

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى عَائِلَتِهِ الْمَسِيحِ الْمَوْعُودِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The AHMADIYYA GAZETTE

An Official Organ of the Ahmadiyya Movement in Islam, Inc.

Zahoor 1360
Tabook

Zul Qa'da - Zul Hajj 1401

August/September 1981

PUNJAB GOVERNMENT CONFISCATES THE QURAN TRANSLATION PUBLISHED BY AHMADIYYA MOVEMENT 30 YEARS AGO

Extraordinary Issue

Registered No. L-7533

THE PUNJAB GAZETTE
PUBLISHED BY AUTHORITY

LAHORE SUNDAY JUNE 6, 1981

GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT NOTIFICATION

The 27th May 1981

No. 1-4/H-SPL-III/2781--Whereas the Govern-
ment of the Punjab is satisfied that

قرآن مجید مع ہامموہ ادو ترجمہ
by Mirza Bashir-ud-Din, Mahmood Ahmad, publish-
ed by Quran Publications, Rabwah and printed by
Sh. Abdul Wahid Sunrise Packages, No. 8-Davis Road,
Lahore, contains translation which is inaccurate ar-
bitrary and against the accepted and acknowledged
translation of the Holy Quran and is deliberately and
maliciously intended to outrage the religious feelings
of Muslims in Pakistan;

And whereas the above mentioned Quran Majeed
is liable to forfeiture under section 99-A of the
Criminal Procedure Code;

Now, therefore, in exercise of the powers con-
ferred on him under Section 99-A of the Criminal
Procedure Code, the Government of the Punjab is
pleased to declare every copy of the said Quran
Majeed to be forfeited to Government with immediate
effect.

By order of the Government of the Punjab
MUHAMMAD HAYATULLAH KHAN SUMBAL
Secretary to Government of the Panjab
Home Department

SORROW AND GRIEF STRICKEN

"The Gazette Extraordinary" of the Government
of the Punjab, dated June 6, 1981, confiscated the
Holy Quran and its Urdu translation which was
written by the late Hazrat Bashir-ud-Din Mahmud
Ahmad, the Second Successor of the Promised
Messiah.

This act of the Government of the Punjab is
shocking and painful to each and every member of
the Ahmadiyya Community, no matter in which
country he or she resides.

The reason cited for this outrageous and arbi-
trary act of the Government is that the translation is
"inaccurate, arbitrary and against the accepted and
acknowledged translation of the Holy Quran and is
deliberately and maliciously intended to outrage the
religious feelings of Muslims in Pakistan." That this
is not a fact can be proven in more than one respect.

The translation was first published in or about
1951 and has been in existence for the last 30 years.
The translation is well known to the Muslims who are
not Ahmadies and even most of the libraries had
copies of it. That the Muslims were not offended by
this translation for the past thirty years is, itself,
a proof that the translation is neither arbitrary nor
is it intended to outrage the feelings of those Muslims
who are not Ahmadies.

The translation is in a language which is simple,
pure and very much suited to the sanctity of the Holy
Quran. The fact is that there are in existence more
than one translation which are in a language which
could be termed as loose at some points and are
against the accepted lexicographical use of the lan-
guage whereas the excellence of the translation in

question and the language used therein has been acknowledged even by Non-Ahmadi scholars of the Sub-continent.

The Holy Quran has been interpreted and translated in more than one meanings, except for the very basic tenets and fundamentals; and it should be. How can the imagination conceive a book useful for all times to come unless you believe in the vastness of its meanings and richness, and the flexibility of its words which could be interpreted in more than one meaning, excepting fundamentals of course. This is the reason that the Holy Quran has been translated in more than one way by more than one single person. The fact is that some of the interpretations are in sharp contrast to one another, but still all of those translations are acceptable. How is it that only one of those interpretations is singled out by the government as against the accepted principles of the translation of the Holy Quran? What about the translations of those Western Orientalists who were not Muslim? Are those translations more trustworthy than the translation of a man who was the spiritual head of ten million Ahmadi Muslims?

