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THE HOLY QURAN ON FASTING

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٠٤﴾
أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ
فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ
لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٠٥﴾
شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَرِهَ
مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى
سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكْبِرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَعَلَّكُمْ تَشْكُرُونَ ﴿١٠٦﴾
وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ
الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلِعَاقِبِهِمْ
يُؤْمِنُونَ ﴿١٠٧﴾
أَجَلٌ لَّكُمْ لَيْلَةُ الْقِيَامِ الرَّزْقُ إِلَى نِسَائِكُمْ هُنَّ
لِيَأْسَ لَكُمْ وَأَنْتُمْ لِيَأْسَ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ
كُنْتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا
عَنكُمْ فَالَّذِينَ بَشَرُوا هُنَّ وَأَتَّعُوا مَا كَتَبَ اللَّهُ لَكُمْ
وَكُلُوا وَاشْرَبُوا حَتَّى يَسْبَيْتَ لَكُمْ الْخَيْطُ الْأَبْيَضُ
مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ
إِلَى الْبَيْتِ وَلَا تَبَشَرُوا هُنَّ وَأَنْتُمْ عَاقِبُونَ فِي الْمَسْجِدِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يَبَيِّنُ اللَّهُ
لِيِبْنِ آدَمَ نَسَائِرَ عِبَادِهِمْ يَتَّقُونَ ﴿١٠٨﴾

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.

The prescribed fasting is for a fixed number of days but who so among you is sick or is on a journey shall fast the same number of days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso does good of his own accord it is better for him. And fasting is good for you, if you only knew.

The month of Ramadan is that in which the Quran was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month let him fast the same number of other days. Allah desires ease for you, and He desires not hardship for you, and He desires that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.

“And when My servants ask thee about Me, say, “I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe Me, that they may follow the right way.”

It is made lawful for you to go in unto your wives on the night of the fast. They are a sort of garment for you and you are a sort of garment for them. Allah knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allah has ordained for you; and eat and drink until the white thread become distinct to

THE PROMISED MESSIAH ON RAMADAN

The Meaning of “Ramadan”

Ramad means heat of the sun. In the month of Ramadan, people on the one hand, abstain from food, drink and physical pleasure, and on the other, develop a fervour and enthusiasm for the observance of Divine commandments. This spiritual and physical ardour and fervour, being combined together, constitute Ramadan. The remarks of the lexicographers that Fasting first occurred in a summer month and so was termed Ramadan, is in my opinion, not correct for it is no mark of distinction in Arabic. Ramadan in the spiritual sense means spiritual zeal and enthusiasm and religious fervour. Ramad also applied the heat that makes stones and similar things hot. (Malfuzat, P. 231-202.)

Ramadan Is The Month of Prayer

The Quranic verse (Ramadan is the month in which the Holy Quran was revealed) testifies to the high dignity and importance of this month. The Sufis (mystics) have declared this month as the best for illumination of the soul. In this month one is abundantly blessed with spiritual visions.

Prayer purifies the heart (of evil propensities), while Fasting illumines the soul. Purification of the heart means freedom from bondage of the inordinate lower propensities, and by the illumination of soul a believer is blessed with spiritual vision by means of which he realizes God. In the verse (the Quran was revealed in this month), there is an indication of this fact. Undoubtedly, there is a great blessing in compliance with the injunction of Fasting. In this respect God says:

“If you observe Fast, it will be a source of great blessing for you.”

(Fatwa-i-Ahmadiyya, P. 175)

Cont'd. on page 10

EDITORIAL

RAMADAN, THE BLESSED MONTH OF FASTING

RAMADAN, which is the ninth month of the Islamic calendar, is the most sacred month with the Muslims. It is the month of fasting. Adult Muslims, males as well as females, observe fast during this month from daybreak till sunset. The practice goes on for a month without fail. Ramadan gives us drill in self-denial and self-discipline. Not only that, but it affords us opportunity to make progress in the realm of spirituality. The fast is the ladder by means of which we rise up and have an easy access to the nearness of God. When fasting, we deny to ourselves all those things which rightly and legally belong to us. How then can we be expected to possibly lay our hands on things which do not by right belong to us. This is the great lesson which the Ramadan teaches us.

Again, it is not only for the indulgence of his appetites that a Muslim is required to abstain during his fast; he is also required to abstain from all kinds of false words and false actions. "If you don't abstain from evil words and evil deeds," said the Holy Prophet, "God has no need of your abstaining from food and drink." For the acceptance of fasts, it is essential that the man who fasts should also abstain from all sorts of evil words and evil deeds. Similarly, said the Holy Prophet (May peace and blessings of God be upon him), "When you are fasting, abuse not anybody nor quarrel with any; and if a person quarrels with you, turn away from him saying I cannot quarrel with you for I am observing a fast." Mark how fasting is meant to teach a Muslim not only to lead an innocent and spotless life, but also to live as a peace-loving citizen.

Again, not only is a keeper of fast required to eschew all forms of evil but he is also exhorted to practise charity. The Holy Prophet (May peace and blessings of God be upon him), says a tradition, was the most liberal of men, but in the month of Ramadan he was more liberal than a gale."

Fasting is one of the fundamental articles of faith with the Muslims. It is a commandment which is clearly and emphatically enunciated in the Holy

Quran. The Holy Prophet (peace and blessings of Allah be on him) is reported to have said that in Ramadan the gates of paradise are opened and those of hell closed. Again he says, "He who observes the fast with a firm faith in Allah and in obedience to His Command shall be pardoned of all his past sins." The institution of fasting is not new to Islam. The Holy Quran says: "Fasting is prescribed for you as it was prescribed for those before you" (2:185). It is to be found in most religions in one form or another. The early devotions and fasting of Buddha, the great spiritual leader of India, are well known and require no textual quotations. The Bible is eloquent on the fasting of:

- (i) Moses, And he (Moses) was there with the Lord forty days and forty nights; he did neither eat bread nor drink water (Exod. 34:28).
- (ii) Jesus, before his receiving the Heavenly Call: And when he (Jesus) had fasted forty days and forty nights he was afterwards hungered. (Matt. 4:2).

All these quotations testify to the importance of this institution.

Last, though not the least, is the opportunity the Muslims are afforded of the acceptance of their prayers during the month of Ramadan. Before taking their early morning food they say their Tahajjud prayer individually as well as in congregation. In the stillness of the night they are face to face with their Creator, they present their needs, material as well as spiritual, they ask for the forgiveness of their sins and the mercy of God for mankind. God condescends, as it were, to accept their prayers and showers His blessings on them. The fasts of Ramadan are obligatory on all able-bodied men as well as women provided they are not sick nor are they on a journey. If so, they would complete the number on other days.

