mistakes.

Huzoor (aba) said that wherever Ahmadiyya Jalsa is held in the world, it is necessary to maintain a Red Book that should highlight the shortcomings and fulfill the local needs. The Center will keep an eye on this matter to see that a Red Book is maintained and necessary entries are made with reference to past experiences and all important facts are being passed on to the new generation to guard this tradition with due care and responsibility.

Huzoor (aba) also advised all auxiliaries to maintain similar Red Books to review their

shortcomings and enter all corrective measures in the Red Book adopted to reform all weaknesses. Every Nazim should read all guidelines in the Red Book and confirm the fact by his signatures that he has completely understood the directions in the book. He is also expected to share all relevant facts with his associates working under his supervision.

Huzoor (aba) said that the extensive use of the Red Book would help Ahmadiyya Organization and further improve its functional efficiency. The use of Red Book should be made as wide as possible in accordance with the detailed guidelines provided by me.

Huzoor (aba) said: "This guidance is the result of the teachings of the Holy Quran that God has enabled me to draw your attention to this important matter. This can provide solutions to serious problems in life and with Allah's blessings and help we can be protected from many dangers."

Huzoor (aba) advised all the missionaries incharge that they should too prepare a complete Red Book on their respective countries. They should also include in their record all relevant facts related to worldly affairs leading to certain incidents. Huzoor (aba) illustrated this point with examples that Allah's Grace saved Ahmadis from loss during disturbance in their country because of timely planning whereas others were affected at a large scale."

Huzoor (aba) said: "It is Allah's Blessing that Ahmadiyya Community has one head who is enabled by God Almighty to be vigilant on all important matters. Because of this vigilance on all minute details. Allah can save us from huge losses. One should pre-plan all contingencies in view of any possible disturbance anywhere in the world to be safe. All these plans should be entered in the Red Book when finalized and should be passed on

to all concerned for implementation in any situation when needed.”

Huzoor (aba) said: “You should remember that in spite of all the disturbance in the world, we have to move ahead and the task of the propagation of Islam should never be halted at any cost. Jama'at should develop such plans for propagation that the possibility of disturbance is taken into consideration. We can not stop at five millions. I am very hopeful indeed as a result of my discussion with the leaders of the Jama'at that it is not beyond Allah's mercy that we will have ten million next year. And don't forget twenty million the following year. As we continue to move forward at such speed, we shall, insha Allah, have the whole world conquered for the Holy Prophet (s.a.w.) in a few years.”

Huzoor (aba) said: “This is a serious plan, well thought out and well prepared, it is not wishful thinking. When we have a well-prepared project and follow the plan with patience and persistence seeking Allah Ta'ala's help through continued supplication, then God Almighty takes over the plan in His own hand. The world might think that our hopes and dreams are a mere fantasy, but my

dreams are based upon the directives from God Almighty and guidance from the Holy Quran. I am mentioning these things in my sermon today and it is your responsibility never to let your office holders forget about these goals.”

Huzoor (aba) stated that the conditions in Pakistan continue to get worse and there was a danger that the situation might further deteriorate. Huzoor (aba) said; “You should remember that the ultimate result will be in favor of Ahmadiyya Jama'at, no matter how deteriorated the situation in Pakistan becomes. With Allah's help the final victory will be ours. I am sure that 'the mulla' will not enter the new century with his dream of victory.”

Huzoor (aba) advised that we should make every effort in Pakistan to convince the masses as well as their leaders to follow the right path towards Allah. We need to rouse the latent goodness in Pakistani leaders and the masses. If their natural inclination for goodness is roused, the Nation can be saved.

Huzoor (aba) said: “I will, *insha Allah*, continue with the subject of the verses recited in my next khutba.”

### **Summary of Friday Sermon of August 14, 1998**

#### **STRAIGHT TALK HAS STRONG CONNECTION WITH CORRECT DEEDS THE RIGHTEOUS ALWAYS LOOKS AT HIS OWN SHORTCOMINGS FIRST.**

(Based on Urdu Text from Al-Fazl International Weekly, London of August 28, 1998. Translated by Dr. Rasheed Syed Azam, North Carolina)

After Tashabud. Ta'awwuz and Surah Al-Fatihah. Syedna Hazrat Ameerul Momineen, Khalifatul Massih IV (aba) recited verses 71-72 from Surah Al-Ahzab. Huzoor's sermon was based upon these two verses of Surah Al-Ahzab and two verses from Surah Al-Baqarah given below:

*“O ye who believe! Fear Allah and say the straightforward word. He will set right your actions for you and forgive you your sins. And whoso obeys Allah and His Messenger shall surely attain a supreme triumph.”* (Al-Ahzab, Chapter 33, Verses 71-72)

*“Do you enjoin others to do what is good and forget your own selves while you read the Book? Will you then not understand? And seek help with patience and Prayer (Salat) and this indeed is hard except for the humble in spirit.”* (Al-Baqarah, Chapter 2, Verses 45-46)

After the translation of the verses recited, Huzoor (aba) said: “Straight talk is superior to truthful talk. One who has the habit of talking straight tells the truth in a way that creates no misunderstanding. Straight talk invariably leads to more refined and excellent deeds. If you make

straight talk your habit. God Almighty will surely refine your deeds towards excellence.”

Huzoor (aba) presented Ahadith of the Holy Prophet (s.a.w.) related to these verses of the Holy Quran and commented: “Straight talk should begin at home. Whatever you say to your children should be straight truth, clearly and precisely stated and easily understood. As a result of this, they will respect you and honor you and will also learn to talk straight. Any person who tells the plain truth by talking straight earns respect from the bottom of your heart.”

Huzoor (aba) said: “According to another Hadith of the Holy Prophet (s.a.w.), one sign of a hypocrite is that he tells lies and makes false promises. Whatever promise you make, keep it and don't try to wiggle out of it.”

Huzoor (aba) briefly mentioned some incidents from the life of the Promised Messiah (ab) how he used to fulfil his promises respecting even little things in life.

Huzoor (aba) said: “It is essential to seek Allah's help with patience and Salat. Salat includes five daily Prayers and general prayer (Dua). The Promised Messiah (ab) with reference to the verse. “Do you enjoin others to do good but forget your own selves?” gave the following advice: ‘A person should not be looking at other people's faults and completely ignore his own.’ This is an important psychological point to keep in mind.”

Huzoor (aba) said: “A true believer is the one who looks at his own weaknesses before finding faults with others. One's own faults are discovered through constant self-examination. It is hard to keep a constant watch over one's self, one needs to pray day and night with patience and devotion to attain Allah's favors and righteousness.”

The Promised Messiah (ab) has also pointed out that self-purification and purity of character is hard to attain without keeping the company with the righteous and the purified. However, the Holy Quran has presented the best exemplar for us in the person of the Holy Prophet (s.a.w.). The company of these purified and righteous persons can help us to be closer to God Almighty because they have

already experienced a direct personal relation with God.”

“A direct relationship with the Holy Prophet (s.a.w.) is also possible. You can seek his company remembering him and invoking blessings of Allah upon him. One should try to follow his example and emulate his character. You should also be able to visualize the kind favors of the Holy Prophet (s.a.w.) upon us by his examples. This is also in a way being in his company.”

Huzoor (aba) clarified this subject further by citing some small and simple but very important examples from the daily life of the Holy Prophet (s.a.w.) Huzoor said: “The advice and examples from the life of the Holy Prophet (s.a.w.) are for our benefit and are his favors on us. We can draw great benefits if we pay attention and put into practice his advice. Being grateful to him is another way to be in his company and this association can set us free from all difficulties in life.”

### *Books of the Promised Messiah (a.s.)*

(continued from page 26)

a lie God may punish him and his sons within the period of one year, and he asks Lala Sharampat also to take an oath like that.

At the end of the book, Hazrat Ahmad (a.s.) has published an ‘Announcement’ to the effect that if a filthy newspaper of the Aryas which was published from Qadian had not been abusing the Holy Prophet, peace and blessings of Allah be upon him, and himself, thus following the footsteps of Lekhram, there would have been no need for him to write this book at all. He further says: ‘They knew the facts about the fulfilment of his prophecies and to deny the same is nothing but shamelessness and if they continued in their ways they would be totally exposed.’



*Majlis-i-Irfan***THE MYSTERY OF CREATION**

Hazrat Mirza Tahir Ahmad, the Fourth Head of the Ahmadiyya Movement in Islam, from time to time offers to people of all faiths and beliefs, the opportunity of raising questions and issues that may be of interest to them. Presented below are answers given by Hazrat Mirza Tahir Ahmad to questions raised in a session held in London on 19 April 1998. (Transcribed by Amatul-Hadi Ahmad)

**Questioner:** My question is about acquiring faith. I think that people come to believe in God through faith rather than through scientific proof and I wondered how Islam helped people to acquire that faith.

