

بِسْمِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُكَ وَنُصَلِّيُ عَلَى سَيِّدِنَا الْكَرِيمِ وَعَلَى عَائِلَتِهِ الصَّالِحِينَ الْمَعْرُودِ
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The AHMADIYAH GAZETTE

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MESSAGE OF HAZRAT KHALIFATUL MASHIH IV

TO U.S. AHMADIES

اشهد ان لا اله الا الله وحده لا شريك له
 واشهد ان محمدا عبده ورسوله
 اما بعد فاعوذ بالله من الشيطان الرجيم
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ
 أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِآتٍ لَهُمْ
 الْحَسَنَةَ يَفْقَهُتُونَ فِي سَبِيلِ اللَّهِ
 فَيُقْتَلُونَ وَيُقْتَلُونَ وَعَدًا
 عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ
 وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ
 مِنَ اللَّهِ فَاسْتَبْشِرُوا بَبَيْعِكُمْ
 الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ
 الْفَوْزُ الْعَظِيمُ

(سورة توبة آيت 111)

It has been felt for a long time that the Mosques and Mission Houses in the United States are inadequate for the needs—both from the point of view of quantity and quality. In other words, the buildings of the mission houses which have already been established do not satisfy even our present needs. In this connection, I had an intensive discussion with your Ameer, Br. Ataullah Kaleem, and Br. Muzaffar Ahmad. I told them at

that time to report to me for a plan of constructing three mission houses with priorities established for their locations. I have received that report. After consultations, Br. Ataullah Kaleem has proposed that for the present, we should construct mission houses in New York, Chicago, and either Los Angeles or San Francisco—or three mission houses in all. He has estimated that the total cost would be one million dollars. When I considered this matter further, I concluded that this estimate is inadequate for two reasons.

One, it appears that under the present circumstances it will be difficult to buy the land and construct a mission house, adequate to our foreseeable requirements, for 300-325 thousand dollars each.

Second, after the preliminary discussion, I have concluded that the three missions will not meet our needs and moreover, we have some existing ones which require expansion—e.g., Washington. This mission certainly does not satisfy our requirements in its present form and we would definitely have to move out and get a larger piece of land for a new mission house. Similarly, we have Boston, which has purchased, through the Grace of God, with its own means, a piece of 15 acres. In Houston, one of our Palestinian brothers had donated two tracts of land. Moreover, I have been informed that two or three of our brothers in Portland are planning on

building a mission house there and have already collected about twenty thousand dollars. Similarly, the Dayton Mission requires another look. In Detroit, we have a large Jamaat but its progress is being hindered for lack of a mission house. In all, ten places came to my mind as deserving attention—New York, Chicago, Los Angeles, Boston, Detroit, Portland, Houston, San Francisco, Washington and Dayton. The decision on priorities will be made after consultations with the local members. They will also have to decide whether the Jamaat has the capacity to embark upon the project for five mission houses or not. But after an initial consideration, I feel that we must try for five. The estimate of the respected Ameer of USA is \$1 million—and that too, I think, he has presented with hesitation and fearfulness. He is certain that the Jamaat cannot shoulder a heavier burden than that. As far as the capacity is concerned, the fact is that it is difficult, if not impossible, for any human being to pass a judgement on the capacities.

Allah grants capacity in two ways—First, the willingness granted to the heart to make sacrifice and second, the capacity granted in terms of physical resources. Moreover, people have different ways of life, and different aspirations. Some people save more, others less. Circumstances of two people making similar incomes may actually be very different in view of their responsibilities. It is, therefore, not within human power to judge what the capacity of an individual or Jamaat is at any time. But when somebody makes a plan with full faith in Allah and seeking His help and succour, he should have trust in his Lord with humble prayers that “Oh Allah, if our estimate is wrong, do Thou correct it. If the capacities in the hearts of our members are smaller, do Thou grant them extension. If the resources are inadequate, do Thou grant them abundance.”

Our Lord has full power to increase our capacities as well as to lighten our burdens. I, therefore, feel that if we consider five mission houses as of now and start our work accordingly with humble prayers, and do our best to expand our capacities. It is not difficult that we may be able to shoulder the task. I also feel that we must plan on spending at least \$500,000 for each mission house. Then, for whichever locations are decided upon, we may get out of the cities—there is no harm in getting out because we need larger areas.

We should not be satisfied with $\frac{1}{4}$ or $\frac{1}{2}$ acre. When we get small pieces of land, we spend huge amounts on construction, only to find within a few years that the place is no longer adequate, with no room for expansion. This is not right. We must get large areas. I feel that the minimum standard is five acres. If, like Boston, we can get 15 acres, that is better. Only Allah knows whether the Jamaat has the capacity to spend 2.5 million dollars for five mission houses; and if it does not have the capacity today, whether it will have in the near future. But I initiate this project with full trust in Him. Only experience will show how much capacity the Jamaat does in fact have and how much Allah has extended it. In any case, we have to adjust our projects to the sacrifices that the Jamaat makes. These are Allah's works. We are not appointed keepers on them. It is a humble offer. May Allah accept and bless it. It is upto Him to bless it, but to offer is our responsibility.