A PRAYER OF THE PROMISED MESSIAH

"As for me, I pray a very great deal that all my followers should be those who gear God, who remain steadfast and constant in prayer; who rise up in the middle of the night to prostrate themselves before God; and I have all the confidence and hope that these prayers of mine will come to be accepted by Allah; and He will let me see that I am leaving behind people of this kind and calibre, to carry on the work I have started.

"But people whose eyes indulge in adulterous looks; people whose hearts are more dirty than human droppings; who give no thought to death, which ultimately hangs over their head—I, and my God, are heartily sick of such people. I shall be exceedingly happy if people of this kind sever the link between them and me. For Allah desires to turn this Movement into a nation of which the example, set in life, should suffice to remind them of God—a nation firm in righteousness and purity—people who really give the first place in their plans and programmes to the requirements of religion, the first preference over everything connected with the material aspects of life. But the evil and mischief making people, with their hand placed under mine, who yield a pledge that they would always give preference, in their schemes and actions, to the needs and requirements of religion, but then they go to their homes, engaging themselves in worldly endeavour, with nothing else in their mind, so that neither their looks are pure, nor their hearts, neither their hands move to perform some good; nor do their feet; who are like a rat that is bred in darkness and dies in darkness—in the heavens, in the eyes of the Lord, such people have been cut off from my Movement. It is vain, when and if, they say that they are included among my followers since in heaven they are not considered to belong to me."

(Hazrat Mirza Ghulam Ahmad the Promised Messiah in TAZKIRATUSH SHAHAADATAIN pp. 77-78)

THE HOLY PROPHET ON FASTING

١- عَنْ أَبِي هُرَيْرَةَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ الصَّيَامُ جُنَّةٌ
فَلَا يَرُفُثُ وَلَا يَجْهَلُ وَإِنَّ
أَمْرًا قَاتِلَهُ أَوْ سَأَمَهُ فَلْيَقُلْ
أَتَى صَائِمٌ مَرَّتَيْنِ وَالَّذِي نَفْسِي
بِيَدِهِ لَوْ كُنْتُ فِي لَصَائِمٍ أَطِيبُ
عَنْ اللَّهِ فَكُلْ مِنْ رِيحِ الْمَسْكِ
يَتْرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ
مَنْ أَجَلِيَ الصَّيَامِ لِي وَأَنَا أَجْزَى
بِهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا ☆

٢- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ
رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَدَعْ قَوْلَ
النُّرُورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ
حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَ
شَرَابَهُ ☆

٣- عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ ﷺ
تَسْحَرُوا فَإِنَّ فِي السُّحُورِ بَرَكَةً ☆

1. Abu Hurairah reported, The Messenger of Allah, peace and blessings of Allah be on him, said: "Fasting is an armour with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odour of the mouth of one fasting is sweeter in the estimation of Allah than the odour of musk—he gives up his food and his drink and his (sexual) desire for My sake; fasting is for Me and I will grant its reward; and a virtue brings reward ten times like it." (B.30:2)

2. Abu Hurairah said, The Messenger of Allah, peace and blessings of Allah be on him, said: "He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink." (B.30:8.)

3. Anas said, The Prophet, peace and blessings of Allah be on him, said: "Have the meal before dawn, for there is blessing in the meal before dawn." (B.30:20.)

ISLAM PREACHED TO STUDENTS

Takoma, Washington

Maulvi Ata Ullah Kaleem, the Missionary-in-Charge West Coast Region, addressed the three classes of the University of Puget Sound on "Prayer and Its Effectiveness," "The Islamic State and Its Duties," and "Islam on Civic Responsibilities," respectively.

The first topic was addressed to the students who were taking a course on the Philosophy of Religion. The second topic was explained to a class of Dr. Reeck who teaches Islamic courses; and the third topic was addressed to a class in Social Ethics taught by Dr. John B. Magee, the Chairman of the Department of Philosophy.

Each speech was followed by questions asked by the students and their professors to which Maulvi Kaleem answered accordingly.

Pittsburg, Calif.

Maulvi Kaleem addressed the students of Los Medanos College on Islam. During the question-and-answer period he explained the true story of the Crucifixion, and the Second Advent of Christ in the person of Hazrat Ahmad the Holy Founder of the Ahmadiyya Movement in Islam.

Pleasant Hill, Calif.

Maulvi Kaleem delivered two speeches on Islam and Sufism at Diablo Valley College to the Philosophy students of Dr. Clara Wood's Morning Class, and again two speeches on the same topics to her Evening Class students. Each speech was followed by questions and answers during which various aspects of Islam were explained and wrong doctrines of the Church were refuted.

Dr. Clara Wood was presented a copy of the Holy Quran for the College Library. Leaflets on Islam were distributed among all the students.

SAYINGS OF THE HOLY PROPHET

To brush the teeth is to cleanse the mouth, and it wins the pleasure of Allah.

What can lead a servant of Allah (believer) to disbelief is the non-observance of the Prayer.

RAMADAN THE MONTH OF FASTING

This year the month of Ramadan, the blessed ninth month of the lunar year, will INSHA ALLAH fall on July 14, 1980. Below are given important regulations concerning the Fast for the information of members—Editor.

1. It is incumbent on every adult Muslim, man or woman, to fast in the month of Ramadan, except a sick person, or one who is on journey. A woman in her menstruation must not fast. But omission in these cases must be completed in other days. Aged people, those afflicted with disease of long standing who do not expect to be strong or well enough to be able to fast; or a woman whose suckling period and pregnancy alternate at such short and frequent intervals that she never has an occasion for years to fast, may pay "Fidya," an expiation by feeding a man twice a day throughout Ramadan. One who is under above circumstances can also pay an amount of \$30 for the whole month as his/her Fidya, i.e., expiation.

2. It was the Holy Prophet's practice to take a meal in the latter part of the night before beginning the fast. This meal is called "Sahoor." Observance of Sahoor, though advised, is not an essential condition of fasting. Not having been able to take Sahoor meal is not an excuse to omit a fast. Sahoor meal should preferably be taken immediately before it is time to begin the fast.

3. Eating or drinking, or doing something unintentionally which otherwise breaks the fast or doing so not knowing that one is fasting, will not render the fast invalid. If, however, the fast is broken, under the impression that it is time to break it, whereas the sun is yet above the horizon, such a fast will not be included in the count and will have to be made up by observing an extra fast after the Ramadan.

4. A fast lasts from early dawn till actual sunset. As soon as the sun sets the fast must be broken and must not be delayed as is the wrong practice with some of the people. The following prayer can be recited while breaking the fast: Allahumma Laka Somto Wa Beka Aamanto Wa Ala Rizqika Aftarto—O' Lord I fasted for Thee and

I believed in Thee and with Thy sustenance I broke my fast.

5. Eating, drinking, smoking, taking snuff or medicine, or an enema are all forbidden to a fasting man and so are sexual relations.