This act of the Government of the Punjab is against all the accepted principles of religious liberty and is, thus, in violation of the Constitution of the Islamic Republic of Pakistan. Further, it is against the very spirit of Islam which is one of the most tolerant religions of the world. Islam does not believe in any kind of compulsion in the matter of one's faith. It is a charter of complete freedom of conscience regardless of one's faith. Even pagans are not excluded from this freedom. Whereas the act of the Government of the Punjab implies that the members of the Ahmadiyya Jamaat will not be permitted to possess or read the said translation of their respected Imam! This is most unreasonable and arbitrary. The fact is that the translation is not a pamphlet for free distribution, but is a priced book. The Government cannot restrict its availability to the members of the Ahmadiyya Jamaat for whom it is primarily intended. By confiscating this translation, the Government of the Punjab is assuming the role of church which is, obviously, not one of its prerogatives. It is tantamount to claiming sole monopoly and authority for interpreting the meaning of the Holy Quran. This is an act of bigotry for which the Government of the Punjab has no divine authority nor is there any precedent in the history of Islam.

We, the Ahmadies, believe in loyalty towards the Government under which we live and have a unique history as law-abiders. Though this act of the Government of the Punjab has outraged our religious emotions, we are not going to break the law or take it in our own hands. However, we must give vent to our injured feelings so that those who are responsible for the act of confiscation must know the severity of this action. We pray to God who is our real Helper and Savior. We pray to Him for steadfastness under all kinds of tests and tribulations and pray to Him for grant of solace and for the victory of truth. Ameen.

THE UNJUST CONFISCATION

The action of the Punjab Government, the forfeiture of the Ahmadiyya translation of the Holy Quran, is unreasonable, outrageous and arbitrary for the following reasons:

1. The forfeiture of the translation of the Holy Quran is tantamount to interference in the religious beliefs of a section of the citizens of Pakistan. This is a clear impairment of religious freedom guaranteed by the Constitution of Pakistan and above all by Islam which vouchsafes complete freedom of conscience and rejects any compulsion in matters of faith.
2. The translation is based on standard lexicographical usage. This can be proved beyond any doubt and is further supported by identical or similar translations from other Muslim divines in the past.
3. Its excellence has been acknowledged by many well known non-Ahmady Muslim scholars in the subcontinent.
4. It is in chaste language which cannot possibly offend any tastes or feelings and, apart from the fact that it may be different from others, it cannot otherwise be a cause of any annoyance.
5. Is there any single "accepted" or "acknowledged" translation of the Holy Quran? If so, which is it? Is every translation totally identical whether it emanates from Sunni/Shia or other scholars of 73 sects in Islam?
6. Will the Government ban all translations other than a single accepted or acknowledged translation which does not exist and has not been named? Will the ban be extended to other different translations including those made by Western scholars of Islam and oriental religions.
7. The translation is primarily for the members of the Ahmadiyya Community. The Government's action implies that it will not permit its members even to possess or read the Quranic translation compiled by their own Imam. This is most unreasonable. It is not the translation but the action of the Punjab Government which is arbitrary. The book is not distributed free. It is a priced publication and there is no compulsion on any one to buy it or read it.
8. How can the Quran be a guide for all times if its interpretation is sealed and frozen at any given time? It has to meet the spiritual needs of all peoples, in all times and its hidden treasures have to be unearthed all the time without, of course, a change in fundamentals.
9. The translation was published in 1951 and for the last 30 years has been in existence for the guidance of the members of the Ahmadiyya Community. Why such an action after a lapse of 30 years?
10. The Ahmadiyya Community is an entire religious jamaat. It has a unique record of loyalty and is a law-abiding community. Whereas we must give expression to our injured and outraged feelings, we do not believe in breaking any law or creating any disturbances. This is an article of faith with the Ahmadiyya Community.