In initiating this project, I offer, on my behalf, a humble sum of \$5,000—\$1,000 for each mission house. Of this, I have already made payment of over \$4,000. I trust in Allah that He will enable me to pay the balance in the near future. As far as the sincerity of the Jamaat is concerned, I do not have the least bit of doubt about it. What a wonderful Jamaat it is that Allah has granted to His Promised Messiah (Peace be on him). It is an ocean of unfathomable sincerity. We often experience that there is, at times, a condition of slackness—dozing as they were—but if we shake them a little bit and remind them of its grandness—I have observed that the Ahmadies rise as a sleeping lion is awakened. So much zeal is hidden in their bosoms for service that it makes us bow our heads to Allah in thankfulness and in the expression of His praise.

Allah has raised such a Jamaat in this world when the rest of the world is submerged in material pursuits. But the friends from our Jamaat are impatient to sacrifice their dearest possessions at the feet of their Allah in love and sincerity. Sometimes Allah grants such a great increase in their capacities for sacrifice that even after sacrificing their all, they have a feeling of unease that they have not offered enough. Then they pray: O Allah, expand our capacities so we should be able to fulfill our hearts' desires. But however much their apparent capacities increase, it can never match the state of their hearts. “Is there more?” is a description of hell, but from another viewpoint we see a picture of heaven in

the sense that the thirst in their hearts to sacrifice is never quenched. They want to go on sacrificing ever more for their Allah. There are such human beings living in the environment of USA, where materialism has prevailed on most aspects of people's life.

This is not a new philosophy. It has not been invented now. The Holy Quran tells us that for all times, the two philosophies which we find face to face in U.S.A.—have confronted each other:

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ
وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم
بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ
(سورة البقرة آية ٢٥)

And they say, "There is nothing but this our present life; we die and we live here; and nothing but Time destroys us." But they have no knowledge of that; they do but conjecture.

In contrast there is a spiritual philosophy which the Holy Quran describes elsewhere as follows:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ -

(سورة الملك آية ٢)

تبارك الذي بيده الملك -

Blessed is the Being Who has full sovereignty on everything.

الذي خلق السموات والحيوة

He who created life and death, and it is for a reason, and that reason is:

ليبلوكم ايحكم احسن عملا

That He should try you amidst life and death. Do you advance towards life or do you revert to death.

وهو العزيز الغفور

And He is Mighty, Forgiving.

It is not the occasion for detailed commentary of this verse, but as is evident, there are two opposing philosophies of life. Allah expects His sincere servants, when they are invited toward life, not to incline towards death. When they are called to success, they should not turn their faces towards failure.

The training which the Holy Prophet (SAW) gave to his companions had this clear result. Whenever the two paths were made manifest to them—one, the path of life, of making sacrifices and progress in the way of Allah; and two, the path of death—they always gave priority to the path of life. But there were some who were weak, there were even some hypocrites. There were some who found the message of life burdensome. About them Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ
لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ إِنَّا قَدْ
أَتَيْنَاكُمْ بِالْحَيَاةِ الدُّنْيَا
مِنَ الْآخِرَةِ فَمَا تَتَّعِبُونَ لَهَا
فِي الْآخِرَةِ إِلَّا قَلِيلًا -

(سورة التوبة آية ٣٨)

"O Ye, who believe, what has happened to you that when you are invited to come forth to fight in the way of Allah, you feel a heaviness, as if the earth is grabbing your feet. Are you contented with the life of this earth in comparison with the hereafter? Whereas, the life of this earth has no value in comparison with the hereafter.

اتاقلتم الى الارض

is an Arabic idiom. It cannot be translated into Urdu in its true import. The fact is that the language of the Holy Quran cannot be translated into any other language. But an idiom similar to this appears in Punjabi. When somebody is invited towards something good, something blessed and lofty, and he does not proceed to accept it, they say in Punjabi:

"بھاری پیگی"

i.e., we are inviting him towards his own good, but he is still hesitating.

It is an exact portrait of اتاقلتم الى الارض

that he experienced a heaviness. He inclined towards the earth, even though the matter was beneficial to him. This reminds me of the faith of a Kashmiri. In olden days when the rulers were very cruel to the Kashmiri people, they developed an inferiority complex. It is said about a Kashmiri in those days that he was sitting in the shade one cold day. Somebody asked him to come out and sit in the sun. He put his hand forward and said: "What will you pay me for doing that?" Having remained indolent for so long, he had such a fear in his mind that he could not even make a decision to freely do something beneficial to himself. When any nation becomes so degraded and steeped in ignorance, we see a picture of

Allah is inviting them towards their welfare but they are inclining heavily towards the earth.

