

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
 وَعَلَى عِبْدِهِ الْمَسِيحِ الْمَوْعُودِ
 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

AHMADIYYA GAZETTE

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THE WORD OF GOD

"Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely, Allah is Mighty, Wise.

And those who believe and do good works, We shall make them enter Gardens through which streams flow, to abide therein for ever; therein shall they have pure spouses; and We shall admit them to a place of pleasant and plentiful shade.

Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing.

O ye who believe! obey Allah, and obey His Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end." (The Holy Quran 4:57-60)

IMPORTANT ANNOUNCEMENT

Washington, D.C.:

Seyyed Mahmud Ahmad Nasir, Naaib Sadr (Assistant President) Majlis Khuddamul Ahmadiyya U.S.A., has been informed by the Sadr (President) Majlis Khuddamul Ahmadiyya Central, Rabwah, Pakistan, that Br. Abdul Kabeer Haq of Chicago has been appointed QAAID A'ALAA Majlis Khuddamul Ahmadiyya U.S.A. with immediate effect. Hence, all the branches and members of Majlis Khuddamul Ahmadiyya are requested to cooperate with him in all the activities of the Majlis.

RECEPTION OF THE CENTURY OF THE SUPREMACY OF ISLAM

Hazrat Khalifatul Masih has announced a very important programme for the reception of the Century of the Supremacy of Islam — this century is due to start at the expiry of ten years. He was addressing the 22nd Annual Ijtima of the Ansarullah organization held at Rabwah, 26-28th of October, 1979. The programme consists of spiritual orientation, acquisition of knowledge, practical presentation of Islamic morals through personal example and showing the beautiful face of our noble religion to the whole world. The details of the programme extend over a period of ten years which is now left for the Jamaat to prepare for the reception of the second century of Ahmadiyyat.

Huzur exhorted the whole Jamaat to see to it that every child could read the Yassarnal Quran, and every Ahmadi who could read the Holy Quran started reading the translation of it and those of them who knew the translation got themselves engaged in learning the commentary of the Holy Quran from the books of Hadees as well as from the writings of the Promised Messiah, peace be on him.

He also told the Jamaat that every Ahmadi child must study up to the twelfth grade level standard that is the least education that every Ahmadi child must be made to acquire. He also made the Jamaat responsible for the higher education of all those who are endowed with greater intelligence and are talented.

The last but not the least item on the list of this programme is that every Ahmadi must try to raise his/her standard of Islamic morals.

Hazur started his Sermon with verse 5 of Suratul Anfaal and commenting upon it he said that there were nine attributes that true believers must possess. "When we ponder over this and some other verses connected with it, we come to the conclusion that the programme of the Ahmadiyya Jamaat and its auxiliary organizations have to be based on them," Huzur said. He then mentioned the programme as follows:

(i) Acquisition of spiritual knowledge in the following three stages:

1. Every child must learn reading of Yassarnal Quran.
2. Everybody who knows the reading of the Holy Quran must know the translation.
3. Those who know the translation must try to go through the commentary.

(ii) Acquisition of what is generally known as worldly knowledge. This includes different sciences, e.g., physics, chemistry, astronomy, medicine and the like.

(iii) The Jamaat as a whole should try to have the best morals. An Ahmadi, for example, should not tell a lie, should not abuse, should have strong will power, should act upon his words, should not create disputes, should settle all disagreements, as far as the laws of the country permit, through the arbitration of the Jamaat.

The nine Quranic attributes of true believers described by Hazrat Khalifatul Masih III are:

(a) True believers try their utmost for the acquisition of Taqwa which actually means keeping the pleasure of God in view.

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ANNUAL CONVENTION OF U.S.A.

Washington, D.C.:

The 33rd Annual Convention of the Ahmadiyya Movement in Islam U.S.A., shall take place on August 30th, 31st and September 1st, 1980. INSHA ALLAH. This year, the Convention will be held in the South East Region and the venue of the Convention shall be communicated later. Nevertheless as was announced in last year's Convention, the participants—males and females will have to prepare themselves for the test on THE ESSENCE OF ISLAM—excerpts from the writings of the promised Messiah, translated by Dr. Sir Muhammad Zafrullah Khan, a disciple of the Promised Messiah, and a retired President of International Court of Justice at Hague, Holland.