THREE DISTINGUISHED VISITORS



American Ahmadies were recently honored by the visits of three distinguished personages, two from Rabwah and one from England. Chaudhari Hameedullah, Naib Sadr Central Ansarullah and Sahibzada Mirza Farid Ahmad arrived almost simultaneously in North America on their respective assignments, the former to organize Ansurullah whose present activities required vigorous activation. He had to start almost from scratch to enlist membership and appoint Zaeem in every Jamaat. This was indeed a stupendous task which only a top class organizer of the experience and caliber of Chaudri Sahib could accomplish. Through meeting people privately across the country and addressing congregations in a highly impressive manner, Chaudri Sahib created an atmosphere of understanding and involvement in the achievement of his goals. Unassuming but definitely learned and businesslike, respected Chaudri Sahib used his know-how and mathematically calculated speeches to leave the Ansar in America fully inspired to realize and plan their organization to maximize benefits for their individual, family, and community progress. While he was in Dayton, the Mayor presented him with an insignia on behalf of the city, a presentation made only to foreign dignitaries.

The current visit was Sahibzada Mirza Farid Ahmad's second sojourn to the States. He was a member of Hazoor's entourage in 1980 as a representative of Khudamul Ahmadiyya Central when he did some spade work by coming in contact with American Khuddam, particularly the officials. This time the eloquent, indefatigable Mian Sahib (Naib Sadr) came to meet the entire body of Khuddam on the urgency of fulfilling the promise which the Center made on their behalf—constructing two mosques, one in Italy and one in Brazil as a befitting welcome to the 15th Century Hijra. During his whirlwind tour he visited several Jamaats. Wherever he went, Khuddam wholeheartedly responded to his call of the hour. Judging from the enthusiasm they displayed, one can predict with confidence that American Khuddam will place the amount needed to construct the two mosques at Hazoor's disposal within the prescribed period. Sahibzada Sahib, who is working round the clock like mad as they say, with devotion and singlemindedness, has decidedly made his mark and is fully determined to win the "battle" by collecting the amount he had fixed as target for America. Mian Sahib also impressed the Mayor of Dayton with his intelligence and dynamic personality as the City Father presented the Key to the City to the Great-grandson of the Messiah, as a tribute to his international status. Mian Sahib is expected to rejoin us at the forthcoming Annual Convention and finalize his task of realizing pledges made by Khuddam.

Sheikh Mubarah Ahmad Amir and Missionary-in-Charge U. K. was hauled in with the permission of Hazrat Khalifatul Masih by Mirza Farid Ahmad to assist him in the task of explaining goals and aims of Khuddamul Ahmadiyya's scheme.

Sheikh Sahib is a renowned scholar of the community and knows the knack of bringing home to the audience the urgency of responding to the financial call of the Community. He holds the listeners spellbound through his forceful and learned discourses and even the most niggardly among them come up with the money he asks for most cheerfully and earnestly. Wherever he went he attracted large crowds, enlightened the entire Jamaats on the projects he presented and attained hundred percent results. With Mian Sahib as chief of mission who is planning the strategy, and with eminent personage as Sheikh Sahib as his right hand man, I am sure we shall, with Allah's grace, surely meet target well in time. Sahibzada Mirza Farid Ahmad's message to Ahmadies in North America in this region appears elsewhere in the current issue.

GREAT LAKES REGIONAL LAJNA HOLD SECOND ANNUAL MINI-CONVENTION

Lakes Lajna held the convention at the Chicago mosque on June 20, 1981, from 1 to 4 p.m. The convention was well attended by members from Racine, Milwaukee, Waukegan and Chicago Lajnas. The program began with recitation of the Holy Quran followed by the welcome address and *collective dua* for the success of the meeting.

The convention theme was spiritual upliftment. Each Lajna contributed speeches which had been given previously at the 88th Annual Jalsa Women's Gathering. Six speeches were delivered with such sincerity and emotion that the entire audience felt genuine spiritual uplift. Topics of the speeches were:

1. Islam and Solution to Certain Social Problems.
2. Importance of Purdah in Islam.
3. Prayer: Its Importance and Significance, by Hazrat Maryam Siddiqah Sahiba.
4. Morals and Character of Women in the Light of Islamic Teachings.
5. Importance and Significance of Works of the Promised Messiah, by Sahibzadi Amtul Quddoos Sahiba.
6. The Holy Quran, by Hazrat Syyeda Mehr Appa Sahiba.