**Hazrat Mirza Tahir Ahmad:** I think the scientific proof is there but, unfortunately, most people are prejudiced in favor of atheism. This is because believing in something that you cannot see, you cannot touch, cannot feel in any way is very difficult. As people become more educated, the more they think that mysteries, of course, there are but to believe in a mystery over and above the other mysteries is more difficult. This is what they say. This is what they claim but it is wrong. The mystery of creation is a mystery which you must either understand or reject. The evidence, however, is so powerful that you cannot reject it. Your mind is incapable of understanding it, yet the principle of evidence is given precedence over the principle of faith. As far as human faith is concerned, it could not have visualized these mysteries to have happened 'naturally'. There are objections against this belief that are repeated all over the human scientific experience – yet they have to believe what they see. This is the only principle which can help people to realize the existence of God scientifically because if you remove God, no existence is possible – that is the problem. If you consider the issue from different scientific angles (you will come to the same point). Take the case of entropy. According to the science of Entropy everything must disappear altogether from existence, maybe in many trillions of years, but whatever energy exchange takes place, it loses a part of that energy in a form which is irretrievable. So it dissipates into space, into thin air. Every time the process of re-creation of a universe takes place,

in the form of a big bang or whatever you believe, the universe which comes into being is slightly less than the universe which had died before it. This principle has to be understood in minute detail. The result would be that, call it trillion into trillion years, ultimately, the whole universe must come to an end – there should be nothing left.

Now visualize eternity – had the existence of the universe become impossible eternally before, you and I should not have been sitting here! This is the greater objection which the scientists should face – and many scientists do face it and say that they are driven to believe in the existence of God because of this – there is no way out.

The question then arises, 'does God also lose his energy or does he not'? This question was addressed by Aristotle and Aristotle who lived many thousands of years ago, was wiser than the scientists of today. He calculated, philosophically and logically, that because existence of anything is not possible without a first cause, that because the existence of created things is not possible because they lose energy – in action we lose energy. So the first cause should be conceived in a manner such that it does not lose energy. That is exactly the Qur'anic vision of creation with the Word which is also found in the Bible. The word is not action – the word is vision or wish for something. Now, God is not created so He must have some attributes which are not created. Created attributes are not the attributes of the Creator. There is a divide between the two. If that is not true then the Creator must also have been created. So, logically, if we begin with the concept of a Creator, he must be different from whatever he created. So, our arguments are based on our experience of the creation. The nature of the Creator we do not know. So, according to the Qur'an, the nature of the Creator is such that He

visualizes a thing and it begins to be and is finally done and that energy is balanced in a manner that nothing is lost. For instance, if you bring together matter and anti-matter, the result is zero. So, this is a vision of God – to create something out of nothing, without losing His energy at all. He realizes a thing in two separate areas out of non-existence and both are created in their own zone while no extra energy is required for their creation through their coming together. Similar rational arguments can be given in favor of God as believed in religion. There are, however, many areas of further discussion and objections against this view. I don't have time to repeat everything that I have said on other occasions (on this subject) but again I refer you to the book, (*Revelation, Rationality, Knowledge and Truth*), which I mentioned earlier. I have discussed these things in that book and I think the rational community of the world will agree that this is the dilemma we are facing. We must believe in God or not believe in our existence. That is the problem. That is the only dilemma. If we deny the existence of God, we must also deny our own existence, which we cannot. Both are linked inseparably.

**Questioner:** My question is about your stance on the issue of homosexuality, particularly as there have been, what some people describe as 'blessings' in some Churches of homosexual unions or even 'marriage'. I would be grateful for your opinion about this.

**Hazrat Mirza Tahir Ahmad:** Most often the trend these days is in favor of 'genetic tendencies'. Responsibility is attributed to genetic tendencies and it is said that such people are helpless in this matter, that they are unable to do anything about it. This is absolutely wrong – one hundred percent wrong. It is wrong because the concept of pleasure as related to sexuality is born out of reproductivity. If you study the history of the development of human pleasures and pain you would be amazed to find that they are always connected with the aspect of reproductivity. Sex evolved through a very long process of nature's experimentation. Unless the concept of pleasure was somehow created, human or animal reproduction might have stopped much earlier. So, it is wrong to say that genetically this

is the message. It is wrong because genetic changes can take place, first, with distortion in your mind and then, as discussed earlier, some changes can be proven to be in existence.

I will now turn to the question of genetic compulsion. It is wrong that only in sex, heterosexuality or homosexuality, there is any compulsion. The fact is that compulsions are born out of society and social behavior and such compulsions are not at all confined to sexuality at all. There is an urge for lust. There is an urge for appropriation of things. There is an urge for killing, for robbing, for killing people we don't like. Are these not urges? If you suppress them, what wrong would you do to humanity? They are urges which have to be suppressed so that the social evolution can take place out of that suppression and a nobler society is born. If you let these urges go scot free, if you allow human attitudes to remain undisciplined, they will play havoc with the peace of society. If a person sees a beautiful car, will he not desire to have it? Why do you prevent him from doing so – will that not be suppression? Will he not be psychologically damaged? If a person sees a beautiful bungalow, why shouldn't he occupy it if he wants to? So human urges are misjudged in relation to sex only. Human urges, however, are spread over all the behavior of man and to suppress it does not mean, in Freudian terms, to destroy something in man. To suppress it only means to discipline it. When we discipline it, a better society is born out of that discipline. That is what we need today. Unfortunately, attention is not paid to these matters and we are stepping down, rung by rung, into a form of decadence of society from which we will not be able to extricate ourselves if we do not take proper measures to correct it.

**Questioner:** My question is about reincarnation. I would be interested to hear your views about whether it is possible for man to come back (after death)?

**Hazrat Mirza Tahir Ahmad:** This is a very interesting question but a very involved question which has two faces at least, if not more. The Western world is shown one face in which they believe that if they die they will not lose their

consciousness altogether – and we love our consciousness. Even very ill people who are suffering great pain adhere to life, adhere to that quality of life that is consciousness. The pleasure of this is indescribable. 'To be or not to be, that is the question'. So, the question arises that if you do not believe in God and the hereafter, what would happen to you – you die and that is all? So, such societies that may be religious but which have suppressed atheism among them, societies who do not really believe in the hereafter, they want somehow to live on and this appeal of reincarnation is very powerful. Stories are invented, myths are created. Stories are recounted about faces that look as if they have been 'seen before' (and these are then used to strengthen the myth of reincarnation). Now, it is quite common to see people that you think resemble some other person. Almost all of you have invoked some memories in me. All of you present here today have resemblances with some other people I have met before. This does not mean that you are all reincarnated. However, this psychic impression is misused in favor of the belief in reincarnation.

The other ugly side of the concept of reincarnation is not told to them because it is against Indian interest. They want more and more people to be impressed by their ideology but if they had told the whole story the world would abhor the concept of reincarnation. In the actual concept of reincarnation, man in his rebirth is not necessarily

born as a man. He may not even be reborn at all – if he is good then he will be sent flying into the world of nirvana which may last for a trillion years, where the soul of that person would be free, liberated from bondage to matter.

If he is a very vicious person, only then would he be reborn into this world. There will be no nirvana for him but he would be reborn not as a human being but as a dog, as some other animal, as a swine or a pig or even as worms that are found inside intestines. It is so because this is the order of things according to this philosophy. So, nobody knows if the dog he is playing with is his own father – who knows! If the dead father was vicious it could be that ugly dog that you keep in your house. All this is extremely stupid – it is unthinkable!

One sound proof I give against this is that we know that man is becoming more and more evil and yet the world is filled with multitudes of humans. All the evil men of this generation should have been pushed down to the creation of animals. We have concern for the extinction of animals. We have concern for the overpopulation of humans. This contradiction proves beyond a shadow of doubt that the concept of reincarnation is definitely wrong or, as I have said, the world should be filled with animals and humans should have become extinct.

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## THE NEED FOR RELIGION AND ITS IMPORTANCE

### Two Important Questions about Religion and their Answers

(by Maulana Ghulam Rasool Rajeki)

*(Maulana Ghulam Rasul Rajeki was a companion of the Promised Messiah and Mahdi (a.s.). The following is a translated excerpt from an article entitled, Four Important Questions about Religion and their Answers. The remaining part of the article will be published in a future edition of the Review of Religions.)*

Religion is the path which takes human beings to their ultimate destination. Logic demands that whatever one's goal in life, there should be a means for reaching that goal. Man is dependent on so many things for the maintenance and preservation

of his life. The body and all its constituents, the soul and all its strengths and sensitivities were not created by humans. Similarly, those things which are essential for the preservation and maintenance of life were neither created nor purchased by him

as they came into existence long before he was born. Careful observation will reveal that there is a deep and strong inter-connection between (man's abilities) and the system of the universe. For example, the eye has a relationship with the sun, the ear with the atmosphere. Without the light the eye cannot see and sound is carried through the air to reach the ear. And oxygen is essential for maintaining all bodily functions.

Such a complete and perfect system—which requires knowledge and absolute authority—proves the need for a being who possesses complete knowledge and absolute power and whose glory is unparalleled and unique.

Man was not born through his own volition or at his own behest. Hence, he does not have the right to determine the purpose of his life. That right belongs to his Creator. One of the Creator's countless gifts to him is that every particle (of the universe) has been pressed into his service. This shows that man's Creator is indeed a great benefactor. It is only natural that one's heart should be inclined towards one's benefactor. To respect and love him (i.e. the benefactor) is the natural religion.

Man is endowed with a great capacity to attain knowledge and wisdom. For his physical development and upbringing he is dependent on his parents and other factors. To gain worldly knowledge—be it medicine or philosophy, botany or history—he needs guidance and teaching. He could conceivably educate himself without the aid of tutors, but that is very difficult. And even then, he would still need someone to teach him a language. So at the very least he needs someone who can teach him the rudiments of a language. Is it possible then that he could do without a spiritual guide when it comes to spiritual and godly matters?