But as for the true believer—and the Ahmadies have been raised as a Jamaat in the present age to display true faith—we see a totally different picture. After having been appointed to the office of Khilafat, I have seen such manifestations that my heart has been totally overpowered by them. I marvel at them. You cannot comprehend what has happened to my heart. This sincerity touches one's heart with such depth that the heart is totally overpowered. One cannot do anything except to pray from the depth of the heart for them. There are scores of Ahmadies who write or who say when they write to me: "Take all we own. This life for us is a burden. This property has no value in our estimation. Accept them and spend them in the way of Allah. Make us paupers, then we will be happy." Those that I see and face them eye to eye, I know that every word they have uttered is full of sincerity, nothing is mixed in them. Then I receive letters—every letter consisting of truthfulness and life. So Allah has granted such sincere devotees to the Jamaat and has given them the capacity to sacrifice their all for the sake of the Jamaat. Still they feel impatient: "O that we had more, so we would pay more in the way of Allah." But there are obligations upon them from Allah, for themselves, for their children. It was the way of the Holy Prophet (SAW) that except in extreme emergencies and a few select companions—whenever he felt that the one who is making a generous offer will be deprived of satisfying the obligations which Allah has levied upon him for himself and his family, the Holy Prophet (SAW) did not accept the offers made in such circumstances. The sunnah of the

Holy Prophet (SAW) is everlasting. It is destined to be followed by all mankind. To deviate from it is to invite destruction. As Khalifatul Masih, it is incumbent upon me to follow this tradition. Therefore, I accept a part of the sacrifices offered and I often decline another part, saying that 'You have obligations towards yourself and towards your family. Be mindful of them.' Still they do not feel satisfied. Even though they realize that they have offered but it is being returned, their unease is evident from every action they make. This is a great blessing of Allah—this capacity to offer so much in His path.

But as far as the organization, the Jamaat, is concerned, it has to consider all sides. Still we feel so much pain and anguish when we see that there are some who associate themselves with the Promised Messiah (PBOH) but get no opportunity to make any sacrifice for years. And there are others who offer, but not according to the prescribed share. They offer their leftovers—when they feel that it does not make any difference to their material wellbeing. They feel that they are free from the rules and regulations of the Jamaat. They feel that it is their property, they would spend as they feel appropriate. This is their attitude. I have reminded the Jamaat again and again to rectify this attitude. Make your approach to your Allah healthy. Be truthful. Make a decision whether you can carry on with such a Jamaat which has been shouldered with such an awesome responsibility to propagate to the entire world. Our tasks are so grand and vast that one shudders at their vastness. We wonder how we could have been selected for such great achievements. Our capacities are limited. We do not even have the power to affect the circumstances of one country; but we have been raised by Allah with this message: Go forth and propagate to the entire world. How will this happen? Only with prayers. But before we pray, we must offer our all with complete sincerity. Whether Allah accepts it or not is another matter. But let the desire of our hearts be there. All we have is an offering in the way of Allah. Then, whatever is accepted, one should feel satisfied that so much of our sacrifice has been accepted. We learn from the Holy Quran that unless this spirit is present, one cannot achieve true faith. People who lack this spirit do not have a true perception of the requirements of faith. It is such people about whom Allah addressed the Holy Prophet (SAW) thus:

قُلْ إِنْ كَانَتْ آبَاءُكُمْ وَآبَاءُكُمْ
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ بِقُدْرَتِهِمْ وَعَسَاكِرُكُمْ
وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ
تَرْضَوْنََهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ
فَاتَّبِعُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ
وَإِنَّ اللَّهَ لَإِيهْدِي الْقَوْمَ الْفَاسِقِينَ

(سورة التوبة آية ٢٤)

“Tell them

that your parents, your children, your properties; these desires of this world which make you impatient; these business deals about which you constantly worry lest your principal be reduced; your houses and your wish that you be granted a comfortable and lovely house—if all these things are dearer to you than Allah and His Messenger (SAW) and the capacity of being of service to Allah and His Messenger (SAW), then wait for the decree of Allah. He would decide to what extent you are believers in His estimate. If all these things are dearer to you than Allah and His Messenger, then wait for His decree and His decision.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Allah does not guide the rebellious.”

So whenever the requirements of Allah come into conflict with the requirements of one's own self, two paths are opened before a believer. He cannot tread them both simultaneously. He will inevitably opt for the path of Allah. This is the picture that has been portrayed before us. At such a juncture, when you cannot tread both paths, you have to decide whether to give priority to faith or to this world. At such moments, Allah's true servants inevitably select the faith. This is the standard of a true believer portrayed in the Holy Quran. But it also points out that Allah knows full well your weaknesses. Among you are old and sick and such who do not possess anything to spend, some being crushed under burdens of various types. But they possess the sincerity of heart. Allah says that there is no blame on them. They are not hypocrites. There is no doubt about their faith. Allah looks at their

hearts and know that they are doers of good. They are sincere. Their intent is pure. They are filled with a desire to make sacrifices. But the vicissitudes of life give them no respite. Allah mentions this exception in this verse:

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى
السَّرُضَىٰ وَلَا عَلَى الَّذِينَ لَا
يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا
نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا
عَلَى الْمُحْسِنِينَ مِنْ سَبِيلِ
وَاللَّهُ غَفُورٌ رَحِيمٌ

