

THE

Ahmadiyya

Gazette

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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AUGUST, 1991

USA

This Is How God Almighty Operates?

God Almighty operates in this world in three capacities: **one**, in the capacity of God; **two**, in the capacity of a friend; and **three**, in the capacity of an enemy. His treatment of His average creatures proceeds from His capacity as God; and His treatment of those who love Him and whom He loves, also proceeds from His capacity of God, but is colored deeply by His capacity of a friend. The world feels that God is supporting the person concerned like a friend. His treatment of his enemies is characterized by painful chastisement and such signs that indicate clearly that God Almighty is the enemy of that people or that person.

Sometimes God tests a friend of His by making the whole world his enemy and for a time subjects him to their tongues and their hands. But He does not do this because He desires to destroy His friend, or to disgrace him or to humiliate him. He does this so that He might show His sign to the world and so that His impertinent opponents should realize that despite their utmost efforts they were not able to harm the person concerned.

(Nuzoolul Masih, pp. 139-140)

Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, or outside His control, or outside His creation... How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. *(Naseem-e-Dawat, p.3)*

Selected Verses From

The Holy Quran

THE QUALITY AND CHARACTER OF BELIEVERS

The Quran explains the need of belief in God and draws attention to the proofs of His existence. It emphasizes that God has always sent down His word by means of revelation. If God were to cease to manifest His attributes through the prophets and their followers, firm faith in the existence of God would disappear. It is imperative, therefore, that so long as mankind continues to exist, divine revelation should continue to descend upon some of them.

“And the servants of the Gracious God are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, ‘Peace!’ And who spend the nights before their Lord, prostrate and standing, And who say, ‘Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment. It is indeed evil as a place of rest and as an abode;’ And those who, when they spend, are neither extravagant nor niggardly but moderate between the two. (25:64-68)

وَعِبَادَ الرَّحْمَنِ الَّذِينَ يَتَّقُونَ
عَلَى الْأَرْضِ هُونَ وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا
وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا
وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا
إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا
وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ
يَسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

From the Sacred Sayings of the Holy Prophet (SAW)

Umm Kulthum relates that she heard the Holy Prophet say: He who brings about peace between people and attains good or says that which is good is not a liar (*Bokhari & Muslim*). *Muslim's* version adds: I did not hear him let people have a latitude in what they said except in three situations: war, making peace, and talk between husband and wife.

Ayesha relates that the Holy Prophet heard two

men contending with one another in loud voices outside his door. One of them begged the other to agree to reduce the amount of the debt he owed him and to deal kindly with him. The other said: By Allah, I shall not do it. The Holy Prophet went out to them and asked: Which is the one who swears by Allah he will not act kindly? The man said: It is I, Messenger of Allah, and for him is whatever he prefers. (*Bokhari & Muslim*).

From the Writings of the Promised Messiah (AS)

The reality of Islam is to present one's neck to God like a sacrificial lamb; to give up one's own designs and to be devoted to the designs of God and His pleasure; to lose oneself in God and to impose a type of death upon oneself; to be dyed in the personal love of God and to obey Him entirely for the sake of that love; to obtain eyes that see only through Him, and to obtain ears that hear only through Him, and to develop a heart that should be wholly devoted to Him, and to obtain a tongue

which would speak only at His command. This is a stage where all search ends; human faculties complete their functions and man's ego dies completely. Thereupon Divine mercy confers a new life upon the seeker through His living words and His shining light. He is honored with the delightful converse of God, a fine light which is not discoverable by reason and is not recognizable by the eyes, approaches close to his heart; as is said by God: We are closer to him than his jugular vein (50:17).

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PURIFY YOURSELVES AND FIND GOD WITHIN YOU

LOVE OF GOD AND HIS SERVANTS IS THE ULTIMATE GUIDE TO SUCCESSFUL PREACHING

(The closing address delivered by Hazrat Khalifatul Masih at the 43rd Jalsa Salana, USA, on the 30th of June, 1991 at Ypsilanti, Michigan. It was transcribed by the Gazette staff at their own responsibility.)

After the recitation of Sura Al-Fatiha, Huzoor said:

Every human being, no matter how sinful he may appear, has a very complex personality. People claim to understand other people, but none understands human beings better than God Himself. Every person has been provided with a faculty from God to understand himself if he so desires; He can understand all the good trends and all the evil trends in himself. However, most unfortunately, man remains hidden from himself. He seldom attempts to understand himself, while he always tries to understand others. Perhaps he is too close to himself and, therefore, unable to view himself. However, as I have already pointed out, the Holy Quran is very clear on this subject, and repeatedly reminds us of the importance of understanding ourselves.

I have been trying to trace back all of my views and thoughts to my childhood impressions, and I find it a very interesting and rewarding occupation. One's relationship with nature begins in his early childhood. His attachment to some things and his repulsion to others, all lead to making him something out of an empty shell. He begins to fill that shell with a soul, which develops along with the passage of his experiences.

I want to share with you my relationship with the moon. Although you may consider it to be a very small thing, yet as I tell you how I developed my relationship with the moon, how I began to understand the moon better and better than ever before, I believe, in the end you will think it was time well-spent with me.

When I was a small child, I was fascinated by the moon as are all children. I remember my elder sisters playing with me and singing me lullabies relating to the moon. I particularly remember one elder sister of mine, who also resided here for a while and whose two daughters are here. Her name is Amtul Rashid. She was very fond of rocking me on her knees and then singing the song which is so often sung by various Pakistani ladies, or Indian ladies, when they

play with their children in order to lull them to sleep or just play and make them happy.

I remember very clearly that while riding her knees, I could hear that beautiful voice saying:

چندا ماموں دور کے بڑے پکائیں بور کے
آپ کھائیں تھالی میں ہیں کھلائیں پیال میں

It is a very simple message. It means that "Chanda Mamoo"—Uncle Moon—is far, far away. He eats cookies prepared of sawdust. He prefers to eat in a plate—the moon looks like a plate—and feeds us in cups. It doesn't mean anything, of course, but to children's ears, it sounded like music and one felt closer and closer to the moon, however far it was.

However, there were yet many stages for me to cover to get still closer to the moon and to understand it better. As a child, I remember that I was very impressed by one of my father's poems relating to the moon. One of the verses that I'll share with you now, said:

بیٹھ کر جب عشق کی کشتی میں آؤں تیرے پاس
آگے آگے جانہ کی مانند تو بھاگنا نہ کر

When riding the boat of love I try to get close to you, do not run away from me like the reflection of the moon does upon waters.

You try to chase it and it goes on faster, or perhaps at an equal pace, further and further away from you. You cannot get closer to the image of the moon which you are pursuing.