The mind, like the eye, is no doubt very useful. But in the dark, the eye sees nothing. Without an external source of light no eye has the power of sight. (In the dark) it is like the eye of a blind person. Similar is the case of the mind. Without religious and spiritual knowledge—which is conveyed through divine revelation and contains various degrees of light—it cannot reach the true

knowledge. If the mind is compared to the eye then divine light and religion can be compared to the glass of a telescope. Using microscopes and telescopes man can examine minute particles and far away objects. He cannot see these same things with the naked eye. Similar is the case of the light of prophethood. The insight that Prophets and Messengers achieve through the light of divine visions cannot be achieved by otherwise learned men. Nor, in uncovering the truth, can they reach the stage of absolute certainty; this can only be acquired through the light of prophethood.

God's Messengers and Prophets have been sent, and are still being sent, in different eras, to different countries and to various nations. Each and every one of them came armed with logical arguments. Prophets always preached that Allah alone should be worshiped and that false idols be discarded. They all came with the teaching of the Unity of God. Each presented his nation with the message, 'There is no God but Allah'. But whenever the human mind perverted the truth, the message of the Unity of God became distorted. Some people took to worshiping two gods—Ehram and Yazdan. Others adopted the False ideology of trinity and were led into the depths of ignomy. Some nations took to worshiping the elements, others the heavenly bodies or earthly objects. No two idolatrous nations share the same ideals. Such divisions arose because the human mind was taken as guide. It is the teachings of the Prophets that bring the world together under the banner of the Unity of God.

The laws devised by the human mind are far less than perfect. The nations of this world then have to live with the consequences (of these deficient laws). These laws regularly need modification. What (man requires) is a comprehensive legal code which meets the needs of all human beings and is free of narrow mindedness and short sightedness. Human laws have failed to prevent man from falling into evil and immorality. But spiritual laws have proven successful in keeping man away from wrongdoing. This proves the need for a religion.

The answers to some questions generally raised

about religion are given below.

**First Question:** Does religion make the mind dull?

**Answer:** The mind is like the eye. Does light improve sight? Do telescopes and microscopes improve vision or make it worse? Just as microscopes and telescopes and external sources of light help us to see things clearly, similarly religion and revelation are beneficial to the mind.

Prophecies made by the Prophet (s.a.w.) of Islam are, to this day, still being fulfilled. Against all odds, events foretold by the Prophet (s.a.w.) have come to pass, word for word and letter for letter. The human mind could never have conceived such things. This proves that divine revelation sharpens the mind. Human deduction and reasoning is limited to evidence and experimentation. The light of revelation of the true religion goes beyond the laws of nature; the source (of revelation) is the knowledge and word of the Omniscient God.

Before the advent of a prophet, people tend to be in a state of decadence and disarray. The unity and oneness and the true compassion that is born in a community through the prophet is nowhere to be found. Unity cannot be born of human schemes and plans. It can only be engendered through religious teachings and spiritual guidance. All prophets were bitterly opposed (by powerful forces) and yet they were successful in creating a spiritual community in this world. The (relatively weak) prophet always overcomes his opponents. He eventually is victorious over those who rely on the human mind and the schemes it devises. Does this not prove that the light of revelation is far superior to the human mind?

When the Prophet Moses (a.s.) and his spiritual counterpart (i.e. the Prophet (s.a.w.) of Islam) came into this world they were powerless, helpless and without (material) resources. They declared that they were God's Messengers. Now, using worldly logic and reasoning to study the events (of their lives), one could never conclude that such (apparently) weak and helpless people would be successful in establishing religious communities. On the one hand we have the opponents of the

prophets—resourceful, powerful, mighty, grandiose and with the most awe-inspiring and fear-inspiring armies and legions. On the other hand we have the Prophet Moses (a.s.). Who would believe that Moses (a.s.) could be victorious over Pharaoh and his legions? Or that Moses' spiritual counterpart, i.e. the Prophet (s.a.w.) of Arabia, could become so powerful as to overcome not only the whole of Arabia, but the governments of Caesar too? These victories were not mere coincidents. While still weak and resourceless, the prophets proclaimed the Unity of God and foretold the defeat and destruction of their enemies. Is it not then patently obvious that religious teachings and the light of revelation is far, far superior to anything that the human mind can devise? Religion does not dull the mind, rather it sharpens it and improves its vision and discernment.

The Arab people (prior to the advent of the Holy Prophet (s.a.w.)) were considered uncivilized and no better than beasts. Then after the advent of the Holy Prophet (s.a.w.), through their obedience to him and through his teachings, their hearts and minds became so illuminated that they have been acknowledged as masters in every kind of science and art. Before accepting Islam, Hazrat Umar (r.a.) was a camel herder. After becoming a Muslim his intellectual capabilities and wisdom developed so greatly that in the few years of his Khilafat his amazing political projects transformed the world. His new (political) system gave birth to a new world. His great works and his excellent planning added to the luster of his Khilafat. Do not the advanced worldly political systems of Europe, which are believed to be the most superior, actually borrow their ideas from Hazrat Umar (r.a.)? Hazrat Umar Farooq's political and religious planning rendered him peerless in his time. Did religion dull his mind or develop it? The truth is religion does not make the mind obtuse, rather it sharpens it.

**Second Question:** Does religion cause war and strife?

**Answer:** Peace cannot be attained without adhering to the teachings of the true religion. Do the books of the prophets, for example the Torah or the Bible, advocate war and strife? The Bible goes

so far as to exhort its followers to 'turn the other cheek'. And then there are the holy teachings of the Qur'an with which no culture or political system can compete. As an example, only one verse of the Holy Qur'an is presented:

*Verily Allah requires you to abide by justice, and to treat with grace and give like the giving of kin to kin; and forbids indecency, and manifest evil and transgression. (16: 91)*

If the admonitions in the above verse are heeded, every country and every nation would know nothing but peace. Allah exhorts us to:

- abide by justice
- be benevolent;
- show compassion to others as though they were our kith and kin;
- refrain from, and admonish others to refrain from, such vices as can be harmful and are known as blatant evil;
- not transgress against good, beneficent, peace loving governments and to exhort others likewise.

In other words we should be just, benevolent and compassionate; we should avoid indecency, blatant evil and transgression and we should save others from falling prey to these evils. These are the six basic commandments for the establishment of peace. If these six dos and do nots were put into practice, every country and every nation would see nothing but peace. Should hundreds and thousands of learned people deliberate with one another and finally come up with some laws aimed at establishing peace, they will not be able to produce anything over and above this succinct, complete and comprehensive teaching of the Qur'an.

Strife in this world comes about when justice is contravened, (i.e. when injustice occurs), or when the beneficence of a benefactor is denied or when we fail to show compassion to others as though they were out kith and kin. If these contraventions are removed, peace will certainly be established.

It can be said that strife and disorder in the world is created by the negation of justice, i.e.

injustice. Or it is created by ingratitude to the benefactor, which is the opposite of benevolence. Or it comes about as a result of transgression against one's parents or against a benevolent government, which is the opposite of *Ita'i Dhill Qurba* or human compassion. If these negative factors are removed (from society) peace can certainly be established. If we look at the same verse from a different angle, we can say that indecency is the opposite of justice, blatant evil the opposite of benevolence and transgression the opposite of human compassion.

Whenever and wherever peace was truly established it was through God's Messengers and Prophets. What state did the Prophet (s.a.w.) of Arabia find his people in? Were they in a state of peace or strife? Then the community he created enjoyed the highest order of peace. It is the way of God that He doesn't punish a people until after the advent of a prophet; then God destroys the mischief makers.

The people of Noah, Hud, Saleh, Lot and Shuaib (may peace be on them all) and Pharaoh were punished and destroyed because they opposed the prophets and sought to destroy the peace by any means available to them. They became ferocious and left no stone unturned in their attempts to annihilate God's pious and peace loving people. God tried to reform them through His prophets but they would not take heed and would not mend their ways. So God inflicted His punishment on them and destroyed them and established peace on earth. The communities which accepted and follow God's prophets have always been secure from the mischief makers as well as from God's wrath. The believers from among Noah's people were safe in the Ark, where God protected them. Similarly the followers of Hud (a.s.), Saleh (a.s.) and other prophets enjoyed every kind of peace. This proves that it is through the prophets, religion and religious teachings that peace and security is established on this earth—not strife and disorder. God's wrath only manifests itself as a result of irreligion.

We see today that atheists and other groups

have removed religion from their lives. Are the present day wars then now a result of the schemes devised by materialistic minds? Does this not show that religion bears the tidings of peace and security while irreligion destroys the peace of the world? In Europe, the West and the entire world, peace will only be established through religion.

Religion and the practice of religion has never led to war and violence. Not even one example can be presented where this has happened. We accept that wars have taken place in the name of religion, but these have been the result of forsaking the faith and because its teachings were discarded. The wars that were undertaken for the establishment of peace cannot be objected to; in fact they should be applauded. In every age, small communities consisting of only a handful of people, took their lives in their

hands and without any reserve fought against the most powerful armies. Their only aim was to establish peace and to save the oppressed from the cruelties of the enemy.

Critics should give consideration to the following questions: If a few selfishly motivated people smear the name of religion with their unjust acts, does this call on one to turn one's back on religion? After all, wars are undertaken for worldly reasons too. Does this mean we should forsake this world?

The remaining two questions addressed in Maulana Ghulam Rasool Rajeki's paper will be published in a future edition of the *Review of Religions*. These questions are: Is there a need for religion in the modern age? And, What guidance have past religious leaders provided for the world?

