

# Al-Nahl

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# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٦﴾  
ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بُطُونِهَا  
شَرَابٌ مُّخْتَلَفٌ ۗ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٧﴾

And thy Lord has inspired the bee, *saying*, ‘Make thou houses in the hills and in the trees and in the trellises which they build, ‘Then eat of every *kind of* fruit, and then pursue submissively the paths prescribed by your Lord.’ There comes forth from their bellies a drink of varying hues. Therein is a cure for men. Surely, in that is a Sign for a people who reflect. (The Holy Qur’ān, 16 [Al-Naḥl]:69-70)

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# We Dream, Therefore God Is!

Zia H. Shah, Binghamton, NY

*Cogito ergo sum* (I think, therefore I am) is a philosophical Latin statement proposed by René Descartes. The simple meaning of the phrase is that someone wondering whether or not he or she exists is, in and of itself, proof that something, an “I,” exists to do the thinking. However, this “I” is not the more or less permanent person we call “I.” It may be that the something that thinks is purely momentary, and not the same as the something which has a different thought the next moment.

The phrase became a fundamental element of Western philosophy, as it was perceived to form a foundation for all knowledge. While other knowledge could be a figment of imagination, deception, or mistake, the very act of doubting one’s own existence serves to some people as proof of the reality of one’s own existence, or at least that of one’s thought.

The statement is sometimes given as *Dubito, ergo cogito, ergo sum* (I doubt, therefore I think, therefore I am.)

A common mistake is that people take the statement as proof that they, as a human person, exist. However, it is a severely limited conclusion that does nothing to prove that one’s own body exists, let alone anything else that is perceived in the physical universe. It only proves that one’s consciousness exists (that part of an individual that observes oneself doing the doubting). It does not rule out other possibilities, such as waking up to find oneself to be a butterfly who had dreamed of having lived a human life.

Descartes’s original statement was *Je pense donc je suis*, from his *Discourse on Method* (1637). He wrote it in French, not in Latin and thereby reached a wider audience in his country than that of scholars. He uses the Latin *Cogito ergo sum* in the later

*Principles of Philosophy* (1644), Part 1, article 7:

“*Ac proinde haec cognitio, ego cogito, ergo sum, est omnium prima & certissima, quae cuilibet ordine philosophanti occurrat.*”

(Translation: This proposition, I think, therefore I am, is the first and the most certain which presents itself to whoever conducts his thoughts in order.)

At that time, the argument had become popularly known in the English speaking world as “the *Cogito Ergo Sum* argument,” which is usually shortened to *Cogito* when referring to the principle virtually everywhere else.

Human knowledge needs to be somehow well grounded in reality to distinguish it from myth, superstition and prejudice. Even though the Greek, the Chinese, the Arabs, the Muslims, and many others practiced science before the Western civilization in Europe, Rene Descartes perhaps best articulated the foundation of our scientific tradition, in “I think, therefore I am.” It would be a reasonable speculation that others may have provided similar articulations before him, but his expression has gained broad acceptance in the Western civilization. So, it is helpful to understand our scientific tradition grounded in reproducible human observations, which in turn are grounded in “I think, therefore I am!”

But, do not forget that in addition to thinking while awake, we all also dream when sleeping. What does that mean for us or what ramifications it has on a larger scale? “Dreaming, a common and distinctive phenomenon of sleep, has, throughout human history, given rise to myriad beliefs, fears, and conjectures,” says Encyclopedia Britannica, “both imaginative and experimental, regarding its mysterious



nature. While any effort toward classification must be subject to inadequacies, beliefs about dreams nonetheless fall into various classifications depending upon whether dreams are held to be reflections of reality, sources of divination, curative experiences, or evidence of unconscious activity.” [1]

By providing a faculty of dreaming to almost every human on planet earth, God has provided a metaphor for True dreams and Revelations. Every human can easily understand and conceptualize, the idea of True dreams, because of his or her own limited experience with dreams, in at least healing of emotional wounds and new insights and intuitions every so often. The very first verses of the Holy Qur’ān, revealed to The Holy Prophet (peace and blessings of Allāh be on him), served as grounding the truth of Islām in Revelation and human observation at the same time:

*“Convey thou (Muhammad) in the name of thy Lord Who created, Created man from a clot of blood. Convey! And thy Lord is Most Generous, Who taught man by the pen, Taught man what he knew not. Nay! man does indeed transgress, Because he thinks himself to be independent.”* (The Holy Qur’ān, 96 [Al-‘Alaq]:2-8)

Sir Muhammad Zafarullah Khan, the President of the UN General Assembly in 1962–1966, explains how the Holy Qur’ān grounds Revelation from the Divine and human observation at the same time, by highlighting its style of reasoning, ‘From the Physical and Tangible to the Spiritual and Intangible.’ He writes in *Islām – Its Meaning for Modern Man*:

*“The Qur’ān speaks at every level; it seeks to reach every type of understanding, through parables, similitudes, arguments, reasoning, the observation and study of the phenomena of nature, and the natural, moral, and spiritual laws (18:55; 39:28; 59:22). It reasons from the physical and tangible to the spiritual and intangible. For instance: ‘Among His Signs is this; that thou*

*seest the earth lying withered, but when We send down water on it, it stirs and swells with verdure. Surely He Who quickens the earth can quicken the dead. Verily, He has power over all things’ (41:40). Here, by quickening of the dead is meant the revival and rebirth of a people. As the dead earth is quickened by life-giving rain from heaven, a people that appears to be dead in all respects is revived and regenerated through spiritual water from the heavens, that is to say, through Divine revelation. This idea is expressed in the Qur’ān in several places. Both resurrection and renaissance are explained with reference to the phenomenon of the dead earth being revived through life-giving rain. (22:6-8)”* [2]

Anyone who has had an epiphany moment, a sudden yet luminous intuition from nowhere or has experienced a True dream, has partaken from a portion of Revelation. These phenomena lie on a continuum of decreasing human contribution and increasing input from the Transcendent God. However, unfortunately, most atheist philosophers generally do not address Revelation, when building a case for their philosophy. In this sense, they shut the possibility to themselves and to their readers. They want to crib, cabin, and confine reality into a paradigm where revelation is a taboo. In this background, Emeritus Professor of physics and astronomy at the University of Hawaii, Prof Victor J. Stenger, has devoted a chapter to ‘Revelation’ in his book *God: the Failed Hypothesis*.

Like Descartes provided foundation for our observations, True dreams, which emphatically and precisely describe a future event, root another source of human knowledge firmly into reality, namely ‘Revelation.’ We Dream, Therefore God Is! Ḥaḍrat Mirza Tahir Ahmad, Khalifatul Masīḥ IV (may Allāh shower His mercy upon him), has precisely tackled this question, in his epic making book, *Revelation, Rationality, Knowledge & Truth*. He writes in a chapter

titled, *the Nature of Revelation*:

*"In 1865 a German chemist, Friedrich August Kekule, was struggling to solve a problem in chemistry that had baffled all researchers. One night Kekule had a dream in which he saw a snake with its tail held in its mouth. This dream instantly put him on the right track leading to the solution of the perplexing question. Thus was unravelled the secret of the molecular behaviour in certain organic compounds, a discovery which created a revolution in the understanding of organic chemistry. He interpreted this dream to mean that in the benzene molecule, carbon atoms bond together to form a ring structure. This knowledge gave birth to the huge and highly developed field of synthetic organic chemistry producing a vast new range of synthetic materials. The contemporary pharmaceutical industry has become growingly dependent on synthetic drugs. Mankind is indeed indebted to that one dream through which Kekule resolved that problem.*

*Elias Howe was the first person to mechanize the process of sewing. He too received the answer to a problem that had frustrated him for a long time through a dream. In his dream he saw himself surrounded by savages, who threatened to kill him unless he designed a sewing machine. Being unable to respond he was tied to a tree and the savages started to attack him with arrows and spears. It surprised him to see eyelets on their spearheads. On waking from this dream, he immediately realized the solution, which led him to invent the prototype of the sewing machine that was to dramatically revolutionize the sewing industry. Through his dream he understood that he should consider placing the eye of the needle in its point.*