6. If a suckling woman or one with child is strong enough to fast without injuring the health of the child, she may fast. If she does not, she must fast in other days.

7. The Ramadan begins with the appearance of the moon and ends with the appearance of the moon of the next month, i.e., Shawaal. If, however, the moon is not visible on account of the clouds, etc., Sha'ban which is the month previous to Ramadan should be allowed to run thirty days, and then the Ramadan fast should begin. Similarly Ramadan should be allowed to run thirty days if there is no moon or if it is not visible on account of clouds, etc., on the 29th. In this case E'd should be observed after completing thirty fasts.

8. A man who intentionally breaks a fast of the Ramadan or does not fast in Ramadan, without there being for him any excuse is guilty of a great sin, and the penalty is 60 continuous fasts for every fast broken or omitted, or if he is not capable of that, to feed 60 poor people.

9. The Muslim world is very particular in observing the "Taravih" prayer during Ramadan, which is the same as the ordinary "Tahajjud prayer." It is customary to recite in this prayer the whole of the Holy Quran from beginning to end, in installments, during the thirty days of Ramadan. Reciters who know the Holy Book by heart lead the prayers and recite aloud for the benefit of the congregation. The practice of some of the Imams to recite the Holy Quran holding the Book in hands while leading the Taravih prayer is an innovation and is an undesirable act. The Taravih prayer is generally offered in eight "Rakats" made up of two at a time. The prayer is preferably offered in the latter part of the night. It may also be offered after Isha prayer and before the saying of Witar.

10. Pious Muslims also observe the concluding 10 days of the Ramadan as a period of special prayer, and remembrance of God. This period of day and night is spent in a Mosque in prayer and meditation and pious discourses—the people observing it go out only to answer calls of Nature. This retirement is called "Itikaf."

11. One must never fast when one is actually on the move on a journey, or on days when a journey is to begin or end. During the halts for a complete day, one may or may not fast. This rule applies only to the obligatory fast of the month of Ramadan. Omissions have to be made up later during other days.

Drivers or others whose profession is to travel for earning their livelihood cannot avail this facility and must fast while on the move.

12. "Sadaqatul Fitr" is obligatory upon each and every member of the family, so much so that even a child born on the last day of Ramadan is under its obligation and the father is bound to pay on his behalf.

The members are requested to pray more earnestly during Ramadan for the guidance of mankind towards the Light of ISLAM, establishment of peace throughout the world and for the long, healthy and successful life of KHALIFATUL MASIHI III.

JUNE 29 PREACHING DAY

Washington, D.C.

The National Headquarters of the Ahmadiyya Movement in Islam has announced June 29, 1980 as Preaching Day. Hence, all Ahmadies are requested to make this Day a great success and spread the message of Islam among their colleagues, neighbors, friends and relatives.

All the Presidents are requested to dispatch the reports of the activities to the Editor of the *Ahmadiyya Gazette*, 3336 Maybelle Way, Oakland, CA 94619 in time.

West Coast Region Holds Its First Annual Regional Conference

Berkeley, California:

The Jamaat Ahmadiyya West Coast Region held its First Regional Annual Conference in the spacious Hall of the Masonic Temple at 897 Colusa Avenue, Berkeley, on Sunday, May 25, 1980.

Seyyed Mahmud Ahmad Nasir the Missionary-in-Charge U.S.A. was especially requested to preside the Conference which he did ably with his scholarly remarks after each speech on the respective subject.

The Conference opened with the recitation of a portion from the Holy Quran by Lt. Intisar Ahmad Abbasi who also presented the English version of the verses.

This was followed by an inaugural short speech of Seyyed Mahmud Ahmad Nasir who exhorted the members against despair.

He encouraged the audience by an analogy that the First Annual Gathering held by the Promised Messiah (peace be upon him) in 1891 was attended by 75 persons, but last year almost 190,000 persons participated in the Annual Gathering of the Jamaat at Rabwah, Pakistan. Hence, he told his audience that there is no question of disheartenment. This Conference is like a seed which shall Insha Allah grow into a big tree in the coming years.

Br. Rahmat Jamal, President of Los Angeles Jamaat spoke on the Importance of Preaching and supported his views with verses from the Holy Quran and quotations from the Sayings of the Holy Prophet (peace and blessings of God be upon him) regarding the dissemination of truth to the other people.

Then, Alhaj A. Raqib Wali delivered his well-prepared speech on The Renaissance of Islam Through Ahmadiyyat, and indeed did justice to his subject.

The next speech on The Blessings of Khilafat was given by Br. Anwar Mahmud Khan who referring to Aayati Istikhlaf in Surah An Noor explained in detail various blessings of Khilafat mentioned in the Holy Quran.

Among the other speakers were Br. Latif Victor Malik and Maulvi Ata Ullah Kaleem who addressed the Conference on What Ahmadiyyat Demands

of Us and Islam and Its Relationship with Other Religions, respectively.

The principal speaker of the Conference, the Missionary-in-Charge U.S.A., Seyyed Mahmud Ahmad Nasir expounded the Excellences of the Holy Quran and elucidated his subject with nine distinctions of the Holy Quran in which it stands unique among all other scriptures. His speech was applauded by all the participants.

The Conference was rounded up by the collective silent prayer led by Br. Nurul Hasan Qureshi.

The Lajna Imaullah held its special session after the Zuhar and Asar prayers were led by Seyyed Mahmud Ahmad Nasir.

This session was addressed by the Missionary-in-Charge U.S.A., Sister Bushra Sajid, Sister Shamin Akhtar Malik, Sister Amatul Latif Malik, and Sister Amatur Rashid Qureshi.

Beside the members from the Bay Area, the Conference was attended by 17 delegates from Los Angeles and four delegates from Tucson, Arizona. The Jamaats in Portland and Seattle could not take part in the Conference.

Among the members who laboured to make the Conference a success are Br. Latif Victor Malik, Br. Shamin Haroon, Br. Sajid Ahmad, Sister Noor Ilyas, Sis. Zubaidah Feroz, Sis. Mufiden Lal, Sis. Jameela Mubarak and Sis. Bushra Sajid. May Allah reward them with best reward.

The Lajna Imaullah Bay Area presented a delicious lunch to all the participants of the Conference and thus shared the double blessings of the Conference.

Some Questions About Fasting Answered by Promised Messiah

Fasting On A Journey

(a) The Promised Messiah, peace be on him, was asked about fasting while on journey. He said: The Holy Quran

says FAMAN KANA MINKUM MAREEDAN AU'ALA SAFARIN F. 'IDDATUN MIN AYYAMIN UKHAR i.e., Whoso among you is sick or is on journey shall fast the same number of other days. This is a command. Here God does not say that option has been given to you whether to fast or not, therefore believe that he who is on journey should not fast. But since the general practice of the people is that they fast even on a journey, if someone would fast simply because that is the practice of the people, it wouldn't be bad for him. But still he must keep in mind the command of God contained in: IDDATUN MIN AYYAMIN UKHAR. He who undergoes the hardship of fasting during a journey he tries to please God by force and not by obeying His command. That, as you know, is blunder. The true faith lies in complete obedience to the commands of God (Al Hakam, 26th January 1899).