## THE STATUS OF WOMEN IN ISLAM AND CHRISTIANITY

(by M. Siddique Shahid, Ex-Missionary Incharge, USA)

There is a popular saying "Do not throw stones upon others while sitting in a glass house". This simple saying should serve as a guide to those who wish to criticize others, whether in the worldly affairs or in the matters of religion. But it is a pity that the Christians while criticizing Islam usually ignore this useful saying.

Islam is a perfect religion in every respect and it meets all the spiritual and moral requirements of mankind. It sheds light on all human necessities and guides him in all walks of his life. However, the Christian writers who mostly base their notions and viewpoints about Islam on mere hearsay, ignore all these excellencies of it and try to repudiate and discord it by misinterpreting its teachings. While doing so they even forget that they themselves are living in a glass house, i.e., Their religion is too poor to stand any test and a bird's eye view into its dogmas and teachings can shatter the whole edifice of their religion.

Christians always try to accuse Islam of giving women an inferior status in society and in the household than that of man. They say that the Muhammedan marriage system is polygamous and the women are not regarded as enjoying equal status with men. This fraudulent and vague thought has been refuted and rebutted many times by the Muslim writers. So to point out the position of women in Islam, first the readers may know that it is Christianity and not Islam that is guilty of the charge of which the Christian Missionaries accuse Islam.

The position that Christianity has assigned to women is such low and abase that it can never be compared with that of the high position assigned to her in Islam. A religion in which celibacy is considered better than marriage, what honor a woman can expect from it. Jesus' own example is that he did not marry according to the Christian creed. Then Paul who is the mastermind behind the

present form of Christianity was not only unmarried himself but he advised others to follow his example. It is written: "I say therefore to the unmarried and widows, it is good for them if they abide even as I." (1 Corinthians 7:8). Again he says, "But and if thou marry hast not sinned and if a virgin marry she hath not sinned. Nevertheless such shall have trouble in the flesh but I spare you." (1 Corinthians 7:28)

Now let us examine the example of Jesus in treating his mother in such a way that no mother would like to be treated by her son the way Jesus treated his holy mother. We read: "And when they wanted wine, the mother of Jesus saith unto him, they have no wine. Jesus saith unto her, 'Woman what have I to do with thee, my hour is not yet come.'" (John 2:3-4).

Again it is written: "While he yet talked to the people, he beheld his mother and his brethren stood without desiring to speak with him. Then one said unto him, 'Behold thy mother and thy brethren stand without desiring to speak with thee.' But he answered and said unto him, 'Who is my mother? And who are my brethren?'" (Matthew 12:46-48)

Is this the way to address ones own mother? Is this an example on which the Christians should boast?

Now let us take the sayings of Paul, who is the founder of Modern Christianity, with regard to the rights of women. He says, "Let your women keep silence in the Churches for it is not permitted unto them to speak, but they are commanded to be under obedience as also saith the law. And if they will learn anything let them ask their husbands at home for it is a shame for woman to speak in the Churches." (1 Corinthians 14:34-35). Again he says, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence for Adam was first formed then Eve. And Adam was not deceived but the woman being deceived was in transgression." (1 Timothy 2:11-14)

These two references point out the fact clearly that according to the teachings of Paul, a Christian

woman does not have the right to speak or ask anything in the Churches while man is allowed to talk how he likes and what he likes. Then woman is not permitted to teach whatever she learns, whether secular knowledge or religious one. While man is free in this respect also. Are these equal rights between man and woman that are being preached by the Christians?

If someone is to say that woman today enjoys freedom and equal rights in all worldly affairs in Christian Countries, then we must say that it is all due to her own efforts and long struggle for her rights that had not been granted to her by her religion. In the United States of America, which is considered to be the most civilized country and the champion of women's rights, the weaker sex did not enjoy even the basic rights of human beings until 1848. Women had no right to vote and to own property; They were declared debarred by the law from many jobs. It was under such circumstances that a group of some courageous women stood up against the law and fought tooth and nail to get their rights in the American society, which they enjoy today (San Jose Mercury News, Sunday 12 July 1998). Nevertheless woman in so called civilized Christian countries has not yet attained the rights which Islam has given to her. Christianity has not only deprived woman from her worldly rights, but on the spiritual side also she has been looked down upon so much so that she has been considered equal to the devil.

According to the Christian belief it was woman who was deceived and then misled Adam. So therefore, she has been considered a transgressor. Paul says, "And Adam was not deceived but the woman being deceived was in the transgression." (1 Timothy 2:14). Again he says, "For a man, indeed ought to cover his head for as much as he is the image and glory of God, but the woman is the glory of the man." (1 Corinthians 11:7), which means that woman cannot be the glory of God and she cannot inherit the blessings of God.

Dealing with the status accorded to women by Christianity, Dr. Adoplf Heilvorn, in his book *The Opposite Sexes*, writes:

"It cannot be said that in the first instance



Christianity had much influence in raising the social position of woman. Influenced by the social conception of the Jewish race whence it originated at a time when political and commercial conditions were most intricate and susceptible to mythical undercurrents, it did not touch the critical question of polygamy so closely connected with domestic affairs. St. Augustine expressly condoned, or at least did not condemn polygamy and none of the Church Councils of the first Christian century prohibited it as a sin. The Christian religion in general placed little value on woman, as many be realized on recalling the disdainful words used by St. Paul in regard to women and marriage in his letters to the Corinthians. And one may remember those loveless and unofficial words of Jesus himself addressed to his mother: "Woman, what have I to do with thee?" Not to mention the obscene expressions of later Fathers of the Church who saw in the woman merely an impure being, a vehicle for sinful lust."

In this connection it seems worthwhile to quote some of the sayings of the ancient Christian Saints, which make the position of women in Christianity more conceivable. St. Bernard says, "Woman is the organ of the Devil." While St. Anthony writes, "Woman is the fountain of the arm of the Devil, her brain is the hissing of the Serpent." similarly St. John Damascene says, "Woman is a daughter of falsehood, a sentinel of Hell. The enemy of peace; through her Adam lost Paradise."

Can a religion of above nature, in which woman is considered Devil, enemy of peace, sentinel of Hell and has been deprived of meager rights of human being, like speaking in the house of worship and teaching to others what she learns, even in which she has not been given the right to inherit property of her deceased husband, dare to talk about woman rights in Islam? Where in it has been mentioned in a nutshell:

"And they (the women) have rights similar to those (of men) over them in equity, but men have a rank above them. And Allah is Mighty, Wise" (2:29). How beautifully and comprehensively God

of Islam has summed up the equal rights of woman with that of man in all material things. In eating, clothing, owning her own property and controlling it and in inheriting the property of her husband. In all these matters husband and wife stand on a par. Yes, where there is a matter of discipline, hard realities of life and organization, the man has been given the ruling power and superiority over the wife. Otherwise the whole system of life would have been paralyzed. As Paul himself says, "She is not to usurp authority over the man." (1 Timothy 3:12)

God says in the Holy Quran: "Men are guardians over women because Allah has made some of them excel others and because they (men) spend of their wealth" (4:35). Here, two reasons have been given why man has been made the head of the family: 1) his superior mental and physical powers 2) his being bread earner and maintainer of the family. It is natural and fair that he who earns and supplies the money should have the final say in the disposal of affairs.

So far as her spiritual position is concerned, Islam recognizes the position of women to be the same as that of men. Both alike are servants of the Lord and both are equally entitled to a good reward if they do good works. God says in the Holy Quran: "Whoso acts righteously whether male or female and is a believer, We will surely grant him a pure life and We will surely bestow on such their reward according to the best of their works" (16:98). Again He says: "But who so does good works whether male or female and is a believer, such shall enter heaven and shall not be wronged even as much as the little hollow in the back of a date stone" (4:125).

It is indeed strange and regrettable that in spite of such explicit teachings of Islam regarding the equal rights of woman from a material as well as a spiritual point of view. Some Christian writers should have the courage to bring against Islam the charge that according to it women cannot enjoy equal status with men?

Will our Christian friends take care that they remove the beam of their own eyes before taunting others of a fancied mote in their eyes?

## SEERATUN NABI DAY CELEBRATIONS

(by Fouzan Pal)

(Seeratun Nabi Day was celebrated at the Baitul Rahman Mosque on Sunday, September 20, 1998. The event was chaired by Sahibzada M. M. Ahmad, Ameer Jamaat, USA. At that occasion, His Excellency Mr. John E. Leigh, the Ambassador of the Republic of Sierra Leone, graced the meeting with his presence and he also addressed the audience at that occasion. We are reproducing his speech just after the report of the celebration.)

The Headquarters Jamaats celebrated the Seeratun Nabi (Life and Teachings of the Holy Prophet) function on Sunday, September 20, 1998 at 3:00 p.m. at Bait-ur-Rahman Mosque in Silver Spring, Maryland. The function was hosted by the Baltimore Jamaat. Members from Baltimore, Maryland, Virginia and Washington DC attended the function in large numbers. In addition, over 40 guests from the Sierra Leon and Nigerian community also participated in the celebration. The total attendance at the function numbered to over 500 members.

The program began with recitation of the Holy Quran by Dr. Mohammed Shabooti from Baltimore. This was followed by a poem in praise of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) read out by Saadat Ahmed and Fouzan Pal with translation by Brother Bilal Salam.