There was yet a better understanding of the moon to dawn upon me. I came to realize, while studying Hazrat Masih-i-Mauood (asws), that he, himself, was a moon. A moon that reflected the most beautiful face of Hazrat Muhammad Mustafa (saws). That was his relationship to his only Master, who has been mentioned in the Holy Quran as a "Sun of light and truth." Hazrat Masih-i-Mauood reflected his image and I found that moon so much more beautiful than the material moon I fell in love with in my early days.

It fascinated me and as I loved Hazrat Muham-

mad Mustafa (saws), so also I loved the reflecting mirror which preserved for me all the beauty of his master. He saw him from an angle, from so close an angle that I could never have dreamed of Hazrat Muhammad Mustafa's (saws) beauty and charms if I had not seen him through his reflective mirror, Hazrat Masih-i-Mauood (asws).

There is a verse in Urdu which reads: A looking glass, a mirror does not know or fully realize what you are. See yourself through my eyes and then you will know how beautiful and charming you are. Seeing Rasoolullah (saws) through the eyes of Hazrat Masih-i-Mauood (asws) is a singular experience in one's life. He dawns with all his charm and beauty upon you and overwhelms you. This is how I began to understand the meaning of the moon still better.

Yet as I grew older, there was another lesson for me to learn. That was when I read Hazrat Masih-Mauood's (asws) poem which speaks of the moon and his experience with regard to the moon. He says: Last night when I observed the moon, it made me so restless. Why? Because I saw traces of the charm and beauty of my Beloved reflected in the moon. Through this I realized that the moon worked to reflect another face as well, that was the face of the beloved of Hazrat Muhammad Mustafa (saws), the face of the Lord, our God.

Things lead from one to the other and that is how you complete your journey into something you ultimately become. I believe that all of us should try to trace our psychological development to childhood experiences. That would afford us a great opportunity to understand ourselves and would also save us the waste of time in trying to understand people in a negative way and go on criticizing them.

This is a very brilliant and beautiful experience I have shared with you. I have been making this journey backwards regarding my faults and failures, as well as many sins I have committed which God forbids me to share the knowledge of with you. This is how I know why I went wrong, where I made a misstep and how that could have been avoided. If I failed to avoid it in the past, perhaps by the study of the past, I am better able to avoid such possibilities in the future. It is a journey, an occupation of a lifetime. It never ends and it is always rewarding.

Therefore, when you think of God, when you think of Hazrat Muhammad Mustafa (saws), when you think of the moon which shone with his brilliance in our age, Hazrat Masih-i-Mauood (asws), remember that this is the message that we

have to convey to the world. Expressed in simplest terms, a thing of beauty to be shared by others is the meaning of preaching. There is a lot of meaning to it.

I remember, two weeks ago when I was in Guatemala, the President and the Vice President were very kind to grant me audience. I sat for a long time with the Vice President. He had a very pleasant personality. Before we proceeded in our dialogue and conversation, he asked me a very simple question. He said: Why have you come to Guatemala? What is the purpose and why is the mission here? I knew the background. There had been a very vicious campaign carried out by a sect of the Christian church, repeatedly appealing to the government to stop our mission in Guatemala. The face of Ahmadiyyat was maligned so much that we were expecting a very negative response from the government. However, it did not come because the President, the Vice President, and other ministers of government were very sensible, kind people, who were understanding. They would not form an opinion one-sidedly.

However, the background was there, of course. So I said: Before I speak further, let me remind you that man draws lessons from the animal kingdom. Even from such things as are so small compared to human beings, one can draw wonderful lessons. So I told him this is also my occupation, to watch birds and animals of all sorts and find out what lessons they have for us.

I said I was deeply interested by the trend in crows. When they see a piece of bread or anything edible they know full well that perhaps it is not sufficient for their own belly, yet they will go on raising the cry inviting all their fellow brothers and sisters to come and get it. Then they all flock together to get the small piece of bread. Then they have small fights, but playfully. Sometimes that bread is broken into small pieces, but everybody has their share and in open, free chance.

I said: I hope you do not consider me less than a crow. I have found that it is much, much more precious to reveal to the entire world that I have found God. I want to share that experience with you and your people. You are Catholics. I understand. Yet the goal is the same. Catholics claim they lead to God. I know from personal experience that I lead to God. I belong to Him, and the entire Ahmadiyya Community leads to God and belongs to Him. Would you stop us from doing that?

The response was so beautiful, so overwhelming. In a matter of moments we became deeply bonded friends—forever, I hope. He said to me: I will remain in touch with you whenever I come to England. I would love to call on you. And then we understood each other when we talked of this and that, and things went very well by the grace of Allah.

That is what you are, every Ahmadi. That is what every man should be. What is religion if it does not lead to God? What is religion if everybody is trying only to follow their particular brand of religion? If that is the object it is not worth the thorns of the effort you take. You must be deeply convinced, and you must clearly see your inside, and know the background of your intentions and where they are rooted.

Purify yourself before you begin to preach. That is the message I wanted to deliver to you this morning. Without this, all your efforts may remain fruitless and may go in vain. You will never understand what is happening to you.

You are well armed with strong, potent arguments. You spend time, apparently for the sake of others to be led to the truth, but there is something lacking within you. That ultimate truth which creates the power of sincerity. That is what needs to be provided to every creature, and that can only come with the realization that the ultimate goal of every religion has to be God. The message should be simple. It should begin with God, not by wasting time on ideological arguments.

Tell them you are from God, you have come to invite someone to Him with all sincerity. Now when you do that you have to have some documents. Like all the ambassadors have documents to prove their identity, in order to assure the government to which they are posted that here is a genuine representative of a certain government.

Where are those documents? Those documents are only attributes of Allah and signs of His love. I have spoken on this subject before, but I also want to enlarge on the same subject from another angle. Of course there are signs in every human being revealing where he belongs, and nobody can mistake those signs. If your pursuit is that of worldly things, if what makes you happy is material gain, then you may be from God, you may love Him, but not enough.

It is not enough to produce a documentary evidence from your character. A stamp of God, which is indelible and which is unmistakable; one

can immediately recognize that. That recognition comes not through arguments, but through personal contact. So when you walk about the streets of Detroit or Milwaukee or New York or Washington, any town or village in America, you should walk with this consciousness that you are an ambassador. Not ambassador of Ahmadiyyat, that can come later, an ambassador of God. You should become a reflecting moon to God.

Then the journey will start from God downward. When you love God, Hazrat Muhammad Mustafa (saws) will appear to you in a completely new manifestation. You will begin to love him not just because you belong to Islam or because he is your leader. There will be no narrow-mindedness in your deep attachment to Hazrat Muhammad Mustafa (saws). You will only love him because he is Godly, because you see God in him. That creates a completely new personality in man, a universal personality, not a narrow-minded, small approach to problems and people, but an approach that can encompass the entire world, the whole universe.