Fasting After Dawn

(a) The Promised Messiah, peace be on him, was told by somebody that once he was inside a room and was of the opinion that it was not late to fast. He therefore ate the Sahri made the Niyy for fasting. Later on he was told by somebody that when he took his Sahri the whiteness of the dawn had already appeared (i.e., it was late to fast). He then asked the Promised Messiah peace be on him, whether his fast was all right or not.

The Promised Messiah, peace be on him, said: Your fast is quite all right and you need not repeat it. You really tried as much as you could and your Niyya was quite good (Niyya means intention). In the Islamic terminology it is used to denote the intention of performing some religious ritual, like prayer or fasting (The Badr 14.2, 1908)

Can A Fasting Person Oil His Hair?

Can we use hair oil for the head and the beard when we are fasting? To this question, the Promised Messiah, peace be on him, replied "Yes, it is permissible to use hair oil."

Can A Fasting Person Use Medicine?

Whether medicine could be used for eyes if eyes were sore while fasting. The Promised Messiah said that that question did not arise. The sick person was not to fast.

A Mutakif Can Visit the Sick

The Promised Messiah, peace be on him, was asked whether he who sits *I'ti-kaaf* could talk about his worldly affairs. The Promised Messiah, peace be on him, said: Yes, he can. But only in unavoidable circumstances. He can even visit the sick and go out for the call of nature.

ATFAL SUMMER SCHOOL 1980

"No father can bestow on his child a gift more precious than good upbringing."

The Holy Prophet

In pursuance of the teachings of Islam and wishes of Hazrat Khalifatul Masih, National Aftal Ahmadiyya Summer School will insha Allah be held at the Baltimore Mission House from Saturday, July 5 to Sunday, July 13. Participating Aftal are expected to report on Friday evening for orientation, and for proper rest before the regular schedule that begins on Saturday.

**Baltimore Mission House
4406 Garrison Boulevard
July 5-13**

Courses will be conducted by qualified and full time teachers to teach Quran, Hadith, Fiqh, History of Islam and Ahmadiyyat, oratory, self-defense and arts and crafts. In addition, study tours and other activities of Aftal interest and usefulness will be planned. Aftal who have already completed standard courses, shall be given advanced courses of instruction.

Registration Fee

The registration fee is \$40.00 per tiftl, \$30.00 for 2nd brother and \$20.00 for every additional brother. This will cover breakfast, lunch, dinner and snacks for seven days. Aftal will bring their notebooks and pencils.

Aftal Kit

All participating Aftal will bring the following items: Sleeping bags, toilet kit, glass, plate, knife, fork, spoon, sewing kit, handy rope, bed sheets, prayer rug. Chewing gum and candies are not permitted.

Transportation

Car pools will be arranged depending on the number of Aftal, from major Ahmadiyya Centers, under the leadership of Murrabis of Aftal. Parents may, however, make their own arrangements to drop and pick up their children.

Graduation and Honors

At the closing of the School, on Sunday, the 13th of July, in the afternoon, Aftal will be awarded with certificates, medals, color bars and other awards of distinction for achievements in scholarship, oratory, self discipline and overall excellence. Parents and members of Jama'at are requested to attend.

Suggested Texts for Curriculum

Holy Quran

Hadith

Gardens of the Righteous

Zafarullah Khan

Nibrasul Momineen

100 Sayings of the Holy Prophet

Maulana Abul Ata

Wisdom of the Holy Prophet

Zafarullah Khan

Forty Gems of Beauty

Hazrat Mirza Bashir Ahmad

The Life of Muhammad

Hazrat Muslihi Mauood

The Life of Ahmad

Abdul Rahim Dard M.A.

The Teachings of Islam

Hazrat Mirza Ghulam Ahmad

Yassarnal Quran

Pir Manzur Ahmad

The Path of Faith

S.K. Ahmad

The Lessons On Islam

(Book 1-4)

M. I. Munir

For more information, please contact:

**Rashid Ahmad Arshed' Murrabi Ala
35 Van Wagenen Ave.
Jersey City, New Jersey 07306
(201) 434-8463**

**National Majlis Aftalul-
Ahmadiyya
51 Central Ave
Newark, NJ 07102
U.S.A.**

SAYING OF THE HOLY PROPHET

Every religion has a distinctive feature (in conjunction with morals) and the distinctive feature of Islam is modesty.

The Nuruddin School

The knowledge acquired in childhood is like an indelible impression made upon a stone.

Hadith

By the Grace and Favor of Allah, the Nuruddin School was founded in October 1976. It includes grades from the Pre-School to the Fifth.

The object of the Nuruddin School is to give Ahmadi Muslim parents the opportunity to send their children to a school which combines religious training and academic studies. Secondly, our school offers an alternative to the public school; a school where each child has a chance to develop his highest academic potential in a warm and loving atmosphere.

The curriculum includes Islamic Studies (history, beliefs, practices and prayers, Arabic, Ahadith), reading, spelling, penmanship, history, geography, arithmetic, science and nature study. Memorization, composition and oratory are stressed. Whenever possible the teachings of Islam are integrated with all subjects.

Islam places great importance upon the duty of acquiring knowledge. In keeping with this we try to equip the children to excel in any academic situation he or she may enter in the future, and to see that the knowledge they acquire is rooted in the teachings of the Holy Quran and the Sunnah of the Holy Prophet Muhammad.

**NURUDDIN SCHOOL
of the Ahmadiyya Muslim Jama'at
York, Pennsylvania
3342 N. George Street
Emigsville, Pennsylvania 17318
(717) 764-0939**

RAMAZAAN STARTS JULY 14

Ramazaan, the blessed month of fasting Insha Allah starts July 14, 1980. All brothers and sisters are expected to observe this month fervently. Sahoar (taking breakfast for keeping fast) time ends one hour and thirty minutes before sunrise, and Iftaar (breaking of fast) time will be at sunset. Please check newspapers for your local sunrise and sunset timings.

KHILAFAT DAY CELEBRATED

Khilafat Day has been celebrated by Ahmadiyya Jamaats all over the world. The Jamaats in the U.S.A. have also celebrated the day with equal zeal and enthusiasm. The reports so far received are given below:

Dayton, Ohio: Khilafat Day was duly observed on May 25, 1980 at Dayton, by Dayton, Pittsburg, Pa.; Cleveland, Oh.; St. Louis, Mo.; and Cincinnati, Oh. Jamaats. Br. Muzaffar Ahmad, President of Dayton and American Jamaats chaired the meeting. Br. Muhammad Qasim opened with the recitation of a portion from the Holy Quran, and Dr. M. Arshad recited a poem of the Promised Messiah along with its translation in English. The President made brief opening remarks explaining the importance and significance of Khilafat. This opening speech was followed by informative and inspiring speeches of Br. Jamilur Rahman President Pittsburgh, Br. Munir Ahmad President St. Louis and Br. Jameel Ahmad of Cleveland.