(سورة التوبة آية ٩)

Those doers of good who have righteous aspirations and sincerity in their hearts, cannot be blamed. For them the message is

that Allah is All-Forgiving, Merciful. Their righteous aspirations will be accepted by Allah. In spite of this loving message from Allah, there were some devotees of the Holy Prophet (SAW) whose hearts had a feeling of discontent. There were some laborers, some who went hungry for days and found nothing to avail. They went forth to the jungle, collected wood and whatever they could fetch, they sacrificed in the way of Allah. A time came when the Holy Prophet (SAW) needed some people to send to the northern border. He made a public announcement that all those who wanted to spend in the way of Allah should come forward. Some from among them took the lead and came running to the Holy Prophet (SAW) and said: “O Prophet of Allah, we do not have any properties to spend in the way of Allah, but we do have our lives. Please accept them so that our hearts' desire be fulfilled. We learn from the Holy Quran that it was a period of such austerity for the Muslims that the Holy Prophet did not have the means to provide them with the mounts needed to take them to the field of battle, and the battlefield was far away. So the Holy Prophet (SAW) did not accept their offer. And Allah offers Himself as witness that when they could not do anything, could not succeed in getting accepted whatever they had to offer, they returned with tears in their eyes. They were saying: We do not have anything to offer. What loving eyes did Allah cast on them that He preserved their story

for all times to come. Allah says that there is no blame on those who do not own anything to spend but have the heartfelt desire to spend. Similarly those who only possessed lives—which they offered—but were not accepted:

وَلَا عَلَى الَّذِينَ إِذَا مَا آلَوْكَ
لِتَحْوِلَهُمْ قُلْتَ لَا أَجِدُ مَا
أَحْبَبْتُكُمْ عَلَيْهِ تَوَلَّوْا وَحَيْنُهُمْ
تَقِيضُ مِنَ الدَّمِ مَعَ حَرَئًا آلَا
يَجِدُوا مَا يُنْفِقُونَ

(التوبة آية ٩٢)

Nor against those to whom, when they came to thee that thou shouldst mount them, thou didst say, "I cannot find whereon I can mount you;" they turned back, their eyes overflowing with tears out of grief that they could not find what they might spend.

They returned in such a state that tears were flowing from their eyes. With anguish in their hearts, wondering what to do, they felt helpless. What could they spend in the way of Allah. These are the true believers produced through the spiritual power of the Holy Prophet.

These are the expectations with which, and based on which, I expect from my Allah that through the everlasting spiritual power of the Holy Prophet Muhammad (SAW) Allah may grant to the Jamaat such devotees. And He is granting—and I see that their circle is widening. Day by Day, new aspirations are coming to life, new enthusiasm being infused, new wish being kindled, and the standard of sacrifice is being increased evermore. I know that a time is coming when these floods of heartfelt enthusiasm will find their shore and will overflow everything that tries to contain them, and in all the world these devotees of the Holy Prophet Muhammad (SAW) will offer all they have in the service of their faith—marching ever forward and conveying the message of Hazrat Muhammad (SAW) to the four corners of the globe.

So I hope and I trust in my Provider, in view of what I see and what I envision, I have firm faith that all requirements of Allah's religion shall be satisfied. If some of the men cannot shoulder them, others shall be raised to take their place. But it is a decree that no one in the world can

change. It shall come to pass.

I do not know what your capacity is. I am aware of your needs or of your incomes, or of the capacities of your hearts. But I pray that from all aspects, may Allah widen your capacities. So offer to your Allah what you can. I know that one good deed enables the doer to perform ten more. Gradually the hearts will start opening up. Gradually those who are as yet deprived of the taste of sacrificing in Allah's way, shall partake of it and this taste shall overpower everything else that they have ever sampled. This is what is happening and this is what shall happen. I, therefore, do not have the least bit of doubt that anyone who is blessed with a good deed, will gradually experience an expansion in his capacities. Allah's blessings will be showered on him.

So I do not know what you can afford but I do pray that very soon you may be granted the capacity to construct at least five mosques and mission houses which should meet our needs for a long time to come. They should befit the Jamaat and satisfy all requirements of children, our sisters and our guests.

If my estimate is not correct and, Allah forbid, your capacities are much more limited, then, as I said before, we will spend what Allah grants us. We will not construct elaborate structures, but humble ones. We may even start gathering together on plain pieces of land. At least we will get Eid-Gahs. We can make children's parks.

So we must first get land—five acres as a minimum. This is the minimum requirement, except for very exceptional cases where Jamaats get permission for a smaller piece. If possible, we should try for ten or fifteen acres. Then there is the construction stage that will follow.