A brief account of the significance of the 15th Century Hijra was given by Noor F. Jawad, Regional President, along with our motto of *Love for all, hatred for none*. The program closed with collective dua, asking Allah to bless us with increase in knowledge and to expand our hearts with love for one another and for mankind. In conclusion, we recited the *La Ilaha Illallah*, made Zuhr and Asr prayers and enjoyed a sumptuous dinner, which was prepared by our hosts of the Chicago Lajna.

Noor F. Jawad, *Regional President*



HADEES

I swear by Him in whose hand is my life that nobody can be a true believer unless he likes for his brother whatever he likes for himself.

THE HOLY QURAN AND SCIENCE ON PARTING OF THE RED SEA

By Sister Shakura Nooriah

According to an article in the Dayton Daily News (June 16, 1981), three Western scientists have, separately, proposed a similar theory that a tidal wave resulting from volcanic eruption created an ebb-tide in the eastern Mediterranean Sea. This tide (1) lowered the sea level, exposing sand dunes which enabled the Israelites to cross the Red Sea just ahead of Pharaoh's hosts, and (2) created a "roaring" tidal wave which swept back to shore, trapping and drowning the army of Pharaoh which was in pursuit.

These theorists apparently are somewhat in agreement with the Ahmadi interpretation of this event. The Holy Quran, however, reveals that natural Laws governing the event were, in fact, a miracle ordained by Allah; that the route for the escaping Israelites had already been prepared by Allah, the Great. Says the Holy Quran: "And We sent a revelation to Moses saying: Take away My servants by night and strike for them a dry path through the sea." (20:78).

Below is the text of the Dayton Daily News article:

Big Experts, Little Experts, and how the Waters Parted

On May 4 the *New York Times* ran a page 1 item telling of a new theory on the Exodus. According to Dr. Hans Goedicke, chairman of the Near Eastern Studies Department at Johns Hopkins University, the volcanic explosion of the island of Thera caused a tsunami (sometimes called a tidal wave)

which first drew back the waters from Egyptian coastal lands, letting Moses and the Jews escape, and then roared back to drown Pharaoh's army.

Hold everything, the Times said on June 1. A Norwalk, Conn. science teacher named Joel W. Block proposed the theory in a 1974 article in the *Connecticut Journal of Science Teaching*. The Times observed in its followup story that "lesser" experts, those without chairmanships to Johns Hopkins, get less attention and credit.

Well, hold everything again. The volcano-and-tidal wave theory sounded familiar, so we dug out the May 6, 1966 edition of *Time* magazine and found that Professor Anghelos Galanopoulos, of the Athens Observatory Seismological Institute, proposed the same scenario at least eight years earlier than Block. Which puts the credit back in the heavyweights' corner.

According to the theory that all these fellows propose, Thera blew up around 1470 B. C. The gathering wave lowered the sea level throughout the eastern Mediterranean, collecting water for the return washout. Moses and the escaping tribes made it across the Sea of Reeds just before the wave struck. And the three days of darkness over Egypt reported in the Old Testament could have been volcanic ash, much as Mount St. Helens did in its neighborhood in 1980.

(Dayton Daily News, June 16, 1981)

USA WEST COAST REGION HOLD A VERY SUCCESSFUL IJTEMA

Two years after the inception of Khuddamul Ahmadiyya on the Western Shores of the United States of America, the Majlis Khuddam Al Ahmadiyya, West Coast Region, held its first annual Ijtema on May 24, 1981 in Culver City which lies on the outskirts of California's world renowned city of Los Angeles. The responsibilities of making arrangements for the Ijtema were given by the West Coast Qaid Syed Sajid Ahmed to the Qa'id Los Angeles Anwar Mehmud Malik. The Khuddam of Los Angeles and other Jamaat members spared no effort in making this convention a great success and their work was rewarded by God Almighty. The Culver City Council Hall was rented for the occasion and for several days preceding the Ijtema, the event was announced by flashing neon lights on the four walls of the Council Hall. The annual convention was attended by the Khuddam and Ansar from Tuscon in Arizona and from Los Angeles and its suburbs, and from San Diego, San Francisco and its surrounding cities and Merced. One hundred percent of the Khuddam from these areas attended the Ijtema. Arrangements for lodging of the Khuddam were made at the residences of various members of the Los Angeles Jamaat. Participants from outside Los Angeles metropolitan area arrived in caravans of several cars and a van.