As such you will also be documented ambassadors of Islam. Loving the Prophet Muhammad (saws) as he should be loved, will be properly understood by you, and you will change your personality accordingly. That change does not come from affectations or conscious efforts. The conscious effort required is to rectify your deep-seated love, orient it toward God. Begin to understand Him better and begin to love everything which reflects God.

The journey starts from God through Prophet Muhammad (saws). You begin a downward journey into the creation. Then comes Hazrat Masih-i-Mauood (asws). Only then will you realize how much he has done for you in bringing Hazrat Muhammad Mustafa (saws) so close to you, to make him appear so charming, so beautiful, so much in excess of those who, out of jealousy, want to blemish his image. Because, I assure you, the only image of Prophet Muhammad (saws) which is beyond the reaches of people, small people, to blemish him, is the image seen through the eyes of Hazrat Masih-i-Mauood (asws).

I don't have time to develop this subject further, perhaps many Ahmadi know what I mean. The image of Hazrat Muhammad Mustafa (saws) has been tarnished in the world with the help of some unfortunate Muslim leaders who do not understand him. They claim to love him, but in the same breath claim he had some blemishes: "He was dictatorial,

he wanted to force all of mankind to his faith by compulsion, with the help of the sword. He came to mankind and said: I love all of you, and I am for all of you, but I love you with the sword. If you accept my word then good, otherwise the sword will be upon you."

This is not the true image of Hazrat Muhammad (saws). This is not an image with which you fall in love automatically. Initially, yes, because in your childhood you have been trained in that way, but you can only love such a man by shutting an eye or looking at him with an obscurity. If not shutting the eye completely, then at least dulling your vision and ignoring things that you, otherwise, would not love.

When I say that, I say that on the authority of human nature. If anyone comes to you with a message, whether it is Islam or any other religion, and says: Do this or be beaten, what will be your reaction? Even if you want such a thing, this attitude will repulse you. You may say: All right! Do what you may to me, I am not going to accept your offer.

I have seen hungry people being fed. I have seen those people who are not hungry at all being fed. Sometimes a hungry person is approached by someone in a manner that is repulsive. Sometimes some people, taking advantage of their friendship with people, say "All right, eat it or go to Hell," and the person who is approached like this would rather go to Hell than eat that poison. But sometimes I am full to the brim with the hand of love so many times I can't refuse, and then someone comes and says: "We have prepared this dish for you, my wife did this, my daughter did this, my sisters also participated, won't you please us by sharing it with us?" How can I refuse? No one can. No man with a morsel of decency can do that. How could the Prophet Muhammad (saws) be like the person I have mentioned before? There is no option, he can only be the latter person I have described.

That is how his message should be spread and delivered to the world around you. Acquire the attributes of God through love, and love wherever those attributes are found and are reflected. Begin your journey in this regard with Hazrat Muhammad Mustafa (saws). Then you will know he teaches you all that you need. Everything has been provided by him.

You must fully understand how deeply Hazrat Masih-i-Mauood (asws) was in love with the Prophet Muhammad (saws), and how correct his vision was. His perspective was totally faultless because he saw

him from close up.

What does this "closeness" mean? The Prophet Muhammad (saws) was as far away from him, as he was from all the people of that time. Thirteen centuries separated Hazrat Masih-i-Mauood and all the people of his time from Hazrat Muhammad Mustafa (saws); but their journeys were carried on the wings of love which bring people closer. That is the only journey which can bring you closer to God.

God tells us that He is very far away. So far away that even your imagination cannot reach Him, yet He is also so close to you that He is closer than your jugular vein. Where do we stand in between? Do we start pursuing Him in the distant journey where He is to be found ultimately, or should we look for Him within ourselves? We can bridge the distance through love. When you love Him you will begin to see Him within you. Don't you see that love wants to bring the object of love within you? That is the philosophy behind embraces. Many times you love someone and you embrace him, and squeeze him, yet it is not enough. Some children come and hug me and I hug them, and I am afraid for their bones lest they should be broken. I stop at some limit, but my heart does not stop. It wants more and more and more.

Love closes distances in reality, not just in theory. However, human beings cannot enter other human beings, they only enter metaphorically. But God is there within you. You do not have to travel far to find Him. When you meet Him within yourself, you begin to realize how far away He is from you. Only then do you realize that although He is with you now, in your character and habits, and in your attitude toward life, you are distant from Him. Then the endless journey begins. There is no end to it, because He is unlimited.

That is how you love all the godly people who are from Him. That is how you close in upon them. Hazrat Masih-i-Mauood (asws) has written that although my Holy Master is so far away, yet I see Him with my own eyes, coming to me with love. He lives within me. That is the true personality of a believer. That is the personality that must conquer the entire world for Islam, for Muhammad Mustafa (saws), for Allah, our Lord.

I want to teach you the method of reaching out to others. Once again turning back to Guatamala, I will say, try to be better than crows, please. Share what you have with others. This is exactly what Hazrat Masih-i-Mauood (asws) has written. He

speaks of God with immense love in a paragraph which is so charged with emotion that I have never seen the like of it in any human literature. He says:

I have found a treasure. An unbelievable treasure. It has no parallel in history. That treasure has filled my heart and I want to share it with the whole world. That is my Lord, my Beloved. He is my Paradise. I know none other. To be with Him is Paradise itself. No one can stop me from telling the world at the top of my voice that I have found that treasure, come and join me, come and share it with me. Oh, woe to those who do not listen. May Allah cure their blindness so they see what I see, may Allah cure their deafness so they hear what I hear, and may Allah open their hearts to God, whom I love so irresistibly.

The words are mine, but something to that effect was said far more powerfully by Hazrat Masih-i-Mauood in a language which defies translation.

This is how I want all of you to preach. Rectify your intentions and correct your motivations. Set your orientation right with a B-line to God. Allow for no wavering or misstepping on the path. This is the path you pray for in every raka'at of every prayer by reciting:

Guide us upon the right path. *اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ*

I know of no other "siratul mustaqeem" except the one that leads straight to God. On that path you begin to love others who are taking the same journey. They are going in the same direction. You do not love them just as individuals, you do not accept them as leaders and follow them wherever they lead. They are only your beloved ones, they are only your leaders as long as they walk on the straight path leading to God. Then you begin to view the whole world of religion in a different scenario. You follow and lag behind others. You begin to want to improve the quality of your journey. Then you see Hazrat Muhammad Mustafa (saws) leading all and sundry at the top of the procession, making no mistakes, and closing upon God much faster than you can pursue him.

The importance of learning from him then dawns upon you with a deep reality. You have to call others toward him, because when you love God and want to call others toward God, you have to tell them that I have learned the way to God from Hazrat Muhammad Mustafa (saws). Come and join me and share my experience.