The test will be given on the first 134 pages of the Book and the following is a Study Guide in the form of questions and answers prepared by the Lajna Imaullah U.S.A. (Ahmadiyya Women Association):

Study Guide

Section I—Islam, the True and Living Faith (pp. 1-26)

1. What is the two fold basic purpose of religion? (p. 2)
2. What is the most important thing to look for in choosing a religion?
3. Give one characteristic of Islam, not shared by other religions, that manifest its truth. (pp. 5-6)
4. What is wrong with the Christian teaching of forgiveness and forbearance?
5. Is there any other religion except Islam that is in its pure form? Explain. (pp. 10, 11, 12)
6. What is the difference between doctrinally belonging to Islam and practically belonging?
7. According to the book, what is the meaning of Islam?
8. Give a brief description of a true Muslim.
9. Tell about one of the fruits of Islam. (pp. 17-20)
10. What does the sending of a reformer in every century prove about the religion of Islam? Make a list of these men of God for your own information and try to learn them. (pp. 23)

Section II—Allah, the Exalted (pp. 26-58)

1. List five characteristics of God Almighty as described on pp. 26, 27 and 28.
2. What are two dangers in trying to discover God through philosophical reasoning? (pp. 28-30)
3. What are two kinds of Divine Mercy? From your own knowledge, what are the Arabic words for these two types of Mercy?
4. "Let him who hopes to meet his Lord work righteously." Describe the behavior of one who works righteously.
5. Take some of the characteristics of God described on pp. 33 and 34 using other means try to find the Arabic attributes corresponding to the book. For example, on p. 33 it says that God's hearing is unlimited which is the attribute As-Sami, the All-Hearing; on p. 34 it says our God is One which is the attribute Al-Wahid, the One. See how many you can find and learn them.
6. What argument is put forth to show that it is impossible for Jesus to be the Son of God?
7. After reading pp. 39-41, would you say that the Biblical idea that "man is created in the image of God" is true? Explain. (*Note: Rahman and Rahim are now discussed on p. 44)
8. Why are believers in artificial gods always in great distress? (p. 46)
9. What are the four principle attributes? What four kinds of Divine Grace are connected with these attributes? (pp. 47-54)
10. In what order are these attributes placed?
11. The manifestation of Maliki Yaumid-deen (Master of the Day of Judgment) makes three matters clear, tell briefly what they are. (pp. 57-58)
12. Why is it necessary that there be a Day of Judgment and that it NOT be a part of this world?

Section III—pp. 58-86

1. Is there anything besides Allah in the universe that is permanent and unchanging?
2. Find Ayatul Kursi in the Holy Quran and try to memorize it in Arabic and English (2:256). This is excellent to say every morning during Fajr Salat.
3. What short Sura of the Quran shows clearly and simply that the Creator is free from every kind of association? What are these types of associations? (p. 61)
4. Explain the relationship between God's Beneficence and His Beauty. (p. 64)
5. What are the four basic excellences of Beneficence? (p. 66)
6. Do our actions have anything to do with God's Rahmaniyyat? (p. 67) Rahmaniyyat is pure _____ which came into operation _____ the coming into being of _____.
7. God Almighty operates in this world in three capacities as God, as friend, as enemy. Explain how He functions as a friend. (p. 69)
8. The acceptance of our prayers is dependent on what attribute? Without belief in the attribute what would be the result? (pp. 70-71)
9. If God has limitless powers and mysteries what must we clearly understand about nature?
10. Give some examples of the rare wonders of nature. (pp. 77-78)
11. The relationship of the sole creation resembles the relationship between the _____ and the _____. All the limbs of the body are subject to the _____ They all move in the _____ in which the soul moves. The same relationship subsists between _____ and His _____." (pp. 80)
12. Is God the same as His Creation or separate from it? Give an example. (p. 82)

SPEAK TRUTH ALWAYS

BENEFITS OF ACCEPTING THE PROMISED MESSIAH

It is clear that those who have accepted this humble one as the Promised Messiah are secure against every danger and will be accounted as deserving several kinds of merits and regards together with the strengthening of their faith.

(1) They thought well of a brother and did not declare him an impostor or a liar and did not admit into their hearts any doubts concerning him. They are, therefore, deserving of the merit which is earned by those who think well of a brother.

(2) They have not been afraid of anyone's reproaches in the matter of accepting the truth, nor did they yield to passion or prejudice. They have, therefore, become deserving of merit in that having heard the call of a divinely inspired caller they accepted His message and did not hold back for any reason.

(3) Having believed in one who has appeared in fulfillment of prophecy, they have been freed of all troublesome thoughts which are generated by a long period of waiting, and in the case of disappointment occasion a loss of faith. These fortunate people have not only been delivered from such risk but having observed the fulfillment of a divine Sign and of a prophecy of the Holy Prophet, their faith has been much strengthened and has taken on the colour of reality. They have now been relieved of all anxiety that invades the hearts in the matter of the prophecies that do not arrive at fulfillment.

(4) Having believed in one sent by God Almighty they have been rescued from Divine wrath which pursues the disobedient ones who persist in denial and in calling the claimant a liar.

(5) They have become deserving of the graces and blessings which descend upon those sincere people who, out of thinking well of a claimant, accept the one who comes from God Almighty.

These are the benefits which will, God willing, be bestowed by Him on those fortunate ones who have accepted this humble one. Those who do not accept me are deprived of all this good fortune. (Izala Auham, pp. 86-87, by the Promised Messiah)

RECEPTION OF THE CENTURY OF THE SUPREMACY OF ISLAM

Cont'd. from page 1

(b) They purge the society of all the evils.

(c) The reason for reforming the society is that the believers wish that they should obey the commands of God.

(d) They are anxious to obey the commands of the Holy Prophet.

