

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ
 وَعَلَى عَائِلَتِهِ الصَّالِحِينَ الْمُرْسَلِينَ
 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.

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NEW YEAR OF TAHRIK JADEED SCHEME INAUGURATED

EVERY MEMBER SHOULD JOIN THE SCHEME POSITIVELY, KHALIFATUL MASIH EXHORTS

Rabwah, Pakistan: Hazrat Ameerul Momineen, Mirza Tahir Ahmad, Khalifatul Masih IV, has inaugurated the New Year of Tahrik Jadeed Scheme launched 49 years ago by Hazrat Musleh Mauood, Khalifatul Masih II (Allah be pleased with him) to enhance the propagation of Islam and activate the efforts of the members in presenting extra-ordinary sacrifices in the cause of Allah.

Delivering his recent Friday sermon at Masjid Aqsa, Rabwah, Pakistan, Hazrat Khalifatul Masih IV laid special stress on non-Pakistani Jamaats in increasing their contributions towards this scheme. He observed that their sacrifices are one-fourth of their capacity, hence they should

quadruplicate their targets. Each individual should increase his promise accordingly. Every member of the Jamaat should join this scheme positively, Khalifatul Masih exhorted the Ahmadies all over the world. Here is the text of the message received through a cable from Wakilul Maal, Tahrik Jadeed Anjuman Ahmadiyya:

“WHILE INAUGURATING NEW YEAR TAHRIK JADEED HAZOOR LAID SPECIAL STRESS ON NON-PAKISTANI JAMAATS. THEIR SACRIFICES ARE ONE FOURTH THEIR CAPACITY. MUST ENHANCE TARGETS FOUR TIMES AND GET INDIVIDUALS PROMISES RAISED ACCORDINGLY. ALSO EVERY MEMBER SHOULD JOIN THE SCHEME POSITIVELY. TAKE IMMEDIATE ACTION AND SEND REPORTS AND PROMISES.”

ALL PRESIDENTS ARE REQUESTED

In view of the above Message of Hazrat Khalifatul Masih IV, all the Presidents of the Jamaats in the United States are requested to exhort the members of their Jamaats to make pledges towards this Divine Scheme according to their capacities. Those who had been taking part in this Scheme should be asked to increase the amount of their pledges, and those who could not share this blessing in the past should be advised to make pledges towards this Scheme as it has been declared obligatory for every member to do so. They are further requested not to rest content by merely exhorting the members in Friday ser-

mons or in their regular meetings, but they should also make necessary arrangements for contacting the members in person by themselves or through other members of the executive committee to comply with the directions of Hazrat Khalifatul Masih towards the Tahrik Jadeed Scheme.

Kindly expedite the taking of promises from all the earning members and despatch the list with the pledges as early as possible to Washington Headquarters for onward transmission to the International Headquarters, Rabwah, Pakistan.

(Ata Ullah Kaleem, Ameer & Muballigh Incharge)

EDITORIAL:**MUSLIMS! BE CAUTIOUS OF MASONIC CULT**

It is learnt with dismay that some of the Muslim brethren in the United States have either mistakenly joined the secret societies or they think of no harm of becoming the members of some secret societies like that of Masonic Order. Hence, to acquaint the Muslims in general and the Ahmadiyya Muslims in particular regarding the Freemasonry, the Editor would like to reprint the editorial he wrote as Editor of THE GUIDANCE (the only Muslim Newspaper published in Ghana) in 1969, along with the related articles which appeared in THE GUIDANCE in June 1969:

Claiming to be a philanthropic organization, the Freemason movement thrived in many countries during the colonial days and continues to exist without publicity and with a shroud of secrecy in many Afro-Asian countries. When Mustapha Kemal Atta-Turk liberated Turkey, he banned the Freemason movement because he thought it to be a movement controlled by the West and that it was ultimately an espionage ring serving foreign interests. Communist countries have banned the movement for the same reason. The Roman Catholics are religiously forbidden to become Freemasons because it is regarded to be against Christianity, so starts the front page as comments of *The Muslim World*—a Weekly of the World Muslim Congress, Pakistan, exposing the reality of this society and demanding a ban of Freemasonry.

Call it a coincidence or take it Providence hand working in mysterious ways that the Muslims of Pakistan and the Christians of Ghana have been warned against this clandestine organization on one day—the 10th of

May, through their popular weeklies—The Muslim World and The Weekly Spectator, respectively.

We are reproducing in this very issue of The Guidance, the detailed article of Rev. K. A. Boadi from the Weekly Spectator and the plea of Mr. Aminullah Khwaja who, acting as the spokesman for the 80 to 100 defectors in a joint press conference at Lahore, West Pakistan, called upon his fellow Muslim brothers to tender their resignations from Masonry forthwith, as published in the Muslim World.

The astounding revelations made by Rev. Boadi and Mr. Khwaja leave no shadow of doubt that the Masonic creeds and rituals are against the very fundamentals of Islam.

It was probably due to these causes that Hazrat Ahmad, the Promised Messiah and Mahdi, the Holy Founder of the Ahmadiyya Movement in Islam pronounced in March 1907, that a unitarian and true Muslim could never initiate in Freemason society. He even termed the initiation into it as apostasy from Islam (*Al-Badr*, March 28, 1907).

Hence, each and every Muslim must be cautious of this Masonic cult. Those who were trapped in this net should immediately resign from this society and thus secure their faith from this Zionist movement. They should not worry about the oath taken at the time of initiation into this cult as oaths contrary to Islamic law are no oaths at all; and such kind of oath could be broken and expiated by feeding of ten poor people with such average food as one feeds his family with, or the clothing of them or the freeing of a neck. But whose finds not the means could fast for three days. (The Holy Quran, 5:90).

VAKILUT TASNEEF'S LETTER TO MISSIONS ABROAD

My Dear Brother, Assalamo Alaikum

I hope you are, with the grace of God, quite all right and busily engaged in your religious and spiritual activities. May God bless your efforts and crown them with success. Amen.

I hope you must have received my Circular Letter in connection with the publication of the books of the Promised Messiah, peace be on him, and his Khalifas as well as the Ulema of the Jamaat. In this letter I had requested you to find out the number of the customers who could buy the books immediately on their coming out of the Printing Press.

A little of further explanation needs to be made in connection with these books. The customers are intended to form something like a Book Club. The books would not be printed all of them at the same

time; the money, therefore, will not have to be paid in full. A plan will have to be chalked out for the publication of the books — and at times these books could be other than the ones mentioned before. Any good book that would be considered useful to the members of the Jamaat could be put on the list. The customers would pay either in advance or at the time of the supply of the book.

Perhaps the whole plan can be better understood by saying that it will be something like a Book Club with a view to effecting the distribution of the book as soon as it comes out of the Press.

Please keep these things in view while asking the members of the Jamaat as to whowouldlike to join this scheme.

Naseem Saifi
Vakilut Tasneef

FREEMASONRY EXPOSED

Astounding Revelations by Defecting Masons

A strong plea to the Government of Pakistan to outlaw Freemasonry in Pakistan was made in Lahore on May 4, by several Muslim Freemasons who recently quit the movement. Banning of this movement would be in conformity with the ideology of Pakistan, they said, in a joint press conference.

Mr. Aminullah Khwaja, who acted as the spokesman for the 80 to 100 defectors, called upon his fellow Muslim brothers to tender their resignations from Masonry forthwith and to throw this "demoniacal movement" out of Pakistan lock stock and barrel. He said there were about 1500 Freemasons in West Pakistan out of whom about 45 percent were Muslims. He said: "Freemasonry is an organization that draws its inspiration from the Jews." It was for the Government to do something about it and he offered to provide all possible information about the movement in the face of all threats. He said he was doing this at the risk of his life, only to expose this Zionist movement for which he had received written threats from the Grand Master of the Lahore Lodge, Dr. Herman Marcus Selzer (a Jew).

The membership fee was Rs. 200 at the initiation and Rs. 120 annual fee. Rs. 28 per member was sent to London where this movement had its head office. Charities and donations were apart from this. It was interesting to note that the donations were not given to any Muslim institution in the country and the big amount donated recently went to the Salvation Army, followed by negligible amounts to the heirs and children of Freemasons and other non-Muslim institutions.

Mr. Aminullah also revealed the manner in which he was initiated into a Freemason. He was asked to put on rather shabby and awkward clothes, a shirt and trousers with one part of each missing, leaving a leg, an arm and a part of the breast naked. Then he was blindfolded and taken around in various rooms, in between which a rope was put around his neck and a

dagger placed on his chest; and finally he was taken into a hall. Blindfolded, he took the oath of keeping everything that went inside the hall as secret; and to his utter surprise and shock, when the blindfold was removed he saw his hand placed on the Holy Quran.

Asked why he took three long years to decide about quitting the Zionist movement, Mr. Aminullah said the major factor was the oath taken on the Holy Quran. But after one and a half years, he decided to quit and started to work on collecting more information about it.

For long the so-called secrets of this cabalistic group have remained closely guarded. Books were written against it but they were by non-Masons. Sometime ago local Masons received an anonymous letter from a mason raising question about the un-Islamic nature of the Masonic rituals. Some rebelling Masons of Lyallpur sent a questionnaire to Dr. Selzer, the "District Grand Master", who replied: "Masonry does not compete with religion, but completes it"—as if Islam was an incomplete religion and needed Masonry to complete it. Then some members from Multan sent a detailed questionnaire. Dr. Selzer sent it to the United Grand Lodge of London and threatened the Multan members that he would impose on them the highest possible punishment for daring to ask such rude questions.

Mr. Aminullah further said that according to Freemasonry, Isaac was the Zabeehullah and not Ismail. The sacred direction was not the Ka'aba but the East. The Freemasons are told to consider themselves as the descendents of the tribes of Judah and Israel and as the original builders of the Temple of Solomon. They enacted plays and the whole ritual was nothing but a form of Ram Lila of the Jews.

(The Muslim World, Vol. 6, No. 41, May 10, 1969)

SECRETS OF SOME SECRET SOCIETIES

By Rev. J. K. Boadi

GRACE and peace from the Saviour Jesus Christ be with you. We often see Christian Ministers and other Christian members in their black suits attending a society which is termed secret society, 'and these same Christians come to confess Christ as their personal Saviour.'

I did pray over it and for one week's meditation at the Aburi Gardens the Lord revealed to me all about secret societies. And I frankly say to all Christian Ministers and those who have confessed Christ as their personal Saviour that they will go to hell if they do not repent and withdraw their membership from secret societies.

HISTORY:

They claim that the Masonic Order is the oldest system in the world and custodian of the basic ideals common to all religions. It traces its origin from the secret societies of antiquity through the ages, to the present orders.

The rules, symbols and rites are much the mysteries of paganism. Some of the degrees in Masonry are supposed to be a continuation of orders which date back to the Crusades.

