

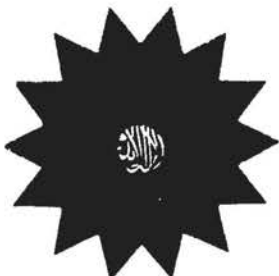
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بِسْمِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا الْكَرِيمِ وَعَلَى عِبِيدِهِ الْمَسِيحِ الْمَوْعُودِ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

The AHMADIYYA GAZETTE

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

MUSLIHI MAUOOD EDITION



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FEBRUARY 1982

PROPHECY ABOUT MUSLIHI MAUOOD—THE PROMISED REFORMER A SIGN OF MERCY AND A SIGN OF POWER

by

*Hazrat Mirza Ghulam Ahmad the Promised Messiah and Mahdi
the Holy Founder of the Ahmadiyya Movement in Islam
(Peace be upon him)*

God Almighty, the Lord of Honour and Glory, Merciful, Benevolent, Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the following revelation.

I confer upon thee a sign of My mercy according to thy entreaties and have honoured thy prayers with acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy and nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee, and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom, so that the superiority of Islam and the dignity of God's Word may become manifest unto the people, and so that truth may arrive with all its blessings and falsehood may depart with all its ills; so that people may understand that I am the Lord of Power and do what I will and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger, Muhammad the chosen one, on whom be peace, may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah.

Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized by grandeur, greatness and wealth. He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah, for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of the manifestation of Divine Majesty. Behold a light cometh, a light annointed by God with the perfume of His pleasure. He will pour His spirit upon him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.

Thy house will be filled with blessings and I shall perfect My favours unto thee and thou wilt have a large progeny from blessed women some of whom thou wilt find hereafter, and I will cause a great increase in thy progeny and will bless it; but some of them will die in early age and thy progeny will spread greatly in different lands. Every branch of

thy collaterals will be cut off and will come to an end soon through childlessness, if they do not repent. Their houses will be filled with widows and God's wrath will descend upon their walls. But if they turn to God, He will turn to them in mercy. God will spread thy blessings about and will revive through thee a house that is ruined and will fill a fearful house with blessings. Thy progeny will not be cut off and will flourish to the end of days. God will maintain thy name with honour till the day when the world comes to an end, and will convey thy message to the ends of the earth. I shall exalt thee and shall call thee to Myself, but thy name will never be erased from the face of the earth. It will so happen that all those who seek to humiliate thee and to cause thee to fail and wish to ruin thee will be frustrated and will die, being brought to naught. God will bestow every success upon thee and will grant thee all that thou dost desire. I will cause an increase of thy true sincere friends and will bless their

lives and their properties and they will grow in number, and they will always prevail over the other Muslims who are jealous of thee and are hostile to thee. God will not forget thy supporters and will not overlook them and they will have their reward according to the degree of their devotion. Thou art to Me as the prophets of Bani Israel. Thou art to Me as My Unity. Thou art of me and I am of thee. The time is approaching, indeed it is near, when God will put thy love in the hearts of Kings and nobles, so much so that they will seek blessings from thy garments. O you who deny and oppose the truth, if you are in doubt concerning My servant, if you deny the grace and bounty that I have bestowed upon him, then produce some true sign concerning yourselves like this Sign of mercy, if you are truthful. But if you are unable to produce it, and be sure you will never be able to produce it, then be mindful of the Fire which has been prepared for the disobedient, the liars and the transgressors.

EDITORIAL

TWENTIETH FEBRUARY MUSLIHI MAOOD DAY

Twentieth February would ever be counted as a remarkable day in the annals of the world-wide Ahmadiyya Movement in Islam.

It is the day when after forty days of meditation and prayer at Hoshiarpore, India, Hazrat Mirza Ghulam Ahmad (peace be upon him) the Promised Messiah and Mahdi, the Holy Founder of the Ahmadiyya Movement in a Handbill published on February 20, 1886, prophesied a grand prophecy concerning an illustrious son that would be given to him by God Almighty. This son of the prophecy is Muslih-Mauood or the Promised Reformer.

This prophecy has been fulfilled so admirably in the person of Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II, the son of the Promised Messiah (peace be upon him) that it deserves the widest publication not merely in refutation of the position of Lahore seceders but also as a proof of the divine connection Ahmadiyya Movement and therefore of Islam, to serve that Movement had been raised by the Hand of God Himself in this age.

There are revealed references (starting with words: "Divine Grace") to the birth of a son destined to attain the eminence mentioned in the prophecy. "The Muslih-Mauood" in the revelation is named 'Fazl' his other name, moreover, is 'Mahmud' and his third name is 'Bashir the Second.' These words occur in the Ishtahar green handbill (dated December 1, 1888), published by the Promised Messiah in amplification of the original prophecy.

Again, subsequent to the publication of the original prophecy (February 20, 1886) the Promised

Messiah in an Ishtahar-Handbill (March 22, 1886) said: "We know, such a son in accordance with the promise of God shall be born within a period of nine year early or late; he must in any case be born within that period."

These quotations show that the prophecy in which the promised son is credited with 'Fazl' relates to the "Muslih-Mauood" whose other names would be "Mahmud" and "Bashir the Second," and that the son must be born within nine years of the prophecy. It should be clear, therefore, that the "Muslih-Mauood" should be the immediate issue of the Promised Messiah. That son, according to the Sabz Ishtahar, had not been born till December 1, 1888, but was to be born immediately following another son, "Bashir the First." In Sirajun-Munir, page 31, the Promised Messiah says: "In Sabz Ishtahar, in clear words, there was the promise of the birth of a son without long delay. So, Mahmud is born. How marvellous is this prophecy. Ponder with a righteous heart if you fear God."

This Mahmud was Hazrat Mirza Mahmud Ahmad Khalifatul Masih II who passed away on November 8, 1965 and about whom there is a reference also in the Taryaqul-Qulub, page 40, namely:

"My first living son whose name is Mahmud, while he was not yet born I was informed of his birth by Kashf (vision) and I saw his name 'Mahmud' written on the wall of a mosque. Then, in order to broadcast this prophecy, I published an Ishtahar (handbill, poster) on Sabz (green) leaves, the date of publication of which is December 1, 1888."

This clearly connects the son spoken of in the Sabz-Ishtihar with the child named 'Mahmud' in the Kashf (vision) and who was born in January 1889, that is Hazrat Mirza Mahmud Ahmad, otherwise also called in accordance with Ilham (revelation), "Bashir-ud-Din."

The foregoing references prove that the "Muslih-Mauood" must necessarily be one of the immediate sons of the Promised Messiah and from the achievements and spiritual power of the son who ruled the Community since his election to Khilafat in 1914 to his death on 8th November, 1965, it is clear that the "Muslih-Mauood" was none other than Hazrat

Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II, may God be pleased with him.

The prophecy and its fulfillment should be answer enough to the position and creed of the Lahore group. At the same time the birth of a son with a limited period of time, who grew and by his extraordinary powers of head, heart and spirit attained the eminence referred to in the prophecy; in whom qualities set out in the revelation are to be found is a sign for doubters and sceptics: which shows that the Movement founded by the prophet who made the prophecy was divine.

HAZRAT MIRZA BASHIRUDDIN MAHMUD AHMAD

Hazrat Mirza Bashiruddin Mahmud Ahmad, the eldest Son of his father Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya Movement in Islam, was born on 12th January, 1889 at Qadian Punjab, India, in fulfillment of a Prophecy foretold and published by his holy father on 20th February, 1886.