A tape record of Urdu speech made by Hazrat Khalifatul Masih II (May Allah be pleased with him) was then relayed which thrilled the audience who considered it a blessing to hear the voice of the said Caliph delivering eloquent and impressive lecture typical of him. Dr. Husain Sajid came up with an English rendering of the speech to the delight of the enthusiastic listeners. The principal speaker of the Day, Missionary-in-Charge of M.W. Region, Mian Muhammad Ibrahim, dwelt at length on the history of the Movement bearing on the background of the Khilafat, the circumstances under which it was instituted and the rapid growth of the Community under the leadership of respective Khalifas. In his concluding remarks, Br. Muzaffar Ahmad exhorted the audience to follow the behests of the present Caliph and contribute generously, individually and Jamaat-wise to the Centennial Fund which will cater for ten million copies of the Holy Quran which American Jamaat stand committed to distribute in America. His forceful speech was received in the spirit the occasion

demanding. Some of the brothers and sisters started raising the amount of their pledges, while the new entrants to the Movement began to consider undertaking new pledges. The hosts and the guests later partook of the delicious food prepared by the local Lajna, and after saying Zuhar and Asr prayers the members who had come from far and near left for their homes, invigorated and inspired to serve the Movement.

San Francisco, California

The San Francisco Jamaat celebrated the Day by convening the meeting at 3336 Maybelle Way, Oakland, the Regional Headquarters.

Seyyed Sajid Ahmad recited five verses (24:55-58) from Surah Annoor wherein the institution of Khilafat has been clearly dealt with, and then presented their English translation. This was followed by speeches on the Institution of Khilafat, the Importance of Khilafat and Hazrat Khalifatul Masih I on Khilafat delivered by Br. Latif Ahmad Malik, Seyyed Sajid Ahmad and Maulvi Ata Ullah Kaleem respectively. The Missionary-in-Charge West Coast Region exhorted the members to strengthen their relationship with Khilafat and redeem their pledges made against Ahmadiyya Centenary Jubilee Fund. He also read the letter addressed to Seyyed Mahmud Ahmad Nasir, Missionary-in-Charge U.S.A. regarding the pledges from Hazrat Ameerul Momineen Khalifatul Masih III. The local Lajnah served the light refreshment to all the participants of the meeting.

New York, NY

Maj. Abdul Hamid, Missionary-in-Charge N.E. Region has dispatched the Khilafat Day report in the following words:

By the Grace of Allah the New York Jamaat has celebrated the Khilafat Day with all the proprieties that it deserved. A meeting was held in our mission house at 1064 Union Street, Brooklyn, New York, on the 25th of May, which was a Sunday. A large number of male members, ladies and children assembled on this extremely blessed occasion. At 1

p.m. we combined our Zuhar and Asr prayers. Before the proceeding of the meeting started, I read out to the members the letters received from our beloved Imam on the Jubilee Fund in the Urdu language. Thereafter, I read out the English rendering of these letters for the benefit of those who could not understand Urdu. I myself stressed the importance of this fund and appealed to the congregation to respond to the call of their beloved Imam in a manner befitting the occasion.

The following speakers addressed the congregation on the subject of The Institution of Khilafat in Islam.

1. Brother Muhammad Sadiq: Recitation of the Holy Quran.
2. Iftikhar Ahmad: Recitation of a few verses in Urdu from a poem of the Promised Messiah.
3. Dr. Khalil Ahmad Nasir.
4. Brother Tahir Hamid.
5. Brother Mansoor Ahmad Shah from New Jersey.

The lectures were well prepared. Brother Mansoor Ahmad Shah had a tape with him in which a lecture of Hazrat Muslihe Maud delivered on the occasion of an annual convention held in Rabwah was recorded. We heard the tape and the memory of our beloved Khalifatul Masih II, the late Imam of the Ahmadiyya Movement, was refreshed. His inspiring speech and the touching voice brought tears to the eyes of many. I translated a small portion of the speech into English for the benefit of English-speaking members. I also addressed the meeting briefly on the subject of the Institution of Khilafat. I read out a verse of the Holy Quran in the Arabic language and then translated it into English.

“Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after

continued from page 7

their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

(Al-Quran 24:56)

Having explained briefly the types of Khalifas that can appear in Islam, I read out the following quotation from my circular letter which was circulated to them beforehand on the subject of Khilafat:

We should not forget the episode of early Muslims who by virtue of the lack of understanding deprived themselves of the perpetual blessings of Khilafate Rashida. Islam as a religion did march forward and did get itself established in the distant countries of the world; the spiritual fragrance of Islam, the religion of Allah also remained intact through the institution of Mujaddadin as promised and prophesied by the Holy Prophet of Islam, and Muslims also became rulers and leaders in the various parts of the world but they lost unity of purpose and solidarity which could only be achieved by the Khilafate Rashida. The result was that during the last three or four centuries they were reduced to nonentity and could not stop the onslaught of Western and other civilizations. Now that God has sent the Promised Messiah and Imam Mahdi, the second phase of Islam has started. God has once again promised the Promised Messiah as follows:

“Go forth, the time has come and the feet of the followers of Muhammad (peace and blessings of God be upon him) will be raised to the highest pinnacles of glory.”

The signs are visible in the horizon that the days when we will achieve the objective outlined in the above revelation of the Promised Messiah are drawing nearer and nearer. Let it be remembered that we will achieve the above objective and retain it forever through the institution of the Khilafate Rashidah only . . . Let us all vow together that come what may we will always adhere to the Khalifas of our time and whatever sacrifice is demanded of us by them we will not hesitate to make. May Allah grant us wisdom and power to tread on the right path. Amen.

At the end of the meeting, snacks were served.

PRAYERS OF A MUSLIM

To congratulate on marriage a Muslim is enjoined to say: BAARAKALLAHO LAKA BAARAKALLAHO LAKA WA BAARAKA ALIAKUMAA WA JAMA'A BAINAKUMAA FEE KHAIRI-HEE—Blessings of Allah on thee! Blessings of Allah on thee! Allah's blessings on you both! May He unite you to the good of both of you.

On bringing a new bride to his home a Muslim is enjoined to say: ALLAHUMMA INNEE AS'ALOKA MIN KHAIRIHAA WA KHAIRA MAA JABALTAHAA ALAIHI WA AOOZOB-IKA MIN SHARRIHAA WA SHARRI MAA JABALTAHAA ALAIHI—O my Lord, I seek of Thee her goodness and goodness of what has been ingrained in her. And I seek refuge in Thee from her harm and the harmful part of her nature.