Mir Mehmud Ahmed Nasir, Missionary In Charge, West Coast; Br. A. Kabir Haqqe, Qa'id Mailis Khud-

dam Al Ahmadiyya U.S.A.; Syed Sajid Ahmed, Qa'id West Coast Region; Br. Rahmat Jamal, President Jamaat Ahmadiyya, Los Angeles and Br. Anwar Mehmud Malik, Qa'id Los Angeles presented speeches at the convention. In addition to volleyball and other physical activities, there were competitions in speech and intelligence in which the Khuddam took part enthusiastically. There was a test of religious knowledge and of one of the books of the Founder of the Ahmadiyya Movement. The most admired part of the proceedings was the Question and Answer session. After lunch and Zuhr and Asar Salat there were concluding speeches and distribution of prizes followed by the prayers which brought the Ijtema to a joyful conclusion.

The attendance by the Khuddam at the Ijtema far exceeded all expectations. Several Ansar Atfal and non-Ahmadi guests were also present. All attendees expressed their happiness with the proceedings and declared the Ijtema a resounding success. During the Ijtema, the Qa'id Los Angeles had the honor of presenting a cheque of US \$2,000.00 as the first installment of the contributions made by the Khuddam of Los Angeles for the two Mosques to be built in Italy and South America.

(Arshad Ahmad, Khuddam Gen. Secretary)

JAMAATS ACTIVITIES

TUCSON, ARIZONA: Alhamdulillah, weekly meetings are being arranged regularly on Sunday after Zuhr prayer and rounded up on Asr prayer at Yusuf mosque. Attendance is normally hundred per cent in the meeting. Muslims and non-Muslims also attended Jamaat meetings and were impressed by our activities.

Khilafat Day was celebrated on May 30, 1981 with full dignity. Recitation of Holy Quran and its translation was read by Dr. Muhammad Zafar Qareshi.

A poem was read by Muhammad Sohail Qareshi and opening speech was given by the president, Muhammed Ishaq Qareshi. In his concluding speech, the president explained the importance of Khilafath and its blessings and urged the audience to show complete obedience to the present Khalifa. Brothers Muhammed Mubashir Qareshi, Muhammed Qadir and Khalid Mahmood Khan also addressed the meeting.

Special prayer was held on June 18 for the children of Atlanta and for other children of the USA. During May and June the Jamaat distributed and sold 30 Holy Qurans, making a total of 200 Holy Qurans sold and distributed by our members in one and a half years. Our Jamaat enjoyed two picnics during June. Our 7 Khuddam attended the regional Ijtema held at Los Angeles. Please pray for our Jamaat.

The following students of our Jamaat achieved academic distinction in 1980-81:

Muhammed Sohail Qareshi, 11th grade, qualified for the Honor Society; ranked in top 20 of 334 students; was elected president for the Junior Achievement Company programs and was declared one of the best J. A. presidents ever. He will represent Tucson at Indiana in August '81 National Junior Achievement Conference.

Lubna Ishaq Qareshi, 8th Gr., top student in English and won third place in the 8th Gr. class. She qualified for the Honor Society and was awarded the "John Pickard Memorial Scholarship."

Huma Sabir Qureshi and Shahina Sabir Qureshi, 8th Gr., were both selected for the Junior Honor Society and awarded Scholarships.

Muhammed Telha Qureshi, 3rd Gr., passed his class with distinction and achieved 2nd place in his class.

Muhammed Ishaq Qureshi, *President*

BALTIMORE: The Baltimore Jamaat was very active during the month of June. Tajneed membership increased; Ansar, Khuddam and Lajna actively engaged in Tabligh; and Ansar and Khuddam were visited by Chaudhari Hameedullah, Ansar Missionary from Rabwah, Pakistan.

Brother Kareem Abdul Aziz has joined the fold of Ahmadiyyat, the true Islam. Alhamdo Lillah.