*It was this idea which helped him resolve a seemingly impossible task. It is difficult to visualize the sorry state in which man would find himself today without the blessing of this dream. What a revolution was created indeed*

*by this revelation!*

*In view of many such experiences, one of the possible explanations that comes to mind is that revelation is a phenomenon arising from the subconscious. When the conscious mind is tired of pondering over intriguing problems before falling to sleep, it transfers those problems to the subconscious. During sleep the subconscious keeps reflecting on the data fed into it, and finally computes the much needed solution. Sometimes the solutions may be perceived through visions and sometimes heard in the form of verbal messages. This being so, would it mean that all types of revelation, in whatever manner they appear, are really messages from the subconscious without exception?*

*In the cases described above, it may well be argued that all the necessary pieces of information needed for the resolution of those problems were already in the conscious mind, the subconscious only proving to be a more powerful tool for synthesizing such information in some mysterious manner. Is this then the sum total of the entire human experience of inspirational revelation or are there other forms that lie beyond the scope of mental processes alone?*

*The major religions of the world believe that their prophets and also many other holy men received revelation from an external source called God. Others consider this to be a mistaken inference and do not accuse them of willful fraud, since they could genuinely have mistaken a purely internal experience for a message received from an external source. But if this was so, then the foundations of all the so-called Divine religions would be on very shaky ground. The truth of such claims could only be proved if ample external evidence supports it.*

*As it would be too extensive and laborious a task to verify the truth of all such claimants individually, we shall only attempt to apply this criterion to the Holy Qur'an. The foundation of most major religions rests in the belief that there is a Supreme Creator*

*Who, having created man, never abandoned him and continued to take interest in his affairs. It is He Who imparts guidance through His messengers, whenever and to whomsoever He pleases. He reveals knowledge of His existence and expresses His will to mankind to shape their lives in accordance with His instruction. If this is true then revelation will have to be treated as an independent source of knowledge, distinct from mere psychic inspiration, and rationality would occupy only a second place compared to it.”[3]*

The Holy Qur’ān offers a precise criterion for the truth of Divine Revelation. It is rooted in the demonstrable fact that humans do not have any direct knowledge of future:

*“He (Allāh) is the Knower of the unseen; and He reveals not His secrets to any one, except to him whom He chooses, namely a Messenger of His...”* (The Holy Qur’ān, 72 [Al-Jinn]:27-28)

One can quibble till the cows come home, whether a certain claim of a True dream or Revelation is genuine or not, but, any unbiased person will have to agree that a clear and well documented Revelation of an improbable future event has to be attributed to an All Knowing God. We Dream, Therefore God Is! If and when we have a collection of improbable yet true prophecies, the claim becomes irrefutable. It is true that a great majority of dreams are not true and have no profound message. But, we do not want to throw the baby with bath water. We need to separate out the pearls from cow dung, in a manner of speaking. Now, let me present an account of dreams as a source of divination, from Encyclopedia Britannica, for some broad and general ideas:

*“There is an ancient belief that dreams predict the future; the Chester Beatty Papyrus is a record of Egyptian dream interpretations dating from the 12th dynasty (1991–1786 bce). In Homer’s Iliad, Agamemnon is visited in a dream by a messenger of the god Zeus to prescribe his*

*future actions. From India, a document called the Atharvaveda, dated to the 5th century bce, contains a chapter on dream omens. A Babylonian dream guide was discovered in the ruins of the city of Nineveh among tablets from the library of the emperor Ashurbanipal (668–627 bce). The Old Testament is rife with accounts of prophetic dreams, those of the pharaohs and of Joseph and Jacob being particularly striking. Among pre-Islamic peoples, dream divination so heavily influenced daily life that the practice was formally forbidden by Muhammad (570–632), the founder of Islām.*

*Ancient and religious literatures express the most confidence about so-called message dreams. Characteristically, a god or some other respected figure appears to the dreamer (typically a king, a hero, or a priest) in time of crisis and states a message. Such reports are found on ancient Sumerian and Egyptian monuments; frequent examples appear in the Bible. Joseph Smith (1805–44), the founder of Mormonism, said that an angel directed him to the location of buried golden tablets that described American Indians as descendants of the tribes of Israel.*

*Not all dream prophecies are so readily accepted. In Homer’s Odyssey, for example, dreams are classed as false (“passing through the Gate of Ivory”) and as true (“passing the Gate of Horn”). Furthermore, prophetic meaning may be attributed to dream symbolism. In the Bible, Joseph interpreted sheaves of grain and the Moon and stars as symbols of himself and his brethren. In general, the social status of dream interpreters varies; in cultures for which dreams loom important, their interpretation has often been an occupation of priests, elders, or medicine men.” [1]*

A thorough understanding of physiology of sleep and dreams, gives us background knowledge to judge the issue at hand of True Dreams and Revelations, with greater clarity: True Nature of Divine Revelations.

Ultimately the issues pertaining to our thinking and our dreaming impinge on our understanding of our soul and consciousness, which is a very detailed subject by itself.

The practice of reductionism in science is helpful in studying small aspects of nature at a time and in making discoveries and precisely communicating with each other, but, at the same time it has the side effect of losing the forest for the tree and at times creates a situation of several blind men feeling different parts of an elephant and confusing the part for the total reality.

In various versions of the tale, a group of blind men (or men in the dark) touch an elephant to learn what it is like. Each one feels a different part, but only one part, such as the side or the tusk. They then compare notes and learn that they are in complete disagreement. The stories differ primarily in how the elephant's body parts are described, how violent the conflict becomes, and how (or if) the conflict among the men and their perspectives is resolved. The scientific tradition has certainly helped us in developing our technology and in knowing our world and we all accept Rene Descartes premise, "I think, therefore I am." If we deny revelation we are not only ignoring our dreams but also a large segment of human history and trying to explain it in secular colors, with only minimal success. Any attempt to deny revelation only fractures human understanding and appreciation of reality and puts us in the state of blind men feeling parts of an elephant. To a thinking and humble mind the conclusion, 'We dream, therefore God is,' is inescapable! When we

allow both human observation and the faculty of Revelation, we come up with a holistic view of our universe and our station and purpose in it. There is no denying that acceptance of all claims of revelations or dreams, on face value, will lead to total chaos in human understanding. Discrimination among dreams and revelations is clearly in order. This is where our religions and religious freedoms come into play and different apologists want to make a case for their respective scriptures. Unlike human observation, true dreams or revelations of one person cannot be shared per se by another and are not reproducible. So, each person has to confirm or refute the claim of different scriptures for himself or herself, but the struggle is worth the effort.

So, for any one who has himself or herself experienced true dreams or one who believes in the institution of true dreams for historical reasons, based on the unparalleled influence of the Holy Prophet Muhammad, Jesus, Moses, and other Jewish prophets (may peace be on all of them) in human history, the inference is inevitable, "We dream, true dreams at times, therefore God is!"

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1. "dream". Encyclopedia Britannica Online, 2012. <http://www.britannica.com/EBchecked/topic/171188/dream>.
2. "Revelation, Rationality, Knowledge & Truth". Haḍrat Mirza Tahir Ahmad.
3. "Islām – Its Meaning for Modern Man". Sir Muhammad Zafarullah Khan.