As I have said, if you do not have the capacity for 2.5 millions, then one million. If not a million, then 500,000. Whatever Allah grants us. Whatever His decree unfolds, we shall be pleased with it. Still it is my prayer, it is my heartfelt desire, that you—the present generation living in America now—may be granted the capacity to construct, not five but ten mission houses. This will be an accomplishment which will inspire your progenies to pray for you as long as the world survives. May Allah do so. May Allah be with you. May He be your Guardian and Protector. May He expand the capacities of your hearts. May He also multiply your material resources. May He

ant you to serve His faith, and may He accept and in return, may He shower His blessings upon you in such abundance that your houses be filled with blessings. For every house that you build for Him, may He grant you ten homes, in

this world and in the hereafter. May you be pleased with your Lord and may He be pleased with you.

السلام عليكم ورحمة الله

MESSAGE OF HAZRAT KHALIFATUL MASIH IV TO THE AMEER OF THE AHMADIYYA JAMAAT, U.S.A., IN CONNECTION WITH THE CONSTRUCTION OF FIVE MOSQUES AND MISSION HOUSES

Those Not Paying Their Regular Subscriptions or not Living upto the Requirements of the Wasiyyat after making it, are not to be included in this Scheme.

Do not Accept anything from those who are not mindful of the obligatory subscriptions. Some accommodation, however, can be made.

Respected Brother Ataullah Saheb Kaleem:

The address which I have just conveyed was a difficult experience for me because I am used to talking to people face to face, understanding their feelings. Here I was talking into a dead machine and I found this a hard task. But it was important. The written communication has its own effect and sometimes Allah the Almighty puts great force in the written word. But the audio-influences have their own impact. It was, therefore, essential for me that I should address the members of the American Jamaat through this medium. So, I have done what I could, even though I found it a difficult experience. You must have also felt that to express what is in the depth of one's heart is difficult in this way that the tape-recorder is placed in front of one and the people who are being addressed are 10 or 12 thousand miles away. There is an element of artificiality in it which I am not used to.

However, to fulfill my obligations, I have done so and whatever Allah did empower me with, so did I express my feelings. To bless it and to change people's hearts is upto Him and I trust that through His blessings there will soon occur spiritual changes in your Jamaat. The letters that I am receiving indicate that Almighty Allah is about to inaugurate a new era. He is infusing a new life and a spirit of sacrifice in the Jamaat. What is His Will and when it will be fulfilled we do not know, but it does seem to me that dramatic changes are about to take place. I am very hopeful and satisfied.

It is true that as you have estimated that the Jamaat may not be able to offer even \$1 million at this time. This does not make any difference to me. My view is that we—you, I and all the active members of the community—must do our best and make people aware of the needs of the faith. We should thus make an appeal, then whatever is offered Allah will Himself bless it, because it is His work, not mine or yours. While it is all right to feel the pain and to express the anxiety, our real duty is to pray and also to be pleased with the Will of our Allah when the results are made manifest. So let us see what Allah shows.

I also want to say to you that those members who are not paying the regular subscription or those who are not satisfying the requirements of Wasiyyat, after having made it, are not to be included in this scheme. The introductory comments that I have made are aimed at dispelling any fear that if we do not include such people, we may not collect even \$1 million in contrast to the \$2.5 million; or that we may not even collect \$500,000 or \$50,000. As for \$5,000, of course, Allah has already granted it. I am not at all worried. The principles need to be well-established and I cannot permit any change in them. Nor is any change in the broader interests of the Jamaat. I will, therefore, not accept anything at all from the people who are not mindful of the compulsory subscriptions of the Jamaat. Of course, some lenience can be afforded when it can be granted without breaking the principles.

Let me explain. For instance, if somebody has been negligent until now, we cannot expect that he should shoulder such a big burden that he should clear all his past dues and should at the same time keep pace with the active members. Such a one can be permitted, if he should make a solemn decision that from now on he will rectify his subscriptions, then he is our brother just like

the others. Such a one can be included in this scheme. Secondly, there may be one whom misfortune has struck or one who is crushed under burdens or debts beyond his ability. In these cases, as I have explained earlier, I am not authorized to approve any change in the requirements of the Wasiyyat, but as far as the other subscriptions are concerned, you may feel free to grant them some leniency. Please feel free to write to me recommending some such cases, which I will be happy to approve. They can offer what they can afford but let them do it in complete honesty, not in secrecy. Let them openly declare what their circumstances are and what are their capacities. Those who get such permission to have their usual subscriptions reduced in ratio, we will give them an opportunity to earn

virtue by participating both in the subscriptions and in the appeals like this. I do not wish to deprive them.

Anyone who does not fall under these two categories is not to be included even if he offers \$100,000 or whatever. The first obligation is towards the compulsory subscriptions. They are *Farai*. Anyone who does not satisfy a *Fraz* has no right to offer *Nafil*. It cannot be that someone is not mindful of his obligatory prayers and is instead offering supererogatory prayers. So, all the compulsory subscriptions are parallel to the position of the obligatory prayers. Kindly initiate an appeal to all Ahmadies and do your best. May Allah grant you the ability to remind them effectively and may He bless your efforts. Ameen!