The Promised Son of the prophecy otherwise known as Muslehe Mauood or the Promised Reformer Mirza Bashiruddin Mahmud Ahmad was elected Khalifatul Masih II, the Supreme Head of the Movement in 1914 at the age of 25 and held this post up to his death and thus served as leader for more than 52 years. He was indeed a divine gifted person whose acceptance of prayers, fulfillment of foretold events through revelation and his performances in the religious field as well as in the welfare of down-trodden people are indeed remarkable.

The Architect of the Harmony

As the architect of the harmony among the people of different denominations, Hazrat Mirza Bashiruddin Mahmud Ahmad, in accordance with the teachings of the Holy Quran introduced a Day known as Religious Founders Day, the main purpose of which is the conducting of Public Meetings of all denominations to hear tributes paid to the Founders of different religions by the speakers of various creeds. Similar to this is the inviting of non-Muslim scholars to the Holy Prophet Muhammad's Day meetings to speak on the life and teachings of the Holy Founder of Islam, and thus, he did create peace and harmony among the followers of different religions.

Missions

As a champion of Islam, he made strenuous efforts day and night to convey the message of Islam to almost all the countries of the world through a scientific missionary approach. And thus he established Ahmadiyya Muslim Missions that are gaining considerable converts in many countries of the world.

Literature

To equip the established Missions with appropriate literature, Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II has written voluminous commentary of the Holy Quran in which he has disclosed from the Quranic text innumerable gems of new truths as the only satisfactory solution for the ills of the modern world. The gist of this commentary in English Language covers nearly 3000 pages.

Besides the one in English under the able leadership of Hazrat Khalifatul Masih II, the translations of the Holy Quran have been published in Dutch, German, and Swahili. Translations of some parts have been published in Danish and four languages of Africa viz. Luganda, Kikuyu, Yoruba and Mende. Translation in French is in Press. Translation in Russian and Indonesian languages is under preparation while the Fante translation is being revised.

In addition to these translations under the direct supervision of the deceased, a host of other books in support of Islam have been published and various libraries of the world presented with this literature.

Mosques

During his Caliphate, Hazrat Mirza Bashiruddin Mahmud Ahmad paid great attention to introducing Islam to non-Muslims by building Mosques, and these Houses of God have been constructed; one in England, two in Germany, one in Holland, one in Switzerland, three in America, sixty in Indonesia, two in Malaysia, two in Ceylon, one in Burma, three in Borneo, six in Mauritius, twenty in East Africa, forty each in Sierra Leone and Nigeria and one hundred and sixty-one in Ghana.

Press

The deceased, realizing the importance of the press, started a monthly magazine when he was only seventeen years old and initiated the 'Daily Alfazl' at the age of twenty-four which has never ceased publication except for an interval of a year

when it was substituted with another Daily "Almuslih."

Besides the Daily Alfazal, eight monthly quarterly Magazines of which one is Review of Religions in English and Albushra in Arabic are published from the Headquarters alone at Rabwah Pakistan. There are two weeklies from India, one weekly from Nigeria, and twelve monthly from Ghana, Sierra Leone, Kenya, Mauritius, Ceylon, Indonesia, Israel, Switzerland, England, Holland, and Denmark.

Education

Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II did his best in the establishment of Educational Institutions. When he was elected Khalifatul Masih II the Supreme Head of the Movement, though there was a High School for boys and Arabic School at the Headquarters, but the girls were without a High School. Hence he established a Girls School which later on developed not only into a High School but to a Degree College. He also developed the Boys High School into a Degree College. Besides the schools and colleges at the Headquarters, it was through his far-sightedness that more than fifty Elementary and Secondary Schools have been established in Africa alone.

Organisation and Administration

As the leader was a divine gifted man he had excellent ability in administration and organisation. He established a strong Secretariat of various departments such as Finance, Reformation and Guidance, Common Affairs, External Affairs, Agriculture, Justice, Education, etc. at the Headquarters.

Later on when the preaching activities in the foreign countries were enhanced under Tahrik Jadid or the New Scheme a separate Secretariat on the pattern of the existing one was established to administer the work outside Pakistan.

It was in 1922 that he constituted an Advisory Council elected from various constituencies on the basis of Islamic democracy to run the affairs of the community. Regarding organisation of the community, the Supreme Head played a wonderful role when he organised the Community in different organisations according to sex and age, such as Atfal-ul-Ahmadiyya (Ahmadiyya Boys Association), Majlis Khuddamul-Ahmadiyya (Ahmadiyya Youth Association), Majlis Ansarullah (Ahmadiyya Men Association), Nasirat-ul-Ahmadiyya (Ahmadiyya Girls Association), and Lajna Ima-ullah (Ahmadiyya Women Association).

Rehabilitation

When the sub-continent of India was partitioned and Muslims in India particularly in East Punjab were evicted by force and the Ahmadiyya Com-

munity too was affected, Hazrat Mirza Bashiruddin Mahmud Ahmad, with the importance of a central place for the Community in view arranged for a piece of land declared barren in the Government documents to be bought and then concerted his efforts in the rehabilitation of Ahmadies who migrated from Qadian, India. And within a short space of 11 years he turned the uninhabited land into a flourishing town with schools, colleges, Offices, Printing Press, equipped with all facilities of electricity, water, Post and Telegraph, rail and road and various kinds of industries.

His Tours

Thrice he went out of the country on pilgrimage and for the propagation of Islam, and thus visited Middle East and European countries. It was in one of these tours that his treaties were read to the Religious Convention of the Living Religions of the then British Empire held in London in 1924 under the auspices of the Wembley Exhibition Organisation. Availing himself of the opportunity of this visit he laid the foundation stone of the London Mosque.

REVISED CALENDAR, 1982

JANUARY 17:	SEERATUN NABI D.
FEBRUARY 21:	MUSLEH MA'UD DAY
MARCH 21:	MASIH MA'UD DAY
APRIL 18:	SECOND MEETING ON SEERATUN NABI DAY/NATIONAL TABLIGH DAY
APRIL 25:	BOARD OF DIRECTORS & PRESIDENT'S MEETING
MAY 9:	ANSARULLAH NATIONAL CONFERENCE
MAY 23:	KHILAFAT DAY
JUNE 20:	KHUDDAM REGIONAL IJTEMAS
JUNE 23:	FIRST OF RAMADHAN
	(Subject to appearance of moon)
JULY 22:	EIDUL FITR
	(Subject to appearance of moon)
AUG. 8-14:	ATFAL SUMMER SCHOOLS
AUG. 15-21:	NASIRAT SUMMER SCHOOLS
SEPT. 3,4,5:	NATIONAL CONVENTION
SEPT. 28:	EIDUL AZHA
	(Subject to appearance of moon)
OCTOBER 17:	AUXILIARIES PLANNING MEETINGS
OCTOBER 31:	NATIONAL TABLIGH DAY
NOV. 7:	BOARD OF DIRECTORS & PRESIDENT'S MEETING
NOV. 21:	RELIGIOUS FOUNDERS DAY
DEC. 25-26:	CHILDREN-PARENTS DAY

NOTE: Regional Meetings are at the discretion of the Regional Missionaries.