The program contained three speeches in praise of the Holy Prophet (may peace and blessings of Allah be upon him) highlighting different aspects of his exemplary life. The first speech was delivered by Brother Manawar Saeed on the topic of the Holy Prophet's (may peace and blessings of Allah be upon him) relationship with God. Brother Saeed highlighted examples from the life of the Holy Prophet (may peace and blessings of Allah be upon him) illustrating the close and profound relationship he had with God Almighty.

The second speech was by the President of the Islamic Jamaat Cultural Foundation and Institute, Sheikh Imam Al haj Musaz B. A.

Fofana. He spoke about the Holy Prophet's (may peace and blessings of Allah be upon him) kindness towards the poor and stated that we should use the character of the Holy Prophet (may peace and blessings of Allah be upon him) as a model for our lives when it comes to dealing with the poor and the needy.

The third speech was delivered by our missionary, Maulana Shamshad sahib, who spoke on the topic of the Holy Prophet's (may peace and blessings of Allah be upon him) message of love and peace. He cited many ahadith of the Holy Prophet (may peace and blessings of Allah be upon him) illustrating his immense love for humanity which had its roots in the love of God Almighty. He stated that we should try to inculcate the same level of justice and humanity in the world today; that is the only way to bring about peace in the world today.

After the speeches, the Ambassador of Sierra Leone, His Excellency Mr. John Earnest Leigh, addressed the audience on the work that Ahmadiyya Jamaat has done in Sierra Leone. Mr. Leigh cited many examples of the schools and hospitals that Ahmadiyya Jamaat has been operating in Sierra Leone solely to serve the people of that country. He expressed his gratitude and thanks to the member of the Jamaat and expressed his desire for the work to continue in the future.

The program was ended with concluding address by our respected Ameer Sahib, M. M. Ahmed. In his address, Ameer sahib cited  
(continued on page 19)

## ACTIVITIES OF THE AHMADIYYA MOVEMENT

(His excellency John E. Leigh, the Ambassador from Sierra Leone addressed the audience during the Seeratun Nabi celebration at the Baitul Rahman Mosque on September 2, 1998. He sent us a summary of his remarks with the following note: Enclosed herewith is a report on your Movement's activities in Sierra Leone as prepared for me by Mr. Hassan Conteh, Head of Chancery at this Embassy. This is the report I paraphrased during my remarks last Sunday to your highly esteemed congregation.)

Activities of the Ahmadiyya Movement in the West African region in general and in Sierra Leone in particular are not only limited to the Islamization of the people in the various regions they operate. They also provide both western and Arabic education for our people.

The movement also provides medical and social facilities by establishing hospitals and civic centers in towns and villages.

They have established many primary and secondary schools both in the capital Freetown, in the Provincial Headquarter towns as well as Districts and Chiefdom Headquarters. For example their oldest secondary school located in Bo, was established over 20 years ago. The Movement's headquarters for Sierra Leone is also located in Bo town. (Now the Headquarters of Ahmadiyya Mission of Sierra Leone are at Freetown -Editor)

Perhaps the success of the Movement could be measured by the large number of prominent citizens of Sierra Leone that are members of the Movement. These comprise outstanding citizens like our natural rulers, parliamentarians, e.g. the late Kenewa Ngamanga of Gbojabu in the Kenema District; the late Kamanda Gbongay of Kakwa Chiefdom, Bo; Paramount Chief Almany Sorie in the Northern Province and many current Parliamentarians and top ranking Civil Servants in Sierra Leone.

The advent of the Ahmadiyya Missionaries in Sierra Leone went with it the facilities to read and understand the Al Koran by people with only

a western type of education. Many books on various subjects including Arabic Maths, Arabic Science and Arabic History have been made simple and translated for all to read using the English alphabets.

Another great success by the Movement could be seen in the social behaviors demonstrated by products from the Ahmadiyya institutions of higher learning where they have been taught to believe that education without the practice of good manners makes an individual into a clever devil.

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### *Seeratun Nabi Celebrations*

(continued from page 18)

excerpts from the books of the Promised Messiah (peace be upon him) showing the love he had for the Holy Prophet (may peace and blessings of Allah be upon him). In addition, Ameer sahib highlighted the fact that Ahmadiyya Jamaat holds firm and unequivocal belief that the Holy Prophet (may peace and blessings of Allah be upon him) is the greatest of all prophets and the seal of all the Prophets and cited many excerpts from the Promised Messiah's (peace be upon him) writings to this effect.

Ameer sahib also expressed gratitude to Mr. Leigh for his kind words about the services of Ahmadiyya Jamaat in Sierra Leone. The program ended with silent prayer lead by Ameer sahib.

Dinner was served by the Baltimore Jamaat at the end of the day.

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## CONCEPT OF EQUALITY IN ISLAM

(Compiled by the Majlis Ansarullah, USA)

The main purpose of religion is to bring human beings closer to God and closer to one another. When we study the religions, we find that only Islam qualifies in providing equality to human beings. Islam removes all the barriers of discrimination of race, color and gender. According to Islam, nobody is superior or inferior in his/her birth. We are all the children of Adam, and Adam was created from dust. The Holy Quran says:

*O ye people, fear your Lord, who created you from a single soul and created therefrom its mates and from them twain spread many men and women. (Chapter 4, Verse 2)*

If we are all created from a single soul, then we are all equal. Nobody is superior or inferior, as is preached by some other religions, like Judaism, Christianity, and Hinduism. We find in the Scriptures:

*For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. (Deuteronomy 7:6)*

The Jews, based on this verse, claim that they are God's chosen people and are therefore, superior to all other nations. The study of Christianity reveals a similar message. Jesus Christ, while addressing his followers, says:

*It is not fair to take the children's bread and throw it to the dogs. (Matthew 15:26)*

The word *children* in the above verse points to the Children of Israel and implies that all non-Israelites are dogs.

Among the Hindus, human discrimination is found to be at its climax. Their society has been divided into different classes. Some of these classes are treated in a way as if they were not human beings. Their teaching is so discriminatory that it can not attract an average person. For example:

*If a Sudra happens to hear the Vedas, then it is*

*the king's duty to drop molten lead and wax into his ears. If a Sudra were to recite the Vedic Mantras, the king should cut off his tongue and if he tries to read the Vedas, the king should cut his body. (Gotama Smirti: 12)*

On the other hand, Islam teaches equality and brotherhood. The Holy Quran rejects the notion of one nation's superiority over another. The Holy Prophet of Islam, peace be upon him, was an Arab but he never claimed that the Arabs were in any way superior to others. The philosophy behind the teachings of Islam is to show the people, the path of equality and brotherhood. The equality of mankind is the essence of Islam. It is the pivotal point of all the Quranic exhortation and the traditions of the Holy Prophet of Islam, peace be upon him. The Almighty God says in the Holy Quran:

*O mankind, we have created you from a male and a female, and we have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. (Chapter 49, Verse 14)*

How beautifully the Holy Quran exhorts mankind to establish a peaceful society by drawing a true picture of our creation and its purpose. It has barred all forms of discrimination, including bigotry and hatred, once and for all. This verse of the Holy Quran has laid down a very strong, pervading and comprehensive basis of equality among mankind. Islam has shaken the foundation of false notion of superiority that is born out of racial arrogance or national conceit. The division of mankind into tribes, sub-tribes and nations is not a sign of any greatness or pride, but just a source of identification.

The Holy Quran repeatedly reminds us about equality of mankind. Islam presents the concept of one human family to be created upon the entire globe. The five pillars of Islam guide the believers to carry out their duties in regards to their Creator

as well as their fellow human beings. In doing so, these five pillars become great sources of equality for mankind. A brief explanation follows:

1. First of all, is the **Islamic Creed (Kalima)**. It can be considered as a doorway to Islam. No one can be a Muslim until he/she recites and believes in the Kalima: *There is none worthy of worship except Allah (God), Muhammad is the messenger of Allah*. It teaches us that there is only one authority who is the Creator of the Universe. The messenger of Allah, the Holy Founder of Islam is not a partner of God, but is rather a human being, and a bearer of God's teachings for mankind. This creed of Islam ties us into the knot of brotherhood as equals.
2. The second pillar of Islam is **Salat (Prayer)**. Every Muslim is required to observe five daily prayers. Close observance of these prayers not only constitutes worship of Almighty God but is also a great source of bringing human beings together under regardless of race or color. It is the Prayer that practically teaches the lesson of equality and brotherhood by making the rich and the poor stand shoulder to shoulder in the same row, thus uniting the hearts of the believers.
3. The third main pillar of Islam is **Fasting**. Fasting, not only accelerates our spiritual journey towards God Almighty to seek His pleasure, but also speeds up our feelings of compassion, sympathy and piety for others. By observing the Fast, one can feel the suffering of others, i.e. hunger and thirst. In the month of Fasting (*Ramadhan*), the flow of wealth expedites from rich to poor in a dignified manner, in order to reduce the gap between the rich and the poor.
4. In Islam, **Zakat (to give alms)** plays a very important role in establishing unity and equality in society. Zakat plays a vital role in bridging the gap between the rich and the poor. It helps to build a society that is based on equality and brotherhood.
5. **Haj (Pilgrimage)** is the fifth pillar of Islam. Every year millions of people around the globe gather together without any discrimination of

race, color or gender, wearing similar clothes and thus exhibiting the true picture of equality in Islam.