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# All People Are Equal

Syed Sajid Ahmad, Fargo, ND

Equality is a hallmark of Islām. Islām declared 1,400 years ago all people to be equal. Below are some extracts from the Holy Qur'an and Aḥadīth in this respect:

★

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ  
وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٥﴾

“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 Allāh, is he who is the most righteous among you. Surely, Allāh is All-knowing, All-Aware.” (The Holy Qur'an, 49 [Al-Hujurat]:14)

★

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّالِحِينَ  
وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

“Surely, the Believers, and the Jews, and the Christians and the Sabians—whichever party from among these truly believes in Allāh and the Last Day and does good deeds—shall have their reward with their Lord, and no fear shall come upon them, nor shall they grieve.” (The Holy Qur'an, 2 [Al-Baqarah]:63)

★

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَر قَوْمٌ مِنْ  
قَوْمٍ عَلَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ  
وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَلَىٰ أَنْ يَكُنَّ خَيْرًا  
مِنْهُنَّ ۗ وَلَا تَلْمِزُوا أَنْفُسَكُمْ  
وَلَا تَنَابَرُوا بِالْألقَابِ ۗ بِئْسَ الْاسْمُ  
الْفُسُوقُ بَعْدَ الْإِيمَانِ ۗ وَمَنْ لَمْ يَتُبْ  
فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

“O ye who believe! let not one people deride another people, who may be better than they, nor let women deride other women, who may be better than they. And defame not your own people, nor call one another by nicknames. Bad indeed is evil reputation after the profession of belief; and those who repent not are the wrongdoers.” (The Holy Qur'an, 49 [Al-Hujurat]:12)

★

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ  
عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنثَىٰ ۗ  
بَعْضُكُمْ مِنْ بَعْضٍ ۗ فَالَّذِينَ هَاجَرُوا  
وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي  
سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ  
عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ تَوَابًا مِّنْ  
عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿٥٠﴾



“So their Lord answered their prayers, saying, ‘I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out from their homes, and have been persecuted in My cause, and have fought and been killed, I will surely remove from them their evils and will cause them to enter Gardens through which streams flow—a reward from Allāh, and with Allāh is the best of rewards.’” (The Holy Qur’ān, 3 [Āl ‘Imrān]:196)

★

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ وَالْقَنَاتِينَ وَالْقَنَاتِ  
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ  
وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ  
وَالصَّابِغَاتِ وَالْحَفِظِينَ وَالْحَفِظَاتِ وَاللَّكِرِينَ  
وَاللَّكِرَاتِ ۗ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً  
وَأَجْرًا عَظِيمًا ۝

“Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allāh much and women who remember Him—Allāh has prepared for all of them forgiveness and a great reward.” (The Holy Qur’ān, 33 [Al-Aḥzāb]:36)

★

The Holy Prophet Muhammad (peace and blessings of Allāh be on him), has been reported to have said in his “farewell address” during his last pilgrimage to Mecca:

“O People! Your God is one; your father is one; there is no preference to an ‘Arab over a non-‘Arab, nor to a non-‘Arab over an ‘Arab, or red over black, or black over red, except for the most righteous. Verily, the most honored of you is the most righteous.”

## *Prayer in Congregation*

Abu Hurairah has related that the Holy Prophet (peace and blessings of Allāh be on him) said: “Prayer in congregation is more than twenty-five times greater in merit than Prayer at home or in the shop, etc. Therefore, when a person makes his ablutions carefully and proceeds to the mosque with the sole purpose of joining in the service, his station rises in grade at every step and one of his sins is wiped out. From the moment he enters the mosque he is accounted as a participant in the service while waiting for the service to begin, and, so long as he causes no inconvenience to anyone and his state of purity is maintained, the angels continue to pray for him: Allāh, have mercy upon him; Allāh, forgive him; Allāh, turn to him with compassion.” (Bukhārī *and Muslim*)

# The History of Athens Jamā'at and Fazl-i-Umar Press

*Dr. Basharat Munir Mirza, Athens, OH*

I came to Athens, Ohio in 1961 to join the Ohio University faculty as an associate professor of physics. Another Aḥmadī family came to Athens in 1962. Now we had just enough Aḥmadīs to make a Jamā'at. Thus, the Athens chapter of Aḥmadiyya Jamā'at was established in 1962.

The first activity of the Athens chapter was to begin a newsletter; we called it the Aḥmadiyya Gazette. We acquired a hand cranked spirit duplicator to print this newsletter. Now, of course, this newsletter has become a standard magazine of the USA Jamā'at. However, it is still printed in Athens, Ohio.

Our first Aḥmadiyya missionary, Muftī Muhammad Sadiq, came to USA in 1920. In 1921, Muftī Šāhib began to publish a quarterly magazine called the Muslim Sunrise. For many years, it was our main publication but in 1959 publication of this magazine stopped for a while.

In the 1950s the National Headquarters of the Aḥmadiyya Movement in Islām were at 2141 Leroy Place, Washington, D.C. Syed Jawad Ali was our missionary stationed in Washington, D.C.

I visited Syed Jawad Ali in April 1963 and inquired as to why the Muslim Sunrise was not being published anymore. The answer was that it was too expensive and the Jamā'at did not have the funds. It would take \$6,000 per year for four issues. I suggested that the Jamā'at could buy a small press and print it in house. "When you buy a press for it, let me know," replied Syed Jawad Ali.

On my return from Washington, I went to Columbus, Ohio visiting printing equipment dealers. From there, I bought a small offset press for about \$3,500 and informed our missionary that now we have a press. This was how the Fazl-i-Umar Press was born. Now

that our facilities are much more diverse, we still have preserved that first press we bought for the Jamā'at.

In 1964, a second missionary arrived in the USA, Master Abdul Rahman Bengalee. There were only a few Jamā'ats organized in the US at that time and our National 'Āmilah consisted mainly of the local presidents of various Jamā'ats. This body met in Pittsburg, PA in April 1964 and formally decided to begin publishing the Muslim Sunrise again, with Abdul Rahman Bengalee and Dr. Basharat Munir Mirza as editors. The Fazl-i-Umar Press now had two publications—the Muslim Sunrise and the Aḥmadiyya Gazette.

In 1965, Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy upon him) gave the permission, on my request, to set up the Fazl-i-Umar Research Institute in Athens, Ohio. The conditions were that the Jamā'at will spend no money on the institute and the Missionary in charge will always be ex-officio director of the institute.

And so the operations of Fazl-i-Umar Research Institute were begun. It was incorporated in 1965 and began its activities. The Fazl-i-Umar Press became a part of the Fazl-i-Umar Research Institute.

To house these facilities, I took out a bank loan and bought a tract of land, 37.5 acres, in Athens and erected two buildings on it. One building housed an office and the Fazl-i-Umar Press. The second building was the workshop for the Fazl-i-Umar Research Institute. The land found other uses as well including Jamā'at functions. We had Lajnah camps twice here as well as Khuddām Ijtimā'. It was also suggested to make use of this tract of land for Jalsa Gah to hold Jalsa Sālānas.

The Fazl-i-Umar Research Institute went into the design and construction of research type equipment and was able to sell many

pieces to various universities. The institute also started a research periodical by the name of Particles and Nuclei. It was a monthly periodical and consisted of research articles in the field of nuclear physics. It had seven known professors from various American universities, and, of course, Professor Abdus Salam, contributing to it, with me as the managing editor.

The Fazl-i-Umar Research Institute worked very well for the next few years. Being the Missionary in charge, Master Abdul Rahman Bengalee was the director of the institute. The Aḥmadiyya publications like the Muslim Sunrise, the Aḥmadiyya Gazette, and a number of flyers, brochures, etc., were all paid for from the institute funds, with no cost to the Jamā'at.

The institute cooperated with Ohio University in some joint activities. In 1965, for instance, the institute was the junior partner with Ohio University for an international conference on a new burning topic in physics, the resonant particles. This conference was repeated in 1969 and in 1971.

The Fazl-i-Umar Research Institute published the proceedings of these conferences. In fact, papers presented at these conferences became the basis for our new periodicals, Particles and Nuclei, which was a publication of the Fazl-i-Umar Research Institute. All these printing activities were undertaken by the Fazl-i-Umar press.

The year 1972 was an eventful year for me. Early in the year, some university officials objected to my working at the Fazl-i-Umar Research Institute. They considered it as my private business and it would be a conflict of interest for me to work at both places while money was exchanged between Ohio University and the institute. A case was made against me, and the university senate formed a committee to look into the matter.

The truth was that the institute belonged to the Aḥmadiyya Jamā'at and I was just an unpaid volunteer. To prove this, I would have

needed help from the Jamā'at in this matter. But I would not drag the Jamā'at in my personal affairs. So I resigned from my tenured position at Ohio University in 1972.

This was the time for me to honor a commitment we repeated in numerous Jamā'at gatherings over the years: "... I shall always be ready to sacrifice my life, wealth, time, and honor for the sake of my faith ..."