This is very essential. We are lagging behind. So

much so that I shudder to think upon our responsibilities, and the lack with which you are attending to them. I say 'lack' because there is a lack, not just a falling behind, or walking slowly. Most of us are not employed. That is the tragedy. When we speak of *Dai ilallah* in America we are only speaking of a few people. You can count them on your fingertips. They are the ones who are producing results. The rest are just enjoying the display, like you enjoy American baseball. You are not participating. You are just sitting out and cheering them on and sharing their glory, while you do not deserve to share anyone's glory unless you participated in making him glorious.

Most of us have not gotten involved in this. Most of us are not trained in how to deliver the message. Some people suggest opening schools and classes to teach the differences between Christianity and Islam, between Ahmadiyyat and the rest of the Muslim sects. Of course, this is very essential, ultimately, but not to begin with.

It is a journey you cannot wait to start. You should have been on the way already. If you are not, then you have not begun the journey for which you are created. Maybe you say: I love God. That is enough. I say you are wrong. You do not love God. If you loved God you would have called others to Him like Hazrat Muhammad (saws). You would not be able to resist it. You could not live without it. That is true love. Read Hazrat Masih-i-Mauood again. With undescrivable passion he tells the world that "I have found a treasure which I must share with all of you."

If you love God, the signs must appear. It must create a transformation in you. It must create a revolution in you. You must become obsessed with the realization that all around you humanity is dying as a result of their remoteness from God. Every day brings worse news of what is happening to Americans from every sphere of life. Other religions are only concerned with the number of their followers. They do not care when people lose God and turn away from Him, because that is not their concern. However, if someone leaves their Church, or sect, or religion, then they are disturbed.

What is this? Is this love of God? At every juncture of your experience you can test yourself. Did I do it for love or for something else? If someone goes wrong in his character, he is traveling away from God. He moves further away while becoming more vicious, more wicked, and more harmful to society

as a whole. God is losing him, and you do not care. How could you love God?

If a mother has lost a child who has been abducted, can she sleep in peace? Certainly not. Those who love the mother also share her misery. God is losing mankind by millions upon millions every day. Those billions who were already lost are even further lost to Him. Their religious leaders are quite happy and content, as long as the people remain within their denominations. That is not love. That is not a sign of love at all. Concentrate on this sign. Always search your heart for your motivations.

If a person does return to God you have to look for ways and means to improve him. This is something completely different from preaching to others to become a member of your faith or sect. When you see someone who is lost to God you do not care if he belongs to your denomination or not. You are concerned. You get worried. That is a true sign of your love for God.

Let me remind you, although God possesses all the might of the universe and is the Supreme Master, He cares for every soul lost to Him. Hazrat Muhammad Mustafa (saws) draws our attention to this fact through a beautiful example. He says that "if someone stops to rest under the shade of a tree while traveling in the desert, and awakens to find his camel lost, imagine his worry. All his water and provisions are gone. How saddened would he be? Then imagine that he suddenly sees his camel on the horizon, walking toward him. Can you imagine the joy, the exhilaration, of finding that camel? I tell you that when a lost soul returns to God, God feels happier than that person."

Do you not want to please God? If you do not, you do not love Him. You go to such pains to please your beloved ones. If they were to change their attitude towards you, you would die of misery. Yet, you do not care if someone is lost to God and that you would share a part of His joy in finding him. That is the meaning of preaching. It is with this spirit that you must preach and when you do this, I assure you, your message will be irresistible. You will be speaking with the power of God.

This is the "power of God". You love Him and He is with you and within you. He becomes your hands and feet and mind. All your faculties are handed over to Him. Then you become all-powerful in the world through the humility with which you submit to God; and you begin to love Him.

I hope you will take this message to heart and start a journey within you. I return to the subject of the journey because I know that, however beautiful and charming this message may appear, it is not enough to create a change in you. That change can only begin to take place when you know yourself better. Your expressions at this moment are those of love of God, I can see that on your faces. However, I know from experience that such expressions do not live long, such feelings do not live long, unless there is something within you that can preserve that message. This can only happen when you know yourself better.

You hear something good and are charmed by it. This is the normal attitude of man. However, while you love the good thing and know it's right, you say you cannot follow it. There is a duality in man. This is the great tragedy from which mankind is suffering today. I do not want you to suffer from this tragedy.

Please start the journey inward. Set your courses within you. You are a universe, and I mean this. Without you the external universe is meaningless. You are the ultimate of that universe, which reflects the Creator. If you remove man from the universe, the God of that universe also diminishes to a smaller size. It is your concept of God that gives a new dimension to the universe that He has created, and through you God can be seen. Therefore, rectify your own inner universe, because God would not reside in a universe of chaos. He would not reside in a universe of falsehood and hypocrisy. I am not talking of sins. I know God can reside with sins, as long as the person is pure. I assure you there are sinful people who are pure because they suffer from their sins. They seek forgiveness and are ultimately forgiven by God.

God can cope with sins, but not with crookedness. It is impossible. Rectify yourself, not in the sense of being perfect, but in the sense of beginning your journey toward perfection. This can only happen if you straighten your own inner image and your path. That path, I remind you, is the straight path you are seeking from Allah.

It is not something lying ahead of you, it lies within you. Create the straight path toward God within you, and then your prayer of

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

will be heard and you will have achieved the purpose of your life.

LETTERS FROM AROUND THE GLOBE

JAPANESE MINISTER CONGRATULATES JAMAAT

Dear Minister Shamshad:

Thank you very much for your letter and the photographs of your recent visit to the Embassy.

I am sure that your translation of the Holy Quran will be well received in Japan. May I offer my congratulations on your achievement, and my best wishes for your future success.

Sincerely,

Hideaki Ueda

Minister for Public Affairs

AHMADIYYA SPANISH TRANSLATION OF THE HOLY QUR'AN APPRECIATED

Dear Mr Basit:

Please allow me to take this opportunity to congratulate the Ahmadiyya community for an excellent translation and edition of the Holy Qur'an. Although, at present I am not capable of reading the original text in Arabic in order to judge the accuracy of the translation, nevertheless the intuitive feeling of grasping—even partially—the eternal message of the Holy Prophet Muhammad, peace be upon him, has been a profound and overwhelming experience.

Presently I have completed my first reading and although it would be presumptuous for me to state that I have understood it thoroughly, still I believe I have received a meaningful insight into Islam and specifically the Ahmadiyya Movement.

This Spanish edition is so scholarly meticulous in its historical and linguistic commentaries preceding each Surah and so well annotated that it actually opens, reveals and explains many concepts that otherwise would have remained obscure to many readers like myself.