EAST COAST IJTEMA REPORT

A successful and very interesting Ijtema was held on Nov. 6-7, at Camp Y.M.C.A. in Boiling Spring, PA. *Alhamdo Lillah*. About 35 Khuddam and one non-Ahmadi guest participated in the event hosted by the York-Harrisburg Khuddam. Of course, the accommodations were not modern, well-furnished condominiums and the weather was not a mild 75°, but the dining hall and cabins were kept fairly warm. There was a sacrifice involved, and for those who attended, the blessings were many.

Starting on Saturday morning, after registration, there was a football game in a nearby field, after which we returned to the dining hall for a meeting concerning the Khuddam program for '83. After Talawat and pledges, a welcoming address was given by the regional President, Yahya Sharif, to open the meeting. Some remarks were made by the presiding Qaid, Saleem Muhaimin, and the Majlis Shura got under way. We dealt with education, propagation, service, and health & fitness.

There were three branches represented during the Majlis Shura; Washington, Philadelphia, and York. Also the floor was open to any suggestions from the participants. A campfire program was scheduled after Saturday dinner. The program was opened with a recitation from the Holy Quran. Then each person was given an impromptu speech to deliver in two minutes or less, testing his on the spot knowledge. A question and answer session was held, presided by Yahya Sharif and Masoud Malik, the National President

of the Ansar. All the questions were asked and recorded first. Then before they were answered, everyone took a small break and Abdul Aleem from Washington had something prepared. It was a magic show that added something extra to the Ijtema.

Talawat competition started bright and early, right after Fajr, and among the Khuddam, Tariq Sharif of York took first place, Tahir Khan of Washington took second place. In the Atfal, Umar Zubair of Philadelphia, first place, Fizan Abdullah of Philadelphia took second place.

Three prepared speeches were given. One entitled *The Shroud of Turin* was delivered by Musa Collidge, and *Have Heart* which dealt with health and fitness, given by Yasin Sharif. Fizan Abdullah gave a speech on *Fasting*. Many Ijtema participants had some very interesting stories to relate concerning personal experiences with companions of the Promised Messiah and Khalifas of our age.

After that we were honored to have Imam Kaleem and Missionary Kausar who had just arrived as guests of the Ijtema. Both were glad to share their knowledge as we continued our question and answer session, started the previous day. Following this session, prayers were made and Imam Kaleem made some remarks. He expressed his opinion that the Ijtema was a success and that with Allah's help we would have twice as many participants in the Ijtemas to come.

(Ahmad Khalid Collidge, General Sec., York Branch)

JAMAATS REPORTS

Detroit, MI: In the tradition of Jamaat Ahmadiyya, an effort was made to initiate a friendly exchange of ideas between different faiths and religions on the religious Founders Day in October, 1982. The Detroit chapter of Jamaat Ahmadiyya invited scholars of other religions to present the life and teachings of the founders of their religions in a Jamaat sponsored symposium. The Jewish scholars declined due to the Middle East situation, the site of the meeting being in predominantly Arab populated area of the city. They feared retaliation in the wake of Arab massacre in Beirut. However, Christian and Hindu scholars agreed to participate.

The meeting was held at the Ford Library auditorium in Dearborn, a suburb of Detroit. Recitation of the Holy Quran with its English translation by Dr. Khalil Malik started the meeting. Mr. Nasir Malik, the President of Detroit Jamaat, welcomed the audience on behalf of the Ahmadiyya Jamaat and introduced them to the Ahmadiyya Movement—the true Islam, its founder, its beliefs and activities. He highlighted the international brotherhood, tolerance and peace presented by Islam and the Quran. Every Muslim is enjoined by Quran to believe in and respect all the peoples and all the revealed books, in addition to Muhammad, peace be upon him, and the Quran.

The first speech was by the eminent Christian scholar, Dr. Woodbury, who received his Ph.D. in comparative religious studies from Harvard University and has extensive experience of preaching Christianity in Pakistan, Afghanistan, etc. He established by quoting Quranic verses and the sayings of the Holy Prophet that Bible is a trustworthy divine revelation. Then he presented the incident of crucifixion of Jesus in detail, stressing that Jesus did actually die on the cross. He quoted a pathologist to substantiate his assertion that the death of Jesus on the cross was due to asphyxiation and rupture of the heart. He presented the sacrifice of his life to save mankind and provide for its salvation.

Next, Dr. Vankatswaran, representing Hindu faith, took to the podium. Dr. Vankatswaran did his doctorate from the University of Madras in India and had further education at Harvard University. He has broad teaching experience and is currently on the staff of University of

Detroit. Dr. Vankatswaran complimented the Ahmadiyya Jamaat on its advocacy and practice of open and friendly dialogue between different religions. He reminded the audience that the Ahmadiyya Jamaat started the publication of the journal *Review of Religions* nearly a century ago, long before the concept of comparative religious studies gained popularity. He deplored the attitude of other Muslims, who even in this day and age, gathered to protest against a scientific speech by the only Pakistani Nobel Laureate, Dr. Abdus Salam at a University in Pakistan, just because he happened to have different religious beliefs. After an introduction to the philosophical background of world religions and some of the principles of study of world religions, he discussed Hinduism. He explained that the teachings of Hinduism cover a span of several thousand years and although no single person can be truly called the founder of it, there are several prominent holy figures that attempt to get their point across in the form of stories and metaphors. He briefly presented the models of Rama and Krishna and how the events of their lives in their respective settings depict joys and turmoils of human life and the battle of virtue and evil.