Since 1972, I have never had a job which paid me a salary. I have devoted most of my time to the service of the Jamā'at. Allāh has been very kind and generous to me and I have never suffered. When anyone asks me where I work, my answer always has been: "I work for God and He pays me very well."

Unfortunately, our then missionary in charge, Bengalee Ṣāhib passed away in 1972 and a new missionary replaced him. At this time, support for the Fazl-i-Umar Research Institute dwindled, therefore, the institute was closed.

The Fazl-i-Umar Press was what remained now and it carried on its activities as best it could, dedicating itself to handle only the Jamā'at work. Throughout its existence, the Fazl-i-Umar Press has only handled printing work for the Jamā'at. It has never been contemplated to run it as a business by taking on any outside work. Neither has the Fazl-i-Umar press been any burden on the Jamā'at and has never asked for any kind of subsidy.

It was the vision of Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy upon him) that the Review of Religions should become the responsibility of the USA Jamā'at. When the American delegation went to see him during the Jalsa Sālāna 1983, he told the delegation that as soon as the American Jamā'at is ready, he will give the Review of Religions to America. Even before the Jalsa time, Ḥuḍūr (may Allāh shower His mercy upon him) had told me that he wanted to give me the task of printing and distribution of the Review of Religions.

Ḥuḍūr's (may Allāh shower His mercy

upon him) instructions to the USA Jamā'at were to set up a Managing Committee and an Editorial Board for the Review of Religions. Although the Fazl-i-Umar Press began to print the Review of Religions in April, 1984, the managing committee and the Editorial Board did not come into being until late in October that year.

Though, there was no problem in printing and mailing of the magazine, in light of some other considerations the responsibility was taken back from the USA Jamā'at.

In 1984, the old Chauncey High school buildings were for sale. Our National Secretary Properties wanted to buy the school for the Jamā'at. He came to Athens, took some pictures, wrote up a proposal, and sent it to Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy upon him). It was approved and so the Aḥmadiyya Jamā'at signed a purchase agreement for the school buildings. Being the president of the Athens chapter, I had signed this agreement on behalf of the Jamā'at.

The property was located in the center of town. It had three large buildings, with a total floor area of more than 30,000 sq. ft., on a plot of land a little more than 3 acres. The deal was set to close on November 2, 1984. I had also received a check for payment for the buildings. But On November 1, 1984, our Missionary in charge came to Athens and mentioned that the Jamā'at was no longer interested in moving forward with the purchase due to the changing circumstances and other needs of the Jamā'at. However, I decided to move ahead with the purchase and bought the school buildings in my name so as to avoid a breach of contract. I had to use the same check from the Jamā'at I had with me, to pay for this purchase and then got a loan from the bank to pay back the Jamā'at.

The Fazl-i-Umar Press was shifted into one of these school buildings. It was a very large building for the limited facilities of Fazl-i-Umar press. Now that we had the room;

we could think about expanding the facilities of the press. It took more than two years to renovate one building.

Chauncey had a very small post office. When we moved the Fazl-i-Umar Press there, all the mailing processed through the Chauncey post office and it was too small to handle our mailings. I lobbied hard for a bigger post office and met with success. The post office department decided to construct a new, bigger post office in Chauncey.

A newspaper advertisement asked for bids for about one-third of an acre in the middle of the town for a new post office. The Old high school property of more than three acres was in the right place and I put in a bid to sell the post office department one third of an acre from the high school property.

The bid was accepted. This was another bounty from Allāh. When I purchased the high school property, it was a strain on my resources. With that purchase, I was saddled with another monthly payment for the school property.

The sale of one third acre to the post office department generated more than 70% of the money I had borrowed to buy the school property in 1984. So I paid off my loan for the school property from the proceeds of the sale of this piece of property to the post office department.

Now we have a new post office building next door to the Fazl-i-Umar Press. We mail six periodicals for the Jamā'at and our mailing fees give the Chauncey post office more than 60% of their total yearly income.

In 1989, I decided to add more facilities to the Fazl-i-Umar Press. For that, I contacted some printing equipment dealers and asked them to give me a quote for all the equipment needed for a fully functional press. Their quote had a price tag of \$120,000.

The next question was where to get the money. I had bought a fraternity house near Ohio University Campus in 1976. I had fixed it and finally rented it to a fraternity. In 1987

I had tried to sell the building for \$240,000 but after trying for a year I was unsuccessful and took it off the market.

In order to generate the funds for new equipment for the Fazl-i-Umar Press, I decided to try again to sell it. This time I wrote to Ḥaḍrat Khalīfatul Masīḥ IV (may Allāh shower His mercy upon him) to pray that I could sell it at a good price and buy equipment for the Press.

Ḥuḍūr's (may Allāh shower His mercy upon him) prayers were very effective. I was able to sell the building within one month. Two years earlier, I had tried to sell the building for 240,000 and was unsuccessful. This time the same building sold for \$360,000. I guess Allāh had decided to give me the \$240,000 I had wanted for the building, and also to give me the \$120,000 for the press. Allāh works in wondrous ways.

The building housing the Fazl-i-Umar Press came in handy for another good project in 1991. There was an adult education school for Athens County, run by the Athens County board of education. In 1990, it had five teachers and nearly three hundred students. The classes were located in various places all around the county.

In December, 1990, the county board decided to close this school. Some of the teachers came to me asking for help. I told them that they can shift all the classes from the various locations of Athens County to this Old Chauncey High School and I will help them to keep the school open.

The lobbying efforts were successful, but the Ohio Department of Education agreed to keep the school open if I would run it. So I ran the school until June 1992. A non profit corporation was set up, called The American Education Foundation, with myself as its director. This corporation, with some help from the Athens chapter of the Aḥmadiyya Movement, ran the school. I was able to restructure the school finances so the Ohio Department of education and the Human Services Department would jointly foot the

bill.

To keep on running the school, there needed to be a charitable organization accepted by the IRS under section 501(C)(3). The Aḥmadiyya Movement in Islām was such a corporation and was acceptable to the state authorities to run the school. Funds were available and we had to administer them, in addition to providing the space to house the school. The space was, of course, available in the old Chauncey High school complex. But, unfortunately, my efforts were not successful and I had to give the school away in July 1992. No other charitable organization, acceptable to state authorities, was found and the school went under the jurisdiction of the Human Services Department.

The Old Chauncey High School complex consists of three buildings. One building houses the Fazl-i-Umar Press and its title has been formally transferred to the Fazl-i-Umar Press. The second building has been set aside as a mission house for the Jamā'at. This building was formally transferred to the Aḥmadiyya Movement in Islām in 1998. The third building has been modified to be my residence.

In 2004, we incorporated the Fazl-i-Umar Press as a charitable corporation. It is now accepted by the IRS as a not-for-profit charitable corporation under 501(C)(3). It can even accept donations which would be tax free for the donor. The facilities are dedicated to handle the Jamā'at work almost exclusively.

Currently, we handle the following publications:

- The Aḥmadiyya Gazette
- The Muslim Sunrise
- The Al-Hilāl (children's magazine)
- The Al-Naḥl (Anṣār Magazine)
- The Anṣār Newsletter
- The Mujāhid (MKA publication)
- The Ayesha (Lajnah Magazine)

We have also produced many books. An



illustrated color book: Mosques Around the world, Welcome to Aḥmadiyyat, and *Hayat-i-Shams*, a life sketch of Ḥaḍrat Maulānā Jalalud Din Shams, are a few examples. We currently have the Holy Qur'ān with English translation by Maulvī Sher Ali in press.

In 2005, more equipment was added to our facilities, this time costing more than \$150,000. Allāh has been very generous to us and Allāh has always provided the means to handle the task of supporting the Fazl-i-Umar press facilities. Relatively large sums have been spent on the project at different occasions, but there has never been any worry. Allāh has always provided very generously. It will need a book to describe all

the financial gifts Allāh has provided to this humble one.

It is not possible for a sinner like me to offer enough thanks to Allāh for His bounties. He has showered this humble one with so much Grace and Mercy that they are beyond counting. I had resigned from my teaching job at Ohio University in 1972 and since 1972 I never had a job, nor did I look for one. I have spent all this time serving the Jamā'at. When anyone asks me about my job, my answer always has been: "I work for Allāh, and He pays me very well."