A number of friends and associates of mine with whom I have discussed my experience in this reading have already asked me for copies of El Sagrado Coran—which I obtained from Mr. Aziz—and are now reading it themselves.

It is my heartfelt opinion that the universal appeal of Islam is being correctly interpreted by the Ahmadiyya community's foreign language editions. In our Hispanic ethos we carry an Islamic component far deeper and stronger than many among us

are willing to admit. Unfortunately this rich Islamic element has been overshadowed by centuries of prejudice and hate spread by the pervasive Judeo-Christian institutions in our society.

I sincerely believe that interest in Islam will awaken within our Spanish speaking community in the U.S., as well as Spain and Latin America. Islam has been dormant long enough in our multi-heritaged Hispanic culture.

The unfortunate recent events in the Gulf War may have further biased the ignorant, but it has also turned the eyes of the world upon Islam. The news media has never been so prolific as now in its attention to the way of life of over 800 million Muslims.

Now, more than ever before, the peaceful and rational Ahmadiyya approach to divine revelations should have no difficulty in finding willing ears, minds and hearts in our society, as opposed to the fiery brands of Islamic fundamentalists that occupy so much attention in these trite days of conflict.

For the moment let me mention the enclosed list of typographical errata and suggested corrections that I have compiled during my reading of your first Spanish edition. As I mentioned earlier to you, please regard this list as my humble contribution towards your next edition.

I sincerely hope to be able to discuss these and other ideas with you in the near future.

Sincerely yours,

(Mr.) Bonito Garcia
Miami Florida

CONSTRUCTION OF RESTHOUSES FOR QADIAN JALSA

Hazrat Khalifatul Masih IV has expressed a desire to see people from the United States accommodated in a residence hall with modern amenities on the occasion of the Annual Convention (Jalsa Salana) in Qadian, India.

For this purpose, the National President has pledged a total of \$100,000 for the construction of the required house. This noble scheme has been inaugurated by our beloved Imam and we should make every effort to fulfill Allah's expectations of us. This is, additionally, a scheme that will yield us the benefit of a more comfortable stay in Qadian, the town in which the founder of Ahmadiyyat lived

his life.

Although the most sacred place in this world is the birthplace of the Holy Prophet (s.a.w.), Qadian holds a special place in our hearts as well. And unlike Mecca, the freedom to visit there has not been prohibited by the powers that be.

We should all, therefore, do our best to offer a one-time contribution and fulfill our obligations to our Khalifa and to Allah Almighty. Please consider a generous donation in the aforementioned light, understanding that Allah allows neither the giver nor what he gives to go to waste.

CONTRIBUTE GENEROUSLY TO THE QADIAN GUEST HOUSE

It is a blessing of Allah that we have an opportunity to contribute to the extension of the household of the Promised Messiah. The following letter sent by the Financial Secretary is self explanatory.

June 21, 1991

All Presidents

All Financial Secretaries

All Muballighs

Subject: QADIAN GUEST HOUSE

My dear brother:

*Assalamo alaikum; Warahmatullahi;
Wabarakatohu.*

I hope and pray that you are happy and healthy by the grace of Allah.

Some time ago, Ameer Sahib conveyed to you through a letter, Hazrat Khalifatul Masih's desire to visit Qadian (India) in December of this year or next year during the annual Jalsa. Because of Huzoor's participation in the Jalsa, he expected that the members all over the world will go to Qadian in great numbers and there will be acute shortage of accommodation specially of the western style. Therefore, Huzoor suggested to Northern American and European countries to build guest houses for their Jamaats in Qadian. He asked as to how much

accommodation they will need and how much money they will be able to afford to build guest houses for their Jamaats in Qadian.

By the grace of Allah, US Jamaat has pledged \$100,000.00 towards this scheme. The construction of the guest houses in Qadian is being undertaken very soon and the demand has come for the finances. Ameer Sahib has instructed me to remind and request all the Jamaats to make the pledges towards this scheme as soon as possible and pay the pledged amounts at their earliest opportunity.

Please treat this as urgent. May Allah be with you always.

Yours in Islam

Mubarik Ahmad Malik
Financial Secretary

*Press Releases:***ATROCITIES AGAINST AHMADIS IN PAKISTAN**

The following information has been received from Pakistan. Please offer special prayers for all of our brethren in Pakistan, and particularly for those Ahmadis whose sufferings are mentioned below.

KALIMA RAZED

Sukheki, District Sheikhpura, May 26, 1991: On a report from Majlis Khatme Nabuwat, the District Magistrate ordered the Kalima inscription to be removed from the shop of an Ahmadi, Mr. Muhammad Jamil. A contingent of the local police arrived at the shop after sunset on 26th May, 1991, and removed the Kalima inscription. Since they were unable to completely remove the Kalima, however, the police came back the next day with heavy paint and completely brushed it off. It has also been reported that Majlis Khatme Nabuwat distributed anti-Ahmadiyya literature widely in the area and displayed anti-Ahmadiyya slogans in preparation of a public meeting held on 30th June 1991.

BURIAL OF AN AHMADI DEAD BODY DENIED

Kunjah, District Gujrat: An Ahmadi, Malik Abdus Salam, died at Kunjah on April 21, 1991.

Because he belonged to the Kakazai family, the body was taken to the family's graveyard. The mullahs objected to the burial of an Ahmadi body in the graveyard and asked the local police to stop the burial. The non-Ahmadi members of the Kakazai family also objected to the funeral. They said that the dead body would only be allowed to be buried in the graveyard if the son of the deceased publicly denounced Ahmadiyyat. The body, therefore, was taken to another graveyard belonging to another Ahmadi and was buried there.

AHMADIS ACQUITTED

Mr. Muhammad Azam Ikseer, Sheikh Rafiq Ahmad, Muhammad Aslam Butt, Hafiz Muhammad Akram and Mr. Nisar Ahmad Chaudhry, all from Faisalabad, were acquitted by the local magistrate on May 28, 1991. No decision was announced for Sheikh Muhammad Amjad, Mr. Kaleem Ahmad and Malik Manzoor Ahmad who were out of the country. A charge under section 298/C was brought against all of them on September 5, 1990 for offering prayer on the occasion of Eidul Adhia.

AHMADI STUDENTS CONTINUE TO EXCEL IN ACADEMICS

As Ahmadi Muslims we have an obligation to excel in all that we attempt. Education, particularly, is an area that we should devote special attention to. The editors of the Gazette would like to commend three Ahmadi youth for their academic success. May Allah grant them, and all members of the Jamaat, even greater successes in the future.