The Holy Prophet of Islam, peace be upon him, established an exemplary society during his own lifetime. It was a society where people of all races, and colors lived together as one family. People were not judged by the color of their skin or by their family background. One's honor in the society was based on the merit of one's piety. An Abyssinian slave, Hazrat Bilal, may God be pleased with him, was given such respect and honor that Umar the Great, the second successor of the Holy Prophet, peace be upon him, used to stand up in his honor while saying, "Our chief has come, our chief has come."

The farewell address of the Holy Prophet of Islam, peace be upon him, delivered in front of a huge gathering of one hundred thousand people, on the occasion of his last pilgrimage, provides perfect guidance to unite all human beings under the banner of equality, and brotherhood. That message serves as a masterpiece charter of equality. The Holy Prophet of Islam, peace be upon him, said on that historic occasion:

*Ye People! Harken to my words; for I know not whether, after this year I shall have another opportunity to meet you in this place. Your lives, your properties and your honors are as sacred and inviolable amongst one another until ye appear before your Lord as this day and this month is sacred for all. Ye people, ye have rights over your wives and your wives have rights over you. ....Treat them with kindness and love. The Arabs have no superiority over the non-Arabs, nor have the non-Arabs any superiority over the Arabs. The whites have no superiority over the blacks nor the backs over the whites. All are children of Adam and Adam was created from clay. O men, what I say to you, you must hear and remember. All of you are equal. All men, whatever nation or tribe they may belong to, and whatever status they may hold in life, are equal. As the fingers of these two hands are equal, so are human beings equal to one*

*(continued on page 22)*

## PROTECT YOUR FEET – COMFORT SHOES

(by Nasim Rehmatullah, M.D., Cleveland)

The Quiet revolution for comfort shoes has begun. The consumers are demanding it. The manufactures are making them and Nike and Reebok and Ecco are using the "comfort" calling card as a pivotal part of their marketing strategy. In essence improving the quality of America's collective foot, leg, and back health.

The epidemic of footwear-related health problems hardly need mentioning. A survey of American orthopedic foot and ankle society's council on women's footwear concluded that nearly 90 percent wore shoes one to two sizes too small. The result: bunions, hammertoe, corns, and other disabling foot problems. There is probably in excess of \$3 billion spent annually in surgery due to improper shoes. Proper shoe fit with properly constructed shoes can save precious healthcare dollars and personal suffering. It's not a question of vanity, it is a question of health. Deformity of feet and toes also prevent proper positioning of the feet during salat in prostration and sitting positions (Jilsa and Qa'dah).

Comfort of feet is of prime importance. Comfort shoes are everyday, commercially available shoes designed for reasonably healthy feet so as not to worsen an existing condition or create one. Some points for consideration when selecting shoes:

6. **Start with the Last:** The last is the foot-shaped form that manufactures use to give the shoe its special size and shape. A "comfort last" is a foot form correctly shaped to approximate the human foot.
7. **Proper Fit:** The design and construction of the shoe should allow for a roomy toe section. It should be both wide enough for the toes and one half-inch longer than the longest toe. Proper fit pressures proper design, shape and construction.
8. **Stability:** Foot stability is critical to minimizing wobbly ankles, excessive turning out of feet, and a heel that slips out of a shoe during walking. A broad heel base, a close fitting heel section plus a molded insole contribute to foot stability.

9. **Shock Absorption:** A keystone of comfort is the shoe's ability to absorb the shock that ultimately promotes ankle, knee, hip and back problems. The insole, midsole, and outsole construction and materials used are decisive determining factors.
10. **Moisture Control:** The way a shoe handles moisture is important. A dry foot promotes health and comfort.
11. **Flexibility:** In general, comfort shoes must bend with every step. This requires a flexible construction, especially in the sole.
12. **Heel Height:** The heel should not position the foot to create unnatural stress on the forefoot during walking. Many say the height should be no more than 1.5 inches. This will be an ongoing debate.
13. **Soft, Pliable Uppers:** Modern tanning techniques can create strong but supple uppers that surround the feet supportively and protectively without rubbing and chaffing, while allowing the foot to breathe.
14. **Traction:** There should be enough friction in the sole to minimize slips and near-slips. A slick, polished sole defeats the purpose of a comfort shoe.

Next time when you buy shoes remember the dictum: "If the shoe fits wear it, and if it doesn't order it in the correct size."

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Concept of Equality...

(continued from page 21)

*another. No one has any right, any superiority to claim over another. You are all as brothers... .. God has made the life, property and honor of every man sacred. To take any man's life, his property or attack his honor, is unjust and wrong. What I command you today, is not meant only for today, it is meant for all times. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Creator.*

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

The Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (a.s. = peace be on him) 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 the book *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.)

### Lecture Ludhiana (The Address Delivered at Ludhiana)

This Address was delivered on 4th November 1905 at Ludhiana. Ludhiana was the place where the first Fatwa of Kufr was issued against Hazrat Ahmad (a.s.). Now that he went to this place to deliver a lecture he pointed it out to the people that the table had been turned. When he had come to this place, he said, he was accompanied by just a few people at the time of his departure and everywhere there was a roaring noise of calling him a Kafir and a Dajjal. The people were then of the opinion that they would disperse this Jamaat in no time and it would be effaced from the world. A lot of efforts were made to achieve this purpose and conspiracies were hatched. A Fatwa was written down and taken round to various parts of India to show him a kafir. But he said that now he could see that those who called him kafir were no more but he was still alive and the membership of his Jamaat had increased. He challenged the people to produce a single instance where an impostor had made such prophecies twenty-five years before the time when he could talk of their fulfilment. No such instance will ever be found, he emphatically said.

The Address was mostly meant for the Muslims and in it he expresses his belief to be exactly the same as Islam teaches and he also proves the death of Jesus Christ (a.s.)—and he does so with proofs quoted from the Holy Qur'an, the Sunnat, the Hadith and with intellectual arguments. At the close of his Address he says:

'The time has come that the glory of Islam may once again be manifested and the aim of my advent is exactly the manifestation of the

glory of Islam. I say it very emphatically and with great certainty that God has decided that He should wipe out all other religions and grant supremacy to Islam. He stresses the point that the supremacy of Islam that has to take place must have some of the means through which it will be achieved. One of those means is dissemination of the truth about the death of Jesus Christ. It is really the death of Jesus Christ that will cause the death of the religion of the cross and break the backs of the Christians.'

He also tells the Muslims that it is sheer ignorance to say that Islam was spread at the point of the sword and it is a slur on this great religion. They should remember, he says, that Islam has won the hearts of the people with its beautiful teachings and through the blessings that accrue to the people by following its commandments and these blessings still continue to be received by the people. This is the fact that proves that our Holy Prophet, peace and blessings of Allah be upon him, is a living Prophet.

He then swears by God that he has been sent by God and says that God knows that he is not a liar, nor is he an impostor. He asks the people to point out to any impostor who had shown the signs that he (Hazrat Ahmad, peace be on him) had shown.

### Al-Wassiyat (The Will)

This booklet was written and published in December 1905. In it Hazrat Ahmad (a.s.), refers to the revelation that he had received about his demise, that he said was going to take place soon. He exhorts the members of the Jamaat to bring

about a change for the better in their lives and to live up to the standard that Islam wants its followers to live. He also tells them that on his departure from this world God would send His second manifestation to the world—and by this he meant that the institution of Khilafat would start after him—and that would stay with them for ever (for as long as God may deem them to be fit for this institution). God's first manifestation, he says, are the prophets themselves and the second manifestation are the successors of the prophets and he cites the instance of Hazrat Abu Bakr, may God be pleased with him, who became the first successor (Khalifa) after the Holy Prophet, peace and blessings of Allah be upon him.

He lays down the rule as to how the new members would be initiated into the Jamaat and he tells them to wait till he passes away. He also admonished them that they should not look down upon anyone, for unless it is the time for someone to manifest his qualities, he might look to be a humble and a very ordinary person.

He instructs his Jamaat to be sympathetic towards one another and to try to partake of the Holy Spirit which can be received only through righteousness (Taqwa) and they should get rid of their low passions and look for the pleasure of the will of God. He tells them that the bitter life which makes you deserving of the pleasures of God is far better than the pleasant, easy and luxurious life which takes you away from Him.

He further says: 'Do not think that God will let you go to waste. You are a seed that God has sown in the land with His own hands. God says that this seed will grow and blossom and its branches will spread out in all directions and it will become a big tree. Blessed are those who believe in what God says and do not fear the trials that come in between. It is of vital importance that God may try you to prove as to who is sincere in his pledge of initiation and who is not. He who slips over a trial does no harm to God and misfortune will carry him to Hell. It would have been better if he had not been born at all. All those who will remain patient till the end of the trials and till they have passed through the hardest times like the great earthquakes

and storms of calamities and the humiliating jokes of the opponents and also their hatred—they will ultimately be victorious and the doors of blessings will be for them.'

He talks of the prophethood, that no new or old prophet could now appear except that a follower of the Holy Prophet, peace be upon him, may become a prophet who would not only be a prophet but also a follower. It is this kind of prophethood to which he makes a claim.

Next, he makes mention of a vision of his and says that he has been shown a site which was going to be his grave. He saw an angel who was measuring the land and having reached a certain spot which was shining more than silver, the angel said that this is his grave. He was shown a piece of land which the angel said was given the name of Bahishti Maqbara (i.e. the graveyard of the people who are destined to enter the Paradise). Hazrat Ahmad (a.s.), was told in the vision that that was the place for the graves of his sincere followers.