DEGREES:

There are thirty three degrees through each of which a Mason must pass before he attains the secrets of the Mystic Shrine. And these are in three sections.

BLUE LODGE: With its three degrees which must be taken before further progress can be made.

THE YORK RITE: With its ten degrees entitling the one who has taken them to membership in the Mystic Shrine. This rite is exclusively for Christians.

THE SCOTTISH RITE: Consisting of degrees four to thirty-two which entitle one to the honorary thirty-third degree, the Mystic Shrine. The rite is for Jews, Gentiles and Mohammedans.

ATTRACTIONS:

There is a Social fellowship for which the hearts of all men crave. Man is essentially a social animal. Many find in the gathering of their lodge, the satisfaction for their social instincts.

Then, too, there are commercial advantages which accrue to

the members of the fraternity. The loyalty of a Mason to his fellows in the matters of business preference is proverbial. No small proportion of the members of the order have had their eyes more on the material benefits to be derived than on the mastery of its mysteries. Tragically enough, it appears that Christian Ministers are attracted to the order by the supposed religious advancement it would secure them.

Without any hesitation, I assert that it is always a retrograde step for a man of God to join in any association from motives.

We learn that when the candidate is initiated in the first degree, his own clothing is removed and he is thinly clad in the clothes provided for him.

SECRET ART:

Next, he kneels blindfolded before the Masonic Altar with a rope around his neck. Arranged on the altar are an open Bible on which rest a square and compass. On either side, lighted candles are burning.

He is then asked by the worshipful Master to repeat after him the first Masonic Oath, after which the covering is removed from his eyes, and he has entered into the light of Masonry. THE OATH: "Of my free will and accord in the presence of Almighty God and this worshipful lodge erected to Him and dedicated to the Holy Saint John do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, forever conceal and never reveal, any of the secret art parts, or points of the hidden mysteries of Masonry which may have been heretofore or shall be at this time or at any future time, communicated to me as such to any person or persons whatsoever, except it be a true and lawful brother Mason or within the body of a just and lawfully constituted lodge Masons; nor unto him or them until by strict trial, due examination, or lawful information, I shall have found him or them as lawfully entitled to them as I am myself. I furthermore promise and swear that I will not write, print, paint, stamp, stain, cut, carve, hue make or engrave them on anything, movable or immovable, capable of receiving the least impression of a sign, word, syllable, letter or character whereby they might become legible or intelligible to any person under any canopy of heaven, and the Secrets of Masonry be thus unlawfully obtained by unworthiness.

OBLIGATION: All this I must solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same, without the least equivocation, mental reservation, or self-evasion whatsoever binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots and buried in the sands of the sea at low water marks where the tide ebbs and flows twice in twenty-four hours, should I in the least, knowingly violate or transgress this my entered apprentice obligation. So help me God and keep me steadfast.

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

KHUDDAMUL AHMADIYYA, U.S.A. NATIONAL QAID U.S.A. APPOINTED

Br. Abdul Kabeer Haque, the National Qaid, Majlis Khuddamul Ahmadiyya U.S.A., has expressed his inability per his letter of October 23, 1982, to carry out the duties of the National Qaid due to his personal problems beyond his control.

Maulvi Mahmud Ahmad, Sadr Majlis Khuddamul Ahmadiyya Markaziyya, with the approval of Hazrat Khalifatul Masih IV, has appointed Br. Nasir Mahmud Malik, 42964 Ryegate, Canton Michigan 48187 (phone: 313/459-8293) as National Qaid Majlis Khuddamul Ahmadiyya U.S.A. for the year 1982-83, with immediate effect.

All the regional Qaids, local Qaids and Zaeems are requested to cooperate wholeheartedly with Br. Nasir Mahmud Malik in his onerous responsibilities of National Qaid, Majlis Khuddamul Ahmadiyya, U.S.A.

(B): The Sadr Majlis Khuddamul Ahmadiyya Markaziyya, in compliance with the directives received from Hazrat Khalifatul Masih IV, has instructed the Majalis outside Pakistan to prepare the budget for 1982-83 and must include the following items in the budget.

- 1: Chanda Majlis Khuddamul Ahmadiyya.
- 2: Chanda Majlis Atfalul Ahmadiyya.
- 3: Chanda Ijtema'a Khuddamul Ahmadiyya.
- 4: Chanda Ijtema'a Atfalul Ahmadiyya.
- 5: Chanda Ta'ameer Hall (construction of Hall).

In the preparation of the budget, he has stressed upon the preparation of the budget in accordance with the Tajneed (Number of Khuddam). Further, he has emphasized upon the enhancing of the task of Islaho Irshad (reformation and guidance) and the despatch of reports in this respect regularly to the Center.

All the regional Qaids, local Qaids and Zaeems are requested to comply with the above mentioned directives and expedite the despatch of the required things to the National Qaid, Br. Nasir Mahmud Malik.

Ata Ullah Kaleem
Naib Sadr, Majlis Khuddamul Ahmadiyya

Universities are requested to contact the Organizer appointed by the Nazir Talim Sadr Anjuman 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

HAJNA IMAALLAH:

STATUS OF WOMEN IN ISLAM AN EXPOSITION BY HAZRAT KHALIFATUL MASIH IV

During his recent tour of Europe, Hazrat Ameerul Momineen Mirza Tahir Ahmad Khalifatul Masih IV graciously gave audience to various people - Ahmadies as well as Non-Ahmadies, Muslims and Non-Muslims, at Copenhagen, Denmark. In one of such meetings various questions were put to him, to which he gave comprehensive answers. This has been taken from a Tape recorded over there and at some time either the question has not been recorded properly due to one reason or the other, or there is some gap in the answer recorded. Nevertheless, for the benefit of the readers we shall publish those questions and answers in instalments. And here is one question and its answer related to Laina Ima Allah:

Q. Huzoor, you put some light yesterday on the status of women in Islam. I would like you please to put more light on the status of women from physical, moral and spiritual points of view, which has been misinterpreted in most parts of the world today.

A. Now, if you could quote the examples of misinterpretation I could tell you yes or no whether those views really belong to Islam or not ... (Questioner: I can mention that you have .. [inaudible]) Huzoor continues (there appears to have been a break in recording at this point): ... from there we start discussing this question. The species is mankind, there are males and females. How is it ordained by Allah, not talking religiously, but as we find human beings today, how are we shaped and designed? Are we designed to share equal rights in the sense as it is said today or in another way as I like to put it, are we designed to share equal burden, or not? As I see it we are not designed to share equal burdens. Rights there are, but when we talk of different capabilities and different systems of machinery, the rights will vary from machinery to machinery. So, no equality is involved in that sense, this is why I am talking of sharing burdens. If a machine is designed to share less burden and it is overloaded naturally it is going to break down - it is not made for that purpose. In some ways women are designed to carry greater burden and in some other ways they are designed to carry less burden and no living movement on earth can change this shape of things. Women's lib

movement simply cannot change the construction of Allah whatever they do. For example, it is not possible in the name of equality or of sharing burdens that man should begin to conceive children and ladies should be given holiday in that regard - to say: all right, it's enough for ladies to carry the babies of men for nine months and going through all the hazards and problems of childbirth and so on and risking their lives and going through discomforts. So, why not in the name of equality change this shape of things? Nobody can, because, this is designed by Allah as such. So, when in the first place you don't find that type of equality which is conceived by a man as such how can you proceed further on the same line? This is not the design of nature. So, this is why I don't discuss things from the point of view of equality, because, this is a misnomer. I am talking from the point of view of responsibilities. So, in certain respects females have been loaded with greater responsibilities than men and those responsibilities entail some more responsibilities. So, if the first set of responsibilities cannot be changed the natural resultant of ensuing responsibilities cannot be changed either. It is because the ladies carry the children and men cannot, it is impossible. Naturally, the fundamental responsibility of upbringing of children falls to the lot of ladies. This is a hard task but a natural corollary of the nature of things and no movement for equality by ladies or by men can change this shape or if it changes it will be an unnatural change which will not be profitable for mankind. For example, if men say, all right, you are asking for equality, O.K. you bear the children and we sit in the home to look after them, this will be against the nature of man, because, the affinity, the love and the complete closeness of relationship which is brought out of this fact cannot be transferred to man. Mothers will remain mothers and fathers will remain fathers and no relationship on earth can be closer than the relationship of a mother to a child. Now, this is highly important for the correct upbringing of the future generations.

Now, I will go into that philosophy, because, your question is of such a nature that it can't be answered in 'yes' or 'no' nobody will understand, you will think that I am dictating things and I am not dictating things - I want to convince you of the

true philosophy of Islamic teaching. Now the second thing as I was telling you pertains to the ideal situation of correct upbringing and teaching of the future generations of mankind. Whenever you think of teaching or admonishing or bringing to a certain way of life or instilling discipline into others then you will find always a natural hatred or a repulsion towards this act of somebody. If you are doing things of your interest however bad it may be to you, if I am not related to you in any way and you do not have a very deep regard for me, if I admonish you not to do that thing you will kick back. You will say: go to hell, who are you to stop me from doing it, I know my interests better than you do and you will run away from the admonisher. This is the general state of affairs found in all literatures on earth, in every language. In poetry, one who admonishes and brings people back to a certain way of life, they are hated by those who are being admonished. So, there is a force of repulsion set in between one who directs you and instructs you and one who is instructed. Like like poles repel each other in science so here is a force of repulsion set in. If a greater force of attraction is not added then there would not be any admonishing in the world. People will run away from all those persons who try to teach them lessons - there has to be some overpowering force of attraction and in human relationships that overpowering force is found in the greatest strength in the relationship of child and mother. The child naturally loves the mother most and she stands in the position to teach that child as no other person can teach that child - it may run away from the mother as well if she teaches him or her too much. But the overpowering love existing between mother and child is so strong that it will ultimately come back to her again. So, the first responsibility of bringing up the children according to Islam most scientifically lies to the lot of ladies. It will be cruelty if they are expected to share all the rest of the burdens in mankind in addition to these two very important burdens and very heavy burdens. So, it is not an inequality in Islam, it is a respect for the job of ladies who are already frail in their constitution. Even in the most advanced societies where the rights have become almost equal apparently while in practice they cannot be the ladies remaining to be delicate and frail and a piece of art as far as nature goes and the man remains to be the symbol of toughness and a symbol of hard labor. So, no movement on earth can change this status, so on the one hand the ladies

are made like this - delicate and beautiful and most praiseworthy in many respects yet tender, in another respect they are loaded with the burden of carrying the future generation of mankind. In the third they are most capable of looking after the interests of their children and bringing them up in the right atmosphere. After this if you add extra responsibilities upon them in the name of equality, that will be a cruelty according to Islam... (short break in recording) .. though the role of ladies is defined. It is said according to Islamic dictates that the ladies are not expected to be the earning members of the family, it is the duty of the man to be the earning member of the family and it is for the ladies to enjoy their earnings, to spend their earnings for the sake of happiness of the entire family. This is the ideal system as propounded by Islam. Yet it does not mean that in any progressive society Islam forbids ladies to take part in everyday life and to earn directly for themselves. It is an open question, but it is an additional choice with ladies which lies with the ladies] there is no prohibition as far as the ladies are concerned. So, nobody can grudge Islam anything from among the ladies, they are given the opportunities if they choose, but they are not bound to do these things because it is the duty of a man according to Islam to earn and leave the ladies free to carry their children, to give birth to their children - their common children, of course, of both parents - and to upbringing them in an ideal atmosphere, to look after the peace of the home, satisfaction of family life, to guard against any intruders into the family life so that it may not be broken; and the ideal situation is created where you get the best of love from a family unit.