In the end, I request prayers for me. May Allāh make it possible for me to serve the Jamā'at till my last breath.

### *Information about Deceased Members*

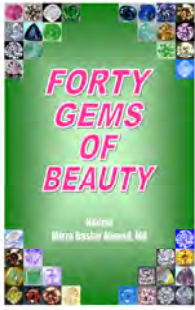
Information about members who pass away is published in the newsletter with request for prayers for the departed souls and their families. Members are requested to provide information about deceased members at <http://ansarusa.org/content/information-about-deceased-members>.

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Majlis Anṣārullāh, USA is offering Anṣār Tahir Scholarship to Anṣār for up to \$4,000 per year per applicant for a maximum of two year training (maximum amount is \$8,000 per applicant). The scholarship is for vocational training of Anṣār to improve their employability and cannot be used as seed money to start a new business. The scholarship will be granted on "first come, first serve" basis. There is no deadline for the application. In most cases payments will be made directly to the training institution. Applications should be submitted through the local Za'im Anṣārullāh. Applicants will be selected based on the following criteria:

- The applicant is a bona fide member of Majlis Anṣārullāh, USA in good standing.
- The applicant has exhausted all avenues for employment or wishes to get additional training/education to enhance his employability.
- The applicant has identified a new or alternate career path and is capable and willing to undertake successful completion of the proposed training.
- The applicant has exhausted all available state and federal funding for unemployed and/or displaced workers.

For more information, please contact Qā'id Finance, Munawar Saqib, at [qaid.mal@ansarusa.org](mailto:qaid.mal@ansarusa.org) or 856-495-6421.

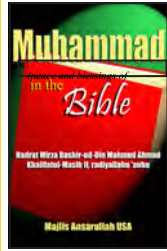


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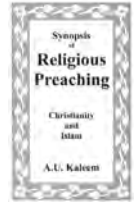
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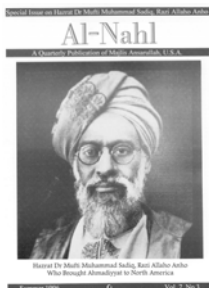
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# Inviting Guests to Anṣārullāh Ijtimā‘

*Abu Bakr Ladd, St. Louis*

The regional and national Ijtimā‘āt of Majlis Anṣārullāh, USA are among the best propagation tools the USA Jamā‘at has. The gathering is small enough that it provides opportunity for the one-on-one meetings that are so vital to win the hearts of the people.

Every person is different and has different cultural and intellectual propensities. These propensities can best be explored in the diversity of our Jamā‘at. Every guest will find someone to meet his own intellectual, spiritual, and economic level that he can be comfortable with in exploring the religious issues that agitate the human mind.

I will share with my Anṣār brothers how I invite guests and what methods I use, so that perhaps, other Anṣār will be encouraged and inspired to do the same. I believe it is fair to say that over the years I have seldom attended an Ijtimā‘, either Regional or National, where I did not have at least one guest.

How do I do it? What is my trick or technique? By way of explanation, I will relate an anecdote about an incident quite a few years back.

During the tenure of Imām Mukhtar Cheema in St. Louis, we used to participate in the local parades, passing out flyers and selling books. We had a stand and as people walked by I would establish contact with them and either give them free literature or sell them some books and pamphlets. The young daughter of one of our Pakistani brothers was also helping out. She was around 16 or 17 at the time. She approached with some wonder and asked me, “Bro Abu, how do you get the people to come to you?” “It is easy,” I told her. “I have something that I want to share with them and they see that. So they come to me.”

Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy upon him), after his visit to Turkey, told of a young woman who said, “If Imām Mahdī has made his advent, I have now known about it.” Ḥuḍūr (may Allāh shower His mercy upon him) said that her answer pained his heart, because it is due to our negligence that the news had previously failed to reach her. When Ḥaḍrat Khalīfatul Masīḥ III (may Allāh shower His mercy upon him) came to the U.S., he said that we have surrendered “the battlefield to the other Muslims.”

I have previously stated that anyone who does not proclaim the advent of the Messiah (peace be on him) cannot really claim to be one of his believers. I was taken to task for this view; this view was deemed too judgmental. However, human nature is the same the world over. When someone is in love and excited about it, it becomes manifest to all who see that person.

I recall some years ago, my wife and I were walking down a street in St Louis, hand in hand, and a women stopped us and said that we were the happiest people she had seen in a while. She became our friend and my wife taught her, her first prayers, although, alas, she never did accept Islām. My point, however, is that when one is in love or happy and excited, this excitement exudes from ones being.

For me, the idea that I have been fortunate enough to accept the Messiah (peace be on him), whose return has been and is still eagerly awaited by billions leaves me absolutely giddy with joy and excitement and I cannot believe how fortunate I am. My biggest fear is that I shall remain worthy of this high honor and meet the requirements because I know that “accepting” is not enough.

Of course, I was a little apprehensive in telling people about the Messiah (peace be on him) when I first joined the Movement because I did not want to appear as a “nutcase,” and so I spent a lot of time explaining about Jesus on the Cross, etc. But after years of talking to Bishops, Priests, Reverends, and PhDs of all type, I know that the promise of Ḥaḍrat Mirza Ghulam Ahmad Qādiānī (peace be on him) is true i.e. “those who accept him shall excel all others in knowledge.” And so it is.

But, you need practice, and here are some useful tips on how I do it.

First, you have to start preparing your guests in advance. I usually start inviting guest’s right after I return from the Ijtimā’. I contact the ones who did not go and tell them what a good time I had and what they missed and I sure hope they make it next year. Then I wait until January to start making my list of folks I intend to invite. Be clear that most people that you invite in January will tell you that they “might” go, or will “think” about it, but at the end of the day you will be lucky if more than one or two actually accompany you. That is why you have to invite as many as possible. Also, understand that your list of friends is limited which is why you have to constantly make “new” friends.

You will meet people while shopping, going to the grocery store, Home Depot, etc. and you should always be looking for an opening to start a conversation. Since people do not know what “Alḥamdulillāh” means, when someone asks me “how are you?” I say, “thank God!” This always makes people smile and often leads to further conversation. The main thing is to be friendly and open and looking for an opportunity to tell someone about this man from Qādiān. May Allāh exalt him.

Then there are some logistical details. Most of you prefer to fly in especially if you are more than 10 hours away from the headquarters. If you are financially able, you

will be able to purchase the ticket for your guest without any pain. Those who are unable to do so, should consider driving with some other brothers and sharing the expense for gas and car or van rental if this is necessary. Those who drive will bear witness that the conversation and camaraderie which develops on these rides are wonderful in themselves.

Those who are in financially straitened circumstances can apply to Ṣadr Majlis for financial assistance through Za’im. What is important is that we do whatever is possible to bring guests to the Anṣārullāh Ijtimā’ so that they may meet our members and see the organization of the Promised Messiah (peace be on him). However, approval to bring guests to the Ijtimā’ must be obtained from Ṣadr Majlis through Za’im. Partial reimbursement for members or guests of the expense incurred for Ijtimā’ travel is made according to the reimbursement policy of Majlis Anṣārullāh, USA. Approval should be requested from Ṣadr Majlis through Za’im prior to the incurrence of a travel expense.

I will give an example of true Tabligh. A year or so ago, I had the pleasure of being invited to Brother Amin Baig’s home for dinner. As is usual, I asked about how he came to Aḥmadiyyat and he told me the story of his grandfather’s conversion in the time of the Promised Messiah (peace be on him).

His grandfather was a clerk for the British and the grandfather had a servant or worker by the name of Faqrudin. This Faqrudin was an Aḥmadī and he used to invite Brother Baig’s grandfather to come to Qādiān to meet his spiritual master. Brother Baig’s grandfather did not want to be bothered by such foolishness and he told Faqrudin in no uncertain terms that he did not want to hear any more nonsense about this Qādiānī man who claimed to be the Mahdī. Indeed, he told Faqrudin that if he mentions this one more time that he will sack him out.



