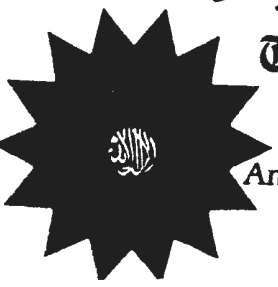


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ
 وَنَعْلَمُ أَنَّ الْإِلَهَ إِلَهٌ وَاحِدٌ
 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ
 وَرَسُولُهُ

THE AHMADIYYAH GAZETTE

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



SHAHADAT 1362

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APRIL 1983

LET HARDSHIPS BECOME A SOURCE OF PLEASURE
 EXHORTS HAZRAT KHALIFATUL MASIH IV

In his sermon on Friday, February 4, 1983, at Masjid Aqsa, Rabwah, Huzur commented on verses 31-33 of Sura *Hameem As-Sijdah* and told the audience that the *Da'ee Ilallah* are the people who say that they have believed in Allah as their *Rabb* (the One who Sustains) and they are completely steadfast; they trust in none but Allah and get themselves cut off from all others (who might be mistaken as sustainers). Whatever the trials and tribulations that they have to experience, are a welcome feature for them.

While explaining the significance of steadfastness, Huzur narrated two incidents from the history of Ahmadiyyat—the two martyrdoms in Afghanistan.

The verses tell the believers that they should not be grieved and there should be nothing for them to be afraid of. Huzur said that 'this actually means that either the circumstances will soon be changed and they will ultimately be in favor of the believers, or the believers while passing through hardships and trials and tribulations, will not mind them in the least. They will be granted the courage to bear all the hardships with pleasure. The believers will be made to realize that the hardship that one has to suffer for the sake of God is no hardship at all.'

Huzur further said: "There are instances in the history of Islam where we find that the believers prayed themselves and asked others also to pray for them that they may become martyrs by sacrificing their lives for the sake of God."

Huzur urged the members of the Jamaat to come forward and bear the hardships with a cheerful countenance. Let these hardships become a pleasure for you, Huzur said.

Huzur's Khutba on the 11th of February was in continuation of his Khutba on the 4th of February. Therein he told the Jamaat that according to the verses of the Holy Quran quoted by him during his last sermon, God says that those who are steadfast have the angels descending on them to give them the sweet message from God that they should neither fear nor be grieved.

Huzur explained different ways of the angels descending on the believers. In this connection Huzur narrated some incidents from the history of Islam where the angels took the form of human beings and appeared to the believers in the presence of the Holy Prophet (peace and blessings of God be on him) or otherwise.

Huzur also cited some instances from the history of Ahmadiyya Jamaat to show that the angels did descend on the believers. The incidents related by him were taken from Indonesia and Pakistan.

The reason why Huzur narrated these incidents, Huzur said, was that he knew there were a large number of such incidents scattered all over the world. Wherever there are Ahmadies, there are definitely incidents to be met with where the angels did descend on the Ahmadi believers. All such incidents, Huzur instructed the Jamaat, must be put together and preserved for the generations to come.

Such incidents are to be collected not only from Pakistan but from all parts of the world. Since it is apprehended that they might get lost in the mail, it is considered more safe that the members of the Jamaat should send these writings by hand. Let somebody coming here bring the papers from the Jamaat.

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Excerpts from the Historic Friday Sermon of Hazrat Khalifatul Masih IV on the Occasion of the Inauguration of Basharat Mosque in Spain

“One Mosque won’t do. We have to build Mosques in each and every habitation.

“There is need for infinite work, infinite sacrifices and infinite number of life dedicants and limitless financial resources.

“A section of the Community is not fully conscious of the kind of sacrifices which the present difficulties demand.

“Be righteous. If you cannot sacrifice, renounce this path. But be true to God. Then alone will He be true to you.”

“The truth of the matter is that one mosque will not do. We have to build mosques in every habitation and clime. We have to proclaim *Azaan* in each village and hamlet. It is our duty to exalt and glorify Allah’s name. For polytheism is rife and atheism has wrought such havoc that one is flabbergasted at the depth of degradation to which man can descend.