The Ansar continue to pass out the paper written by Ansar President Abdul Aziz, "Five reasons WHY I AM NOT A CHRISTIAN." As a result of the wide

distribution of Brother Aziz' paper, the Jamaat has been invited to make a presentation at a church on the eastern shore of Maryland.

The Lajna has been extremely active. Meetings are held weekly. Activities included a daily recitation from the Holy Quran, an Arabic Alphabet Class, Handicraft Class, a monthly Newsletter, and a library. Outstanding was the contribution the Lajna sisters made to Khilafat Day. The sisters cleaned the mission house, went shopping, and cooked a delicious meal that was enjoyed by all.

Business conducted at the last meetings include reading from Chapter 18, 108-111 from the Holy Quran, reading from The Essence of Islam financial concerns as they concern the National Secretary. Several sisters attended a lecture on Women in Religion in Washington, D. C. on June 14, 1981. Sister Lateefa gave a report on the trip at which a very successful meeting was held. Through the grace of God, the efforts of the Lajna were rewarded with a very successful bake and rummage sale on June 27 and 28.

The Baltimore Jamaat was blessed to receive several cases of the publication, *An Overview of Western and Islamic Education* by Yusef Abdul Lateef. These fine softback books will be distributed by the Lajna Library Committee to all the colleges and universities, libraries, hospitals, and several community organizations in the Baltimore metropolitan area.

On Thursday, June 18, 1981, Baltimore Ahmadiyya Muslims joined other Muslims around the world in a one-day fast in honor of the slain children of Atlanta. Press releases were sent to the local newspapers and one university radio station. The station made a public service announcement several times about the fast. As a result, Jamaat President received several telephone calls from the public regarding the fast, as well as the Ahmadiyya Movement.

The Khuddam, under the leadership of Brothers Alhaj A. Fata Aina and Abu Bakr Ladd, have undertaken a grand project. A series of lectures on Ahmadiyyat, the true Islam, and an overview of Islam, is being offered to selected college and university professors, community organizations, and student organizations. In addition, plans are underway for Brothers Fata and Abu Bakr to appear on the popular radio program "Two-Way Talk." The daily talk show is a feature of Morgan State University radio station, WEAA-FM.

On June 22, 1981, Chaudhari Hameedullah visited the Baltimore Ansar and Khuddam for an inspiring occasion. The program was opened with Talawat, followed by the Ansar pledge which was led by Ansar President Abdul Aziz. Jamaat President A. Hafeez made remarks relating to Ansar. The introduction of Hameedullah was made by Masoud Ahmad Malik.

Naib Sadr Ansar Hameedullah spoke of the importance of the five daily prayers, the need to read the Holy Quran, obligations the Ahmadiyyas have to

non-community members viz propagation, monthly meetings and subscriptions. Brother Hameedullah reminded the brothers of the importance of memorizing portions of the Holy Quran and to remember the meaning of Ansar, that is, helpers, companions, disciples of Allah.

Sixteen brothers, eight Ansar and eight Khuddam from the Baltimore Jamaat were joined by three guests for the memorial occasion.

This completes the June report. May the grace of Allah continue to crown the Baltimore Jamaat with success. Alhamdo Lillah.

(A. Waliyy Hakeem, Secretary)

SAN FRANCISCO BAY AREA: Two bi-weekly meetings were held at the mission house in the month of June. The first one started with recitation and translation of a section of the Holy Quran by Syed Sajid Ahmad. Western Regional Missionary, Mir Mahmud Ahmad Nasir, answered the question from the audience pertaining to the existence of Satan and timings of Prayers. The second meeting started with recitation and translation of a section of the Holy Quran by Shahid Ahmad Abbasi. Syed Sajid Ahmad acquainted the audience with the activities and news of the Ahmadiyya Movement all over the world. A friend of Alhaj Abdur-Raqib Wali's was present in the meeting to learn more about Islam.

MAULANA KALEEM'S ILLNESS

To the dismay and anxiety of the members, Imam Kaleem fell ill and was taken to the hospital on Friday, July 3, 1981. A series of tests were made, including blood, ECG, X-rays, and liver scanning. It was determined that he was suffering from a tumor in the intestine. He was in surgery on Friday, July 10th for two to three hours, in the skilled hands of Dr. S. A. Daen. The tumor which was removed was larger than a big lemon and smaller than an orange. He is recuperating in the Mission House and will require another two weeks of rest before he resumes his official duties.