The time of the Annual Jalsa came and so Faqrudin again went to his master and told him, “Sir, you can sack me out, but please come and meet my spiritual Master.” Brother Baig’s grandfather thought he would end this harassment by agreeing to meet this “man” and thus Faqrudin would have no more cause to bother him with this foolishness. (My guess is that Faqrudin was a good worker and he did not really want to lose him.) In any case, he decided to go to Qādiān and the rest is history.

Today, Brother Baig is a prominent physician in Baltimore, President of the Baltimore Jamā‘at, and living a comfortable life in America. His grandfather is a Companion of the Promised Messiah (peace be on him) and buried in Bahishtī Maqbarah.

As Brother Baig told me this story, I marveled at the spirit and courage of Faqrudin and I pray that Allāh the Exalted, will raise up and preserve the memory of Faqrudin and that He enable all of us to become Faqrudins. Āmīn.

## Anṣār Chanda Literature

The rate of Chanda Literature, for Anṣārullāh, has been set at \$10.00 per year. Members are urged to pay their share of Chanda Literature as soon as possible. May Allāh enable us to fulfill our obligations in a timely manner. Āmīn.

## *The Review of Religions Subscription*

Ḥaḍrat Khalīfatul Masīḥ V (may Allāh be his support) has stressed the need to increase the subscription of the Review of Religions magazine. Ḥuḍūr (may Allāh be his support) mentioned the low subscription of this very useful publication and advised to increase the number of subscribers.

The Promised Messiah (peace be on him) himself started this magazine in 1902 that has covered religion, history, philosophy, law, economics, latest scientific discoveries, and many more subjects for over 100 years. The Promised Messiah (peace be on him) expressed the purpose of the magazine as follows:

*“As the members of our Jamā‘at are already aware that the principle purpose of my advent is to remove all the fallacies and the misconception which have been caused by Christianity, and to invite people to the true Islām. This objective has also been described by the Holy Prophet Muhammad (peace be upon him) in such words that the Messiah will “break the cross.” To fulfill this very mission this magazine (the Review of Religions) has been started.” (Al-Ḥakam, Sept 30<sup>th</sup>, 1903)*

The cost of the annual subscription for this quarterly publication is \$30. Anṣār are urged to say *Labbaik* to the call of our beloved Ḥuḍūr (may Allāh be his support) by subscribing to the Review of Religions. Anṣār can also subscribe to the publication for a neighbor, colleague, professor, student, family member, friend, workplace or local library.

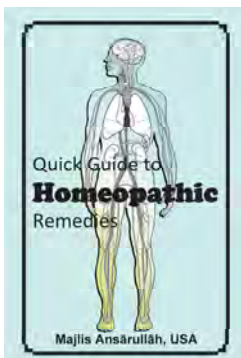
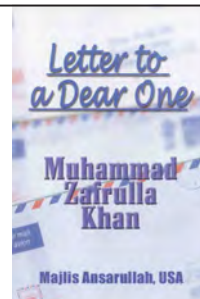
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## Letter to a Dear One

Sir Muhammad Zafrullā Khān

English translation of his epic Urdu work (Aik Aziz Kai Nam Khat) by Shermeen Butt with foreword by M. M. Aḥmad and introduction by Ḥaḍrat Mirzā Bashir Aḥmad (may Allāh be pleased with him). It introduces the concepts of God, Man's relationship to God, The Holy Qur'ān, The Holy Prophet (peace and blessings of Allāh be on him), The Promised Messiah (peace be on him) Islām, Morals, and Etiquette. 110+ pages. \$2

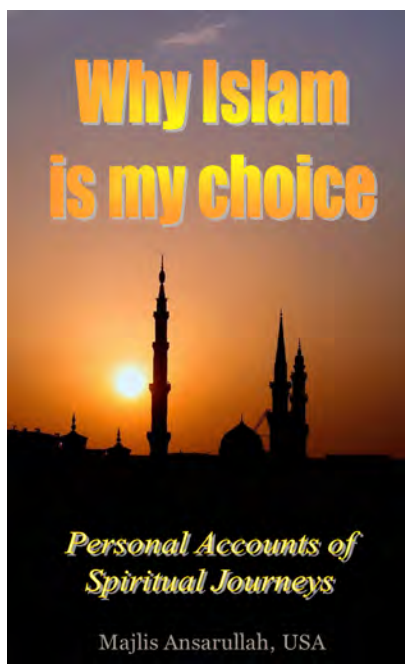


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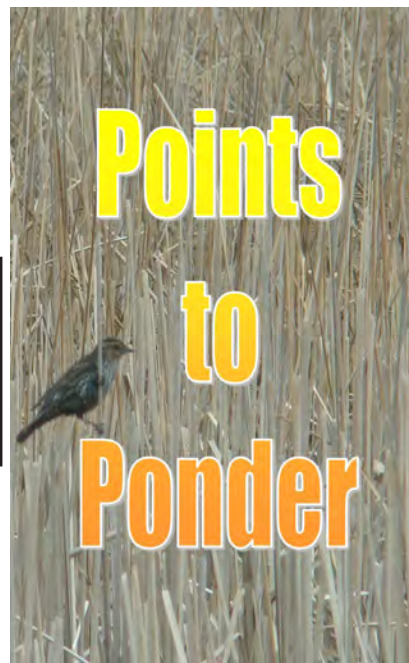


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# Influenza

Dr. Tanvir Ahmed, Qā'id Dhahānat wa Ṣiḥat Jismānī, Detroit

Influenza is a viral infection that attacks your respiratory system—nose, throat, and lungs. Influenza and complications resulting from it can cause death in case of people who are at higher risk. High risk factors include the following:

- Age - Seasonal influenza tends to target young children and people over the age of 65. The pandemic H1N1 virus that surfaced in 2009, however, appeared to be most common in teenagers and young adults.
- Occupation - Health care workers and child care personnel are more likely to have close contact with people infected with influenza.
- Living conditions - People living in nursing homes or military barracks are more likely to develop influenza.
- Weakened immune system - Cancer treatments, anti-rejection drugs, steroids, and HIV/AIDS can weaken your immune system.
- Chronic illnesses – Illnesses such as asthma, diabetes, or heart problems may increase your risk of complications.
- Pregnancy - Pregnant women are more likely to develop influenza complications—particularly in the second and third trimesters.

## Symptoms

Initially, the flu may seem like a common cold but the flu tends to come on suddenly and severely. Common signs and symptoms of the flu include:

- Fever over 100 °F (38 °C)
- Aching muscles—especially in your back,

arms, and legs

- Chills and sweats
- Headache
- Dry cough
- Fatigue and weakness
- Nasal congestion

Seeking medical advice early is very important. If you show symptoms of flu and if you are at risk in terms of the above-mentioned complications, you should see your doctor as soon as possible. Medicines are most effective when taken within the first 48 hours of onset of illness. Seeking medical help sooner may reduce the length of your illness and help prevent more serious problems.

## Spread of Influenza

Flu viruses are spread by air droplets; you can inhale the droplets directly, or you can catch germs from an object—such as a telephone or computer keyboard—and then transfer them to your eyes, nose or mouth. Influenza viruses are constantly changing, with new strains appearing regularly. This is the reason why vaccination is needed every year. The vaccine from previous year will only protect you from infection with past virus types.

## Complications

The complications from Influenza include:

- Pneumonia
- Bronchitis
- Sinus infections
- Ear infections

Pneumonia is the most common and most serious complication resulting from Influenza. For older adults and people with a chronic illness, pneumonia can be deadly. It is best to get vaccination both against influenza and pneumonia.

## Treatment

In most cases all you may need is rest and plenty of fluids. Your doctor may prescribe an antiviral medication and if taken soon after you notice symptoms, medicines may shorten the duration of your illness by a day or two and prevent complications. Medications may have side effects and interactions or in some cases may result in treatment failure. It is not recommended to give Aspirin to children under 18 years of age with Influenza. If any side effects or complications from the medication occur, consult your physician immediately.

## Prevention

The Centers for Disease Control and Prevention now recommends annual flu vaccination for all Americans over the age of 6 months.