On privacy with one's consort in bed, a Muslim is enjoined to say: BISMILLAHI ALLAHUMMA JANNIBNASH SHAITAANA WA JANNIBISH SHAITAANA MAA RAZAQTANAA—In the name of Allah. O our Lord, keep us away from Satan, and keep Satan away from what Thou hast given us.

WESTERN CANADA THIRD ANNUAL CONFERENCE

Burnaby, British Columbia

The Vancouver branch of Ahmadiyya Movement in Islam hosted the Third Annual Conference of the Western Canada Jamaats, which was held on Sunday, May 18, 1980, at Burnaby Lake Pavilion. It was attended by one hundred percent of the membership of British Columbia along with 45 delegates from Edmonton, Calgary, Brooks and Saskatoon. As many as 50 guests from different denominations and various races listened attentively to the religious discourses expounded by the learned speakers.

The Conference had two sessions—the first and the main one in English which was chaired by Dr. K.G. Pater-

son, President of S.F. University; and the second in Urdu chaired by Maulvi Ata Ullah Kaleem, the Missionary-in-Charge West Coast Region of the U.S.A.

After the recitation of a portion from the Holy Quran and a poem of the Promised Messiah (peace be upon him) Mr. John J. Volrich, the Mayor of Vancouver, formally inaugurated the Conference by welcoming the participants and wishing the Conference success.

The English session was addressed by Seyyed Mansoor Ahmad Bashir, the Missionary-in-Charge Canada, Dr. Latif A. Khan, Dr. M. Mohyuddin, Mr. O. Muniruddin, Col. Raja A. Basit and Maulvi Ata Ullah Kaleem on the Advent of the Promised Messiah, Islamic Conception of God, Status of Woman in Islam, Existence of God, Jesus' Death in Kashmir, and Islam and its Relationship with other Religions, respectively.

This session was followed by questions and answers in which the audience asked various questions and the speakers gave their answers to the entire satisfaction of the questioners.

The Urdu sessions were addressed by Ch. Abdul Bari Ahmad, Mr. M. Akram, Khawaja A.H. Butt, Maulvi Ata Ullah Kaleem and Seyyed Mansoor Ahmad Bashir on The Promised Messiah's Affection for the Holy Prophet, The Quran and Its Exaltation, Some Aspects of the Life of the Promised Messiah, The Authenticity of The Claim of the Promised Messiah, and The Blessings of Khilafat, respectively.

The local Lajna Imaullah deserve congratulations for serving a delicious lunch at the Conference Hall and for entertaining the guests in their homes. May Allah reward them with the best reward. Amen.

KHALIFATUL MASIH'S HEALTH

According to the latest reports reaching us from Pakistan, Hazrat Hafiz Mirza Nasir Ahmad Khalifatul Masih III is still suffering from an infection in kidneys. Members are requested to pray for the speedy recovery of their spiritual master, and for the rapid progress of Islam under his dynamic leadership.

LAJNA IMAULLAH

WHO WE ARE

LAJNA IMAULLAH actually means Society of the Maidservants of God. The York Lajna is a local branch of the international women's auxiliary of the Ahmadiyya Muslim community, founded by Hazrat Mirza Ghulam Ahmad at Qadian, India. Following a life of prayer, purity, and righteousness in model conformity to the law and practice of Islam, Hazrat Ahmad was raised by God as the Promised Messiah promised to all faiths in the latter days. Hazrat Ahmad fulfilled hundreds of prophecies regarding the latter day Messiah and revealed many truths about spiritual and worldly matters. He was divinely instructed to found the Ahmadiyya Movement in Islam, which has grown from the small village of its birth to a worldwide organization, defying all ill wishes and predictions of enemies, all manner of persecution and opposition from East and West. The movement remains instrumental in the uplifting of the lives of millions everywhere.

The conception of a comprehensive society for the women of the community was realized in 1922 under the dynamic leadership of the second Caliph of the community, Hazrat Mirza Bashiruddin Mahmud Ahmad, a noted champion of the rights conferred upon women by God Almighty in the Holy Quran. The members of the Lajna work together in an atmosphere of cooperation, sharing, and honest expression in conformity with traditional Islamic practices. Programs for the practical service of Islam and others in need are undertaken. A Lajna sister repeatedly pledges to sacrifice her life, property, time and children for the cause of faith, community and nation. The Lajna inculcates in its members a spirit of discipline, the imperative of education for old and young alike, and the stirring of hearts with a passion for service to humanity. The Lajna is no worldly club or association.

At the landmark of its 57th anniversary, Lajna Imaullah has established approximately 662 local branches in many countries of Asia, Europe, Africa

and America. Lajna fund raising on a large scale has benefitted the edification of science, erection of hospitals, schools, and places of worship (mosques), especially in Berlin, London, the Hague, Copenhagen, Figi Islands, and Lagos.

Nationally, Lajna has been responsible for the erection of a mosque at Dayton, Ohio, publication of a periodical for American women, organizing summer camps and schools, and undertaking community service programs, and generally presenting the ideals and practices of the Muslim woman to the public.

The Lajna has done commendable service in the field of letters, and its publications have appeared in several languages.

Our Lajna serves its members with an opportunity for expression, spiritual and intellectual development and furtherance of Islamic knowledge. Participation increases a sister's awareness of what Islam expects from her and leads to the life pleasing to God Almighty.

Mrs. Zainab Badrun-nisa
President
Lajna Imaullah
York, Pennsylvania
764-0939

JAMAAT
ACTIVITIES

York-Harrisburg, Pa:—

The members who reside in York are successfully following Khalifatul Masih's plans for literacy in reading the Holy Quran in Arabic. All adult members (except one new convert) are reading the original Arabic of the Holy Book, and a few are taking the advanced course—reading with the English translation. The Atfal and Nasirat are also in both phases of the scheme. Alhamdo Lillah, two more members—Sis. Zainab Badrun Nisa and six year old Muidah Bashir have completed the primer—Qaaidah Yas-sarnal Quran this month. Juma's prayer is regularly held at Nuruddin School of York. Jamaat meetings are being held once a week and include the national program of studying the Essence of Islam. Auxiliary Organizations are active and their activities include Waqar-i-Amal (dignity of labour) by

the Khuddam at the Baltimore Mission House, and participation of the Lajnah in the annual Woman's Day Fair at the local Y.M.C.A., where they distributed a flyer entitled "WHO ARE WE" with a picture of the Promised Messiah and that of the Dayton Mosque on it. (The subject matter of the flyer has been reproduced in the Lajnah column of this very issue of the Gazette). The Khuddam and one Tifl also attended the Regional Ijtima held in Baltimore this month. Br. Salim A. Muhaimin continued his class at the County Prison as the Muslim Chaplain and his group has grown to twelve regular students including two who have embraced Islam.