Hazrat Ahmad (a.s.), says that since he had this vision he had always been pondering over it (to implement it). At the passing away of Hazrat Maulvi Abdul Karim, Hazrat Ahmad (a.s.), donated a piece of land which belonged to him for the proposed graveyard and prayed very fervently to God that it may really be the graves of those who are to enter Paradise.

Then he lays down the conditions for burial in that graveyard. In addition to being a very good follower of his who acts upon the commandments of God, one who wishes to be buried there must pay from one-tenth to one-third of his property (and income) at the time of his passing away from this world. In fact, such a person should, Hazrat Ahmad (a.s.), says, make a will for this payment. This actually is called the 'Will Scheme'.

In addition to the writing of Hazrat Ahmad (a.s.), this book includes the minutes of a meeting of the Majlis-i-Mo'tamideen Sadr Anjuman Ahmadiyya, held on 29th January 1906, which was attended by Hazrat Maulvi Nurud Din as the President, Khan Sahib Mohammad Ali Khan Sahib, Sahibzada Bashirud Din Mahmood Ahmad, Maulvi



Sayed Mohammad Ahsan, Khawaja Kamalud Din and Dr. Sayed Mohammad Hussain as Secretary of the Majlis. It is signed by Mohammad Ali as Secretary and countersigned by the President, Hazrat Maulvi Nurud Did and Hazrat Ahmad (a.s.).

(The Will Scheme is now being managed by Majlis-i-Karpardaz Bahishti Maqbara Rabwah, which is directly responsible to Hazrat Khalifatul Masih).

### **Chasma-i-Masihi (The Christian Fountain)**

*Chashma-i-Masihi* was published on 9th March 1906 and on the very first page Hazrat Ahmad, peace be upon him, explains in a marginal note that the title of the book does not mean that this is a fountain of Christ for the teachings of Christ are no more to be found anywhere in the world; his teachings were very different from what the Christians of today believe. The title of the book means the teachings of the Christians which they have formulated themselves and which have no connection with what Jesus really taught.

This book was written in response to a letter that Hazrat Ahmad (a.s.), received in connection with a book entitled *Yanabi-ul-Islam (The sources of Islam)*, published by the Christians.

Hazrat Ahmad (a.s.) says: 'It was not necessary for me to write anything about the belief of the Christian missionaries for the elders in Europe and America among the research scholars have taken this work in their own hands—the work that we should have done. They are doing this work very nicely. They are trying to show what Christianity is. But a certain ignorant Muslim of Bans Breili had written to me and has referred to a great danger from the book *Yanabi-ul-Islam* which has been published by Christians.'

Hazrat Ahmad (a.s.) further says: 'It is a pity that the Maulvis by calling me a kafir have drawn a wall between me and the generality of the Muslim with the result that they do not care to read my books and therefore they do not know that the time has passed when the plans of the Christians could achieve success. This now is the six thousandth year after the advent of Adam and this

is the age when the dispensation of God has to be victorious and supreme. This now is the last battle between the light and the darkness and the victory will be for the light; the darkness will be no more.'

In the text of the book Hazrat Ahmad (a.s.) refutes the charge that the teachings of the Holy Qur'an have been taken from the Bible. He tells his readers that a learned Jew had recently published a book where he had proved that the teachings of the New Testament had been plagiarized from the Talmud. A Hindu had published a book to show that the teachings of the Gospels have been borrowed from Buddha.

Comparing the Holy Qur'an with the Bible, Hazrat Ahmad (a.s.) says that it is only the Holy Qur'an that claims to be a miracle and also says very emphatically that whatever it contains—events or news from the Unseen, i.e. they have been revealed by God.

Hazrat Ahmad (a.s.) analyses the teachings of the Christians and shows how untenable they are. He says that he is proud of being a follower of the Prophet whose rank is not yet fully known to the world. That Prophet is the Holy Prophet Muhammad, peace and blessings of Allah be upon him. What a great injustice it is to say that Jesus Christ (a.s.) is alive and in the skies whereas the signs of life are found in the person of the Holy Prophet, peace and blessings of Allah be upon him. As an epilogue to the book, Hazrat Ahmad (a.s.) has dilated on the real and true nature of salvation. He stresses the point that real salvation is communion with God and this communion is possible only through revelation which is offered by no other religion but Islam.

At the end he says: 'I now conclude this article and for God's sake I advise you that if you are anxious to have living blessings you should not think of the Christ who passed away long ago and whose living blessings are not there, not even a particle of them. His followers are intoxicated by the alcoholic drinks instead of the love of God—and they have excelled others in this matter. They are after the worldly gains instead of looking for heavenly wealth even though the worldly gains may have to be obtained through gambling. You should

join the dispensation of the Messiah of Muhammad who is *Imamokum Minkum* (Your Imam from among you) and who offers the blessings to you. Of course, you have the right to choose whatever you like.'

### **Tajalliyat-i-Ilahiyya (The Divine Manifestations)**

Although this book was written in March 1906, it was published in 1922. In it Hazrat Ahmad (a.s.) has prophesied five earthquakes in connection with his revelation which means 'I will show you the manifestation of this sign five times.'

He has also explained why these kinds of signs which show the wrath of God are made to appear.

In a marginal note Hazrat Ahmad (a.s.) explains that the word Nabi (Prophet) is used by God in this age to denote that the person concerned has a perfect dialogue with God and is commissioned to revive the religion. It does not mean that that person has to introduce a new law and Shariat, for the Shariat brought by the Holy Prophet, peace and blessings of Allah be upon him, is the final one and nobody can be called a prophet after the Holy Prophet, peace and blessings of Allah be upon him, unless the word 'Follower' is added to it which would mean that this person has received all the blessings through the Holy Prophet, peace and blessings of Allah be upon him, and not in the capacity of his being an independent person.

Talking about the revelation that he received, Hazrat Ahmad (a.s.) says: 'My God is humiliating my enemies day by day showing various kinds of signs and I swear by God Who spoke to Abraham (a.s.) and Isaac (a.s.) and Ishmael (a.s.) and Jacob (a.s.) and Joseph (a.s.) and Moses (a.s.) and Christ (a.s.) son of Mary, and after all these prophets to Our Prophet, may peace and blessings of Allah be upon him, and He gave him the brightest revelation and the purest one and likewise honored me also with His revelation. But as for me, I received honor through following the Holy Prophet, peace and blessings of Allah be upon him. Had I not been a follower of his I would not have received this honor even if my good deeds had been as great as all the mountains of the world put together, for

now all the prophethoods have come to an end except the prophethood of Muhammad, peace and blessings of Allah be upon him. Nobody can now be a prophet with a new law but of course there can appear a prophet without a law but only such a person as is the follower of the Holy Prophet, peace and blessings of Allah be upon him. That is why I am a follower of the Holy Prophet, peace and blessings of Allah be upon him, (an Ummati), and also a prophet. My prophethood which means abundance of dialogue with God is a reflection of the prophethood of the Holy Prophet, peace and blessings of Allah be upon him, and nothing else. It is the same prophethood of the Holy Prophet, peace and blessings of Allah be upon him, it in no case belittles the Holy Prophet, peace and blessings of Allah be upon him.'

As for the continuation of revelation and also of other people being granted a part of it, Hazrat Ahmad (a.s.) says: 'If the door of revelation had been totally closed to the other people it would have been difficult for them to believe that there is anything called revelation that is vouchsafed to the Prophets; they would have always been thinking that either it is a fraud or it is due to the personal whims of the so-called prophets.'

### **Qadian Ke Arya Aur Ham (The Aryas of Qadian and We)**

This book was published on 20th February 1907 and it is a reply to an article published in an Arya newspaper. In the said article the writer had mentioned Lala Sharampat as denying that he was a witness to the fulfilment of many prophecies made by Hazrat Ahmad, peace be upon him. Hazrat Ahmad, peace be upon him, had delivered an Address on the occasion of a gathering in December 1906 in which he had told the audience that Lala Sharampat and Lala Malawa Mal had been witnesses to the fulfilment of many of his prophecies. In this book Hazrat Ahmad, peace be upon him, has cited a number of prophecies and the occasions when these two Lalas were informed of them. He swears by God that Lala Sharampat had known all about them and he prays to God that if he (Hazrat Ahmad, peace be upon him) was telling  
(continued on page 8)

## RESOLUTION OF CONDOLENCE

The members of the Ahmadiyya Muslim Community USA have been deeply saddened by the news of the tragic demise of Ibrahim Ikramullah Zafar and Sehr Ahmad Zafar, the son and daughter-in-law of our dearly respected Naib Ameer, Dr. Ahsanullah Zafar. Sehr was the daughter of our distinguished Jamaat member, Dr. Syed Aftab Ahmad of Portland, Oregon.

### *Inna Lillahi Wa Inna Ilaihi Raji'oon*

On behalf of the entire USA Jamaat, we, the members of the Majlis Amila, USA, express our heart-felt condolences to Dr. Ahsanullah Zafar and Mrs. Qanita Zafar of Willingboro, and Dr. Syed Aftab Ahmad and Mrs. Rehana Aftab of Portland, on their great loss.

May the Almighty Allah grant an elevated place in Jannatul Firdaus to the deceased and grant comfort and patience to the bereaved families.

We also pray that the Almighty Allah may grant recovery and health to Ayesha Ahmad and Imran Ahmad, the daughter and son of Dr. Syed Aftab Ahmad, and may He make them a continuing source of comfort and happiness for their parents and the community.

Resolved that copies of this resolution be sent to the two bereaved families, and the Ahmadiyya Gazette /Annoor.