Each year's seasonal flu vaccine contains protection from the three influenza viruses that are expected to be the most common during that year's flu season. The vaccine is typically available as an injection or as a nasal spray.

The following best practices are recommended to reduce the risk of infections.

- Wash your hands - Thorough and frequent hand-washing is the best way to prevent many common infections. Scrub your hands vigorously for at least 15 seconds. Or use alcohol-based hand

sanitizers if soap and water are not readily available.

- Contain your coughs and sneezes - Cover your mouth and nose when you sneeze or cough. To avoid contaminating your hands, cough or sneeze into a tissue or into the inner crook of your elbow.
- Avoid crowds - Flu spreads easily wherever people congregate—in childcare centers, schools, office buildings, auditoriums, and public transportation. By avoiding crowds during peak flu season, you reduce your chances of infection.

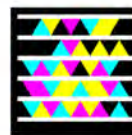
References: CDC, Mayo Clinic.



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# The Future of Islām and the World as Found in the Prophecies of the Promised Messiah (peace be on him)

*Syed Sajid Ahmad, Fargo, ND*

Almighty Allāh revealed to the Promised Messiah (peace be on him) many things about the future. Some of the revelations, prophecies, and visions of the Promised Messiah (peace be on him) about the future of Islām and the world are presented in the following.

“I have been sent to break the Cross, to kill the swine. I have come from heaven with angels on my right and left. Angels whom God will send, nay, is already sending into willing hearts. This, to help complete my mission. Even if I speak or write nothing, even then the angels who have descended with me will carry on their work. They have maces in their hands, given to them so that they may break the cross and break the idol of man-worship. ... Time is not far, nay it is very near, when you will see angels in troops descend from heaven, moving men in Asia, in Europe, and in America.” (Victory of Islām)

Five Wars - “The Prophecy of Almighty God Regarding the Coming of Five Earthquakes: The Words of Which are ‘Five times shall I show you the dazzling manifestation of this Sign.’ The meaning of this Divine revelation is that God Almighty says that, in order to bear witness to the truth of my claim, and so that people may realize that I am from Him, God Almighty will cause five terrifying earthquakes to appear, one following the other, at short intervals. They will bear witness to the truth of my claim, and each of them will display such radiance that the beholder will at once be reminded of God.” (Divine Manifestations, London, 2006, p. 1)

“Kings shall seek blessings from thy garments - Remember, when these five earthquakes will have passed, and the destruction which God has willed shall have

taken place, His mercy shall once again surge forth and, for a time, extraordinary and fearful earthquakes shall cease.” (Divine Manifestations, London, 2006, p. 7)

“God has informed me again and again that He will grant me great glory and will instill my love in people’s hearts. He shall spread my Movement all over the world and shall make my sect triumphant over all other sects. The members of my sect shall so excel in knowledge and insight that they will confound everyone with the light of their truth, and by dint of their arguments and signs. Every nation will drink of this fountain, and this Movement will spread and blossom until it rapidly encompasses the entire world. Many tribulations and obstacles shall come, but God will remove them all and will fulfill His promise. God addressed me and said: ‘I shall grant thee blessing upon blessing until kings shall seek blessings from thy garments!’

In a vision, I was shown those kings, and they were on horseback. I was told that these are the kings who shall bear the yoke of thy obedience and God shall bless them.

So O ye who listen! remember these things and keep these prophecies safe in your boxes, for they are the words of God that will one day come to pass.” (Divine Manifestations, London, 2006, p. 24)

Spread of Islām among Hindus - “... I have been favored with a revelation in clear words that the Hindus will once more turn to Islām with great eagerness.” [Announcement of March 12, 1897, Majmū‘ah Ishtihārāt, vol. 2, p. 341] (Tadhkirah (English), London, 2009, p. 381)

“Twice I saw in my dream many Hindus bending down before me in veneration and saying: He is an Avatar; He is Krishna. They



also made offerings to me.” [al-Ḥakam, vol. 6, no. 15, April 24, 1902, p. 8] (Tadhkirah (English), London, 2009, p. 539)

“Soon a time is to come that you will raise your eyes that you may see a Hindu but among the literate you will not see a single Hindu.” (Translation from Urdu, Izāla Auhām, Rūḥānī Khazā’in 3, p. 199)

Spread of Aḥmadiyyat among Arabs - “I saw in a blessed dream a group of sincere believers and just and righteous kings, some of whom belonged to this country [India], some to Arabia, some to Iran, some to Syria, some to Turkey, and some to other regions of which I am not aware. Thereafter, I was told by Allāh the Almighty: These people will affirm your righteousness and will believe in you and will call down blessings upon you and will pray for you. I shall bestow great blessings upon you, so much so that kings will seek blessings from your garments and I will join them amongst your sincere followers.” (Tadhkirah (English), London, 2009, pp. 14-15)

“Devotees from Syria and the servants of Allāh from among the Arabs are supplicating on your behalf.” [Maktūbāt-i-Aḥmadiyya, vol. 1, p. 86, Letter dated April 6, 1885]

Spread of Islām in Russia - “I see my

Community in the area of Russia like the grains of sand in numbers.” [Register Riwayāt -i-Ṣaḥābah, vol. 10, p. 114, Riwayāt Sheikh ‘Abdul-Karim, Book-binder, Karachi]

Spread of Islām in the West - “We believe in the rising of the sun from the West but it has been disclosed to me in a vision that the meaning of the rising of the sun from the West is that the Western countries, which, from ancient times, have been enveloped in the darkness of disbelief and error, will be illumined by the sun of truth and will partake of Islām.” [Izāla Auhām, p. 515, Rūḥānī Khazā’in, vol. 3, pp. 376-377]

“I saw [in a vision] that I was standing on a pulpit in the city of London and was setting forth the truth of Islām in the English language, in a very well-reasoned address. Thereafter, I caught several birds who were sitting upon small trees and were of white color and their bodies resembled the bodies of partridges. I interpreted this vision as meaning that though I would not be able to travel to that country, my writings will be published among them and many righteous English people will be attracted by the truth.” [Izāla Auhām, pp. 515-516, Rūḥānī Khazā’in, vol. 3, p. 377]

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# Significance of Friday in Islām

*Mahfooz Sheikh, Dallas*

“O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allāh, and leave off *all* business. That is better for you, if you only knew. And when the Prayer is finished, then disperse in the land and seek of Allāh’s grace, and remember Allāh much, that you may prosper.” (The Holy Qur’ān, 62 [Al-Jumu’ah]:10-11)

Friday is the most important day in Islām, even more than the two Eids. As is evident from the above verses, a Muslim is supposed to leave all business behind to attend Friday prayer. When the call for Jumu’ah is made, all else is of secondary significance.

The Holy Prophet (peace and blessings of Allāh be on him) told us that an angel stands on every door of the mosque on Friday and notes down the names in order of the arrival of the worshipers. When the Friday Sermon starts, the angels close their registers and attend the service. (Muslim, Kitāb Al Jumu’ah).

In order to be deserving of the designation of the term *Ākharīn* (the others among them who have not yet joined them), as mentioned in *Sūrah Al Jumu’ah*, we need to strive to follow in the footsteps of the companions of the Holy Prophet (peace and blessings of Allāh be on him) and try to come to the mosque early for Prayers.

There is also special emphasis on preparation for the Friday Prayer. The Holy Prophet (peace and blessings of Allāh be on him) said that a person who bathes on Friday, and purifies himself according to his capacity, puts on oil, leaves home wearing scent, does not separate two people (that is, does not forcibly make space for himself at the mosque), offers *Ṣalāt* that is obligatory and listens to the sermon of the Imām

silently, all his sins between that Friday and the next Friday will be forgiven. (Bukhārī, Kitāb Al Jumu’ah).