I AM THE PROMISED REFORMER ANNOUNCEMENT ON OATH

by

Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II

In a meeting in Lahore, on March 12, 1944, which was attended not only by a large number of Ahmadies but also by thousands of non-Ahmadi Muslims, Hindus, Sikhs and Christians, Hazrat Mirza Bashiruddin Mahmud Ahmad Khalifatul Masih II, may Allah be pleased with him, said:

“Who can say on his own that a son would surely be bestowed upon him, who can say that such a son would live and grow up, who can say that he would become the leader of a community, who can say that he would become known unto the ends of the earth? Most certainly no one can say these things on his own . . . In short, the fresh evidence of the support of God Almighty has proved once more that this Movement has been established by God and enjoys His help and support. Today, the prophecy made through the Promised Messiah 59 years ago, ‘I shall bestow upon thee a son who will be a sign of My mercy and of my Power, of My grace and My beneficence, and through him the message of Islam and Ahmadiyyat will be carried to the ends of the earth, has been fulfilled with great glory. Today, hundreds of countries bear witness that the name of Islam reached them during the period of my Khilafat and it was during the period of my Khilafat that they heard the name of Ahmadiyyat.

In this meeting today I call to witness God, the One and Supreme, taking Whose false oath is a characteristic of the accursed and one who is guilty of imposture against Him cannot escape His torment, that He informed me in this city in 13 Temple Road, in the house of Shaikh Bashir Ahmad, Advocate, that I am the subject of the prophecy concerning the Promised Reformer and that through me Islam will spread to the ends of the earth and the Unity of God will be established in the world.

God has bestowed upon me the swords that cut down disbelief in an instant. God has bestowed

upon me hearts that are ready to offer every sacrifice in response to my voice. If I should ask them to jump into the depths of the ocean they would be ready to do so. If I should ask them to plunge down from the tops of mountains they would plunge down. If I should ask them to jump into blazing ovens, they would jump into them. If suicide had not been forbidden in Islam I would have shown you the spectacle that I would command a hundred members of the Movement to destroy themselves by plunging daggers into their bellies and they would instantly so destroy themselves. God has raised us for the support of Islam. He has raised us to glorify the name of Muhammad, the Messenger of Allah, peace be on him.

He concluded with the words: O dwellers of Lahore, I convey God’s message to you. I call you to the Eternal and Ever-Living God Who has created you all. Do not think that it is I who am speaking at this moment. It is God Who is speaking through my tongue. Whoever raises his voice before me against Islam will have his voice suppressed. Whoever stands up against me will be humiliated and disgraced; he will be ruined and destroyed. God will establish a grand foundation with great honour for the progress of Islam and its support through me. I am a human being and may die today or tomorrow, but it cannot be that I should fail in the purpose for which God has raised me . . . If the world witnesses at any time that Islam has been vanquished, if it sees at any time that those who deny me have overcome those who believe in me, then you may conclude that I was an impostor. But if that which I tell you is proved true, then reflect what would be your end, in that you heard the voice of God through my tongue and yet you did not accept it.”

(culled from Ahmadiyyat the Renaissance of Islam)

MAULVI MASUD AHMAD LEAVES FOR PAKISTAN

New York: Maulvi Masud Ahmad Jihlumi who had undergone an open heart surgery a few months ago and had been on sick leave since operation has left for Pakistan on February 5, 1982.

Prior to his departure, the Jamaats in the North East region where he served the cause of Islam, arranged a farewell party in his honour at Nasir Mosque Brooklyn, New York. The Presidents of Jamaats paid tribute to his services and prayed for

his safe voyage to the International Headquarters Rabwah, Pakistan. Mian Muhammad Ibrahim who has been and is working in the Region since the ailment of Maulvi Masud also praised his special quality of making personal social contacts and asked the audience their prayers in emulating this beauty of Maulvi Masud. The Presidents presented gifts as token of his memory in the region.

FULFILLMENT OF THE PROPHECY AND OUR RESPONSIBILITIES

By The Promised Reformer Khalifatul Masih II
(May Allah be pleased with him)

While I convey to you the good news that God Almighty has fulfilled the prophecy of the Promised Messiah which related to the Promised Reformer. I also wish to draw your attention to the responsibilities that are now placed upon you. You have declared your support of my announcement and it is your primary duty that you should be ready to shed the last drop of your blood to bring about the victory and success of Islam and Ahmadiyyat. You are welcome to proclaim your joy at the fulfillment of the prophecy; indeed you must proclaim your joy, for the Promised Messiah has himself written: 'Be joyful and jump about in joy for now the light will come.' I do not, therefore, stop you from proclaiming your joy and jumping with joy. By all means proclaim your joy and jump about with joy. But I do admonish you that you should not forget your responsibilities in this state of joy. As God displayed to me in my dream that I am running forward swiftly and the earth is being compressed under my feet, in

the same way, God Almighty had announced that I would go forward quickly. Thus I am destined to advance swiftly in the field of progress. This also imposes a duty upon you that you should abandon your slow speed and should step forward quickly. Blessed is he who matches his step with mine and advances swiftly in the field of progress; and may God have mercy upon the one who is slothful and neglectful and does not step forward quickly and instead of advancing in the field tarries behind like a hypocrite. If you wish to make progress, if you realize your responsibilities properly, then advance and march forward along with me step by step, shoulder to shoulder so that we might plant the standard of Muhammad, the Messenger of Allah, peace be on him, in the heart of disbelief and wipe out falsehood forever from the face of the world. God willing that we surely come about. Heaven and earth can pass away but the word of God must be fulfilled.

FOLLOW THE EXAMPLE OF THE COMPANIONS

By Hazrat Muslihi Mauood Khalifatul Masih II
(May Allah be pleased with him)

I urge you to follow the example of the Companions of the Holy Prophet, may Allah be pleased with them. They represented in their persons and conduct the result of the prayers and perfect instruction of the Holy Prophet, peace be on him. After his death the second consensus that took place was on the setting up of the system of the truly guided Khilafat. If you study the history of Islam and reflect upon it, you will find that the progress made by Islam during the time of the rightly-guided Khalifas, began to decline when the Khilafat took on the form of kingship, and Islam and the Muslims were progressively reduced to the condition which you observe today. After an interval of thirteen hundred years God Almighty raised the Promised Messiah with the rank of Prophet, according to the prophecies of the Holy Prophet, peace be on him, and after his death the system of the rightly-guided Khilafat was initiated once more. Hazrat Khalifatul Masih Maulana Nurud-Din Sahib was the First Khalifa in this dispensation. May Allah raise him to the highest rank in heaven and bestow millions of his

mercies and blessings upon him. May Allah join him to the company of the Holy Prophet and the Promised Messiah, peace be on them, whose love filled his heart and coursed through his veins. We took the oath of allegiance to him on the basis of this very doctrine. Therefore, so long as this system continues in force Islam will continue to progress materially as well as spiritually.

Our first duty is to propagate Islam. We must make a united effort to win the favour and grace of God. I urge you repeatedly that having established a relationship with me, after the Promised Messiah, you must fulfill the obligations of that relationship loyally and remember me in your prayers. I shall continue to remember you in my prayers. I have never made any supplication in which I have not prayed for the members of the Movement. From now on I shall do it still more. Be warned that you must do nothing contrary to your covenant with God Almighty. Our supplication should be that we should live as Muslims and die Muslims. Amen.

REMEMBRANCE OF GOD

It is quite clear from the Holy Quran that the remembrance of God gives consolation to the heart. It says: "Aye! it is in the remembrance of Allah that hearts can find comfort (Malfoozat,

HADEES

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

FROM THE PRESS

Unity of God is Mission of Islamic Sect

Here is another in a series of weekly reports on the houses of worship and the institutions of religion in Queens.
by Betti Logan

Their message is one of brotherhood and the unity of God. They say that they believe in the prophets of all religions but that they "possess the whole truth."