“In his prophecy, the Holy Prophet (peace and blessings of God be on him) describes these people as the Anti-Christ (Dajjal) who is blind in the right eye but whose left eye is functioning normally. One cannot imagine a more succinct and epigrammatic statement of truth. It portrays the plight of these people in such authentic detail. There is the mundane eye on the one hand. Its vision is so sharp that it can reach across terrestrial depths. Then there is the spiritual eye which is sightless to such an extent that *Shirk* or the practice of associate partners with God is running rampant. These people are forgetful of only one thing—of Allah’s worship. Everything else is being worshipped (with impunity)—sports and other recreational pastimes, idols and images. So are sin and immorality. Falsehood too, deception and fraud, all are being worshipped. What is not being worshipped is God and God alone.

We have to change the lot of all these people. A single mosque cannot suffice. And how can a mosque without worshippers change fate. Therefore, there is great need for hard work, limitless sacrifices, innumerable workers and infinite financial resources. But when we look at our own selves, we find that we are weak, insignificant and without means.

During my visit to Europe, as I pondered along these lines, I became more and more concerned, not in the sense of being despondent but in the sense that I was led to pray to God with even greater humility. For I know that all these difficulties would be like straws in the wind if our Lord God were to glance at us with

compassion. His one look would scatter difficulties as light dispels darkness without much external effort. I was, therefore, drawn more and more towards prayer. But at the same time I felt with deep grief and regret that a section of the Community was still not as conscious of the urgency of self sacrifice as it should be, pitched as we are against the present odds.

A survey was made of the contributing Ahmadies. A lot of hard work went into the preparation of the lists. Chaudhry Hameedullah was of great help in this connection. I was surprised to find that at all places more than 50% Ahmadies were not paying a penny of the obligatory contributions. I know that from the worldly point of view, their condition was fundamentally changed for the better. Earlier on, they lived in a different world. Today, they belong to an entirely different class. Their erstwhile humble position cannot even be remotely compared to the exalted material status with which Allah has blessed them today. But unmindful of the needs of Allah’s religion, they are busy trying to cater for their own needs, completely forgetting how Allah has favored them.

I was surprised at this and deeply shocked. Then I examined the lists of the contributing Ahmadies. I found that what some of them did offer was too meager considering what God has blessed them with. In fact they did not offer what they loved. They offered what they thought they did not need and could do without. I told them: Look! the Holy Quran says that *you cannot attain righteousness unless you spend out of that which you love*. (3:93). You are offering to Him that which you do not love, which is something superfluous and you might as well throw away and which does not make any difference to you either way. It does not affect your routine in the least. Therefore, why indulge in this wastage. Be righteous. Forsake this path if you cannot sacrifice. But be true to God. Then alone will He be true to you and visit you with grace and mercy. And there is no greater folly than to be afraid to give to the Giver and to fear that He will not give again. Thus in the course of this journey, I was pained to find many friends whom God has given much but who give back nothing in return.

This reminds me of a story which a CSP officer related to me. Once he happened to visit Egypt. In Cairo, he saw a coffin accompanied only by four persons who were carrying it. Moved by pity, he tried to help and take the place of one of the carriers, but the man resisted and even pushed him back. He was

wondering why he did not let him help. At last pity triumphed and he pushed the fellow away from the coffin, taking his place instead. But he soon regretted his act of compassion for nobody came forward to relieve him. He was not used to carrying heavy loads. Crushed as he was under the burden, his was a life of misery, for the graveyard was at a distance of some four miles from the city. When they reached the cemetery, one of the carriers who seemed to be the leader started to dole out wages. Our gentleman was also offered his share. It was then that he realized with a shock that they were no volunteers but mercenary laborers. He told them that he had offered to help voluntarily and he did not know they were hired hands. Thus it was that he learnt why the poor fellow was pushing him, as he was actually being deprived of his livelihood.