This is the Islamic concept of the differentiation between men and women. As far as rights are concerned, in a way, more rights are given to the ladies, because, the choice lies with them. If they want to work: most welcome, let them go out and work. But again, what Islam expects them to do is to guard their chastity to the extent at least that their family life is not destroyed. Because it is a natural phenomenon that in certain species males are the source of attraction and in certain other species females are the source of attraction and this is devised by nature and nobody can change the status of this, however he may wish to do so this state as devised by nature, this scheme of things cannot be altered. In certain species, find in the study of biology, some males .. (break in recording).. .. it so happens that the males are the

source of attraction and females are attracted towards them. In certain other species, again in the animal kingdom, the opposite is observed. The females decorate themselves and they are a source of attraction. So, in human beings, the most developed form of animal life it so happens that the females are the source of attraction and so they are asked to guard themselves. If they are unwary? They are made beautiful by Allah, they are made frail and delicate by Allah, they are made the subject of human poetry, they are made subject of all the fine arts in the history of mankind wherever it goes, wherever it belongs to - this is the natural state of affairs we have inherited. So, Islam puts the responsibility of guarding one's beauty from the wild eyes of craving men upon ladies themselves. This is what Islamic 'purdah' is. But 'burqah' is not Islamic 'purdah' - I must make it clear. Islamic 'purdah' - took different shapes from country to country and from culture to culture and class to class. For example, in our country as well, in Pakistan, where 'burqah' is a shape given to the concept of Islamic 'purdah' - I don't call it Islamic 'purdah', I say a shape given to the concept of Islamic 'purdah' - is not observed by every social stratum. Those women who live in rural areas or whose activities belong to the rural life, they don't wear such 'burqah's and they are not considered wicked, they are not considered to be at all in any way defying the dictates of Islam. Their 'purdah' is they keep aloof from places where men can be attracted unreasonably towards them, they go to work, they feed their husbands in the fields, they help them in performing the tasks of cultivation in so many ways. Yet, they are shy by nature, they don't get themselves decorated when they go out, they don't spend anything on cosmetics when they go out to the streets. So, this is exactly what the Holy Quran says. It says your intentions are different when you go out by getting all the beautiful things you can have access to and wearing them when you go out, when you go in you don't care much about these things, why is it so? It should be vice versa according to the Islamic society, the ladies should appear most attractive to their relatives with whom they are safe and the least attractive to those who should not be interested in them. If they are permitted to do so, all right, they think they are free to do so. According to Islam they will positively suffer the consequences and home life will be destroyed, contentment will be snatched from their hearts, they will appear to be following pleasure everywhere in the streets and social life and going out naked in open

places and they will think they are pursuing pleasure but, according to Islam, the pleasures will go on eluding them! It will run ahead of them, they will think we have reached this spot of pleasure and ultimately they will be left with just dissatisfaction, broken homes, divorces, greater and mounting nervous pressure, diseases and a discontent which will ultimately cause a revolt against civilization, revolt against society. This is what we are observing in Europe and America everywhere - a revolt is setting in, in the form of Bohemianism sometimes, in the form of Hippiness, sometimes in the form of becoming drug-addicts and so on and so forth, in the form of breaking away from all the shackles, what they consider to be shackles - of society and culture. Why this discontent? According to the Holy Quran you are pursuing pleasure where it does not lie, where that pleasure is always at the cost of some other pleasure, at the cost of contentment. So, this is the concept of Islamic 'purdah' and segregation of women from men. Yet, women are not only promoted to take part in the interests of life normally and healthily as men are. There is no differentiation.

Now, in Ahmadiyya as I told you, we have been created as models. If you meet the ladies from outside world and meet our ladies, apparently, they would appear to be backward and being confined to houses and so on and so forth, but, if they are permitted a heart to heart chat and try to judge each other's satisfaction and happiness, I am quite certain that the outside ladies would envy the contentment and happiness which is being enjoyed by this society which is considered to be backward by them. In certain ways, yes, but in many other ways, it is a forward society because it guarantees the happiness and contentment of human beings which is most important and most fundamental. In my experience of travelling through Europe and America and so on I have met so many people. Very free minded and liberated people and emancipated ladies and so on and so forth and when we got down to true facts of life, ultimately, it is my experience, that they conceded this point that what we wanted to achieve we have failed to do so. Contentment is eluding us and we have not been able to get what we thought we would get. Whether we got it or not, that is an open question. So, as we investigate this society, they should investigate our society - not by just observing a 'purdah'-clad lady walking on the streets and pitying her unduly - oh, poor thing, the poor prisoner is walking on the streets like a sub-

human being! This is not the case, may be a sub-human being apparently, is enjoying life much better and much more and more healthily and with greater contentment than those apparently free people who are moving on the face of earth. This is exactly what happened in Norway when a press representative after questioning me for a few hours - a lady correspondent - wanted very much see my wife. She thought she was the right person to work upon, she will give the true secrets out - the miseries the ladies are suffering in their society. So she insisted repeatedly, "Look here, Mr. Ahmad, all right everything that you have said may be considered right in a way, but, I must see your wife; why are you hiding her from me? Why keeping her aloof from me?" So, when this desire got built up to a level of frenzy then I suddenly told her, "I am not keeping her from you, she is waiting upstairs for you, you are most welcome to go and meet her and get an interview with her." So, I took her to my wife and the very first thing she said to her was, "Oh, poor thing, why are you imprisoned in this 'burqah'? How do you feel when you go out to the open places and the gardens and the beaches and see the life being enjoyed by us? What is the inner feeling of your heart, I have come to find out?" My wife said, "All right, for the time being forget about my inner feeling about myself, but, my feeling about you is this that I am feeling very uneasy seeing ladies going out naked without any shame or without hiding themselves or guarding their beauties and coming out in the open like that is unthinkable and horrible to us. So, I am suffering more for your sake and less for my sake. As far as my inner feelings are concerned I was happier in Pakistan where I could not see such sights and I am fully contented. I assure you,

you don't have to pity me, I am rather pitying you." So, when she said that, that lady suddenly turned the corner and said, "Look here, I am properly dressed, am I not? My wife said, "In that case I am more properly dressed, if that is the proper dress then you should consider me more properly dressed." So, there was a debate! So, why are you laughing at our being more properly dressed? But that was just a battle of wits. Then they got together to know each other, to understand and she asked her many questions about the way of life and she explained in detail that women there are allowed to get educated fully, they participate in all real pursuits of pleasure, they go out sometimes shooting and hunting with their husbands and their close relations. And they go out swimming, but there we keep different places for ladies and those who can afford they can have their family swimming pool and there they can swim together because there is no 'purdah' involved in that case. So, they have their own areas where they can freely move about, they can play, they can go into debates and can read poems and can exchange views and so on and so forth. So my wife told that lady, "I am very contented and you don't have to pity me." So this is what I am saying: you should also go into our society and find out. Unfortunately, so far even the most advanced scientists have failed to devise an electronic device which could judge the level of contentment of a human being. That will be the answer to this debate. Ultimately this issue will be decided when such a device is invented by the progressive scientists. Wait until that time and then you will know for yourself whether we enjoy a happier society or you enjoy a happier society.

VAKALAT-E-TABSHIR PRESS RELEASE

RABWAH (November 1982): Jamaat Ahmadiyya has so far published religious literature based on the Quran and Hadith in 40 different languages. This was mentioned by Mr. Masud Ahmad Jhelumi, Incharge Foreign Missions, in a statement recently. He stated that French, English, German, Chinese, Japanese, Spanish, Italian, Turkish, Arabic, Dutch, Swahili, Danish, Esperanto, Hausa, and Yaruba, are some of the languages in which Jamaat Ahmadiyya literature has been published. He stated that the Ahmadiyya Muslim Mission in Japan has recently published Ahmadiyya literature in the Korean language also.

He went on to say that Jamaat Ahmadiyya brings out 19 weeklies in different countries of the world in their own languages. He also said that the Jamaat has completed translations of the Holy Quran in 14 languages. 11 of these translations have already been published and arrangements for the publication of the rest are well under way.

He further stated that all this literature has been brought out by the different branches of the Jamaat established in various countries from their resources.

(signed) Laeeq Ahmad Tahir
Incharge, Press & Publications
Vakalat-e-Tabshir, Rabwah

PARTICIPATION IN THE INTERFAITH CONGREGATION

Islam's Magnificent Representation by Maulana Kaleem Report for July, August, September and October, 1982

By Allah Bakhsh Chaudhry

Our participation in the monthly Interfaith Congregations at the Dumbarton United Methodist Church, Georgetown, Washington, D.C., continued during the months of August, September and October, 1982. Maulana Ata Ullah Kaleem, Ameer and Missionary Incharge, had the blessing of representing the religion of Islam during July, August and September, while Br. Abdul Aleem and I had the opportunity of representing Islam in October. Scholars and followers of all the major religions, including Hindu, Buddhist, Zoroastrian, Bahai, Native American, Jewish and Christian faiths besides Islam attended and partook in these gatherings. A monthly summary of the proceedings of these gatherings is given below:

August, 1982: The topic under discussion was "Peace" as evidenced by the scriptures of the concerned religions. Representatives of each religion presented the viewpoints of their respective faiths.

Most of them resorted to songs of peace and love for humanity. Hardly anyone could present any substantive and concrete teachings brought and assimilated by either the Holy Founder or the Holy Book of that religion.

Maulana was the last to speak. He started with the recitation of *Bismillah*, *Tashahud* and *Sura Fateha* in his exceptionally commanding and melodious voice. He explained that the word "Islam" derives from the root that means peace and submission. It is interpreted as meaning the attainment of peace through submission to the Will of God, that is through conformity to Divine Law and Guidance. He told that under the Islamic concept Divine Law includes all laws governing and regulating the Universe. He further described that peace and order are essential for material, moral and spiritual progress. He quoted extensively from the Holy Quran and gave numerous illustrations from the history of Islam and the life of the Holy Prophet (peace and blessings of God be on him), explaining various aspects of the "Concept of Peace in Islam." Some of the quotations are listed here: (5:45,70); (5:70) and (3:65); (2:257) and (18:30); (49:14); (20:132); (5:9); (16:92); (49:12,13).