The seriousness of his illness prompted abundant prayers, visits, telegrams, letters, and phone calls from all parts of the United States. Maulana Kaleem expresses his appreciation for all the anxiety and concern the Brothers and Sisters have shown and requests them to keep on praying for his complete recovery. Mian Muhammad Ibrahim is in charge in the interim. (Aug. 24, 1981)



HADEES

The Angel Gabriel has been advising me about the neighbour (to do good to him) to such an extent that at a certain stage I felt he would declare him (the neighbour) as one of the inheritors.

THE POOR ARE BLESSED

The poor have received a great portion of religion; the rich are deprived of a number of things. First, the rich get themselves involved in disobedience, evil deeds and injustice and as compared with all this the poor have fear of God and humility. That is why the poor should not be considered as the unfortunate people, rather they are blessed and receive a great portion of the Grace of God. You should remember that there are two kinds of duties: Duty towards God and duty towards the fellowbeings.

The rich people find it difficult to do their duty towards God. Pride and self-exaltation deprive them. For example, they do not like that a poor man should stand next to them while saying congregational prayers; they cannot get them seated next to them. This is how they are deprived of doing their duty towards God. The mosques are really the houses of the poor; the rich people take it as below their dignity to go to the mosques. Likewise, there are some duties towards their fellow beings which they cannot perform. A poor man is ever prepared to do everything. He can massage the feet, he can fetch water, he can wash the clothes, he can remove the dirt if he has to do that. As for the rich people, they take these kinds of things below their dignity, and thus they are deprived of them.

In short riches deprive a man of many good deeds. That is why there is a Hadith of the Holy Prophet to the effect that the poor people will enter paradise five hundred years earlier than others. (Malfoozat, Vol.6, p.52).



ALL THE PRESIDENTS ARE REQUESTED

1. To remind the members of their Jamaats to redeem this year's instalment of their pledges towards the Ahmadiyya Centenary Jubilee Fund. Advise those who have not so far taken part in this blessed scheme to make pledges towards it.

2. To help the Qa'ids and Zaeems of Khudamul Ahmadiyya in getting pledges from Khuddam towards the construction of two Mosques—one in Italy and the other in South America. To exhort the Khuddam and Atfal to pay at least \$150.00 per Khadim and \$75.00 per Tifl within this year towards the construction of the Mosques.

3. To purchase in bulk the two booklets recently published for preaching among the non-Ahmadies. (a) Conclusion of the 14th Century and a Moment of Reflection for the Muslims; 25 cents per copy. (b) Ahmadiyya Muslim Beliefs; 10 cents per copy.

Yours in the service of Islam, A.U. KALEEM

GET PREPARED FOR THE TEST

All brothers and sisters are expected to take a written test during the forthcoming Annual Convention on either of the two books prescribed for this purpose: *Philosophy of the Teachings of Islam* or

Muhammad the Seal of Prophets
(By M. Zafrulla Khan)

MEMBERSHIP APPLICATION

To the Governing Board, Muslim Sunrise Writers Guild.
Assalamo Alaikum

I respectfully request membership in the Guild. If elected, I pledge to support and further the Objectives with the gifts that Almighty Allah Al-Aleem has bestowed upon me in honor of Hazrat Mirza Ghulam Ahmad Qadiani, Alaihis Salaam, and his Khalifa, the Ameerul Momineen and Commander-in-Chief of the Jihad of the Pen.

Signed Sajid Date 10/12/81

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Location RABWAH, GUJRAT Major PHYSICS

Languages Spoken URDU, PUNJABI, ENGLISH Written URDU
ENGLISH ENGLISH
PUNJABI

Islamic Education SCANT

Education & Literary Service to Jamaat: NOTES, POEMS AND ARTICLES PUBLISHED IN
ALMINAR, ALFAZL, TASHHEEZUL AZHAN, KHALID,
AHMADIYYAH GAZETTE, GUIDANCE, TRUTH, TARIQ, ALFURQAN

Professional & Academic Achievements and Memberships: _____

Books & Articles Published: Prophecy about Lelkham (Tashheez),
Indo-Pak War (Alfazl),
Khutba Translation (Tariq), etc.