This set me off thinking how even a man in the street who is not too deeply committed to religion cannot help resisting the inclination to assist when he finds a burden being carried by only four persons. How sur-

prising it is that we claim to be Ahmadies, have renewed the covenant of allegiance at the hands of the Promised Messiah (peace be on him), have promised to prefer the life in the hereafter to life in this world, pledged to sacrifice our all in order once again to take the Ark of Islam across to safety, are prepared to drown for safety and success of this ship. In short, we are committed to all this and yet we find that a limited number of persons are carrying the burden of the entire Community which in fairness should be carried by millions and millions. Yes, the burden is being carried by a limited few and yet it seems to cause no concern, no anguish, no feelings of human sympathy, no penitence. We seem to forget that we too belong to the same Community, are bound by the same promises, are similarly beholden and grateful to the Promised Messiah (peace be on him) for letting us relish again the true taste of Islam. Yet we seem to watch the spectacle with great unconcern as one watches from the shore a boat which is fighting the high seas alone, causing not a hint of reaction in the heart of the watcher."

SO SAID THE FOUNDER OF THE AHMADIYYA MOVEMENT

CLEAN-HEARTEDNESS

In order to become a recipient of the blessings and Grace of God Almighty, it is very essential that one must have a clean heart. Nothing can be gained without it. What is really required is that when God peeps into the heart of the man, there should be no iota of hypocrisy in any nook and corner. It is only this state of the heart which attracts the Manifestation of God—and that makes the relations between God and man very straightforward. For all this, one must be loyal and sincere as Hazrat Ibrahim (peace be on him) was, also, as the Holy Prophet (peace and blessings of God be on him). When a man walks on their footsteps, he becomes a blessed man and is saved from every kind of humiliation. He is also provided amply and his circumstances are never straitened. Rather, the doors of the Grace of God are opened for him and he joins the group of people whose prayers are accepted by God. Such a person never dies the death of an accursed person. His end is always good.

In short, whoever is sincere and loyal to God, he is granted all his wishes—and he does not come across any disappointment. (Malfoozat Vol. 6, p.376)

FIVE DAILY PRAYERS

There is no doubt about it that the prayers (the daily prayers) are the cause of blessings, but these blessings are not the lot of everybody. Only he whom God enables to pray is the one who prays. Otherwise the prayer is nothing more than a shell in the hand of one who prays. It has nothing to do with the kernel. Same is the case with the Kalima. The person whom God enables to recite the Kalima is really the person who recites it. Unless one gets to drink from the heavenly fountain, reciting the Kalima and offering the prayers, these things cannot be of any avail. The prayer which produces a sweetness and a zeal for more worship and which strikes a communication with God and is offered in all humility, brings about a change in the life of the man. And this change is instantaneously perceived by the one who prays like this. This change makes him realize that he is not what he was before.

(Malfoozat, Vol.6, P.378)

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After the second Khutba (which is always in Arabic) Huzur informed the Jamaat that he was going out of Rabwah for a few days and he prayed for all the citizens of Rabwah that they may live in peace and tranquility and he requested the friends to pray for his tour being a source of blessings from God.

QUESTIONS ANSWERED BY KHALIFATUL MASIH IV DURING HIS VISIT TO DENMARK

KHILAFAT IN ISLAM

Q: (from Mr. Hanson) I wonder if you could throw some light to the audience on the significance of Khilafat in Islam.

A. You want to have some discourse on the institution of Khilafat in Islam, is that so? Khalifa means O.K. Well, Khilafat is a word with a very wide sense used in the Holy Quran. Khilafat means vicegerency or how else should it be translated? Khalifa means vicegerent, the deputy of somebody, who does not draw his authority from his own but from his superior being whom he represents and whom he represents most faithfully. This is the concept of Khilafat in Islam.