(e) The fifth attribute of the true believers is that when the signs of God are recited before them, they find their hearts melting with fear and awe.

(f) The signs of God increase their faith.

(g) The true believers trust in none but God and take everything else as just non-existent.

(h) They perform their duties towards God very sincerely.

(i) The true believers give everybody their due rights.

In the end, he prayed to God that He may make all of us true believers and the inheritors of His Grace and Bounties.

SOME QUESTIONS ANSWERED BY HAZRAT KHALIFATUL MASIH II

Q: According to Islamic Shariat the punishment for theft is that the hands of the person guilty of the crime should be cut off. Are we to understand that this punishment is to be meted out to every thief, or is it to be resorted to only in extreme cases?

*A: As far as I understand the Islamic law, this extreme punishment is to be resorted to only in such cases in which the criminal is a hardened and confirmed thief, one whose life justifies the application of the appellation *Sariq* (thief) to him in ordinary usage.*

Q: How is it that the punishment for a thief is so condign, while in the case of embezzlement of valuables entrusted to one's care, which sometimes causes greater loss to the community, the punishment is not so salutary?

A: In the case of a person who proves unworthy of trust and betrays it, we can refrain from entrusting him with anything a second time and the scope and field of his mischief is thus automatically narrowed. But we have no such power of narrowing the field of activities of a thief: he breaks into our houses whenever he finds an opportunity and carried away our goods. In the first case harm can come to us only if we put ourselves in the power of the dishonest man by entrusting our goods to him, so that it is always possible for us to avoid the danger of loss by having nothing to do with him. But in the case of a thief we are powerless in this respect. He breaks into our houses without our knowledge

and we cannot safeguard ourselves against him as effectively as we can in the other case. Therefore, as the nature and extent of the mischief is different, the punishment that is prescribed is also different.

Q: Has Islam thrown any light on the question as to the end of this world? Does it say when this end would be?

A: The Promised Messiah has taught us that the life of the Universe is landmarked after every seven thousand years by some deep, far-reaching change of stupendous importance and significance. This change, when it comes is so thorough that it is practically the end of the former order of things. It should be remembered however that this change is confined to the affairs of man; the earth and the heavenly bodies remain as they are, except for some minor alteration which might take place in them with the passage of time: they are not destroyed. It is a change, not the final end, the end only of that particular order of things which overtakes, one cycle merging gradually into another. The end of the world in the sense in which we usually understand it, the end which has been foretold by every prophet as being very near it is possible, may come after a thousand years from now, while it is also possible that it may yet be quite far off.

ELECTION OF OFFICE HOLDERS

Washington, D.C.:

Seyyed Mahmud Ahmad Nasir the Ameer and Missionary-in-Charge Ahmadiyya Movement in Islam U.S.A. in consultation with the Board of Directors has fixed March 15 to April 15, 1980 for holding election of the following office holders of each Jamaat in U.S.A.:

President, General Secretary and Financial Secretary.

The election would be conducted by the Regional Missionaries or the Regional Presidents in their respective areas.

All the Presidents are requested to

inform the members of their Jamaats in writings of the date and the place of holding election after consulting with their Regional Missionaries or Regional Presidents.

It is to be noted that any member who has the arrears of six months in the payment of his monthly subscription loses his right of voting or of being elected to any office.

All the members are requested to elect such office holders whose lives should be exemplary ones for others to follow in all the religious obligations and other spheres of Jamaat activities.

Besides, no propagation or convessing is permitted under Islamic law in favour or against any member.

All the Regional Missionaries or the Regional Presidents are requested to despatch the reports of election to the Washington Headquarters not later than April 30, 1980 for forwarding to the International Headquarters at Rabwah, Pakistan for final approval.

The present office holders will continue to carry out their respective responsibilities until the approval is received of the new office holders from the International Headquarters.

ISLAM PREACHED TO STUDENTS

WASHINGTON, D.C.:—

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Seyyed Mahmud Ahmad Nasir the Missionary-in-Charge Ahmadiyya Movement in Islam U.S.A. addressed the post-graduate students of Dr. Charles S. J. White's Class at the American University on Islam. The lecture lasted an hour and equal period of time was spent in *answering the questions asked by the students and the professors*

THE HOLY QURAN

The Holy Quran is a rare pearl. Its outside is light and its inside is light and its

Belmont, California:

Maulvi Ata Ullah Kaleem, the Missionary-in-Charge West Coast region, addressed the students of Father James Skerry's Class at the College of Notre Dame. Maulvi Kaleem gave a Short Sketch of Islam and answered questions asked by the students and their professors.

above is light and its below is light and there is light in every word of it. It is a spiritual garden whose clustered fruits are within easy reach and through which streams flow. Every fruit of good fortune is found in it and every torch is lit from it. Its light has penetrated to my heart and I could not have acquired it by any other means. If there had been no Quran I would have found no delight in life.

(*Ayenae Kamalat-e-Islam*, p. 545. By Hazrat Ahmad the Promised Messiah).

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