Their members are required to pray five times a day, often lying prostrate on the floor stretched toward the *Ka'abah* in Mecca. And for them, the word "Islam" is synonymous with "submission to God and peace in the world."

The Ahmadiyya Movement is no more than 90 years old, but its followers say that they are among the most active missionaries in the Islamic world. The founder of the movement, Hazrat Mirza Ghulam Ahmad, claimed to be the "Promised Messiah and the Promised Mahdi." His followers say that "he had been given the name of Messiah by God and that he is the incarnation of Jesus Christ. He was also to have been given the name Muhammad Ahmad because he was cast in the mold of Muhammad and was a reformer called to spread the unity of God."

"The universality of its mission," says 33 year-old Nazir Ayaz, president of the movement in the New York area, "is indicated in the claims of its founder to have come in fulfillment of the hopes and prophecies, not only of Muslims, but of every people who expect a reformer in the last ages."

Ayaz, who lives in Kew Gardens with his family, has been a member of the movement all his life. He recently was elected to a 2-year term as the head of the local group.

"The Queens movement started in the early 1960's on Hillside Avenue in Jamaica," he said. "We stayed there about six years until we lost the lease on the building. At that time there weren't many Queens members. The majority of the followers came from Manhattan and Brooklyn. So then we moved to Brooklyn to worship, but now we're trying to come back to Queens."

"The majority of the members, about one hundred households, are from here [Queens]. Most of them are young married professionals, both blue and white-collar workers with children. Recently, the father of one of our members won the Nobel Prize two years ago in physics—Dr. [Abdul] Salam [of Pakistan]." According to the spiritual leader of the group in the New York area, M. M. Ibrahim, "the Ahmadiyya Movement is growing fast. Its inter-

national headquarters is in Pakistan, but there is a Washington headquarters for the United States, and there are 25 missions in this country, mostly in large western and midwestern cities.

Ibrahim, whose title as spiritual leader is imam, is the retired principal of a central high school in Pakistan. He said that unlike the leaders of most Christian religions, a member of the movement can volunteer his services as the spiritual leader. "I've been in the movement for life and I know the principles and how it works, so I offered my services. This is my first assignment," said Ibrahim, who has been living in this country for three years without his wife and four sons. - - - - -

Each member of his mosque is taxed one-sixteenth of his or her income. A large portion of the money is spent to recruit new members; followers stand on street corners or in crowded shopping areas passing out information on the movement. Members are also encouraged to try to bring others into the faith.

The remainder of the \$40,000 budget is dispensed to poor and needy families, Ibrahim said. "I live at the mosque and am available 24 hours a day to counsel anybody. I get paid \$200 a month by the community for living expenses."

At a recent Friday afternoon prayer service, several men arrived just before 2 P.M. at the two-story house on Union Street, in the Crown Heights section of Brooklyn, that is now being used as a mosque. The men took off their shoes as they entered the living room and greeted each other with the traditional *Salaam Alaikum*, meaning: "Peace be unto you." Most of the men, wearing hats, sat on the large Indian rugs on the living room floor to meditate before the prayer service began.

A former president of the New York chapter, Umar Balil Ibrahim of the Bronx, rose to his feet and began chanting the Adom, or call to worship, in Arabic: "Allah is the greatest." The Friday prayer service consists of a *Khutba* or sermon, in which the imam advises Muslims to be good and dutiful, and the daily *Zuhr* or afternoon prayer.

For the sermon, the imam stood at a podium; usually he speaks for about ten minutes. "We are followers of Islam... We believe that prophets were sent to all nations so we cannot reject any religion... but we hold the truth. Our message is of brotherhood, the unity of God and our belief in the hereafter. But in Islam, we do not believe in inherent sin. We have two obligations to fill—our duty toward God and toward man..."

Then the prayers began. The men lay prostrate with their foreheads, noses, palms, knees and toes touching the ground.

One worshiper, 35 year-old Nuriddin (his name means "light of faith"), said that he has been in the movement for two years. The free-lance writer from Brooklyn said, "I took it on my initiative to see what this was all about . . . and from what I'm hearing, it's logical. That's why I've accepted it. I was a Christian. My father is a minister in the Pentecostal faith. But he couldn't answer all my questions. Here I've found answers that are to my satisfaction." For 39-year old Ibrahim, a Bronx barber converted from Christianity 15 years ago, Islam answered basic questions. "In Islam, there is no prejudice," he said. "In Christianity, all you see are pictures of a blond-haired, blue-eyed Jesus. Anybody who reads the Bible knows that couldn't be so. I was at one time a devout Christian. But I loved to study and I wanted answers. I couldn't get the truth. But Islam has revealed certain truths that appeal to me . . . The more I research, the more sure I am that I know the truth."

Unlike Nuriddin, Ebrahim has his wife and two children attending services with him. In the Ahmadiyya Movement, he said, women are not considered inferior, although they worship in separate rooms. "Our women are required to dress properly—be completely covered when they go out—but for us, that does not necessarily mean long dresses or veils over the face," he said.

Also present was a 20 year-old college student who was introducing a female friend to Islam. When asked whether she had converted, she only smiled politely, refusing to give her name. But the student, a communications major at Brooklyn College who also asked that his name not be used, answered in the affirmative.

"A black philosopher I had in college tried to convince me there was no God," he said, "It made me think, so I prayed and asked God to lead me to the truth. That evening, when I went out into the street, I heard a man yelling, 'Allah is the only way, He is the truth.' For me, that was the answer. I've been a Muslim now for two years.

Many of the Muslims, especially those living in Queens, meet for Sunday prayers at their president's Kew Gardens apartment. "For me Islam has everything," Ayaz said. "It helps me with my everyday life and that's what religion should do." The 33 year-old computer analyst, who was born into Islam, added: "In America, in general, a great many of the converts are black." He admitted that one of the strong appeals of the movement is the fact that there is no overt racism among its followers. "But in Queens," he said, "many are white converts from Judaism and others from Indian religions. We've attracted many doctors, lawyers and teachers to the movement." He said that about 80 per cent of the membership ranges in age from 16 to 40.

"Another thing is that we don't treat our women

as second-class citizens. They have special programs of interest to them, they do things together, and try to be one big family. For instance, sometimes we'll invite doctors in to lecture both parents on how to bring up their children," he said.

There are also classes in the Koran for youngsters, similar to Sunday school classes, Ayaz said. "Although we're not as large as the Sunis, which is the largest Islamic sect, or the Shiites, we're growing. They've been around for fourteen hundred years," he said. "We've only been around for ninety."

(*Newsday, Queens, N. Y., Feb. 1, 1982*)

Religion of Islam Might Have Answer

by Zainab B. Collidge

In Saturday's Daily Record, Dr. James E. Huchingson reacted to the "Scopes II" trial in Little Rock, Ark., in which the anti-religious forces carried the day. And is it any wonder that they did? For once again, the standard fare has been offered: Either teach the Biblical view of creation or teach evolution as evolved by Darwin.

It is not surprising that a well-trained and educated teacher, knowing something of archaeology and anthropology, would have a difficult time teach that Adam was the first man and all creation came into being about 6,000 or 7,000 years ago. How can this possibly explain all of the wonderful and exciting discoveries by so many famous scientists such as the Leakeys?

At the same time, anyone who believes God has created man in His own image, and everything to multiply and be fruitful within its own species, would have a difficult time accepting the theory that man has descended from the apes or that inert matter eventually evolved into the human species.

There is a "missing link" which provides an answer to this ongoing dilemma. An answer in which science and religion work hand in hand: One being the word of God, the other being the works of God.