The first mention of the word Khalifa we come across in the Holy Quran at the very outset. The Holy Quran tells us that Allah, before creation, mentioned it to angels that Allah has decided to create His vicegerent or deputy on earth. This is why the whole phenomena of life have been unfolded or are about to be unfolded. Now when Allah mentions it, according to the Holy Quran, to the angels, they say: 'Oh Lord, why are You doing this? Because if You do that, You will open a way for bloodshed and destruction and chaos. Wars will be fought in Your name', and so on and so forth. Allah tells them in answer that they are talking of things of which they do not know. So, in His image, He creates a deputy, though not physical being but His image, a sort of image, is created in the unknown times, eons ago, according to the narration of the Holy Quran. And then Allah teaches His deputy certain things which the Holy Quran calls *Asma' a*, or attributes, and we interpret as Ahmadies that those are the attributes of Allah which Allah was about to teach to the best of His creation, that is man, and among men to His Caliph. So, when Allah did it, according to the Holy Quran, He asked the angels for Allah's attributes and they knew some but could not go beyond. But this man who was going to be created by Allah in that pictorial way, started naming Allah's attributes which the angels had never heard of or could not even conceive. When this happened, according to the Holy Quran, they all bowed to Allah and admitted their ignorance and said: 'You are all wise and all knowing, You know what to do.'

Now, this we consider to be a figurative language to express the philosophy of Caliphate and to express the philosophy of creation of man. You know, unless somebody is given a certain capability by Allah, he cannot judge that thing at all. He cannot even conceive

of that thing. Angels could not sin. Angels did not stand in need of food, in need of clothes, in need of some other attributes of Allah—mercy and forgiveness and sustenance and so on and so forth—and upbringing and mercy to others, to feel for others and so on. All these attributes of Allah were lacking in the world of angels. So what Allah taught Adam later on and what he pictorially presented to the angels at that time, whenever this happened, was this that Allah is far greater than your conception. Although you are enough to serve a certain purpose, but the Allah which you know is not all the Allah that there exists. Allah is unlimited in His attributes and by adding His new creations Allah expands in itself as though He expands while He still is a thing of unlimited qualities. But by adding new creations, new concepts of Allah are created, as if Allah is expanding along with it. So, this is the picture which is painted by the Holy Quran to give us this message.

Now, that consummate and ultimate evolutionary summit which was to be created by Allah is called Caliph in the terminology of the Holy Quran. A person on whom Allah discloses His nature according to his capability, and now by that we mean that Allah has created man with the capability to understand Him in larger spheres than angels or other creations before him. But that does not mean that what we understand of Allah is the entire Allah. There are possibilities open, large possibilities and unlimited possibilities, that new creations can be made by Allah with new capabilities of which we cannot conceive, like angels could not conceive of the capabilities which were bestowed upon man.

Now I can explain this situation within the human level. Those who are not given the eyesight and they are limited to only four senses, however best you express to them and try to make them understand the concept of light and sight, it is impossible for born-blind man to understand what we are talking about. Those who cannot hear remain limited to three senses. They cannot see and cannot hear and remain limited to those three senses which Allah has given them. They cannot conceive of anything beyond. So their Allah becomes limited by the same degree. So, why should we put a limit to Allah's creation, why should we think that Allah could not have given us six senses or nine senses or a hundred senses or a thousand senses, because He is the Creator and He can do that. But we cannot conceive of them because we are deprived of those senses in the first place. So, this is what the Holy

Quran wants to make us understand. God is unlimited, don't behave like angels and don't limit My powers. If you begin to behave like that and consider Me to be limited to those senses which I have granted to you, then you are not understanding Me. The true Caliph is the one who understands Allah in all humility. He knows his limitations and he knows the unlimited powers of Allah and by that we mean the Holy Prophet of Islam who was the last of the prophets and on whom Allah appeared in all His attributes with which He could appear to man as such.