September, 1982: The theme of this congregation was "Love of God". This time also, most of the

spokesmen resorted to music and singing, manifesting their love for the Creator. The Maulana was the last to be called upon to address the audience. He took control of the chapel with the recitation of *Bismillah*, *Tashahud* and *Sura Fateha* and some verses of the Holy Quran explaining the unique beauty and greatness of Allah. Allah's own words in Maulana's resounding voice created an atmosphere among the audience that can only be felt and cherished and cannot be explained in words.

The Maulana explained the exceptional *Love* that the Holy Prophet (peace and blessings of God be on him) had with Allah. He quoted extensively from the Holy Quran and the life and sayings of the Holy Prophet, shedding light on the extent of Divine Love that the Holy Prophet and his companions had and also the extent of the unique beneficence and tenderness that Allah Himself has with His creatures—the human beings. The Maulana asserted that believers love Allah more intensely and intimately than any of their loved ones, such as father, mother, sisters, brothers, wives, kinfolk and all the material possessions because all these are gifts of Allah. Our real relationship is with Allah alone, for He is the Author of all our being. Our future life depends on His grace. The Holy Quran propounds that true believers remember Allah and are possessed by His Love each and every moment of their lives. They are completely lost in His contemplation, mediation, remembrance; much more than a lover is lost in the contemplation of his beloved. The remembrance of His bounties, His excellences and the burning desire to be near Him and the longing to be one of Him possesses each moment of their lives.

The Maulana went further, explaining the reciprocity of Allah's love for His true lovers. He explained that Allah shows vivid signs of His existence and provides an opportunity to His true lovers to drink from the fountain of His exalted beauty, by way of direct communication with them through revelation. He manifests the signs of His exceptional kindness, love and mercy by accepting their prayers concerning matters which are beyond human control.

At the end, the Maulana described from the Holy Quran, the qualities of people loved by the most loving God. He recited the following verses: (2:196); (2:223); (3:160); (5:43); (9:4); (61:5); (3:147); (3:32).

October, 1982: The theme for this gathering was "Unity". Maulana Kaleem had prior appointment, out of town. Br. Abdul Aleem and I had the blessing of representing Islam on this occasion. This time again, most of the representatives of other faiths entertained those present with music and songs.

Br. Aleem and myself, on being called upon to address, based his discourse on the "Unity of God". He quoted various verses of the Holy Quran explaining the Unity, Uniqueness and Excellence of God Who created this universe and arranged to have it sustained and maintained under a uniform law and system. He also supported the concept of *Unity* by explaining the finalization of Prophethood, verification of the truthfulness of the past prophets and their teachings and the inception of the absolute perpetual everlasting and all-

embracing perfect and comprehensive way of life introduced by the Holy Quran and the Holy Founder of the Religion of Islam (peace and blessings of God be on him).

By the grace of Allah Almighty all these discourses have been extremely fruitful. The members of the audience who ranged from 50 to 150, coming from all parts of the world, belonging to various ethnic origins and following a variety of religions, expressed a lot of interest in the teachings of Islam. Meetings have been followed by interesting informal discussions on various aspects of Islamic way of life. Ahmadiyya literature and copies of the Holy Quran were made available to the people. A number of people made followup calls to the mission.

Our continued cooperation with the Dumbarton Universal Congregation is bearing fruit. We are getting a lot of cooperation from this organization in the arrangements of our forthcoming Religious Founders Day scheduled for November 28, 1982. *Alhamdo Lillahe Ala Zalik.*

OBITUARIES

In the past months, a few of our brothers have been bereaved by the demise of their dear and near ones:

1. Our San Francisco Bay area Jamaat has suffered the loss of one of their members in the person of Siddique Qamrud Din, son of his late sincere father, Br. Kamalud Din from Fiji Islands.
2. Sister Habeeba Kaloo, Dr. B. Usama and Mrs. Usama of Cleveland Ohio, have been bereaved by the demise of Sister Hameeda Mujtaba and her husband Br. Ali Mujtaba, one after the other.
3. Sister Fatimatuz Zuhara of Washington Metropolitan Jamaat has been bereaved by the demise of her sister Azeez Bibi at Rabwah, Pakistan.
4. Dr. Naseera Ahmad of Eugene, Oregon has been bereaved by the demise of her sister Bushra in Sierra Leone where her husband is serving as teacher in one of the Secondary Schools run under Nusrat Jahan Scheme.
5. Dr. Abdus Sami Janjua and his brother Abdul Kareem of Philadelphia Jamaat have been bereaved by the demise of their father, Ch. Abdur Rahman. This sad event took place at Karachi airport on his return from the United States.

6. Br. Saeed Ahmad Malik of Chicago Jamaat has been bereaved by the demise of his brother Basharat Ahmad Malik at Islamabad, Pakistan.

7. Ch. Ziaul Haq of Washington Metropolitan Jamaat has been bereaved by the demise of his son Sirajul Haq who was shot to death while on duty by an unknown assailant.

8. Br. Hafeez Ahmad Bhatti, a member of Washington Metropolitan Jamaat has been bereaved by the demise of his brother, Aziz Ahmad Bhatti, who died in Simbaryal, Sialkote, Pakistan.

In compliance with the command of God in the Holy Quran (2:156-158), we say *Inna Lillahe Wa Inna Ilaihi Raajjeoon*—Surely to Allah we belong and to Him shall we return. May Allah grant *Jannatul Firdaus* to all those brothers and sisters who have left this transitory world for their eternal abode and empower their families to exercise patience. Ameen!

DISTINCTION BETWEEN GOOD AND BAD

You should remember that God has promised never to keep the unclean and the clean together. The opportunity is still there that you should reform yourself. Remember that the heart of man is like the house of God. The house of God and the house of man cannot be in one and the same place.

JALSA SALANA 1982

The blessed days of Jalsa Salana (Annual Gathering) Qadian and that of Rabwah are fast approaching. This heavenly inspired annual event as written in Vakilit Tabshir's circular to all the Ahmadiyya Muslim Foreign Missions, was instituted by the Promised Messiah, peace be upon him, himself. The forthcoming Jalsa Salana, Maulvi Masud Ahmad Jihlumi, the Vakilit Tabsheer continues, is extraordinarily important. During this year the Jamaat has undergone a great loss through the sudden demise of our beloved Imam Hazrat Khalifatul Masih III (Allah be pleased with him). Soon after it was consoled by Allah, Who out of His sheer Mercy brought forward Hazrat Mirza Tahir Ahmad in a most magnificent way as the fourth manifestation of the second power of Allah. Hence, the importance of this year's Jalsa cannot be over-emphasized. I, therefore, conclude the Vakilit Tabsheer in his circular, urge you to try to send delegates in greatest numbers.

Hence all those who could take this blessed journey should try their utmost to partake the blessings of this year's Jalsa Salana which shall certainly increase the participants in their faith and sincerity. *Insha Allah.*

The delegation shall leave J. F. Kennedy airport, New York, on Tuesday, December 14, 1982. The group fare per each adult is \$949.00 from New York-Karachi-Lahore and back to New York. The delegation shall leave Pakistan for return journey to New York on January 1, 1983. *Insha Allah.*

Those who have failed to remit the passage amount so far are advised to do so immediately else they cannot avail the group fare.

All the participants are advised to reconfirm their passage to and from Pakistan well in ad-

vance. They must have valid passports, visas and health certificates. Those who intend to attend the Jalsa at Qadian on December 18-20, 1982, must obtain a re-entry visa for Pakistan from the Pakistan Embassy in Washington. Nationals who do not require visa for India directly from their country must note that they do require it while visiting India from Pakistan. Therefore, it is essential for them to obtain visa from the Indian Embassy in Washington before starting their journey.

On arrival in Pakistan the participants are advised to make sure that their passports have been stamped properly and that they have passed through and completed all formalities by the immigration authorities.

Arrangements for board and lodging for ladies and gentlemen attending Jalsa Salana will be separate as usual. No arrangements for families to stay together is possible.

All the Pakistani nationals or of Pakistani origin who do not have their own separate arrangements for board and lodging during Jalsa Salana days are requested to write letters addressed to Afsar Jalsa Salana, Rabwah, Panjab, Pakistan, stating therein the number of days they would be spending at Rabwah as well as the number of persons for whom they require the arrangements for board and lodging during Jalsa Salana.

If the Ameer and Muballigh Incharge, Ahmadiyya Movement in Islam, USA, 2141 Leroy Place, NW, Washington, DC 20008, is supplied with the copies of such letters before November 30, 1982, he shall request the Afsar Jalsa Salana for making necessary arrangements for the participants in a combined list with all the required particulars. *Insha Allah.*

TAHAJJUD PRAYERS

In a pronouncement dated March 22, 1902, the Promised Messiah is reported to have said:

"My Community should make it a point of duty to offer Tahajjud Prayers, even if it is only two Rakaats. The fact is that the Tahajjud Prayers provide a very good opportunity of supplicating to God. The supplications of that time are very effective because they really come out from the core of our hearts. You know, unless we feel the real zeal for prayers, it is not easy to get up at that time, abandoning sweet sleep. The very getting up at that time creates a sort of zeal for prayer and it almost melts the heart and that is the condition which makes the Prayers efficacious." (Pronouncements of the Promised Messiah).

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 all 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)

FRIDAY SERMON OF HAZRAT KHALIFATUL MASIH IV Delivered at the London Mosque

After reciting *Tashahud, Ta'awwuz and Sura Fateha*, Hazrat Ameerul Momineen, Mirza Tahir Ahmad, Khalifatul Masih IV, recited verses 6 and 7 of Sura Al-Mulk (chapter 67) and then said:

It is the style of the Holy Quran to draw man's attention to the phenomena of nature, but that phenomenon of nature to which the attention of man is drawn is not an object in itself. Thereby something else is meant. In fact, Allah wants to draw the attention of man towards a different spiritual phenomenon and the phenomenon of nature is only to work as an analogy the study of which would give us a greater opportunity to study the hidden phenomena of the spiritual world. The verse which I have just quoted also is an example and illustration of what I have just said. Apparently, heaven is described according to the words of the Holy Quran as the lowest heaven in which lenses are studded and the purpose of those lenses is to repel or drive away satans. This is what is said in so many words in the verse that I have just recited before you. وَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِصَوَابٍ

We have decorated the lowest heaven with lenses.
What is the purpose of this?

وَجَعَلْنَا رُجُومًا لِلشَّيْطَانِ

And We have made them to drive away the satans.

وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

And We have prepared by way of punishment for them a blazing fire.