It is evident that making an effort to come to the Jumu’ah Prayer on time is important to partake the blessings associated with it. The Holy Prophet (peace and blessings of Allāh be on him) said that on Friday, angels stand by the door of the mosque and they note down the example of one who comes in first as one who sacrifices a camel, the next as one who sacrifices a cow, the next as one who sacrifices a lamb, the next as one who sacrifices a chicken, and the next as one who sacrifices an egg. (Bukhārī, Kitāb Al Jumu’ah)

We are also exhorted to frequently invoke *Durūd* (blessings and salutations) on the Holy Prophet (peace and blessings of Allāh be on him) on this blessed day that carries special significance. The Holy Prophet (peace and blessings of Allāh be on him) said, “Among the best of your days is Friday. On that day invoke *Durūd* on me frequently, for your *Durūd* is presented to me on this day.” (Abū Da’ūd, Kitāb Al Ṣalāt)

Ḥaḍrat Khalīfatul Masiḥ V (may Allāh be his support) explained in his Friday Sermon of November 12, 2004 that, “the Holy Prophet (peace and blessings of Allāh be on him) said that among all the days, Friday was the best day: Adam was created on Friday; he was made to enter Paradise on Friday; he lost Paradise on Friday; and a special moment comes during Friday service when a believer’s prayers are accepted.” (Tirmidhī, Kitāb Al Jumu’ah) Further explaining the concept of Adam entering and losing Paradise on Friday, Ḥuḍūr (may Allāh be his support) said that “the purpose of creation of man and Jinn is worship of Allāh. The children of Adam cannot inherit Paradise

unless they fight against satanic inclinations and obey the commandments of Allāh and try to come together for worship on Friday. Those who will disobey Allāh, follow the Satan, and keep themselves preoccupied with their work during the Friday Prayer time,

shall lose Paradise.”

May Allāh enable all of us to strive to be the recipients of the blessings associated with the blessed day of Jumu‘ah in light of the teachings of the Holy Qur‘ān and the Aḥādīth. Āmīn.

The summary of Friday sermon delivered by Ḥaḍrat Khalīfatul Masīḥ Al-Khāmīs (may Allāh be his support) is distributed to Anṣār through Zu‘amā every Friday. Anṣār who are unable to listen to Ḥuḍūr’s (may Allāh be his support) Friday sermon are urged to read these summaries on a regular basis. If you are not getting these summaries, please request your Za‘īm to provide these to you. To receive these summaries and other communication directly from Majlis Anṣārullāh, USA submit your email address at <http://www.ansarusa.org/dada>.

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## Precautionary Measures in Light of Financial Crisis

Discussing the probable worsening of the global financial crisis, Ḥaḍrat Khalīfatul Masiḥ Al-Khāmīs (may Allāh be his support), in his Friday sermon of November 4, 2011, said, “There is no telling where the financial crisis will lead and how intense it will get. While there is no need to panic, Aḥmadīs should definitely stock dry food supply at home at all times as a precautionary measure.”

Ḥuḍūr (may Allāh be his support) also explained, “Underdeveloped countries are used to such situations and people make some provision or the other but here [in the

West] people do not know what such a crisis entails. The last crisis they faced was in WWII and their new generation has no idea of what can come to pass.”

Ḥuḍūr (may Allāh be his support) advised, “While taking the precautionary step of stocking some food supply, we should also pray that may Allāh enable the world to recognize their Creator and is saved from chastisement.”

Members are urged to heed the advise of Ḥuḍūr (may Allāh be his support) and take the suggested precautionary measures and pray to Almighty Allāh for His Mercy.

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### *Offering Supererogatory Prayer for Suffering Aḥmadīs*

Addressing Aḥmadīs of all the Jamā'ats around the world in his Friday sermon of December 3, 2011, Ḥaḍrat Khalīfatul Masiḥ V (may Allāh be his support) drew attention to the Aḥmadī brothers who are enduring hardship and persecution. Ḥuḍūr (may Allāh be his support) said that a true believer is the one who feels the suffering of his believer brother as his own, like the whole body feels the pain if a part of the body is in pain. Ḥuḍūr (may Allāh be his support) said that each Aḥmadī should offer two *Nafl* (supererogatory Prayer) daily, solely for those Aḥmadīs who are going through any torment due to their belief in Aḥmadiyyat and are deprived of their civic and religious rights through vicious laws. Anṣār are encouraged to say *Labbaik* to the call of our beloved Ḥuḍūr (may Allāh be his support) and offer two *Nafl* daily and pray to Almighty Allāh that the atrocities against Aḥmadīs may be removed, Āmīn.

### *Listening to the Friday Sermon*

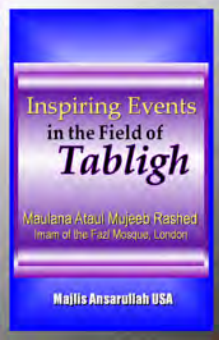
The Holy Prophet (peace and blessings of Allāh be on him) said: “When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a sheep and then a chicken and then an egg respectively. When the Imām comes out (for Friday prayer) they (that is angels) fold their papers and listen to the sermon.” (Bukhārī)

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CD 1	CD 2	<p>تیر و گناہی کو جو ذات جاودانی نور فرقاں ہے جو سب نوروں سے اجلی نکلا ہر طرف گھر کو دوڑا کے تھکایا ہم نے اسلام سے نہ بھاگو راہ بدی یہی ہے اک نہ اک دن ٹیٹھ ہو گا تو فنا کے سامنے نور تاراں بھابت مجھے کچھ کہتا ہے آؤ: پرہیز احمد خان، لاہور</p>
<p>ہمیں اس یار سے تھوڑی عطا ہے یا رب ہے تمہارا احسان وہ دیکھتا ہے خیروں سے کیوں دل لگاتے ہو وہ گھڑی آتی ہے جب سبھی پکارس کے مجھے ہو خاک میں ملے اتے ملتا ہے آشنا اک نہ اک دن پیش ہو گا تو فنا کے سامنے نور فرقاں ہے جو سب نوروں سے اجلی نکلا ہے دست قبلہ نما لا الہ الا اللہ گلفن میں بھول باغ میں بھول آپ کے لئے بدر گاہ ڈی خان خیر الامام نوشا نصیب کہ تم قادیاں میں رہتے ہو</p>	<p>دیکھو خدا نے ایک جہاں کو جھکا دیا تقویٰ یمنی ہے یارو کہ نخواست کو چھوڑ دو مرے مولیٰ مری یہ اک دعا ہے دشمن کو ظلم کی برجھی سے تم سینہ و دل برمانے دو بڑھتی رہے خدا کی محبت خدا کرے وہ گھڑی مری سے کام لو ساقیو اک رات مفاہدگی وہ تیرہ و تیار آئی (۱۷: محمود یوسفی - لاہور)</p>	CD 5
CD 3	CD 6	<p>اے خدا اے گل ساز و عیب پوش و کردگار خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے اسلام سے نہ بھاگو راہ بدی یہی ہے جہاں و حسن فرقاں نور جان ہر مسلمان ہے زندگی عشق پیام احمد ہے آؤ: ریاض یوسفی، سان فرانسکو</p>
<p>آفتاب احمد بسمل تظہیں اور تعتیں تسب اللہ</p>	<p>بڑھتی رہے خدا کی محبت خدا کرے کیا سوز تھی جب دل نے جیسے نام خدا کے آؤ سجنو مل سنے تے گن اس یار ڈی سنے کوآ: ریاض یوسفی، سان فرانسکو</p>	CD 5

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# Majlis Anṣārullāh, USA

Majlis Anṣārullāh, USA, is an auxiliary of the Aḥmadiyya Movement in Islām, Inc. USA, 15000 Good Hope Road, Silver Spring, MD 20905, USA. It consists of Aḥmadi Muslim men above the age of 40.

The Arabic expression Anṣārullāh literally means 'helpers of God', and is taken from the Holy Qur'ān (61[Al-Ṣaff]:15, 3[Āl 'Imrān]:53).

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Ash-hadu allā ilāha illallāhu waḥdahū lā sharīka lahū wa ash-hadu anna muḥammadan 'abduhū wa rasūluh (I bear witness that there is no god except Allāh, He is One, without partner, and Muhammad is His servant and His Messenger.)

I solemnly promise that I shall endeavor, till the end of my life, for the consolidation and propagation of Islām and Aḥmadiyyat, and for upholding the institution of Khilāfat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilāfat-i-Aḥmadiyya. Inshā'allāh.

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