The religion of Islam teaches a theory of creation and evolution that is unlike that of Darwin or the Bible. The Quran, the Holy Book of Islam, recognizes evolution within the species, that the earth may be billions of years old and that the Adam of the Bible is just one of many Adams who may have gone before our Adam. It recognizes the fact that nations have risen and fallen, and civilizations have appeared and disappeared—many of which we still may know nothing.

Islam encourages exploration and knowledge, for the Quran teaches that only through a study of nature and its laws can one come to realize the great powers of God. Unlike what Dr. Huchingson says

about the scientific view, that "Theologians have long known the idea of a God who guards the gaps in our knowledge . . . is destined to vanish like the fading smile of the cheshire cat," Islam teaches to "seek knowledge even if it be in China," and that "seeking knowledge is the duty of every Muslim man and woman."

Dr. Huchingson mentioned in his article the impersonality of Einstein's equation for the equivalence of energy and matter and the love of science for precise measurements in support of mathematical formulas, rather than for the vagueness of words associated with religion.

However, it was the Muslims who made Einstein's work possible. During the Dark Ages of Europe, Islam kept alive the light of learning and forged a link between the old world and the new.

In mathematics, we owe the Muslims for the use of the numbers, plus the zeroes and units, tens, hundreds, etc. Algebra (derived from the Arabic al Jabr) became an exact science under the Muslims.

Yet, these secular developments went hand in hand with religious developments, such as the perfection of the science of Hadith (the study of the words and deeds of the holy prophet Muhammad) which was perfected during this period.

By teaching the concepts of creation and evolution as presented by the Quran, the gap between science and religion would disappear. For the works of science only confirm the Creator. God has created everything for the benefit of mankind. It is for us to learn all that we can and put this knowledge to the best possible use.

(York Daily Record, January 27, 1982)

THE SEERAT-UN-NABI CELEBRATION 1982

Washington, D.C:

This year the Seerat-un-Nabi Day program was presented on January 17, 1982 on Sunday at 2 p.m. at beautiful location of Ramada Inn Falls Church, Virginia. His Excellency Maki Koreissi Aguibou Tall, Ambassador of Mali presided at the function.

The program started with the recitation of the Holy Quran read by Munawar A. Saeed, who also read its English translation. Then Mubasher Ahmad, the president of Washington Jamaat gave a welcome address. He briefly explained how Hazrat Khalifatul-Maseeh II started these types of meetings to familiarize the general public about the lovable personality of Prophet Muhammad. Then after mentioning briefly about the scholastic achievements of the today's speakers he welcomed them. Then he thanked the speakers and the audience for coming out in that coldest day of Winter.

Then the first speaker Hussain Abdul Aziz spoke on the life of the Holy Prophet in the light of the Holy Quran. He mentioned how from the childhood he led an exemplary life in the most perfect way. Then the speaker mentioned some of the prophecies foretold in the Torah and the Bible about the Holy Prophet and he went on to explain how those prophecies were fulfilled in the person of Muhammad (MPBUH). Arabs who were just a group of tribesmen fighting with each other before were completely reformed into a well disciplined and civilized nation by the Holy Prophet.

The second speaker of the day was Dr. Michael E. Dunn, a journalist and research scholar in Islamic history. He started with mentioning the book named 'One Hundred.' The book places Muhammad (MPBUH) on the top of the list when compared with any person in the history of mankind to have the most pro-

found effect. He mentioned some of the wrong notions West have about Islam and the Prophet of Islam. He observed that one of the reasons could be jealousy as a younger brother feels toward his elder brother sometime. This was because Islam and the religion of the West, Christianity, were so close, yet Islam was a dominant and progressive religion. Dr. Dunn saw no reason why the same type of misunderstandings should exist now-a-days. Politically the West is interested very much with the world of Islam in these days, it is therefore very important that the West find out the true facts about Islam and the Prophet of Islam.

The speech was followed by a Naat (a poem in praise of the Holy Prophet) of Saqib Zeervi read delightfully by Mubarik A. Malik. Then Noor-ud-Din AlHadith read the English rendering of the poem done by M. Haroon Isa.

Then Alhaj Ata Ullah Kaleem Sahib, the missionary incharge, spoke on the topic of Muhammad, the Benefactor of Women. First he referred to the faiths other than Islam, their way of treating and dealing with women. All those faiths dealt with women in very degrading and offending way which left the women in something less than a human being. But Islam as practiced by the Holy Prophet bring the women to equal status of men and give them due respect. The learned speaker then explained how a woman in Islam is permitted to select her husband and do her share in the uplift of her children in particular and to the society in general. He explained that both men and women have equal rights but they have different roles to play in the social life. This does not mean that the role played by one sex

is superior or inferior in any way than the role played by the other sex. He quoted several verses from the Holy Quran and instances from the life of the Holy Prophet to prove his point.

After Alhaj Kaleem's elaborate discourse there was an interesting question and answer session. Many members of the audience asked questions to which intelligent responses were given by the speakers. Mubasher Ahmad, president of the Jamaat, observed that this type of meeting could serve as a basis to start further mutual visits between Islam and Christianity.

Then His Excellency, the ambassador of Mali, delivered his presidential address in which he mentioned that these type of functions could serve to remove the misunderstandings of the West about Islam. He thanked the speakers and the audience for coming in the severe cold and the Washington Ahmadiyya Jamaat for arranging this function. The program was concluded with collective prayer led by Alhaj A. U. Kaleem Sahib.

At the end of the program the audience was served with light tea and coffee arranged by the Washington Jamaat.

Dayton, Ohio: On Sunday, January 17, 1982, the Jamaat celebrated Seeratun Nabee Day by holding a meeting at Fazli Umar Mosque with 35 members in attendance. After the recitation of a portion of the Holy Quran, Br. Abdul Shakur Ahmad and Br. Habeeb M. Shafeek spoke on "A Description of Our Beloved Prophet" and "The Sources of Knowledge of Muhammad" respectively. Alhaj Muzaffar Ahmad Zafr who was the Moderator for the program lectured from the book—*The Antichrist and Gog and Magog*.

Pittsburgh, Pa.: The Jamaat celebrated Seeratun Nabee Day by convening meeting at Masjid Annoor. Br. Jamilur Rahman recited a portion from the Holy Quran and then explained the prophecies about the advent of the Holy Prophet particularly elaborating the one mentioned in Deuteronomy 18:18. Br. Jamal Murtaza dealt with the early life of the Holy Prophet, while Br. Muhammad Tayyeb described the Holy Prophet's Successes in his life. Br. Yahya Ahmad threw light on the first revelation received by the Holy Prophet, peace and blessings of God be upon him.

The Lajna Ima Allah in their meeting heard Sister Shaeed's speech on the liberation of women by the Holy Prophet, and the Status of Woman in Islam explained by Sister Saleema Wali.

REPORT OF EAST COAST IJTEMA 1981

On Christmas day, December 25, a well attended Ijtema was hosted by the Baltimore Mosque. Present at this East Coast Ijtema were members of branches from York, Baltimore, New Jersey, and Philadelphia, forming a congregation that contained thirty-five Khuddam and six Atfal. Although it began and ended in only one day, the Ijtema was both beneficial and interesting for all those who participated.

First on the agenda was a recitation from the Holy Quran chanted by Hamid Bhatti, who is a member of the Ansar of the York branch. Javed Bhatti then gave the translation which was followed by the Khuddam Pledge. In accordance with the agenda, Qaid Saleem Muhaimin next made some opening remarks including and implementing of the National Khuddam Program.