WASEET ZAFAR VANCE

- 1) Principal's Honor Roll
- 2) Presidential Fitness Award
- 3) Outstanding Achievement Award for Excellence in Technology
- 4) Award for Outstanding Achievement in Stock Market Competition
- 5) District Level Spelling Bee Champion
- 6) Outstanding Performance in Marching Band
- 7) Outstanding Performance in Concert Band
- 8) Earned ranks of Boy Scout, Tender Foot, Second Class
- 9) Merit Badge in "First Aid"

AWAIS ZAFAR VANCE

- 1) Skipped the fifth grade
- 2) Principal's Honor Role
- 3) Outstanding Achievement in Mathematics at the State Level
- 4) Outstanding Performance in Marching Band
- 5) Outstanding Performance in Concert Band
- 6) Earned ranks of Cubscout, Tender Foot, Second Class and First Class in Boy Scouts
- 7) Merit Badge in First Aid

MUSROOR AHMAD ADNAN

- 1) Presidential Academic Fitness Award
- 2) Award for Excellence in Language Arts
- 3) Award for National Junior Honor Society of Secondary School
- 4) Award for Perfect Attendance
- 5) Certificate of Merit for Outstanding Computer Literacy
- 6) Certificate of Merit for Outstanding French
- 7) Certificate of Merit for Outstanding Science

REFORM THROUGH ISLAM

(C. Naseer Ahmad)

Prisons hold the arsonists, hoodlums, thugs, murderers, rapists and other criminals of a society. Many in the prisons, lacking any hope of reform, are stowed away for life—rejected by society. However, some like Malcolm X come out of the prison not only reformed, but perhaps more refined than those outside. Faith—particularly Islam—appears to contribute reform of many who are incarcerated.

The Muhammad's Holy Mosque, organized under the banner of the Nation of Islam, is the meeting place for the prisoners in the city jail. Here a Muezzin calls the believers—perhaps with the passion of Hazrat Bilal—to pray and prostrate in the presence of the Almighty Allah. Those who hear the call gather quietly forming the lines for an orderly. There is no struggle for who will be leader. One of the believers is selected to be the Imam. It may be Brother Ismail Bilal Muhammad Ibrahim, Brother Asad Salik Halim or Brother Wali.

In a small prison room, the Imam is no different from the rest. For what these believers may have done in the past, society has left them with little. These believers use cardboard pieces or newspapers to shield their foreheads, as they prostrate on the hardened prison floors. In their own way, they are abiding by Muslim values and mending their ways.

Practice makes perfect, it is said. The recitation of the Holy Quran by the Imam at Isha prayers seemed more melodious than the music of Stevie Wonder. The deep voice echoed by the prison walls makes one pray harder—for those inside as well as outside.

For a visitor, the prison atmosphere is quite intimidating. The sight of the prison from the outside is depressing, from the outset. A number of iron gates welcome you at the entrance—before the prison guards screen you through a metal detector. One must leave all possessions in a locker. A dozen gates open and close behind you by the time you get in the prisoners area. Once you are among the prisoners, you are essentially on your own. The prison guards are on the other side of the metal bars.

One measure of the degree of reform among the prisoners is the manner in which the periodic meetings are conducted. They invite guests to speak on different religions and topics of the day. The

meetings are orderly. Selected prisoners provide internal security.

Meetings begin with the recitation of the Holy Quran. Guests are requested to share their thoughts with the prisoners. This writer was invited to speak on Islam. Prisoners walk up to the microphones placed at different aisles to ask questions from the speakers. Judging from some of the questions raised, those who have accepted Islam seem to be more reformed and realistic about life in the world outside. For example, Brother Hakim, who also served as the co-ordinator, has a dream of becoming a businessman — not a Trump but perhaps someone more solvent.

The meeting hall is not air conditioned and the ventilation is barely adequate. The prisoners are mindful of the plight of the guests and their brethren. A man walks the aisles, passing a glass of water or iced tea to the thirsty. His demeanor is as respectful and as caring as any friend or a seasoned waiter at the Old Ebbit's Grill in Washington.

At the end of the meeting, the prisoners come around and embrace guests—engaging in small talk or just sharing emotions. For those who come more frequently like Ebrahim Mbowe (of Gambia), Mubashir Ahmed (of Baltimore), Father Tillman and believers of other faiths, the prisoners stay a bit longer until it is time to go back to their cells.

Before the guests are allowed to leave, all prisoners must be accounted for. Once the counting is certified, the visitor must again pass through numerous gates.

Stepping outside the prison walls, one not only appreciates the fresh air but also the value of freedom. A thought occurs that not all of those prisoners were the likes of the infamous Willie Horton. In view of the ever-increasing prison population and the associated economic costs, one feels that politicians must do more than just portray the wayward as scum bags. These are troubled human beings who deserve more attention than the 30 second sound bites in those mean presidential or gubernatorial campaigns. For Muslims in America, here is a chance to cut across sectarian boundaries and play a meaningful role in helping cure the sick souls of the society.

THE MIRACLES OF THE TRUE FAITH. A SOUL INSPIRING STORY OF CONVERSION TO AHMADIYYAT

by Hadji Abdul Karim of Karachi

(This autobiography is very inspiring. It was originally published in Urdu, in Alfurqan, and was sent to us by Hazur. We request other Jama'at members to send the details of such personal experiences to encourage the new converts. We thank sister Rafia Rama for translating it from Urdu).

(Continued from the July issue of the Ahmadiyya Gazette)

Enlistment of more Ahmadi clerks

The colonel called his adjutant, Capt. Moore, and told him that I was the only Ahmadi in the platoon, so he should make sure that all the new enlisted clerks are Ahmadis, and that Ahmadis should be absolved from eating in the mess. He then called the subedar major and asked him if the Ahmadis were kafirs. Subedar major affirmed that. The colonel said in that case they should be given room to stay at the office and eat there too.

I advertised in the Jama'at's organ, Al-Fazal, and as a result, the following Ahmadis were enlisted in my platoon: (1) Mirza Mohammed Hussain Chitthi Mesih; (2) Mushtaq Ahmed; (3) Mohammed Ibrahim Multani. All four of us lived together. *Alhamdo Lillah.*

I was sent to Lahore to be trained in military accounts, at O.M.A.P. Mr. Hakim Din Mohammed was a superintendent in that office. I stayed at his home for two months, enjoyed his hospitality, and said my sala'at in his company.

Within a few days our platoon departed for Egypt. I was sent to the military accounts office in Suez and the rest of the platoon went to the war front. When Mufti Mohammed Sadiq left for England as a missionary, he sent his itinerary to me and asked me to meet him on his ship at Suez.

Meeting with Hazarat Mufti Sahib

I contacted the concerned military officers and was informed that I would be given a two hours' prior notice. I set aside a hundred rupees for a present for Mufti Sahib, twenty to buy some fresh fruit and eighty to buy a pen. A few days later I was informed to report to a major who would accompany me to the ship. I bought the fruit but as the stores were closed I could not buy a pen.