Now apparently, this is not what is meant by the Holy Quran; because the whole verse, in fact, is applicable not to the apparent world we see but to the hidden world of religion and a religious phenomenon is being revealed thereby. Because, apparently, we do not see any *shayateen* who are being repelled by shooting stars nor do we observe lenses as such in the heaven. So, obviously, according to those who understand the style of the Holy Quran, such verses relate to a different phenomenon altogether. When we say that, some non-Muslims can raise this objection. They can allege that we are putting words into the mouth of the Holy Quran, because we have reached a stage of knowledge where the world has advanced in science and you think that the verses of the Holy Quran are left far behind in time and they are describing the phenomena of nature incorrectly. To guard against allegations regarding the Holy Quran you are trying to come out with excuses

and you tell us that it is just a hidden phenomenon, it is just a spiritual phenomenon, a religious phenomenon and not exactly the phenomenon of nature.

What is the answer to such a question, such an allegation? It appears to be rather heavy and Islam must be defended rationally, not through imagination and through our beliefs alone. Those who understand the style of the Holy Quran would further proceed to note that the Holy Quran does not require any outside defenders. It can well defend its values and it does not need any outside help. Verses of the Holy Quran support other verses and make their meaning manifestly clear. So when we say positively that these verses mean to refer to religious phenomena and not the apparent natural phenomena, we must have some proof of the Holy Quran itself. When the attention of man is drawn towards the second type of verses, immediately the allegations fall by themselves. The second verse to which I want to draw your attention is, after a few suras, in *Sura Jinn*. The Holy Quran tells us in that sura:

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَا حُرُوسًا سَدِيدًا أَشْهَبًا

It says, in the words of Jinnii, and again that word Jinn is a very debatable word - how it should be interpreted, is it meant by the Holy Quran to refer to a very special type or unknown type of creation which is invisible to the human eye and which has power over human affairs as well occasionally or something else is meant by this - but I will leave that question alone for the time being, because that will be making a diversion in another direction. I will stick myself to the true meaning of the verse which I first recited as illustrated by the second verse. In the second verse Allah tells us that after the advent of Hazrat Muhammad Mustafa SAW a party of jinnii came to see him and they took the oath of allegiance at his hands and when they returned they started talking between themselves and this is the talk which is referred to. They say - while they go back they are saying وَأَنَّا لَمَسْنَا السَّمَاءَ

"we tried to reach heavens but we found it fully protected by strong guards 'wa shuhaba' and shooting

stars **وَأَنَّا كُنَّا نَقْعُدُ** while previously we used to sit in places to listen and nothing happened, now **فَنَنْتَبِعُ** **الآن** now if anybody attempts to listen **يَجِدُ لَهُ شَيْهَابًا رَّصَدًا** he will find in wait in ambush a shooting star for him. What has happened is that the apparent phenomena of nature have totally changed, have been transformed. The only thing which has happened is the coming of Hazrat Muhammad Mustafa SAW while in nature nothing has changed. No change is observable in nature, the heaven is the same as it used to be, I mean the apparent heaven, the sky, the stars, and their behaviors is exactly alike. But something has changed after the advent of Hazrat Muhammad Mustafa SAW and a new system is created. So, that shows positively that the outward nature is not meant is this that when prophets come they create a new heaven and that heaven is different from the heaven previously known to the people, Before the advent of prophets the men of the world are at liberty to attack religious values, they even attack God. They in their perverted mind create allegations and suspicions and doubts, first in their own mind and then they sow the seeds of suspicion and doubt in other people's minds. And this phenomenon goes on unchecked because that heaven is not yet created which is mentioned in the Holy Quran as the lowest heaven and those stars have not been created which are made guards over the religious values. That heaven which is mentioned in Hazrat Masih Mauood PBOH's words: 'naya asman' or 'nayee zameen'. 'Naya asman' is the 'asman' or heaven which is being mentioned in this verse and that can only be created when prophets are there, not before that, like 'soora Jinn' has made it manifestly clear to us.

HAZRAT MUHAMMAD MUSTAFA CREATED A NEW HEAVEN

Hazrat Muhammad Mustafa (SAW) came and with him was created the new heaven. And who are the stars then? The same stars as are referred to by Hazrat Muhammad Mustafa (SAW).

اصحابي كالنجوم بايهم اتدبروا هدى تيم

"My companions are stars, whomsoever you follow, you will be rightly guided." So this is the new heaven which is created and this is the new heaven to which the Holy Quran refers to occasionally.

QUALITY OF NEW HEAVEN

Now, what is the quality of this new heaven? The quality of this new heaven as mentioned here is this that they are a guard over religious values and all that is Godly. After the new heaven is created then the people of the world are not permitted to attack the religious values as they were wont to do before it. They come upon such strong guards which pursue them and repel them and put them to flight and if they are not put to flight they are destroyed totally because such is the strong system of guarding this heaven that people of the world have absolutely no say left in the matter anymore. This is what has been described in the Holy Quran and this is what I want to draw your attention to. Hazrat Muhammad Mustafa (SAW) came and created a heaven and for a long time to come we observe in the history of Islam that very great religious scholars were produced. Even after the companions of the Holy Prophet had left this mortal world, there were people who followed them in their footsteps and defended the values of Islam very strongly with the result that they were awe inspiring to the enemies and a time came when people dared not attack the values of Islam because there were so many guards created in the lowest heaven. After a while, unfortunately, as the Holy Quran had itself predicted, there were changes taking place in this heaven—stars were torn from their hinges and darkness was replacing light gradually with the result that ultimately as Hazrat Muhammad Mustafa (SAW) had predicted himself, a time of total darkness came and was extended into centuries. Very little light from heaven was observable during that unfortunate period of dark ages for the world of Islam.

HAZRAT MASIH MAUOOD CREATED A NEW HEAVEN

By the grace of Allah, Hazrat Masih Mauood, peace be on him, came. He was raised by Allah Himself, and a new heaven for Islam was created. New stars came to being, new system for defense of Islamic values was created and it went into action immediately. But Hazrat Masih Mauood (PBOH) did not wait for the stars to be born. He himself went into action first and in fact that pro-

cess was the process of creation of the stars right as it hapened earlier at the time Hazrat Muhammad Mustafa (SAW). Prophets are like suns or like moons. Around them a new heaven is created by their light in fact and this is the phenomenon which we observe unfolding again at the time of Hazrat Masih Mauood (PBOH). But time has elapsed since, a lot of water has flowed from under the bridges of the world, people have changed and so have Ahmadies and unfortunately they are not behaving as ideally as Ahmadies produced by Hazrat Masih Mauood (PBOH) himself. They have fallen in standards in many respects and this is one respect in which I so painfully have to admit that they have fallen much below the standards. The fact is that enemies of Islam have again become active. From different angles, they have started attacking Islam—in different garbs they are dressed now of course—but the object of creating doubts and suspicions about Islam is the same object, there is no change. The malevolent attitudes and the inimical stance is the same, only the style has changed a little bit. But, Ahmadies all over the world, if not a majority of them, are not mindful of this phenomenon any more. They are not consciously defending the values of Islam as they should be. I refer to a change having taken place not only in Ahmadies but in the outside world as well. I want to further elaborate on this observation, then you will understand what I mean.

AHMADIES SHOULD BECOME THE STARS OF THE NEW HEAVEN

I want to invite the attention of all Ahmadies all over the world wherever they may be to prove to be those stars which are mentioned in this verse. They are the stars of the new heaven which has been created by Hazrat Masih Mauood (PBOH). They are the stars on which depends the defense of Islam today. If they sleep over this they will not be mindful of their duties to Allah. If they do not guard Islam, who would do it in their place? Who would be the person who would guard Islam, because Islam has bestowed this responsibility upon us. He has chosen us for this purpose. If we shirk this responsibility, nobody is going to come forward and do it for us.

Others are incapable of doing it because they do not understand the values of Islam as you understand them today. Hazrat Masih Mauood (PBOH) has drawn your attention to such keys as open up

new avenues for you when you study the Holy Quran. He has handed over to you such clues as make you understand the Holy Quran more easily than the rest of the world. If you do not defend the values of the Quran, nobody else is going to do it for you....(discontinuity in the tape)

(Certain books twisting) the teachings of Islam and distorting the figure of Hazrat Muhammad Mustafa (SAW) have come into the market and they have not been taken notice of by Ahmadies living in that particular country where they are published. For example, here in England, I have come across certain books which have not at all been mentioned in our literature but which are full of poison and the new generation is brought up in that manner. In fact, the change in the policy which I have just mentioned had been brought about because of some political changes, because of the oil in the Arab world, because of the rise of Arab wealth. Now the orientalisists are changing their policy. What they have decided is not to antagonize the Muslim world by calling someone a liar. They call him a truthful person and then start enlarging upon his so-called lies as they see it. This is the policy. So, only a change of nomenclature has occurred and nothing else. They call the Holy Quran the Book of Allah all right but then attribute such anomalies to this book, such horrible contradictions, and so on and so forth, that the reader after reading only a few pages written by them as commentary on the Holy Quran begins to believe that it is just a hocus pocus and nothing to do with Allah or anything to do with those books which are revealed by Allah.

MAKE CONSCIOUS EFFORTS TO DETECT PURSUE AND PUT TO FLIGHT ALL ENEMIES OF ISLAM.

This is the enmity about which you must be conscious now and make conscious efforts to first detect and then pursue and then put to flight all these enemies of Islam. Among you are people who are knowledgeable, who are learned, who can understand English very well and who are also somewhat, if not entirely, well-versed, somewhat versed in the values of the Holy Quran and Ahmadiyyat. They should start reading such books and pinpointing the mistakes and elaborating on what has been said against Islam. They should prepare such lists with the result that afterwards if they are themselves capable of writing some convincing answers, after making

Some research, they should do it by themselves, but should not leave it entirely to their own efforts. What they should do is—I have in mind very clear policy to pursue—first of all detect where the wrong has been committed, prepare a list of all these things, analyse them, pursue the original sources which have been referred to in the book and try to come out with effective answers to your own best capabilities. But should not leave it at that because it is just possible that they are not capable of defending the values of Islam effectively because a lot of treachery is involved in it. A lot of investigation in many quarters has to be done before you can come out with the proper answers. So all these books with references and everything should be referred to the Center. There, we are going to create a cell, *Insha Allah*, which will collect all such attempts made by the enemies of Islam and we will tabulate them and then make a research work, pursuing all the authorities they have quoted with the result that after collection of such data, *Insha Allah*, we will be able to pursue the enemy to the last ditch. This is a very important and urgent matter. How can it be done? I have another plan which I want to develop now. If, for example, we leave it to people at chance, there may be some writers against Islam who would be left unattended and there may be some on whom so many people will be wasting their energy uselessly.