After the opening Nasir Abdullah of Philadelphia delivered a good speech entitled the "Role of a Khadim" and Abu Bakr Ladd of Baltimore spoke on "Christ —Fact and Fiction," which was also well delivered. Finally every Khadim and Tifal had an opportunity to speak, in impromptu speeches. Some participants were waiting for a chance to speak, and others didn't care too much, but there were still several who were thinking "I think I'll pass this time." It didn't matter everyone was drafted. In the Khuddam Yasin Sharif won first place, Javed Bhatti won second, and Tariq Sharif won third. All three are from the York branch. In the Atfal

there was a tie for second place between Fizan Abdullah from Phila. and Abdul-Malik Muhaimin from York. Umar Zubair who won third place is also from Philadelphia. Again from York is Wajid Bashir who won first place on a well thought out impromptu speech to win. All prizes were awarded at the end of Ijtema.

The testing of knowledge continued when the Khuddam branches were mixed and divided into three groups for a religious knowledge competition. Each group was separately asked questions to which the members could confer for answers. One chosen person from each group gave the answer and points were recorded if he was right. It was nearing the time for Juma so there was no more competition until afterwards. Mubaligh, Inaam ul Haq Kauser delivered a concise Khutba and then led the congregational Salaat. Resuming competitions once again, there was the Talawat competition, but this time Khuddam and Atfal decided themselves whether or not they would enter. A good many Khuddam did enter, all clearly and effectively reciting the Holy Quran, and they were judged with respect to pronunciation, clarity, and chanting ability. Among the Khuddam was first place winner Naweed Bhatti from York and third place winner Tariq Sharif from York. Imdad Ali from New Jersey and Javed Bhatti tied for second place. The three winners of the Atfal were Fizan Abdullah, Umar Zabair and Abdul-Malik Muhaimin, in that order.

It was now well past noon and everybody had rked up a good appetite. Fortunately some of the Khuddam had, prepared plenty of delicious food for lunch, and in one-tenth the time it took to make it, it was gone. After a satisfying meal people dispersed a little, some went outside to play football, while others slipped downstairs to play table tennis. The majority of the remaining people relaxed behind a movie screen to see two educational and interesting films. One was about the universe, and the other was a brief study of the early life of the Bedouins in Arabia. The sports ended about the same time the film did, and again everyone converged into one room for the closing. During this time prizes were awarded to those who earned them from the competitions. Also at this time Ahmad Khalid from York was given "In the Name of God Award" which is linked to religion in the Boy Scouts. The recipient of this award must have performed services toward his religion, must be at least a first class Scout, and must have passed on every examination consisting of questions about his religion. Following the awards as everyone rested Mubaligh Inaam ul Haq Kauser made some closing remarks, and declared the Ijtema closed.

Respectfully submitted,
Ahmad Khalid

COMMENT ON MEN'S CLOTHING

While considerable importance has been attached to the clothing aspect of purdah for the American ladies, the same consideration for the men has been more relaxed and haphazard.

More than fifty years ago, about the same time that our community was established here, the American people underwent a revolution in clothing styles. The very tight fitting clothing was said to be a source of tuberculosis and other ailments. The corsets were abandoned and styles became looser fitting in general.

Recently, however, the society is reverting to this through-off and the designer jeans are the chief fashion. Recently, some very fine Ahmadi youngmen gathered for a function. There may have been some fifty persons there, and the majority of them were attired in designer jeans. These are expressly tight-fitting to show off the curves of the body, to emphasize the private parts, and they have some designs on the back pockets to draw the eye and attract the looks of others to them. They were worn with shirts and sweaters that tuck-in the jeans as to not cover the waist and hips, or the jeans.

Such tight clothing, whether designer jeans or n-tight shalwars are abominable and should be altogether avoided by all members of the community, male or female, young or old. Such clothing is not tayyib—wholesome and healthy. It is restrictive, immoral, and certainly not conducive to comfort in the performance of salat.

Some years ago, a few of the American Ahmadi presidents took up wearing the sherwani in imitation of our beloved model, Hazrat Khalifatul Masih. This appearance, which incorporates a dignified tailored coat and loose shalwars or trousers, was been very well received and should be encouraged, especially when one is officially representing the Movement.

Similarly, the longer loose shirts, covering the waist area, are excellent for the men on all occasions. Many sisters can sew them easily and could be provided an extra source of income. Social scientists have made several studies on the effects of colors. The earth colors—brown, tan, grey, green—are suggested of a peaceful countenance. Colors in all clothing should be subtle and white is the preference of the Holy Prophet Muhammad, peace and blessings of Allah be upon him.

There is a vast variety of headgear, and our brothers seem most ingenious are ever designing new ones. But the jinnah has become the standard dignified "dress" cap and it is quite good for the purpose. Caps, when soiled, dis-colored, and ragged should be disgarded; the white cap can be washed time and again. The turban, following the example of the great luminaries, is the finest headgear and the Ansars should begin adopting it in imitation of our elders in Qadian and Rabwah.

Gold bracelets, necklaces, pendants, ear-rings, and rings are expressly not allowed for Muslim men, whether yellow or white gold, and the cheap imitation gold jewelry indicates only that one desires to wear gold and should also be avoided. Excessive silver jewelry is not complimentary for a man either. Your jewelry is best displayed on your wives.

Practical, inexpensive, loose-fitting clothing can be found and should be used by habit in daily life according to the demands of employment. After all, before you are heard, you are seen.

(opinion by Yahya Sharif)

KHALIFATUL MASIH III BLESSED WITH GRANDSON

Rabwah, Pakistan: Hazrat Ameerrul Momineen Hafiz Mirza Nasir Ahmad Khalifatul Masih III has been blessed with grandson when Allah the Gracious bestowed son to his youngest son Sahibzadah Mirza Luqman Ahmad and Sahibzadi Faizah Begum the daughter of Sahibzadah Mirza Tahir Ahmad. The following cable was despatched to Khalifatul Masih on behalf of the Jamaats in the States by the Ameer and Missionary-In-Charge Alhaj Ata Ullah Kaleem: **HEARTY CONGRATULATION ON BIRTH OF GRANDSON MAY ALLAH GIVE HIM LONG LIFE AND ENABLE HIM TO BECOME WHAT PROMISED MESSIAH SUPPLICATED FOR HIS PROGENY.**

The members are requested to pray for the mother and the child.

LAJNA IMA ALLAH

COLLAPSE OF WESTERN VALUES

By Hazrat Muslihi Mauood Khalifatul Masih II
(May Allah be pleased with him)

I have said it several times and now repeat it emphatically that the West has been supreme in the world for a long period, but it is now the divine design to crush the Western social and cultural systems. Those who are fearful and are afraid to oppose Western values and consider that the veil can no longer be maintained and that it is necessary that men and women shall mix freely in social intercourse and that we cannot make any progress unless we follow the West in these matters, should remember that in adopting this attitude they are obstructing the progress of Islam and Ahmadiyyat. These things are bound to be wiped out and will disappear altogether. Many of you will be alive to witness the collapse of the structure of Western values and you will observe the new palaces of Islam being reared upon the ruins of Western values. These are not the words of a man; it is the decree of the God of heaven and earth and no one can change it. It is not a question of our strength. We have never said that this change will be brought about through our strength, nor shall we ever say it. What we do say is that God has promised this change and we have always witnessed the unchangeability of divine promises. After this obser-

vation there is nothing that can shake our faith or weaken our beliefs. Most certainly the world will approach us humbly on its knees and will have to accept this change. Then, have no fear that if we raise our voice in support of the veil and against mixed schools our girls will rebel against it or their parents will rise against it. Not only the girls and their parents but those who are giving currency to such ideas will apologize to us on their knees. It will never happen that our women may discard the veil and we may be put to shame and become remorseful in this context. The advocates of these newfangled ideas will come before us with heads bent in shame and remorse and would confess that they had been following the wrong path and that the right path is the one laid down by Islam. This is a divine decree and no power, no government, no kingdom can obstruct its enforcement . . . So prepare yourselves for these changes and keep supplicating God Almighty and cultivate certainty and confidence. The day you are filled with certainty, all your doubts and suspicions and apprehensions will disappear and you will find yourselves standing firmly on a strong and high minaret of progress.