By the Grace of Allah, two persons took the Bai'at (pledge of allegiance) on May 14. They are Mureed Mahmud Ahmad and Khalid Abdul Haleem. The total number of Ahmadis—men, women and children of York Jamaat—is now 40. As Ahmad Tariq Sharif completed the reading of the Holy Quran, an Aameen party was held at the Sharif's Dover residence. Among the guests who addressed the gathering were four from Washington, D.C.—Seyyed Mahmud Ahmad Nasir, the Missionary-in-Charge U.S.A., Maulvi M.A. Rashid Yahya, the Regional Missionary, Alhaj Khalil Mahmud of Boston (presently residing in Nigeria), and Sardar Bashir Ahmad.

Staley, NC:—

A general meeting of the Southern Atlantic Jamaat was held on Sunday, May 25, at "Maqame Mahmud" in North Carolina. Khuddam from Azam and Ijaz families organised an eat-out luncheon after which Zuhar and Asar prayers were joined together under the beautiful shady trees. Rasheed Azam in his address explained the rights and obligations of parents and children in Islam. He emphasized that Islam is a complete religion and provides comprehensive guidance for life here as well as in the Hereafter. After obedience to Allah and His Messenger (S.A.W.), respect for and obedience to parents is considered very important in Islam. Parents have an obligation to educate their children and the best way to teach them good manners would be through good example set by parents. The meeting ended with a collective prayer.

KHALIFATUL MASIH'S MESSAGE TO AMERICAN AHMADIES

April 22, 1980
Rabwah, Pakistan

Dear Brothers and Sisters,

ASSALAMO ALAIKUM WA RAHMALULLAHI WA BARAKAATOHOO.

You may recall that in our Jalsa Salana of 1973 I initiated the centennial Ahmadiyya Jubilee Scheme and Centennial Ahmadiyya Jubilee Fund to fulfill Allah's desire and to expedite domination of the Religion of Khatamul Anbia. Consequently, all the Ahmadies throughout the world made pledges in accordance with their glorious traditions of love, sincerity and supreme passion and also started contributions towards the Fund by installments.

Keeping in view the Divine prophecies, it is our conviction that the second century of the establishment of Ahmadiyya Community will be the century for the final victory of the Religion of Khatamul Anbia. Therefore, it is the duty of our community to give a befitting reception to this century.

In the last Jalsa Salana I mentioned various blessings of Allah, the Exalted, that He bestowed upon Ahmadiyya Community due to the Centennial Ahmadiyya Jubilee Fund.

- Construction of a mosque and a mission house in Gothenburg, Sweden.
- Holding an International Conference in London on "Breaking of Cross" and delivering the message of Truth to millions of people.
- Construction of a mosque and mission house in Srinagar, Kashmir, where Jesus lies buried.
- Purchase of a building for a mission house and land for a mosque in Norway.
- Purchase of land for a mosque in Spain and the granting of permission by the government to construct a mosque.
- Distribution of the Holy Quran and Islamic literature on a grand scale.
- Establishing a system to meet the rights of students.

These are the sweet fruits which have been bestowed upon us through the

blessings of Centennial Ahmadiyya Jubilee Fund. And by the grace of Allah, they are on the increase every day.

The seventh stage of this scheme has just started. I draw special attention of all my beloved brothers and sisters, in whatever part of the world they may live, that they should revive their efforts in order to strengthen this Fund, and be ever prepared to offer every kind of sacrifice to establish the superiority of Faith of Khatamul Anbia and fulfill their stagewise commitments more than one hundred percent. Moreover, those who could not join the blessed call earlier or those who have been blessed recently with prosperity by the grace of Allah, they should join the Scheme now, and bring up their commitments in conformity with their financial status.

May Allah bless you further in your wealth and grace you by accepting your sacrifices. Amen Allahumma Amen.

Signed (Mirza Nasir Ahmad)
Khalifatul Masih Assalis

ATFAL AND NASIRAT RELIGIOUS KNOWLEDGE

Q. What does Iman mean?

A. In the lexicon Iman means to confess, to admit and to believe. In Islamic terminology Iman means to confess through the tongue and to have conviction in the heart.

Q. How many things are we required to believe in our religion?

A. The essential things our religion requires us to believe in are Six:

1. To believe in God the Exalted.
2. To believe in the Angels of God.
3. To believe in the Books of God.
4. To believe in the Messengers of God.
5. To believe in Qiyamat—our resurrection after our death.
6. To believe in Taqdeer—Allah's determination of good and in His determination of evil.

As these six are the very essential things to believe in, hence, they are called ARKANI IMAN.

Q. What does Arkan mean?

A. Arkan is the plural of Rukan which means pillar, therefore, Arkan means many pillars.

Q. Does it matter if any one of Arkan is not believed in?

A. If a person denies even one out of the six Arkan, he or she cannot be considered a Muslim.

Q. What does Islam mean?

A. Islam means to submit and to obey what is commanded.

Q. How many things does our religion stress upon us to do?

A. They are five things.

Q. Which are those five things?

A. The five things stressed upon us by our religion to do are:

1. Recitation of Kalima Shahadat.
2. Observance of prayer five times during 24 hours at their fixed times.
3. Keeping fasts of one month of Ramadhan.
4. Performance of the pilgrimage of the House of God at Mecca.

5. Paying of Zakat—Welfare tax.

These five things are called Arkani Islam—pillars of Islam.

Note:

1. A person who does not confess Arkani Iman with tongue is called Kafir—disbeliever.

2. A person who confesses Arkani Iman with his tongue but is not convinced of their truth in his or her heart is called Munafiq—hypocrite.

3. A person who confesses Arkani Iman and Arkani Islam with his tongue and is convinced of them in his or her heart but does not act upon Arkani Islam and other injunctions is called Fasiq—disobedient.

Quran on Fasting

Cont'd. from page 1

you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits set by Allah, so approach them not. Thus does Allah make His commandments clear to men that they may become secure against evil. (2:185-188)

Khalifatul Masih's Letter to the Missionary-In-Charge U.S.A. Regarding the Centenary Jubilee Fund

April 22, 1980
Rabwah, Pakistan

Mr. Syed Mahmud Ahmad Nasir, USA:
ASSALAMO ALAIKUM WA RAH-
MATULLAHI WA BARAKAATOHOO.

The total amount pledged by the
Jamaats of the U.S.A. is **\$583,524.00**

But the amount of the payments
received so far is **139,977.00**

The required payment from you
till Feb. 29, 1980 was **233,406.00**

Thus an overdue balance yet to be
recovered is **93, 429.00**

(2) I had drawn your attention
towards this matter many times in my
previous letters and stressed upon you
to try your best to make up the defi-
ciency in receipts. It did have some
favourable effect. There is an increase in

pledges and also in the receipts but still
you are far behind your target.