The last speech was by the Missionary In-charge, Alhaj Maulana A. U. Kaleem, who had very kindly travelled to Detroit for this purpose, despite his own and his wife's ill health. He presented the teachings of Islam in the light of the life and practice of Muhammad, peace be upon him, the Founder of Islam.

He convincingly proved that there is only one personality in the entire human history that has such an impact on the course of human history and that is Muhammad, peace and blessings of God be on him. His life illustrates the combination of a person, philosopher, teacher and reformer. He combines the most noble morals of love, forgiveness, patience and steadfastness, etc., and at the same time advances such fair and just teachings regarding the women's rights, international affairs, etc., that even the thinkers of 20th century cannot match. He concluded that Muhammad, peace be on him, was truly the perfect human being and a blessing for the whole mankind.

The speeches were followed by a brief question-

answer session. All the speakers expressed their appreciation of this effort of opening a dialogue between different faiths to overcome the hatred among religions and they all showed interest in active participation of any such future effort. Then the meeting was adjourned and the guests were treated with tea and refreshments.

Blacksburg, VA: The Southwest Virginia Jamaat has been holding Friday prayers regularly, which had been led by Br. Hameed Naseem.

A Jamaat meeting was held on November 6, 1982. The meeting was opened with the recitation of the Holy Quran and its translation by Br. Hameed Naseem. The first speech was given by Br. Atif Ijaz, who spoke about having full trust in Allah Who will always be there to protect His servants and that we should place our trust and reliance in Him. Next, a portion of Braheen-i-Ahmadiyya was read by Br. Jaleel Akbar in

which it was explained how the Holy Quran is superior to all other revealed books. The speech was given by Dr. Mujaddid Ijaz in which he described his experiences when he went to Mecca for Hajj and that Allah listens to and answers the prayers of His servants. The meeting was concluded with Zohr and Asr prayers and refreshments were served afterwards. A non-Muslim student was also present in the Jamaat meeting.

Some tabligh work has also been carried out recently. Three people, a Hindu, a Jew and a non-Ahmadi Muslim have read the book *Truth About Crucifixion*. Two copies of the Holy Quran have been given to non-Muslim students on behalf of our Jamaat. Two more copies of the Holy Quran have been bought by students. On November 12, seven copies of the Holy Quran were presented to the Marriott Inn of Blacksburg.

MESSAGE FROM THE MUSLIM SUNRISE

Our dear Sisters and Brothers who have been our devoted subscribers to the *Muslim Sunrise*.

Assalamo Alaikum

May Allah forever keep you near and dear to Him. Ameen.

By now you have received or about to receive the last issue of the *Muslim Sunrise* for this fiscal year. *Jazakallah*, it was your efforts that have kept our spirits high and hopes that this year we will broaden our circulation to the public.

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Kindly send in your subscriptions as soon as possible. The first issue for the coming fiscal year is ready. *Alhamdo Lillah*. Please continue to pray for the success of our only propagational instrument that is published by the USA Jamaat.

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HADEES

All the creatures are the family of Allah and therefore Allah Likes that person most who treats His family nicely.

HOWARD UNIV. STUDENT INVITES AHMADI SPEAKERS

Howard University student, Frederica Wallace, made an urgent request for a speaker from the Fazl Mosque Jamaat to dialogue with students in her dormitory. The invitation indicated her concern that higher education is apparently not meeting the moral and spiritual needs of the students. She seemed particularly anxious about the implications this holds for the African-American community.

The prevailing economic atmosphere seems to be the focal point for unease about disquieting moral standards among some of the more thoughtful students on campus. This community is subject to high unemployment and underemployment, adult and youth, in addition to unabating ethnic disadvantage.

A panel of speakers from the Jamaat accepted her invitation, consisting of Br. Nuruddin Al-Hadith, Br. Abdul Alim, Sis. Saeeda Lateef and Sis. Shakura Nooriah. Also attending were Br. Ahmad Haleem and Sisters Hameeda Haleem and Nusrat Al-Hadith.

Br. Nuruddin opened the discussion with a comprehensive summary of the history of Islam, the life of the Holy Prophet (SAW) and the advent of the Promised Messiah (pbh). He defined the term Islam and explained the Articles of Faith and the Five Pillars of Islam. Sis. Saeeda developed the theme that Islam instills discipline in its adherents, a requisite for educational achievement and rational living. Br. Alim opened the questioning and the audience responded with lively queries and comments, such as:

- All religions claim they are right. How is a young person to choose? **Response:** Pray for God's guidance to the right path and seek knowledge in the Holy Quran and in writings of the Promised Messiah (peace be on him).
- Who was Jesus? **Response:** Islam teaches belief in all of the messengers of God, including Jesus. But Jesus was not a diety nor did he die on the cross. A human being cannot be divine. The Holy Quran explicitly denies the doctrine of Trinity because God is One, Independent, and needs no helper.