JAMAATS REPORTS

Dayton, Ohio: In the month of December, the Jamaat was blessed by Allah to have a total Nine members to attend the 90th Annual Jalsa Salana at Qadian as well as at Rabwah. The participants were Alhaj Muzaffar Ahmad Zafr, Alhaj Aminullah Ahmad, Br. Habeeb M. Shafeek, Br. Mahboob Hafeez, Alhaj Razia Maryam Zafr, Sis. Tahira Ahmad, Sis. Habeebah Shafeek, Sis. Mansoorah Bibi Ahmad and Rashida Ahmad.

The Jamaat held a reception in honour of the participants of Jalsa Salana, in which each brother gave his impression of Jalsa Salana and also told their experiences of visiting the tomb of Jesus (peace be upon him) in Siri Nagar Kashmir.

Racine, Wis: Classes are held each Sunday for the children conducted by Br. Ataul Jalal Nuruddin. The children give impromptu speeches on Hadith or Islamic literature they have read.

Propagational activities are being carried out on a regular week to week basis at University of Wisconsin Parkside by all the brothers of the Jamaat. Free literature is being given in abundance. Br. Ataul Jalal Nuruddin who has made it a practice to be available at the Parkside booth four times a week has been invited to present lectures on Islam on several occasions. The result is most significant.

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 fellowbeings 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.

**A MISUNDERSTANDING REGARDING THE
PAYMENT OF ZAKAT**

It has been noted that there are some members who think that because they contributed to the general funds of the Jamaat they have fulfilled all their monetary obligations. They fail to realize that Zakat and the voluntary contributions are two separate responsibilities and both are very important, but Zakat has precedence over the others. It must be remembered that no matter how big an amount one has paid into the voluntary funds, he has not acquitted himself of the Zakat obligation. Voluntary contributions are always made for the holy wars carried out either by sword or pen etc. It is compulsory to participate in this as it is indeed a very important duty. It must, therefore, be clearly understood by all the Presidents of the Jamaats in particular and the members individuals in general that Zakat and voluntary contributions (such as Monthly subscriptions etc.) are two separate branches and must not be mixed together. Zakat is a part of devotion enjoined upon the Muslims by the Holy Quran. According to the law of Islam one has to pay 2½% of his cash money, capital, stock and tradeable assets including jewelery in gold and silver of which he was in possession for one full year, provided that he had more than the assessable limit. It must be remembered that Zakat is not an income tax which is levied only on one's income. But it is levied on one's savings. Islam has imposed Zakat on wealth and properties which have the attribute of increasing and multiplying and which could also be preserved safely, for which reason it is assessed every year during which one has ample chances of spending. The proper scale for assessment has been fixed, as for instance 620 grammes of silver 87 grammes of gold are liable for assessment and stock-in-trade and houses that are rented and bring income are assessable after every twelve months.

Ata Ullah Kaleem

MUSLIM SUNRISE REPORT

During the month of October 1981 notices were sent to the local Jamaats concerning the *MUSLIM SUNRISE* and requesting members to subscribe to the only propagational organ published by the Ahmadiyya Movement in Islam USA. Grateful indeed are we for the response from the members. May ALLAH crown all of them with His Succor.

Each Jamaat was asked to order twenty copies of the *MUSLIM SUNRISE* for propagational distribution in their areas. Those Jamaats who responded are as follows:

BOSTON
CHICAGO
PITTSBURGH
WASHINGTON, D. C.

YORK-HARRISBURG
NEW YORK
INDIANAPOLIS ordered its quota

Upon receipt of their subscription to the *SUNRISE*, each subscriber was asked to try to get three subscriptions from among their acquaintances. Those who participated are:

Hameeda Aziz of Dayton, Ohio
Aliyya Shaheed of Pittsburgh, Pa.
Munir Ahmad of St. Louis, Mo.

Idris M. Dawud of Broadview Heights, Ohio

Several members were asked to serve as *MUSLIM SUNRISE* Committee members in their respective areas. Omar Shaheed of Pittsburgh, Pa. has done tremendous work. He has turned in more than forty subscriptions. Brother Rafeek Salaam of Dayton, Ohio is Brother Omar Shaheed's follow-up with Brother Munir Ahmad of St. Louis as number three. May ALLAH continue to bless the efforts of these brothers. We know for certain that they will be joined in the near future with greater competition. Insha ALLAH.

1981 saw two hundred subscribers. Please pray that very soon in 1982 that the *MUSLIM SUNRISE* will reach 100% and that before the year is over our efforts will spread into every available facility. Jazakallah.

Saeeda Lateef—Sunrise Distributor

DEMISE OF TWO SERVANTS OF ISLAM

Lahore, Pakistan: Prof. Qazi Muhammad Aslam M. A. Cant., a scholar of repute and a sincere servant of Islam has breathed his last on December 15, 1981. Prof. Aslam, many years speaker of Jalsa Salana has to his credit the English translation of a lot of books of the Promised Messiah (peace be upon him) and other books of the Movement. He has also served the Movement as Principal of Talimul Islam College Rabwah. He served the Government of Pakistan in various capacities including Secretary for Education in Punjab, and Principal of Government College Lahore. May Allah grant him Jannatul Firdous, and patience to the deceased family. Amen.

Rabwah, Pakistan: Another devoted servant of Islam Maulana Zahur Husain, the first Ahmadiyya Muslim Missionary to Turkistan (Russian part) has also left this transitory world for his eternal abode on February 6, 1982. INNAA LILLAHI WA INNAA ILAIHI RAJEOON. After his return from Central Asia, he has served the cause of the Movement in various capacities. May Allah exalt his ranks in Jannatul Firdous and grant patience to the deceased family of whom three sons—Salim Nasir, Karim Zafar and Naeem Tahir, and one daughter Tayyeba Siddiqi are in the States.

ATFAL AND NASIRAT:

HAZRAT BILAL

(may God be pleased with him)

by *Hassan Muhammad Khan*

Once, during those days, I was resting with Abu Jahl's serf in the shade of Kaaba's wall, when Abu Jahl happened to pass that way and jokingly remarked: 'Look, friend, he is the one who converses with God.' On hearing his master's voice, my companion at once stood up and awaited his command, but Abu Jahl's utterance passed off in jest. My master, Umayya bin Khalf, who today burns in Hell fire, said: 'Show us if you can walk on the surface of the water as well.'