LOCAL ADMINISTRATIONS SHALL CREATE STUDY GROUPS

I should like all the various countries where Ahmadiyyat is established by the grace of Allah and we have regular Jamaats, to call the attention of all the Ahmadies. The local administrations there should call the attention of all the Ahmadies to this fact and they should be required to send in writing to the Missionary-Incharge which particular author on Islam they are going to pursue to study. So a study group should be created. For example, five or ten Ahmadi scholars should be appointed to study, for example, Montgomery Watt. All his books should be studied and analyzed completely and entries should be made about where he has gone wrong according to our belief, where he has intentionally or inadvertently attacked Islam and all those books which he has referred to should be studied by that group originally and it should be verified whether he has quoted those

original sources correctly or wrongly and whatever they have achieved should be referred to the Center. There we shall go into further investigation and decide how best these allegations should be answered, with the result that, *Insha Allah*, in the near future new literature in defense of Islam will come into being and that is what is meant in this verse by the creation of a new heaven. That heaven is not now going to be created, that heaven has already been created first by Hazrat Muhammad Mustafa (SAW) and then by Hazrat Masih Mauood (PBOH) on the same pattern. Only it is weakening down and this is why we have to reinforce the system. That is all. Nothing new is being suggested, nothing new is being added.

What will happen ultimately is that after they fed us with this information, the Missionaries-Incharge will see if there are any authorities left untouched or whethertoo many people are drawing attention towards one or two authorities alone. We will try to create a balance between them with the result that in the Cenmter we will know that all over the world, whoever writes against Islam is being observed and pursued by Ahmadies with the grace of Allah and nothing is left unanswered then. This is the responsibility of the Center to see.

Insha Allah, we shall not leave Islam undefended. This is impossible. As long as we live, this cannot happen. But I have observed most painfully I have come across certain books in which such anormities have been said against Hazrat Muhammad Mustafa (SAW) and the Holy Quran that it hurts one deeply. In fact, one is cut to the core. But again, unfortunately, all that has been done in such a language as if a friend is speaking and not an enemy, and such so-called friends are being lauded by the world of Islam. I also noted a strange tendency among them to ignore Ahmadiyyat completely, not even to mention Ahmadiyyat. Wherever they have attacked Islam and their scholars, and they have of course read Ahmadiyya literature, some of them, I know positively and they also knew at that time that in that respect in that particular quarter Jamaat Ahmadiyya had defended the cause of Islam admirably, but they wouldn't even mention the name of the Jamaat and the Jammats' views on this, with the result that they achieve two goals at the same time. One is that they go on attacking Islam

without referring to such books in which defense of Islam could be found by any scholar who wants to pursue the subject further; and secondly, they please the non-Ahmadiyya Muslim world by doing so and become greater champions of Islam, apparently, in their eyes. They take the stance: 'look here Jamaat Ahmadiyya is nothing. It is insignificant. They do not mean anything, whatever they have said by way of defense of Islam is just nothing. It is all a joke and we don't even want to mention their name.' The scholarly people of the world, because they are too small and insignificant a people to be mentioned in such great books as written by great orientalist! By doing this, they please all the Muslim world. They say: 'look here, these are the true people. They know where Islam lies and where it does not.' This is how the cheating goes on and on many fold. But we are not going to leave them alone, *Insha Allah*.

As the Holy Quran has told us that when the new heaven is created, a new change takes place and that change is mentioned in this verse:

وَأَنَّا لَنَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْئًا حَرَسًا سَدِيدًا وَشُهُبًا ۝

A strange thing has happened. A new heaven is created. Previously we used to attack it at our pleasure whenever we pleased, but now when we attempt to attack this heaven we are being pursued. It is strongly guarded by such staunch guards that they would not leave us alone. Whenever we attempt to attack heaven, we are verily punished, we are thoroughly punished, with the result that a fire pursues and would not let us do as we will.

AHMADIYYAT IS CREATED TO DEFEND THE VALUES OF ISLAM

This is the meaning of this verse and as long as we achieve this high objective, this goal for which Ahmadiyyat is now created with the grace of Allah, again to defend the values of Islam, we will not sit satisfied and content. So I hope, *Insha Allah*, very soon this machinery will start working and it will start from England. Before I leave, I want the names of such scholars who devote themselves to this task, whatever their profession may be, it does not make any difference. They should be able to read English well. They should know something of Islam, not that they are totally ignorant of the Holy Quran or Masih Mauood (PBOH) and undertake to defend Islam. I mean those who at least know Islam, who have read Masih Mauood's books to a certain degree and they are capable of understanding the values of

Islam in the first place.

Hazrat Masih Mauood has made it manifestly clear to everybody that unless you read my books, unless you read new literature produced on Islam, if you read other books you will be wrongly influenced by them. The only defense for you is first to apprise yourselves of the teachings of the Holy Quran and the traditions of the Holy Quran as I see it. Through my eyes you will see such beauties that no person who attempts to distort the face of Islam will succeed in doing so as far as you are concerned, because you will have observed Islam through my eyes. All the beauties of Islam would have been made clear to you as I see them. After that there is no question left of any misunderstanding.

So, this is a very important and fundamental thing for the Ahmadies. They must first of all prepare themselves. They must first of all apprise themselves of the correct approach to Islam. Once they do it and then study the literature of the enemies of Islam, no harm would come to them. It is impossible for them then to feel defeated or to feel to be in any danger of being misled by the enemy. But lesser people will to have done so.

I have seen among Ahmadies who start reading the literature of the enemy without first reading the literature of Ahmadiyyat, I found them ultimately misled in fact. There were some students at college when I used to study at the Government College, Lahore, who were totally wrongly influenced by such studies, by studying the history of Islam through the eyes of so-called orientalist and so on and so forth. They were ultimately themselves poisoned, so I had to work hard on them to discuss things with them and to let them see the light and ultimately, with the grace of Allah, they were saved.... (discontinuity in tape recording at this juncture)... In this country you should also guard against this. So, a system should be evolved. It should be recorded by the Imam and we should go about it in an orderly manner. We must make a scientific approach and when this sermon reaches other Ahmadies all over the globe, they should follow suit as well. I am so excited about it, in fact I want to be done here and now but this is not possible. It will take some time, but, *Insha Allah*, within one year we should see this system of new heaven operative in the world and all the world should realize that something has changed and they should admit defeat in the words: وَأَنَّا لَنَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْئًا حَرَسًا سَدِيدًا وَشُهُبًا ۝ وَأَنَّا لَنَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِلْئًا حَرَسًا سَدِيدًا وَشُهُبًا ۝

LETTER FROM AMEER & MUBALLIGH INCHARGE, USA, TO ALL AHMADIES IN THE UNITED STATES

Dear Brothers and Sisters:

Assalamo Alaikum Wa Rahmatullah

During his recent tour of Europe, Hazrat Khalifatul Masih IV has clarified a few issues regarding the payment of Chanda Wasiyyat and Chanda Aam.

In Norway, Ch. Hameedullah, Sadr Majlis An-sarullah Central and Secretary, Ahmadiyya Centenary Jubile Fund, scrutinized the financial statements of Jamaat Ahmadiyya Norway. This revealed not only those who contribute less than the prescribed rate but also a considerable number of those who are the defaulters.

When Hazrat Khalifatul Masih IV observed this state of affairs, he said, as far as the Wasiyyat (the WILL) contribution is concerned, its rate has been fixed by the Promised Messiah, peace be on him. There cannot be any reduction in it. It is the duty of the Testators to pay the share of the income regularly in accordance with the rate. There is no question of reduction in it. Nevertheless, in Chanda Aam (monthly subscription) there can be considered a facility for such people who, due to their special circumstances—financial burden, etc.—are unable to pay in accordance with the rate. This means that they should apply for a reduction of the rate due to their special circumstances. However, they should not camouflage their actual income but rather endorse their actual income.

I promise, Khalifatul Masih declared, to approve every such individual application and grant permission of paying chanda Aam (monthly subscription) at less than the prescribed rate. Without obtaining permission, neither anyone should ever pay less than the prescribed rate nor there should be any Ahmadi counted as a defaulter in respect of the payment of Chanda.

The basis of all our affairs and works, Khalifatul

Masih continued, should be on Taqwa—righteousness. A building not based on Taqwah, to whatever height it might go on rising, it shall continue to be destructive to that very extent.

Khalifatul Masih said: the final thing he would like to disclose is that whosoever will sacrifice in the way of God, He will never let him perish.

In conclusion, Khalifatul Masih directed the Executive Committee of Jamaat Ahmadiyya Norway to revise the budget by including all earning Ahmadies in it, and after obtaining its approval should arrange to realize Chandas accordingly, as without it neither can we expand our Tabligh activities nor can we carry out new projects satisfactorily.

Hence, each and every Ahmadi, whether male or female, is requested to reconsider the amount of his or her Chanda Wasiyyat or the Chanda Aam and see whether he or she is paying Chanda Wasiyyat according to his or her own pledge or paying Chanda Aam with the fixed rate of 6%.

In the case of non-Testators, either they have to pay 6% of their income as fixed by the Khalifa appointed by God or they have to write to the Khalifatul Masih IV, asking his permission to pay less than the prescribed rate due to one's abnormal circumstances. Such letters should not omit the actual income which one is earning while seeking permission for decreasing the rate of paying the Monthly Subscription. This must be mentioned in the letters. These letters should be sent to the Washington Headquarters for onward transmission to Hazrat Khalifatul Masih IV for his permission.

Yours in service of Islam
Ata Ullah Kaleem
Ameer & Muballigh Incharge

THE PHILOSOPHY OF THE TEACHINGS OF ISLAM

BY HAZRAT MIRZA GHULAM AHMAD

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SIGNS OF JUDGEMENT DAY

These $\text{ar}\bar{\text{a}}$ the signs of the nearness of the Day of Judgement: (1) people will greet only certain special people, (2) the trade will expand to such an extent that the wife will be helping the husband in his trade affairs, (3) people will not pay attention towards the rights of their relatives, (4) the pen will be put to very great and extensive use, (5) false witness will become a common thing, (6) true evidence will be concealed. (HADIS)

ATFAL AND NASIRAT:

KHALIFATUL MASIH'S ADDRESS TO THE PARTICIPANTS OF ATFALUL AHMADIYYA 38TH ANNUAL RALLY

Rabwah, Pakistan: Hazrat Ameerul Momineen, Mirza Tahir Ahmad, Khalifatul Masih IV, recited *Tashahhud, Ta'awwuz, Sura Fateha*, and then said: "*Alhamdo Lillah*, a very great number of Ahmadi children have participated in the Rally through the Grace of God the Exalted. May Allah empower them to return with the same goodness and welfare with which He has brought them. May He Himself open the heart of every participant towards Himself, adopt him and make him His servant. May He put His love in the hearts in this very age, empower him with such love that the *Tifl* (child) should never discard it afterward.

TRY TO CREATE LOVE OF ALLAH IN YOUR HEART FROM CHILDHOOD

Khalifatul Masih said, the love of God is such an enduring feeling that once it enters a heart it remains attached throughout the life. The hearts which receive this love in childhood, they turn out fortunate for the entire life. This is the age, Khalifatul Masih exhorted, in which you have to learn the etiquettes of loving your God and establish personal relationship with Him. This should be such relationship that even your parents should not be a link between it. Establish direct relationship with *Rabb* (Creator, Sustainer and Developer, stage by stage, till one reaches perfection). Learn to beg your *Rabb* from the very childhood.