(3) I received a report about the
increase in pledges only from the West
Coast Region. I was pleased to note that
they have increased their pledges four
times, i.e., they had earlier pledged a
sum of \$18,418.00 and now they have
increased it to \$73,368.00.

(4) If it is possible in the West Coast
Region to increase the pledges with
some extra efforts to such an extent,
there is no reason why other Regions
cannot increase their pledges at least
three times! Keeping this in view, please
try your best to increase the pledges at
least three times.

(5) Again, try your best to make up
the deficiency of \$93,977.00 in two
months.

(6) We have so many Projects before
us but we do not have that much money
to fulfill our needs. But I am confident
that Allah will bless us with His favours
and all the deficiencies will be made up.

(7) Please *send me a report every
fortnight stating how much of the
pledges have increased and how much
the payment has been made during this
period.* This report may be sent by
telegram.

May Allah be with you and bestow
upon you the power to continue on a
faster pace on the Project started by the
Ahmadiyya Community for the domi-
nance of Islam.

Signed (Mirza Nasir Ahmad)
Khalifatul Masih Assalis

TABLIGH Part II

By Yahya Sharif, Nazim Tabligh
P.O. Box 267, Dover, PA 17315

In the previous issue of the *Gazette*,
Jama'ats Presidents were requested to
appoint a Tabligh Secretary, who in
turn was to have obtained lists of
names—friends, neighbors, relatives,
business associates, etc.—from EVERY
member of his Jama'ats.

Further, after discussing some
Quranic guidelines about Tabligh at a
Jama'at meeting, the Tabligh Secretary
and individual Ahmadi were to sit
together to evaluate the list of names
and select the five "most likely" to
respond to Tabligh.

The Tabligh office would very much
like to receive from you the name of the
Tabligh Secretary of the Jama'at (to be
printed in the next issue) and the pro-
gress with collecting names of pros-
pects. How many members have
submitted lists? What percentage of
members is this? How many have you
evaluated and determined the top five.

We have just celebrated Khilafat
Day. Did you use these lists to invite
friends to Khilafat Day? How many

attended, and how many of these were
non-members? Include this with your
report.

I would like to request that the steps
be accelerated at once to best prepare
you for the national Tabligh Day, Sun-
day, June 29th. The "Top Three" on
every list should be seen in some way on
that day. Here are a few suggestions:

TABLIGH DAY

1) Organize the members into teams
of two and make home visitations by
calling in advance—a pre-arranged
scheduled visit. Take one or two suit-
able pieces of literature—on the person's
intellectual level or appealing to their
special interests. Be neat and friendly,
not argumentative and stay only as long
as you have permission. Ask in advance
for 1/2 hours or 45 minutes. Remember,
you are their guest in their home.

2) Afterwards, have all Jama'at
members meet at a pre-arranged time to
discuss visits, report on success, evalu-
ate the effectiveness, and compile a total
Jama'at report as to how many pros-
pects were seen.

3) Using a color code, rate prospects:
a) Green—friendly and inter-
ested; good prospect.

b) Yellow—Uncommitted, un-
certain; possible prospect.
c) Red—Hostile; extremely im-
moral; committed to another
faith; not worth spending much
time with.

4) OR, instead of individual visits,
hold a supper at a central hall and have
members BRING their "Top Three." Have
one or two speakers after the
friendly meal. Arrange for two or three
Ahmadis to sit at the table with guests
and guide conversation towards our
objectives. After the talk, invite guests
to sign up on a sheet circulated as a
"Friend" of the Jama'at to receive
future invitations and literature.

5) OR, if you prefer to "do your own
thing" as some Jama'ats insist upon, DO
IT, but in an organized and effective
manner, utilizing the Tabligh Secretary,
and sending in a report of the results.
Perhaps something you have done well
will be of use to other Jama'ats.

ALLAH The Guide has promised
Muslims an astounding Victory. Let us
make full use of this obligatory national
Tabligh Day to bring that day closer.

KHALIFATUL MASIH'S VISIT TO AMERICA

Dear Brothers and Sisters,

ASSALAMO ALAIKUM.

- Alhamdulillah, We will be blessed with Hazrat Sahib's visit to the U.S.A. this summer.
- Because of Hazur's visit the Annual Convention has been postponed from the end of August to October 1980.
- Hazur will Inshallah, meet and talk to the Ahmadies of three areas of the country in three places.
- Members of San Francisco, Los Angeles, Portland, Seattle, Houston, Tucson, etc., will meet him on the West Coast.
- Members of Dayton, Detroit, Chicago, Milwaukee, Waukegan, Kenosha, Pittsburg, St. Louis, Cleveland

will meet him somewhere in the Midwest Region.

- Members of Boston, New York, New Jersey, Philadelphia, York, Baltimore and Washington, etc., will meet him on the East Coast.
- Exact time, date and location of the meetings will be announced later.
- It is planned that these meetings will start at about 11 a.m. and end at about 3 p.m.
- Those brothers and sisters who would like to stay over night at the meeting places will have to make their own lodging arrangements.
- Hazrat Sahib has been stressing upon Ahmadies the importance of the study of the writings of the Prom-

ised Messiah. I hope that all brothers and sisters will complete the study of the book *Essence of Islam* before Hazur's arrival here.

- June 29 had been fixed as **Tabligh Day** this year. I request all brothers and sisters to make this day a great success and spread the message of Islam among their colleagues, neighbors, friends and relatives.

May Allah help you all and bless you.

Yours in Islam,

Mahmud Ahmad Nasir,
Missionary-in-Charge U.S.A.

ISLAM REFUSES INCARNATION OF DIVINE BEING

Santa Clara, Calif.

Islam refuses to acknowledge the incarnation of the Divine Being, has been declared here by Maulvi Ata Ullah Kaleem, the Missionary-in-Charge West Coast Region.

Maulvi Kaleem was addressing the Philosophy students of the University of Santa Clara on the Islamic Conception of God.

That the highest aim of religion, Maulvi Kaleem continued, is communion with God is a fact universally recognized. According to Islam, this communion is not attained by God assuming a human shape in the sense of incarnation but by man rising gradually towards God by spiritual progress and the purification of his life from sensual desires and low motives. The perfect one who reveals the face of God to the world is not the Divine Being in human form, but the human being whose person has become a manifestation of

Divine attributes by his own personality having been consumed in the fire of love of God. He serves as an incentive and is a model for others to follow. He shows by his example how a mere mortal man can attain communion with God, Kaleem concluded.

At the close of the speech the students asked a number of questions to which Maulvi Kaleem replied to their entire satisfaction. Leaflets on Islam were distributed among all the students.

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