Then I observed the lonely and silent figure of Muhammad bin Abdullah (may peace and blessings of God be on him) coming towards the Kaaba, where he took a turn and walked away towards a nearby hill. People used to say that an angel visited him there and talked to him. Abu Sufyan who was a serious-minded person and not given to laughing things off in fun was also present there. He had a worried look on his face, and was thinking that if a 'heresy' of this kind was allowed to spread around, their gods would be displeased with them. He looked angrily at Abu Lahab and said, 'He is your nephew and belongs to your family; you should put him right.' Abu Lahab, who appeared a bit drunk at the time, replied: 'He is forty years old but hasn't got any sense. No doubt he is my nephew, but he has given our family a bad name. He is out of his mind, for only yesterday he adopted his serf as his son. This is nothing but madness. He doesn't refuse the request of anyone who knocks at his door. He feeds all and sundry. Scores of them, appearing as needy persons, cheat him of a goat or a sheep or something else. In short, nobody goes away empty-handed from his door. Now, what can I do? If the nephew goes mad, the uncle is helpless.' Having spoken thus, he cast his eyes around as if wanting his companions to suggest a remedy. His confusion was increasing. Overcome with anxiety, he took hold of Abu Sufyan's arm and addressed him thus: 'Abu Sufyan, just imagine. He is a healthy, strong young man who is blessed with a wealthy and highly-respected wife. What else can he wish for? Now, just watch where he has gone. He must be sitting in a cave up in the mountain, shivering with cold, and believing that an angel comes there to talk to him. I think he hears his own voice ringing in his ears, which he mistakenly takes for the voice of the angel.' On hearing this statement, all present there felt very concerned. After all madness is a disorder of the mind; no mad person is cured of his sickness if

he is spoken of, or spoken to, as a mad person. After a short pause, Abu Lahab began again in a tone of anxiety: 'It is just a matter of a year or so ago that you all used to hold him in high esteem and never jeered at him. What is more, you used to take your disputes to him for settlement. After all you then took him for a wise man, didn't you? Else you wouldn't go to him.' Thereupon Abu Sufyan said: 'All right. Our gods and goddesses will deal with him themselves in their own way, but, as far as I am concerned, I shall tackle those poor beggars, paupers and slaves who have started adhering to him or mean to join him.'

While this conversation was in progress, Umar (may God be pleased with him) happened to come there. Umar was not a wealthy person, nor was he a bond-man; he was a free man and had become a convert to Islam. The cruel people present there caught hold of him and knocked him down, but failed in their effort to make him leave his faith. Had he been a slave, he might have stooped to submission to save his life. Nevertheless, poverty is also an offence, and on that score these cruel elders of Mecca seized him and said to him: 'Tell us what does Muhammad teach you?' Very calmly, Umar replied 'He says that God is One and that we should worship Him and Him alone; and that we are His servants and equal like unto the teeth of a comb.'

On hearing the above statement I felt numbed to the marrow of my bones. I wondered that it may well be that as God's creation we are all equal: I and Umayya, Umaar, Abu Sufyan and Abu Lahab alike; but I as a slave with no rights was hapless and helpless. Umayya, on the other hand, was a chief of Mecca. How could he put up with such a creed? So, blood shot out into his eyes and his face reddened. I marvelled at the boldness of Umaar. Perhaps he could have just stated that Muhammad (peace and blessings of God be on him) teaches us to worship God, to speak the truth, and to be kind to our neighbors; and and thereupon these cruel chiefs would have released him. But Umar had unfolded the whole book of beliefs.

SINCERE REPENTANCE

It is a fact that if a person repents sincerely and devotes his life to the cause of God and does good to the people, his life is prolonged. He should be spreading Islam and he should have the ambition that the Oneness of God may be established widely. In order to do this, it is not necessary that he should be a religious scholar or that he should have abundance of knowledge; what is required is that he should be telling the people to do good and to avoid evil. This is the basis of being useful to the people and it is this usefulness to the people that goes to prolong the life. (Malfoozat, Vol. VI, p.90)



**Cordoba Mosque in Spain Almost Constructed
Khalifatul Masih III shall inaugurate this mosque
on September 10, 1982 Insha Allah**



During his visit to the U. S. A., Hazrat Ch. Muhammad Zaf-rullah Khan was given a reception by the North East Region Jamaat. He is seen with Maulvi Masud Ahmad Jihlumi, Mian Muhammad Ibrahim and some other members of the Jamaat.



Dr. Michael Dunn, a research scholar in Islamic history making his presentation on "The Prophet of Islam and the West" at the Seeratun Nabee meeting.



Seeratun Nabee meeting organized by the Washington Metro-politan Jamaat presided by H. E. Maki Koreissi Aguibou Tall Ambassador of Mali and the speakers.



Dr. Michael Dunn receiving Islamic literature at Seeratun Nabee meeting from the Ambassador of Mali provided by the Jamaat.

KHALIFATUL MASIH'S MESSAGE TO JAMAAT

Dear Brethren,
Assalamo Alaikum Wa Rahmatullahi Barakatuhoo

I suggested fifteen stages in redeeming of the pledges made towards AHMADIYYA CENTENARY JUBILEE FUND, of which the Eighth stage shall be completed on February 28, 1982. INSHA ALLAH. I am glad that the sincere males and females of the Jamaat have realized the importance of this Scheme and they are making efforts towards the payment of their promises. Alhamdo Lillah.

In the past days the Office presented to me the list of 1217 persons of 22 Jamaats who have redeemed half or more of their pledges. I have also directed the Office to present to me an additional such list of the Jamaats who will follow suit. Now, a second list of 1797 persons of 34 Jamaats has been put before me, which indicates that in accordance with the report so far received 3014 persons have paid half or more of their promises. Nevertheless, I knew there are still lot of Jamaats whose reports have not been received, else the real number is far greater. May Allah reward them all with the best reward, and bless their wealth and continue empowering them to make financial sacrifices. Amen. Hence, I draw the attention of all the Ameers, the Presidents and the sincere members of the World-wide Ahmadiyya Jamaat, that they

should realize their responsibilities and continue expediting their efforts in turning this grand Scheme initiated for the dominance of the religion of Hazrat Khatamal Anbiya, peace and blessings of God be upon him, and whose sweet and wholesome fruits are open to you, successful. ALLAHUMMAN SURMAN NASARA DEENA MUHAMMADIN SALLALLAHO ALAIHI WA SALLAM WA JA'ALNAA MINHUM-O Allah help him who has helped religion of Muhammad (peace and blessings of God be upon him) and count us among them.

*Mirza Nasir Ahmad Khalifatul Masih III
(The Daily Alfazal January 24, 1982)*

In compliance with this Message, all the Missionaries and the President are requested to contact each member of their area who has made the pledge and urge them to redeem half of their pledges before February 28, 1982. The names of all those who will comply with the Message of Khalifatul Masih along with their amounts should be forwarded to Washington Headquarters for onward transmission to Hazrat Khalifatul Masih III for his special prayers.

JAZAKUMULLAHO AHSANAL JAZA. Amen.

*Ata Ullah Kaleem
Ameer and Muballigh Incharge*

UPBRINGING OF AHMADI CHILDREN

All the Ahmadies are reminded that no nation can make any progress, no nation can escape degeneration, if its members do not leave behind their children, in circumstances better than their own. In the Holy Quran the injunction "Slay not your children" hints at the truth, that, if you ignore inculcation of good moral qualities among your children and neglect their educational equipment, you will be virtually committing their murder. Hence, all the Ahmadies are requested to do their best in upbringing their children.

The Washington Headquarters has the following books for the children:

- 1. *Lessons on Islam (A set of 4 books)* \$3.00
- 2. *Islamic Teachings for Ahmadi Muslim Children* \$1.00
- 3. *A Book of Religious Knowledge* \$2.00
- 4. *The Muslim Prayer Book* \$2.00
- 5. *Yassarnal Quran* \$1.00
- 6. *Golden Deeds of Muslims* \$2.00

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