It was pointed out to a student who called herself *born again* that the Trinity doctrine was devised by church leaders (after much heated debate), three centuries after the birth of Jesus, by the Council of Nicaea.

Did not the Shroud of Turin prove that Jesus died on the cross? **Response:** No. The blood

stained shroud proves that he survived the cross because it is a scientific fact that blood does not flow naturally from a dead body. Jesus' prophecy was fulfilled that he would survive like Jonah did in the belly of the fish.

- How can the Black community become spiritually unified in an atmosphere of oppression and moral decay? **Response:** A nation/people survives by faith in God and obedience to Him. Reading and reflecting on the Quran, prayer for God's guidance to the right path will enlighten seekers and unite their hearts, *Insha Allah*. All revealed religions are from God, at different stages of evolution; none should be belittled. Islam is the most perfect religion and Muhammad (SAW) is its Prophet. Islam is the answer to the problems of all people.
- Why is one of the sisters not wearing a cover over her face? **Response:** The Holy Quran enjoins women to be modestly clad, covering their looks, and not to mingle freely with the opposite gender.

Other comments from the students:

- One young man stood up and said to the audience: "You all better listen and learn something. They are telling you right."
- A female student: "I thought you would be more hard hitting. We have some serious problems in the Black community."
- Many: "We are glad you came! This was interesting! Maybe you can come again."

There were more questions and comments, too numerous to cite here. Several students remained after Dua for extended interchange with the panel. Refreshments were served by the students. (Shakura Nooriah, Coordinator, Nov. 30, 1982)

OBITUARY

Abdul Hafeez (John Pipkin) born to Mr. and Mrs. Lawrence Pipkin, passed away on November 18, 1982, at 5:30 p.m. in Sinai Hospital, Baltimore, MD.

He joined Islam in 1943 in Baltimore, MD. and served his religion faithfully. He was President of the Baltimore Mission for 10 years. He served as a teacher of the Holy Quran for many years in Pitsburgh, PA.

He leaves to mourn a wife, Jameela Hafeez and six brothers: David, Muhammad, Zebbie, James and Hilton Pipkin, all from Baltimore, MD. and Lawrence Pipkin from Pembroke, NC. Also six sisters-in-law and a host of nieces, nephews, and other relatives and friends.

COMMENTARY ON THE HOLY QURAN BY THE PROMISED MESSIAH

A long cherished desire of English speaking Ahmadies has been fulfilled. The commentary on the Holy Quran Volume I, *Sura Fatiha* compiled from the Writings and Pronouncements of the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad, has been translated by Sir Muhammad Zafrullah Khan, retired President of International Court of Justice at the Hague, Holland, and beautifully published by The London Mosque. Those who desire to have the copies of this Divinely inspired Commentary are requested to remit 11 Dollars per copy to Washington Headquarters.

ROOHAANEE KHAZA'IN—BOOKS OF THE PROMISED MESSIAH

The International Headquarters of the Ahmadiyya Movement in Islam, is arranging the reprinting of all the books of the Promised Messiah (peace be upon him) outside of Pakistan. These would be printed and bound in the best possible standard. Hence, all those who would like to have these complete sets of the books of the Promised Messiah (peace be upon him) are requested to inform the Washington Headquarters of the number of sets they would like to reserve as early as possible. With the exception of a number of books written in Arabic all other books of the Promised Messiah were written in Urdu, and now these are being reprinted.

In order to secure ourselves in general and our children in particular from the onslaught of Satan and Satanic influence of present day materialism it is essential to have these books in our homes to study them and learn the arguments presented by the Reformer of this age to prove the superiority of Islam over all other religions.

TAFSEER KABEER BY KHALIFATUL MASIH II

A comprehensive Commentary of some chapters of the Holy Quran in Urdu language, scholarly written by Hazrat Mirza Bashirud Din Mahmud Ahmad, Muslihi Mauood, Khalifatul Masih II (Allah be pleased with him) is being published in ten volumes outside of Pakistan. The cost of the complete set of ten volumes would be between six hundred Rupees to seven hundred Rupees. Those who would like to purchase this precious treasure are requested to inform the Washington Headquarters regarding the number of sets they would like to reserve. In U.S. Dollars the price would be between Sixty to Seventy Dollars per set. No house of an Urdu knowing Ahmadi should be without this set.

ALL AHMADI STUDENTS ARE REQUESTED

In accordance with the directives received from the International Headquarters, Rabwah, Pakistan, Ahmadiyya Students Association U.S.A. has to be organized as early as possible. Hence, all the students studying in Colleges and Universities are requested to contact the Organizer appointed by the Nazir Talim Sadr A. juman Ahmadiyya in the person of Qamar Ahmad Shams at the following address and provide him with their complete postal addresses:

Qamar Ahmad Shams.
Physics Department
West Virginia University
Morgantown, WV 26506

ALL PRESIDENTS ARE REQUESTED

To remind the members of their Jamaats to redeem this year installment 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.

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