The members of Majlis Amila

## AHMADIYYA MUSLIM COMMUNITY'S DINNER

AT THE CAPITOL HILL, JUNE 24, 1998

### An Eyewitness Account

by C. Naseer Ahmad

On June 24, 1998, the Ahmadiyya Muslim Community, USA, held a dinner honoring Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV, at the Rayburn House Office Building. This event was related to the 50th Annual Convention of the Community. The former Pennsylvania Governor, Raymond Shafer, several key US Congressmen, eminent scholars including Professor Von Vorys, Mayors and distinguished citizens attended this event.

The Voice of America covered this event and the program was heard around the globe in about 40 languages.

The evening of June 24, 1998, at the Rayburn House Office Building also demonstrated how Ahmadi Muslim values blended easily with some uniquely American values. For example, firstly, the meeting started according to schedule, almost to the minute. Secondly, most of the Congressmen came about the same time as other guests. More than the speeches they delivered, their body language and casual conversation with the attendees showed that everyone seemed to feel at home.

Watching the Congressmen and Governor Shafer walk into the room, it was difficult to ignore another fact. All distinguished guests came alone without a retinue of assistants.

Governor Shafer spoke first saying that what impressed him most about the Ahmadiyya Muslim Community was the promotion, understanding and "tolerance for

other faiths". He especially appreciated that the Ahmadi Muslims promote that "there is no compulsion in religion.

Congressman Tom Davis (Northern Virginia), who is quite familiar with the Ahmadi Muslims, said that they "represent the best of America."

Congressman Dale Kildee (Michigan), a native American who graduated from the University of Peshawar, Pakistan, started by saying "Huzoor, *Assalamo Alaikum.*" He described his pleasant experience studying Islam in the frontier town of Pakistan. Congressman Kildee summed up his philosophy eloquently: "If one lives real Islam, one is a tremendous human being."

Congressman Jim Moran (Northern Virginia) spoke highly about the Ahmadi Muslims, whom he called "good people". He spoke in detail on the life of Dr. Abdus Salam, about whom he read in "*Al-Nahal*". Congressman Moran described Dr. Salam as a humble man, who was a "tower of intellectual strength" and a man who spent his entire life in the service of mankind. He was truly impressed by Dr. Salam's belief that science and religion are not mutually exclusive. "That seemed to best define what the Ahmadiyya Muslim Community was all about", said the Honorable Jim Moran.

Congressman Gregory Meeks (New York) also started by greeting the guests with "*Assalamo Alaikum*" and said that he was fully "happy to be here". He really appreciated

receiving a copy of the Holy Quran as a gift from his Ahmadi Muslim constituents. Congressman Meeks was impressed because the Ahmadi Muslims brought a message of peace, love and bringing people together. He said: "that is what this country needs". Congressman Meeks said he looked forward to working with the Ahmadiyya Muslim Community for a very long time.

Mayor Eddie Cortez of Pomona presented a special gift – a tile plaque – to huzoor from the people of Pomona, marking the 50th Annual Convention.

Professor Von Vorys spoke about Huzoor's new book "Revelation, Rationality, Knowledge and Truth". He said that it was extraordinary in scope and profound. He said that the book will help understand the role of Islam in a modern world.

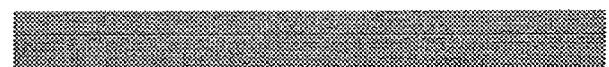
Congressman George Brown (California), one of the most respected and senior US legislators, started with a humble statement: "I came here to learn". He quoted the great Muslim scholar Ibn Khaldoun, which he frequently cites to his staff. Quoting a book by Ibn Khaldoun, the Congressman related that story of General Tahir to his son Abdullah, who was the Governor of Egypt at that time.

The Honorable Congressman Brown said in that book was a letter which contained profound wisdom on how a good politician should conduct himself. Congressman Brown said that he still follows that letter. "I am still learning," modestly said the Congressman with decades of leadership and valuable experience and who has been the Chairman of the Science Committee. "I find that trying to learn and being respectful of others' beliefs keeps one younger", continued the great Congressman from California.

After Congressman Brown's speech came a tremendous moment when Mr. Wieczorowski, one of the guests, was mistakenly introduced as a congressman. Mr. Wieczorowski's sharp wit delighted everyone. He said: "I have many weaknesses but being a congressman was not one of them."

The format of the meeting was really flexible which allowed the guests such as Congressman Dennis Kucinich to share his thoughts while charming the audience. Congressman Kucinich said to Huzoor and other guests: "It is privilege to welcome all of those who are of the Ahmadiyya Community". He agreed with Huzoor in the importance of rationality, universality and brotherhood. He further agreed on the need for forgiveness, which was a "path to peace" in a world where there are so many conflicts. "You speak our language so eloquently", said Congressman Kucinich. "You honor us with your presence," he added. After this the Congressman spoke in Urdu, relaying his message of peace and brotherhood. This delighted everyone in the room. It showed how easily hearts could be won with a little sincere effort.

The evening of June 24, 1998 at the Rayburn House Office building allowed some ordinary individuals to witness the human – and mostly pleasant – side of seemingly towering personalities of our time.



(Printer's Note: Pages 26a, 26b, 26c and 26d were added while this issue was in press)

# اتمامِ حجت

نشان کو دیکھ کر انکار کب تک پیش جانے گا  
 ارے اک اور جھوٹوں پر قیامت آنیوالی ہے  
 یہ کیا عادت ہے کیوں سچی گواہی کو چھپاتا ہے  
 تری اک روز اے گناخ؛ شامت آنیوالی ہے  
 ترے مکروں سے اے جاہل! مرا نقصاں نہیں ہرگز  
 کہ یہ جاں آگ میں ہڑ کر سلامت آنیوالی ہے  
 اگر تیرا بھی کچھ دیں ہے بدلے جو میں کہتا ہوں  
 کہ عزت مجھ کو اور تجھ پر ملامت آنیوالی ہے  
 بہت بڑھ بڑھ کے باتیں کی ہیں تُو نے اور چھپایا حق  
 مگر یہ یاد رکھ اک دن ہدامت آنیوالی ہے  
 خدا رسوا کرے گا تم کو میں اعزاز پاؤں گا  
 سنو اے منکر و اب یہ کرامت آنیوالی ہے  
 خدا ظاہر کرے گا اک نشان پر رعب و پرہیزیت  
 دلوں میں اس نشان سے استقامت آنیوالی ہے  
 خدا کے پاک بندے دوسروں پر ہوتے ہیں غالب  
 مری خاطر خدا سے یہ علامت آنے والی ہے

## AHMADIYYA MUSLIM MEDICAL ASSOCIATION, USA

### ANNOUNCEMENTS

A. Hazrat Khalifatul Massih IV (atba) has approved the election of the following officers for the Medical Association for the term July 1998-June 2000.

President: Nasim Rehmatullah M.D., Cleveland Jamaat

Gen. Sec.: Mansoor Qureshi M.D., Detroit Jamaat

Fin. Sec.: Naseer Ahmad Tahir M.D., Rochester Jamaat

B. Membership dues: (July 1, 1998 to June 30, 1999). These are utilized to provide limited help to Ahmadiyya hospitals to provide loans to members and for office expenses. It is therefore essential that all physicians and allied health professionals contribute to this. Please send in your dues payable to Ahmadiyya Medical Association to:

Naseer A. Tahir M.D.  
1400 Woodstone Rise  
Pittsford, NY 14534  
(716) 385-1874

Dues: \$100/yr for Physicians and Dentists  
\$25/yr for Residents/Pharmacists/Ph.D.s.

C. Upgrading Fazl-e-Omar Hospital Rabwah

Hazrat Khalifatul Massih IV (atba) had assigned us this responsibility in 1992. We are to provide \$50,000 each year for a period of four years. Because of other commitments, this assignment has not been fulfilled. **Please contribute to this generously.** Send your check to Naseer A. Tahir M.D.

D. Medical Literature on CD-Rom for Fazl-e-Omar Hospital Rabwah

Medical literature on all specialties on CD-Rom may be sent to:

Karimullah Zirvi Ph.D.  
14-21 Saddle River Rd.  
Fairlawn, NJ 07410  
(201) 794-8122

For onward dispatch to Rabwah.

E. Addresses of new members and address corrections, etc., may be sent to:

Mansoor Qureshi M.D., Gen. Sec.  
617 North Fox Hills Dr.  
Bloomfield Hills, MI 48304  
(248) 334-6873

## MUSLIM RELIGIOUS HOLIDAY RECOGNIZED

By the Grace of Almighty Allah who made it possible, Muslim Holidays have now been officially recognized at the University of the Sciences in Philadelphia, *Alhamdulillah!*

The University of the Sciences in Philadelphia (previously known as The Philadelphia College of Pharmacy and Science) has officially recognized Muslim Religious Holidays – *Eid-ul-Fitr* and *Eid-ul-Azha* – for the first time since the inception of the College in 1821.

Dr. Shanaz Butt, Associate professor of Pharmacology and Toxicology, communicated

with the Vice President of Academic Affairs that Muslim students on campus should be given the same consideration and recognition that students with other religious backgrounds receive on campus.

The Vice President agreed after some discussion. A campus wide message was sent to all faculty members directing them not to schedule exams on *Eid-ul-Fitr* and *Eid-ul-Azha*. Faculty members were requested to accommodate any Muslim student that chose to take the day off for religious ceremonies.