I went on the ship, Mufti Sahib was waiting for

me in green pagree and cloak. I gave him the fruit and the rest of the money and asked him to buy a pen with that money to use for his missionary work and that way I too would have a share in his efforts. He said, "Thank God my prayer is accepted." He then explained that he was very sea-sick and had asked the ship captain if there was a way to shorten the sea travel. The captain had informed him that he could travel by train through France and save many days too. But he demanded eighty rupees in cash and would not accept a check. So Mufti Sahib told me that he had been praying to Allah and asking Him for the money as he was traveling for His Cause, now he was sure that his prayer was accepted and Allah had sent money through me.

When Mufti Sahib returned from abroad and went to Shahjehanpur to attend his son's wedding, he delivered a lecture at the mission hall. The topic was "My experiences in America," during the lecture he related this incident and said that the young man who had given him the money was present in the audience, he asked me to stand up and testify; so I did so.

My Marriage

Now I return back to my meeting with him at the ship. He said to me, "I am old and going abroad, I don't know if I would come back or not. I have requested Huzoor to announce the nikah of my son Abdul Salam Mufti with the daughter of Babu Mohammed Ali Khan, who is a companion of the Promised Messiah, may peace be on him. He has four daughters, the second girl in age was suitable for my son. Babu Sahib was hesitant of announcing the nikah of the younger daughter while the elder one is not engaged yet. He respects me and announced the younger girl's nikah but has made me responsible to find a match for the older daughter. I have promised him and right away I had thought of you. All these girls are very regular in their prayers. You can write to your father and if he likes it inform me and I will have your nikah announced. In that case

you should send your picture to Babu Sahib and tell him you are sending it on my instigation. When I arrive in London I shall inform Babu Sahib of this conversation.”

I followed his instructions and at last on August 17, 1917, the Second Caliph, may Allah be pleased with him, announced my nikah in Qadian.

When at the end of the war, in 1919, I returned to India and went to Shahjehanpur for my wedding, I delivered a lecture there about my propagational efforts in Egypt. I planned to stay there for ten days and rented a house for the wedding. All the members of that Jamaat attended the wedding and prayed for us to have a happy fruitful life.

TWO IMPORTANT INCIDENTS

We were newly married, my wife presented all her jewelry to the Jamaat for its propagational efforts. In 1924, I was Preventive Officer in Karachi customs. The Second Caliph, may Allah be pleased with him, asked for a special chanda. I promised to give three month's pay in that chanda. But soon after that I lost my job. I conferred with my wife that if she agrees, we can sell our household things and raise enough money to pay the chanda. We had been married for five years. My wife readily agreed, so we auctioned everything except the basic

necessities and I paid the amount I had promised.

I was still jobless, so my wife found a teaching job in a school near our home. Her headmistress was a Punjabi lady. When she found out that my wife is from U.P. and is married to a Punjabi, she asked the reason for this unusual match. My wife told her that we were Ahmadis and we marry only among Ahmadis, so such uncommon marriages were not so uncommon among us.

The headmistress made derogatory remarks about the Founder of the Jamaat. My wife left the school protesting that she would not work in an institution where her beloved Imam was abused. The headmistress reported to higher authorities. They sent a Parsi lady supervisor to investigate. My wife related the whole incident to her. The supervisor transferred her to a different school and sent a circular to all school staff barring them from discussing religious matters in schools.

By now I was working in the office of the Commissioner of Karachi so we commuted together to our jobs. All this was as a result of my prayers that I had asked Allah to give me a wife who loves Allah better than I and it was made clear to me that my prayer would be accepted.

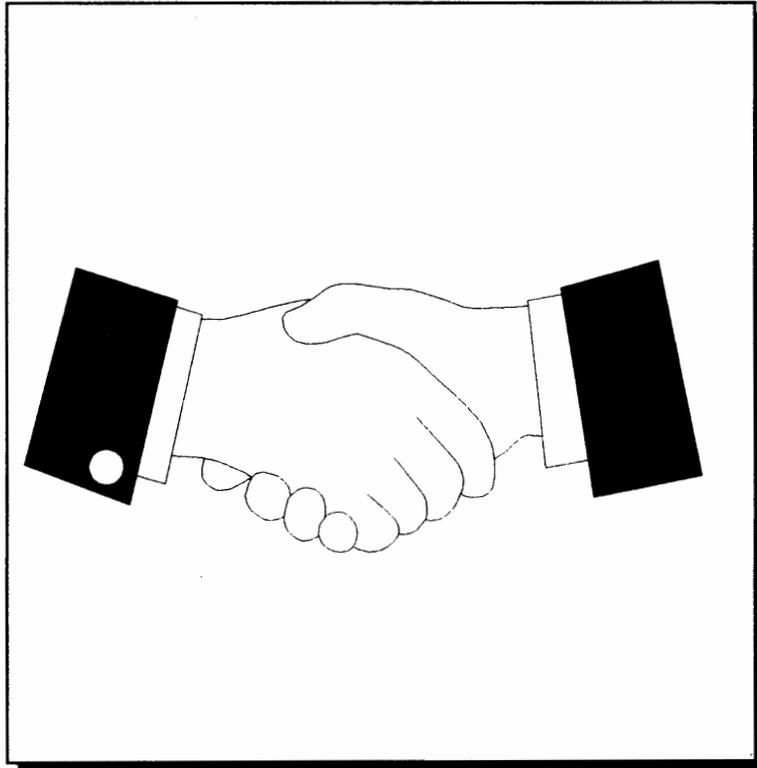
Notice from the Computer Department

Please note the following:

1. Write your member code when sending the contributions (Chanda). This will ensure that your account is kept current and accurate. By writing the member code you will help reduce chances of errors and make the job of the financial secretaries much easier.
2. If you do not know your member code or do not have one assigned, please let us know.
3. Please make sure that your name appears correctly on the address labels and/or jamaat lists. Please let us know of any changes or corrections.
4. If you are not receiving the Gazette or it is addressed to the wrong person, please let us know.
5. For any questions or problems, please call C. Naseer Ahmad at (703)-264-9613 or (703)-883-5138. Written notices can be sent to the Headquarters at 2141 LeRoy Place N.W. Washington D.C. 20008.

The US Experience A Story of Cooperation

By C. Naseer Ahmad, Washington D.C.



US-Canadian Jamaats Working For Common Goals!

"There is strength in numbers", conventional wisdom suggests. The Promised Messiah also appreciated this fact. "Ik say Hazaar Howain - from one to thousands", he said in one of his poems - wishing that his progeny and following would grow by leaps and bounds.

The use of computers, the best tools for handling numbers, has grown phenomenally in the last decade. The Ahmadiyya Community has been striding along with the rest of the world.