Khalifatul Masih said, if Allah the Exalted gives, you feel happy about it, and even if He does not give you, still remain happy. As when a mother does not give a thing to a child and he still remains happy with her, then her affection increases manyfold for him; likewise the love of God increases. Hence, express your fidelity and love with Allah the Exalted under all circumstances. Khalifatul Masih said, take a start at this very age and when you would grow you shall witness that the love made at the childhood has broadened like an ocean and you will enter in such a sea of God's love and pleasure that has no banks at all.

THE STORY OF MAHMUD AND AYAZ

Khalifatul Masih elaborated it with an example

and said that the story of Mahmud and Ayaz is a well-known story. Ayaz was an ordinary servant while Mahmud was a king but both had intense love for one another to such an extent that people started to envy.

Ayaz was wont to go daily, secretly at night, to a place which was under heavy locks. The enemies of Ayaz poisoned the ears of the king, saying that he had hoarded some looted wealth of the country and frequently visited it. One day the king took Ayaz and all those who had been complaining against him and asked Ayaz to lead them to the place of his visits. They went there and found nothing in boxes except old and torn clothes. Ayaz said he has been visiting this place to refresh the favors of Mahmud by recollecting the period of his poverty.

Khalifatul Masih said, similarly, you should remember the favors of your beloved God. When He Who is the Master of the entire universe bestows His favors upon you, then you have to think that you are worthy of His favors; it was only through His mere Grace. When we will understand this secret, then we would be able to render thanks to Him. Ayaz has disclosed this secret of love that man should not forget his status. It is only then that he will be able to thank the favors of his Master.

SECOND ASPECT OF LOVE WITH GOD

The second aspect of love with God, Khalifatul Masih continued, is that we should accept happily whatever He gives us whether we like the thing or dislike it. This will please our Allah the Exalted and He shall favor us with numerous bounties. In this connection, Khalifatul Masih related another incident of Ayaz. One day the king cut a fruit and gave one slice of it to Ayaz, who ate it with such pleasure that people took it to be very delicious fruit while it was utterly bitter and insipid. Hence when the king gave the second slice to the *Vazeer* (minister), he vomited and refused to eat it. The king said: take note of Ayaz's merit that when the king gave him a bad thing, he ate it with pleasure and devoured the whole slice, utterly bitter and unpalatable, without hesitation, because it was

given to him by Mahmud.

Khalifatul Masih said: Allah the Exalted shower His Mercy on children too. When He wishes, He gives and debars when He so Wills. Be happy when He gives and remain pleased when He deprives. Hazoor said, this is the very age to love God the Exalted. When you will start loving God from this very time, then you will witness *Waliullah* (saints of God) being brought up from you, the children.

PURIFY YOUR HEARTS AND KEEP THEM SECURED FROM ABUSE

In this respect there are certain matters which apparently looked very ordinary but they are of utmost importance. Just now you have made a pledge, and each time you repeat it you pledge that you shall not abuse. Nevertheless, there are some among you who abuse. In the first place you pledge of speaking the truth, then you pledge of not abusing but practically you denied both. Allah does not love such people. When we invite any guest at our home, we clean our home. Now the heart in which you wish to bring God, if it is full with the filth of abuses, how could God the Exalted come in that house. How could you remember God through that tongue with which you have abused? Have you ever eaten in that part in which you pass your stools? How could the dirty pans be used for good works.

It is indeed painful when an abuse is heard from an Ahmadi child. Huzoor said, some mothers who themselves are not trained, utter bad words from their mouths and thus the tongues of the children turn dirty. Khaliqatul Masih enjoined upon the children to check their mothers who abuse. They should ignore such mothers who teach bad habits and dirty things. Hazur advised the children to hold temper when they are enraged, sit if they are standing, but never to abuse. When you will do this for the sake of God He would favor you with great reward. You will get excellent characters and receive Mercy of God.

ADOPT TRUTH AS YOU HAVE TO CHANGE THE DESTINY OF THE ENTIRE WORLD AND WASH AWAY THEIR UNCLEANLINESS

The second thing Khalifatul Masih asked the children to do was to accustom themselves of speaking the truth. It is not possible to bring up a nation without truth. A lot of children generally tell lies in the street, narrate false stories and utter falsehood in jest, and then say they were just cutting a joke, and you have turned mad, while he

himself was turning mad. Such person is a fool in the sight of God, how could he fool others. Huzoor said the real valuable thing is truth. Hence do not cut jokes falsely. If anyone cuts jokes falsely then simply laugh at him and say what a dirty thing he has uttered. Will you eat filth pleasantly? Could you, on the arrival of a guest, please him by saying that you are eating a little bit of filth.

Huzoor said: these things are against your prestige. You are to speak great things and carry out great tasks. The newspapers of our country are telling unfounded lies against Ahmadiyyat. There is none to check them. It is their destiny and we have to change their destiny. Do not be pleased by their eating filth, rather make efforts to change their condition. It is your obligation to try to uproot falsehood and say, we are the followers of the Promised Messiah (peace be upon him). You may not consider us Muslims, but in truth we are the servants of the Holy Prophet (peace and blessings of God be on him) as we speak truth and you utter falsehood.

Khalifatul Masih said: Clean and purify the society. Thus when you will grow up, the tongue of true servants of religion shall be your tongue. This would result in such progeny of magnificent *Mujahideen* (strivers in the path of God) who would be flooding the world with the light of truth which shall revolutionize the entire world.

These are petty things, but may Allah empower you to act upon them. Ameen!

(The Daily Alfazl, October 21, 1982)



THE DAJJAL

The books of Hadith very clearly indicate that the Dajjal will emerge from the Church. He had been interned in the Church for a thousand years and after the expiry of this period he came out of it and got himself busy in opposing the Muslims. This being has been called Dajjal in Hadith. In the earlier books, he has also been called a Dragon and a Satan. In fact both these names refer to one and the same being. The words that indicate that he will emerge from the church very clearly show as to who he is and where does he live and what are the types of things that he does.

(*Malfoozat*, Vol. IX, p. 89)



All Presidents are requested to despatch the reports of their activities to the Editor of the *Ahmadiyya Gazette*, 2141 Leroy Place, N.W., Washington, D.C., as soon as possible.

PRAYERS FROM THE HOLY QURAN

The object of prayer, according to Islam is to establish personal communion with God, keep His remembrance ever-fresh in the heart, cleanse one's inner self of all evil and evil inclinations and seek His aid in all difficulties. Mere outward acts of worship, unless accompanied by sincere heart cannot be of any avail and are not approved by Islam. Islam requires that not only the tongue and the body but the heart must also join in worship. The faith is perfected by heart and the tongue and the limbs joining in proclaiming it. Islam teaches that acceptance of prayers is a means of enabling man to attain union with God. When a man prays to God, his prayers are accepted provided they are made in the manner, and are continued upto the point, appointed for their acceptance. Allah says in the Holy Quran: "*Then Who is He, Who hears the cry of a distressed person when he calls on Him, and accepts his prayers and relieves his pain, and removing the oppression of the oppressor, sets up the oppressed in his place? Is there, then, another God who has this power? But you derive no lesson from it.*" (27:63)

This stage of union with God is open to all. God hears of everyone who prays to Him in his distress, to whatever religion he may belong, and thus affords an opportunity to all to get into direct touch with Himself and thus to emerge from the stage of doubt and darkness. It is essential that a certain degree of realization should be open to people of every class and condition to make them turn to God, for people turn only to those things with whose importance they are impressed. The followers of every religion can attain to this stage and can experience the effects of prayer. Many obstacles may be overcome and inconveniences removed by prayer. Here are some prayers from the Holy Quran which could be supplicated by the followers of all the religions:

Bismillahir Rahmanir Raheem. Alhamdo Lillahe Rabbil Aalameen. Arrahmaanir Raheem. Maaleke Yaumiddeen. Iyyaaka Na'abodo Wa Iyyaaka Nasta'een. Ihdenas Siraatal Mustaqeema Siraatallazeena An'amta Alaihim, Ghairil Maghzoobe Alaihim Wa Ladho'aalleen. (In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the worlds. The Gracious, the Merciful. Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the straight path. The path of those on whom Thou bestowed Thy

favors, those who have not incurred Thy displeasure, and those who have not gone astray. Amen.) (1:1-7)

Rabbanaa Aatina Fid Dunya Hasanatan wa Fil Aakhirati Hasanatan Waqinaa Azaaban Naar. (Our Lord, grant us good in this world as well as good in the world to come and save us from the torment of the Fire.) Amen. (2:202)

Rabbanaa Aatinaa Milladunka Rahmatan Wa Haiyyi Lana Min Amreena Rashada. (Our Lord, bestow on us mercy from Thyself, and furnish us with right guidance in our affair.) Amen. (18:11)

Rabbanaa Wasi'at Kulla Shai'in Rahmatan Wa Ilman Faghfir Lillazeena Taaboo Watta'baoo Sabeelaka Wa Qi'him Azaabal Jaheem. Rabbanaa Wa Adkhillhim Jannaati adnillatee Wa'adtahum WaMan Salaha Min Aabaa'ihim Wa Azwajihim Wa Zurriyyatihim Innaka Antal Azeezul Hakeem. (Our Lord, Thou dost comprehend all things in Thy mercy and knowledge. So forgive those who repent and follow Thy way, and protect them from the punishment of Hell. Our Lord, make them enter the Gardens of Eternity which Thou has promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely, Thou art the Mighty, the Wise.) Amen. (40:8-9)

Rabbanaa Zalamnaa Anfosanaa, Wa Illam Taghfir Lanaa Wa Tarhamnaa Lanakoonanna Minal Khaasireen. (Our Lord, we have wronged ourselves and if Thou forgive us not and have not mercy on us, we shall surely be of the losers.) Amen. (7:24)

Rabbana Atmim Lanaa Nooranaa Waghfir Lanaa Innaka Ala Kulli Shai'in Qadeer. (Our Lord, perfect our light for us and forgive us, surely, Thou has power over all things.) Amen. (66:9)

Rabbanaa Hab Lanaa Min Azwajinaa Wa Zurriyyatinaa Qurrata A'ayonin Waj'alnaa Lilmuttaqeena Imamaa. (Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.) Amen. (25:75)

Rabbanaa Iaa Tozigh Qolubanaa ba'ada Iz Hadaitanaa Wa Hab Lanaa Milladunka Rahmatan Innaka antal Wahhaab. (Our Lord, let not our hearts become perverse after Thou has guided us, and bestow on us mercy, surely, Thou are the Great Bestower.) Amen. (3:9)

Rabbanaa Taqabbal Minnaa Innaka Antas Sameeul Aleem. (Our lord, accept this from us; for Thou are the All-Hearing, the All-Knowing.) Amen. (2:128)

MAJOR MIGRATIONS THROUGHOUT THE HISTORY OF MANKIND

[Being the text of a speech by Jawad A. Malid, a *Tifl* (below the age of Khadim - 15 years) delivered at a meeting of the Washington Metropolitan Jamaat. It is a kind of a scholarly research, which we are printing below as a mark of recognition of our youngster's talent. Its publication in the Gazette, we hope, will prove as an incentive to other children.—Ed]

Prehistoric migrations were often caused by changes in climate. Men and animals moved southward through the ages to escape the great glaciers, or ice sheets, that gradually spread down over thousands of years from the North Pole. The people returned north after the glaciers melted. As many areas in northern Africa slowly dried up, hunters of the stone age followed the animals on which they lived into the fertile Nile Valley.