Special Interest/Research: Service / Truth

LETTER FROM MIRZA FARID AHMAD

Dear Ahmadi Brothers,

Assalamo Alaikum!

Relying on your cooperation, Khuddam-ul-Ahmadiyya gave a pledge to Allah that members of Khuddam-ul-Ahmadiyya in Europe and North America will build two mosques. This was done out of gratitude for Allah's blessing us with 14th century A. H. in which Imam Mahdi made his appearance. This was also to initiate the campaign of sacrifices in the 15th century.

It was further announced that all the required contributions will be collected in ten months. To achieve this purpose, we had fixed a target for every country in these regions. I am delighted to know that every country has come up to the expected standard of sacrifice. But, in the U. S. a sum of only \$2,500 had been received so far. I am sure you would feel concerned about this situation. There are only two months left for the whole amount to be collected. I request you to please raise the level of your sacrifices to the greatest extent possible, for at least two months. If you can possibly sacrifice 20% of your income for this purpose, you must do it. I am sure that you would not like to let down this organization, the foundation of which was personally laid by Hazrat Musleh Maood (May Allah be pleased with him). He made Ahmadi between the ages of 15 to 40 years a member of this organization. In one of his poems, addressed to Khuddam-ul-Ahmadiyya in particular, he said, "*We are discharging our responsibilities to the best of our abilities. I hope you will not bring a bad name to this movement in your times.*"

For those who are able to please pay your pledge in full by Sept. 15, 1981. For all others it is requested that you pay either in one or two installments by the same date. Please make contributions payable to: 'Khuddam-ul-Ahmadiyya Mosque Fund' and send to either the local Qaid or direct to the Washington Mission.

Mirza Fareed Ahmad, Naib Sadr
Khuddam-ul-Ahmadiyya (Central)
July 18, 1981,

MUSLIM SUNRISE WRITERS GUILD

An advisory meeting was held at Nasir Mosque in New York on Sunday, July 26, 1981, to consider the organization of the proposed Guild for writers of the Jamaat. Some of the objectives of the Guild shall be to support and assist the *Muslim Sunrise* magazine with articles and programs for promotion and distribution, as to help enable it to become a leading voice of the Islamic Renaissance to the Western people, to organize and conduct beneficial programs to encourage a spirit of Islamic competition, scholarly debates, and academic excellence, and to recognize achievement by arranging for advanced individual studies in the United States for qualified applicants.

Mubashar Ahmed, delegated by the Board of Directors to organize the Guild was in the chair and receiving the comments of the following: Dr. Khalil Ahmad Nasir, Imam Masood Jehlumi, Muhammad Sadiq, Nuruddin A. Latif, Jalaluddin A. Latif, and Yahya Sharif. An outline of the Bylaws of the proposed Guild were discussed and agreed upon. A meeting of charter members will be scheduled at the forthcoming Annual Convention in Washington, D. C., *Insha Allah*.

Every Ahmadi writer is encouraged to indicate his or her interest in active participation by submitting a formal application for the membership in the Guild. The applicant should include information on the applicant's formal and Islamic education, professional and academic achievements, publications and special interests. Please mail your application to:

Mubashar Ahmad, Managing Editor

The Muslim Sunrise
2141 Leroy Place, N. W.
Washington, D. C. 20008

For further information, call (301) 468-1850.

HADEES

If a man has got a daughter and he neither buries her alive nor prefers his sons to her, Allah will make him enter the paradise.

The Ahmadiyya Gazette is edited and published for the Ahmadiyya Movement in Islam, Inc. in the U. S. A. by Ata Ullah Kaleem, Ameer and Muballigh-in-Charge, U.S.A., 2141 Leroy Place, N.W. Washington, D.C. 20008.

Tel. (202) 232-3737

Ahmadiyya Movement in Islam, Inc.
2141 Leroy Place, N. W.
WASHINGTON, D. C. 20008

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