Although, computers have been in use by various jamaats (branches) within the United States since the early 1980s, the first organized effort began in late 1989 with an instruction from Huzur to apply the computer system

developed by the Canadian Computer Committee. The decision was made in London, after consultation with the Amirs of US and Canadian Jamaats.

The first implementation of its kind, outside of Canada where the IBM System 36 based system was developed, began in December 1989. Danial and Ilyas Khan brought the equipment to Washington and held a three-day training session at the American Fazl Mosque. About a dozen members of the Washington Metropolitan Jamaat members participated in the different sessions. The equipment installation and training of a team accomplished the first major milestone of this project, in a spirit of co-operation. This was facilitated by the

managerial guidelines provided by Sahibzada Mirza Muzaffar Ahmad, Amir - US Jamaat, who also joined some of the sessions.

The major task after the installation was the Tajneed (Census). This required (complete, as much as possible) identification of each member - man, woman and child - of US Jamaat. The work began in January 1990 and completion target was April 15, 1990 i.e. before the Shura meeting. With a lot of help from members of the Washington Jamaats as well as that of members in jamaats across the United States, the basic work was done. A lot more still needed to be accomplished. The team marched on with the idea of obtaining more information, as other facets of project fell in place. During the initial stages, it was felt that a second training session was needed before implementation of the financial application. To make the training more fruitful, a broad-based team of the Washington amaats members went to Toronto. This team

included Khuddam, Ansar and Lajna. The visit to the data centre helped the team learn the system faster.

The implementation of the financial application of the system, as decided earlier, occurred in July 1990. A workshop for the Jamaat (branch) Presidents and Financial Secretaries was held at the 1990 Annual Convention in Detroit. The Amir of Canada as well as members of the Canadian Computer Committee participated and helped in this workshop. During the convention, the Canadian Computer Committee members performed some enhancements requested by the US team. This was made easier by the fact that computer equipment was taken to the site for the workshop. This encounter demonstrated the mobility, the agility and the ability of both the Canadian and US teams for achieving common goals. The system has been operational for over a year now and thousands of receipts have been entered. Soon, a years worth of financial



Muhtaram Sahibzada M. M. Ahmad (Amir U.S.A.), presiding over a combined meeting of Canadian and U.S. computer teams.



Computer Meeting in Washington D.C. - December 1989

data will have been captured. Although, the speed of data entry and its accuracy is not yet at the desired level, the US Jamaat is getting closer to its target with the help from its members.

The Lajna and Nasirat members, in particular, need to be recognized for their participation and valuable input. Some worked on the weekends, after the classes in the mosque. Little girls like Saira and Naima Malik were among those who participated with enthusiasm. Young ladies like Hala, Faryal, Shazia and Uzma, to name a few, were there when it counted. Others like Sister Shafkat, Sister Shakoora and Sister Anisa have worked on week-nights, after completing family and personal chores. Through out this effort, community service has been the top priority for the Lajna members who have participated.

Khuddam and Ansar for their part have put as much effort, as time or as other duties and obligations allowed. Some helped in the installation. Others put in their blood and sweat in data input, design ideas and/or just

equipment transportation. A few were just happy to be there.

Very soon the PC Interface will be ready for installation, facilitating data entry and removing some operational obstacles faced today. The US team is eagerly awaiting this enhancement and like before it will again act vigorously towards a speedy implementation.

The test of any team is how well it performs under pressure. And there were many challenges along the way. Quite often, calls were made to seek help from the Canadian Development team in Toronto. Despite the hurdles faced, the sanity of the individuals concerned and the teamwork between the US and Canadian Jamaats has remained intact. If the future has any relation with the past, then - with this spirit of cooperation - it may not be long before it could be said of the data centres of the Ahmadiyya Community that they went from one to one thousand - "**Ik say Hazar Ho Gaiy**".

(Reprinted with thanks from:

The Ahmadiyya Gazette, Canada)

From the Press—Without Comment

Medical Journal: Did Christ Fake His Death?

The British article in the Journal of the Royal College of Physicians said that Jesus may have undergone syncope—loss of consciousness caused by a temporary deficiency of blood supply to the brain—and is more likely to have been resuscitated than resurrected.

LONDON (AP)—An article published Saturday in a British medical journal challenges one of the fundamental tenets of Christianity—that Jesus Christ died on the cross and was resurrected.

The article in the Journal of the Royal College of Physicians says those who do not accept the biblical account must consider the possibility that Jesus faked his death in a premeditated bid to survive crucifixion.

It said he may have undergone syncope—loss of consciousness caused by a temporary deficiency of blood supply to the brain—and is more likely to have been resuscitated than resurrected.

Those who do not accept the account of the crucifixion in the gospels, the article said, must consider “whether the whole episode was planned by Jesus and his followers, possibly at (the garden of) Gethsemane (where the Bible says Judas betrayed Jesus), that death would be feigned so that early removal from the cross might be secured.”

The report was authored by Dr. Trevor Lloyd Davies, a retired physician and former chief medical advisor to Britain’s Department of Employment, and his theologian wife Margaret.

Founded in 1518, the London based Royal College of Physicians is a leading medical institution. It is involved in postgraduate medical training and frequently publishes reports which are studied widely by other medical authorities.

There was no immediate reaction to the article from Christian leaders.

The Davies’ article suggests that the flogging Jesus received before crucifixion led to his early collapse on the cross and that appearing dead, he was taken down much sooner than usual.

St. Luke’s gospel in the Bible says, “And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.

“And when Jesus cried out in a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”

The Davies’ article contends that those watching the crucifixion “were in no doubt that he had died. Death from crucifixion usually took from three to four days.

“His ashen skin and immobility were mistaken for death... The cry may not have been any more than a loud expiration preceding syncope.

“Oxygen supply to the brain remained minimal, but above a critical level, until the circulation was restored when he was taken down from the cross and laid on the ground. As Jesus showed signs of life, he was not placed in a tomb, but was taken away and tended.”

The article added: “Jesus’s later appearances, whether real or supposed, are not compelling evidence for or against resurrection or resuscitation.”

It said his followers must have been under intense psychological pressure and may have undergone “a transmarginal inhibition—a state of activity of the brain in which hysterical suggestibility occurs.”

(High Point Enterprise, Sunday, April 2nd, 1991)

Daily Sun, London, April 27, 1991

JESUS ‘DID NOT DIE ON CROSS’

Jesus did NOT die on the cross and was NOT resurrected, a medical expert claims today.

According to Dr. Trevor Lloyd Davies, 82, Jesus passed out when his blood pressure dropped.

People thought he was dead because his skin was ashen and he did not move. His circulation was restored when he was taken down, and he revived, Dr Davies says.

Last night, church leader Rev Tony Higton dismissed the claims as “utter bilge.”