We do not know definitely how prehistoric man migrated over the earth's surface. One of the earliest known migrations took place when prehistoric men moved from North Africa to Europe. These migrants were of a type superior to the Neanderthal men of Europe, and seem to have replaced them. Most anthropologists and archaeologists believe that the Alpine people of eastern Europe migrated to central Europe in prehistoric times. But they disagree as to the size and importance of that migration. Nomads from the plains of Russia seem to have migrated to central Europe at an early date.

Language similarities in the countries of Asia and Europe provide evidence that a people speaking an Indo-European tongue migrated widely over the world in early times. These people may have originated in the Caspian Sea region, but there is little evidence to confirm this theory.

Another great migration took place across Bering Strait when people from Asia moved into the Americas. Anthropologists once thought this was a single migration that occurred about 20,000 years ago. Now they generally believe that the total migration took place over a long period, and that men came to America in several migrations. The most recent migration from Asia to America may have occurred not more than 1000 years ago.

During the 200's B.C., a group of tribes pushed out of Mongolia. The Europeans gave them the name Huns. By the early A.D. 300's, the Huns had overrun most of northern China. After the Huns were driven west by fierce Mongolian tribes, they pushed into eastern Europe.

Other tribes fled from the Huns, and swept into Europe in what historians call the barbarian invasion. The Huns drove the Ostrogoths and Visigoths from southwestern Russia, and forced them to press into the Roman Empire. Other

peoples, driven into what is now Germany, forced the Germanic nomads to fight their way south. One group, the Vandals and Suevians, made their way through Gaul and down into Spain. The Huns moved into what is now Hungary. Their migration ended after their chief, Attila, died in 453.

For hundreds of years, the military might of the Roman Empire prevented large migrations in northern Africa and the Middle East. But the slow decay of the empire gave the nomads of Arabia a chance to push forward in one of the greatest migrations in history. During the 600's and 700's, they occupied Arabia, Armenia, Egypt, Persia, and Syria. The nomads swept along the entire length of North Africa, carrying the Berbers and other peoples with them. They moved north into Spain and Gaul. Their migrations into Asia forced other nomadic people northeast toward China. This set off another chain of Asiatic migrations that later reached into Europe.

Genghis Khan, a Mongol chief, led a great migration in the 1200's. He conquered Afghanistan, Persia, most of eastern Europe, Asia Minor, Mesopotamia, Syria, and northern China. The Mongols drove the Ottoman Turks from central Asia. The Turks slowly made their way across Asia Minor to the Balkan countries. They captured Constantinople in 1453, ending the Byzantine, or East Roman, Empire.

Important sea migrations include the movement of the Angles, Saxons, and Jutes into England beginning in the 450's. The most daring sea migrations were probably those of the Polynesians. They traveled great distances by canoe from their homes in southeast Asia to islands in the Pacific Ocean.

Large seaborne migrations from Europe began about 1500. The Portuguese, Spanish, French, Italians and English ventured across the oceans in search of new land. They gradually settled the coast of America, which Christopher Columbus had reached in 1492. This set off a new migration that lasted almost 400 years. Adventurous explorers sailed the seven seas to find new trade routes and establish colonies. The major European colonial powers—England, France, Portugal, Spain, and The Netherlands—began to compete for new lands to conquer, develop, and colonize. The English set up the Virginia colony in 1607 and Plymouth Colony in 1620. Each of these colonies had about 100 settlers at the beginning. By 1700, migration and a high birth rate had increased the population of the English colonies in New England to about 275,000.

About 250,000 Europeans migrated to America between 1700 and 1820, and 750,000 persons arrived during the next 20 years. Most of them came from Europe. From 1840 to 1900, the United States admitted about 18 million newcomers. Thousands of Europeans also migrated to Australia, Africa, New Zealand, and South America.

As Europeans settled in America, they forced the Indians to migrate westward. The Spaniards brought horses to America. With horses, the Indians could hunt buffalo on the great Western plains. Indian tribes began to find the plains a desirable place in which to hunt, fish, and live. They poured into the plains area in a vast migration that changed the population pattern of the United States. The Blackfeet migrated from the North, the Sioux and Cheyenne from the East, the Comanche from the West, and the Shawnee from the South.

Heavy immigration continued from Europe to the United States and other countries until the early 1920's. Then many nations began to limit sharply the number of people who could immigrate. By 1930, almost all governments had placed restrictions on the number or types of people who could enter or leave their countries. These laws ended the relatively free movement of people as it had taken place in the past. During the 1930's, German Jews and other persons fleeing political and religious persecution sought refuge in other countries. Some escaped, but the great majority of oppressed people found no place in which to hide.

World War II (1939-1945) drove millions of persons from their homes in Asia and Europe. About 50 million people migrated from one country to another during the 10 years after the war, to seek political and economic security. About 20 million of them were displaced persons, refugees, expellees, and escapees. Five countries that came under Communist rule—Czechoslovakia, Hungary, Poland, Romania, and Yugoslavia—expelled more than 12 million Germans. More than 8 million of these migrants poured into West Germany. Millions of Czechs and Poles moved into lands formerly occupied by the expelled Germans. In the 1950's, almost 3 million people fled to West Germany from Russian-dominated East Germany. Mass transfers of populations also took place between Bulgaria and Turkey, and between Yugoslavia and Italy.

Large shifts of populations also took place in Asia during the 1900's. After the partition of India in 1947, about 17 million persons moved to new

homes in a two-way movement of refugees between India and Pakistan. During the 1971 civil war between East Pakistan and West Pakistan, more than 9 million civilians fled to India to escape the fighting. Many of these refugees returned after the war ended and East Pakistan became the independent nation of Bangladesh.

Israel became an independent country in 1948. By the mid-1970's, more than 1½ million Jews had migrated to Israel, chiefly from eastern Europe, Asia, and Africa. The first Arab-Israeli war in 1948 forced about 700,000 Arabs living in Palestine to leave their homes. By the mid-1970's, more than 200,000 of these refugees still lived in camps along the Israeli border.

Huge migrations followed the defeat of the Chinese Nationalists in 1949. About 750,000 Chinese fled to Taiwan, and about the same number sought refuge in Hong Kong. Migrations also came as a result of the Korean and Vietnam wars. Over 700,000 persons migrated from North Korea to South Korea bay 1952 as a result of the Korean war. During the Vietnam War (1957-1975), millions of Vietnamese fled from their homes in battle areas to safer areas of Vietnam. About 400,000 refugees left Cambodia, Laos, and Vietnam after the Communists took over these countries in 1975.

During the 1900's, millions of persons in the United States have moved from one state to another. The chief currents of this migration include movements (1) from Northern and Southern states to Western states, (2) from the South to the North, (3) from rural areas to cities, and (4) from cities to suburbs.

During World War I (1914-1918), demands for military equipment created many new jobs in industry. Job opportunities drew thousands of blacks from the South to the manufacturing centers of the North. This was the beginning of a continuing black migration northward. In 1910, only a tenth of all black Americans lived outside the South. Today, about half live outside the South.

During the depression years of the 1930's, many families moved out of the Dust Bowl region of the Southwest to seek jobs in California. During World War II, job opportunities drew thousands to Western and Eastern states.

Animals have also migrated with people across the oceans. Ships brought rabbits to Australia in 1788 and in 1859 and brought the first English sparrows to the United States in the middle 1800's.

Jawad A. Malik, Washington Metro Jamaat

RELIGIOUS POETRY

By

A. F. Umar Khan, Washington, DC

*These four walls my prison cell define:
One wall is Apathy; the second, Pride;
Three and four Mistrust and Sloth combine.
Together, they hold heart and soul inside.*

*I would break my chains and lift this burden,
But, besotted, sad, unlettered,
I am ruled unloved, accursed of men,
And in darkness doomed am fettered.*

*I wait for someone to redeem me,
But by waiting, I am left behind.
See, the world just passes by me
And past glories are hard to find.*

*Who am I now? My name's enshrouded...
Empty words remain, but meaning's lost.
My thoughts are puzzled, dazed, and clouded.
My life seems hopeless, tempest-tossed.*

*Outside this cell, my name is Legion -
A name I feel I did not earn.
Why am I hataed? Where's the reason?
Where's the lesson I must learn?*

*Who's to guide, and who's to teach me?
My grave dilemma knows no end.
How can anyone begin to reach me
While this prison holds me in?*

*My jailors, too, are rough and surly,
They pace beyond my door in palid light.
Now I see them (for the first time) clearly...
These are not they who stood last night!*

*Those men had strange and foreign visage,
While these are featured just as I.
Why do my men block this passage?
Aren't they unlucky prisoners as I?*

*Those who, for centuries, I've trusted,
Suddenly conspire to hold me in.
These were they who once my path had guided,
Now their own road is paved with sin!*

*Was it for one of these I waited?
Where is there hope if here is none?
When will their sanguine appetites be satiated
Who drink Life from their own mothers' sons?*

*Would that I had heeded well the warnings
When Mahdi's voice was raised and called.
For many lifetimes I've been waiting,
While he I sought, God had before installed!*

*Now my self-made prison walls subside,
And a single door stands in their stead.
That door is Prayer (for those who stumbled),
Opened wide by Reformer, Mahdi, Guide!*

*My name is MUSLIM, my meaning's now fulfilled.
My way is clear and rightly guided.
My heart is calm and passion's stilled.
My faith's in Allah Undivided!*



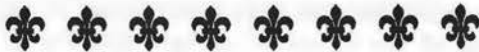
A MISUNDERSTANDING REGARDING THE PAYMENT OF ZAKAT

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

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 Ten Dollars per copy to Washington Headquarters.



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.

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.

IMPORTANT ANNOUNCEMENT

It is announced for the information of all concerned that the building 1064 Union Street, Brooklyn, N.Y., has been sold. All those who would like to contact the Ahmadiyya Jamaat, New York, should use the following address:

Ahmadiyya Movement in Islam, Inc.
(New York Chapter)

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Phone: President Nazir Ayaz: (212) 263-0717
Phone: Secretary Rafi Ahmad: (212) 332-4035

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