Now, this is a claim, a tall claim, the Christians can say: 'No, Allah appeared in the largest sense to Christians, to Jesus.' Or Hindus can claim that Allah appeared in the largest sense to Krishna, and so on and so forth, a debate can start. Everybody can claim the founder of their religion is the true Caliph on earth. Now, Islam does not deny that. Islam is a beautiful religion which understands the basic phenomena. So, Islam does not say that the only Caliph who was to appear on earth was to be Hazrat Muhammad Mustafa SAW. Islam says each person who, even in a limited way, represents Allah at any stage in the history of mankind, however limited his message be, he is a sort of Caliph on earth and he is appointed as such. This is the first meaning of the word Caliph as we understand from the Holy Quran. But when we refer to the first incident which I quoted before we interpret as Muslims that the true and real and the final and the most consummate Caliph was to be the Holy Prophet of Islam and we have our own way of proving it, but this is not the stage for going into that discussion—it is a long and wide discussion.

Now I fall back to the second meaning of Caliph. The second meaning of Caliph springs from the meaning which I have already explained to you. It means that the first person whom Allah appoints as Caliph on earth, when he dies his message is not permitted to die along with his personal death. It has to be carried forward till the time that the message is ultimately polluted by mankind and so totally destroyed that it does not stand of any benefit to mankind any longer. Till that time, a continuation has to be devised of that message and that representation of Allah. So, the second meaning of Caliph is that the one who represents the representatives of Allah and that continued procession of people one after the other who represent the first Caliph, that is, the Prophet, but they themselves are not prophets. They are only true representatives and they remain within the four walls of all the teachings of the first Caliph who is the Prophet. These are the Caliphs who follow later on.

In Jamaat Ahmadiyya, the first Caliph as we understand is Hazrat Muhammad Mustafa SAW and the second manifestation of Caliphate started after his death till some time, when that representation was ultimately lost to mankind. By that I mean the Khilafat-e-Rashida. Then Khilafat took different shapes. But there were no direct descendents of the Holy Prophet in Khilafat. So it was ordained by Allah that the Khilafat of Hazrat Muhammad Mustafa SAW was to be reinstated on earth in the shape of his successor which was to be a prophet by Allah, made a prophet by Allah, but a subordinate prophet to the Holy Prophet of Islam. Not a new prophet, not a new law-bringer, entirely and totally subordinate to him, to be raised within his fold and entirely because of his love and his total submission to his person. So we believe that this new phase of Caliphates started again with prophethood. But not with an independent prophethood, but a totally subordinate prophethood to Hazrat Muhammad Mustafa SAW, that is to say, the image of the Holy Prophet was recreated so that the institution of Caliphate would start from there on. And this Caliphate of Jamaat Ahmadiyya is again a representation of the Caliphate of Hazrat Muhammad Mustafa SAW through Hazrat Masih Mauood, the Promised Messiah, the Founder of the Ahmadiyya Community who was a subordinate prophet.

But the Caliphs following are not prophets, including me. We are only representing the authority of the true Caliph as I have explained myself. We are not drawing on any independent authority. We draw all our authority from these sources who drew their authority from Allah directly. This is the meaning of Caliphate as I understand it. Have you been answered properly? If any further side issues are involved you may ask other questions if you please or maybe some other person would like to ask...

LENGTH OF RAMADHAN

Q: It is about Ramadhan. This year was the longest Ramadhan because we got it on June 23..(not clear) What about Greenland, when we are not allowed to change... (unclear)

A: Yes, it is a very pertinent question and I shall answer that question, Insha Allah. The same question was asked by some follower of the Holy Prophet and I am going to repeat his answers. So, it is not a new modern question. It is a question as old as Islam is. How it happened was this that Allah told the Holy Prophet that the days which you are counting according to 24 hours, or four divisions of the day, which is about 24 hours, may not be so and in future places

may be discovered where days could be lengthened to months. That was revealed to the Holy Prophet and it is said that at the time of the Anti-Christ, days can be discovered which are not confined to 24 hour day but may go beyond that, upto the limit of even six months.

When this strange revelation was made by the Holy Prophet to his followers, one of them, like you, got interested in *Roza*, *Namaz*, and so on. So he asked the Holy Prophet: Oh Lord, what shall we do in those days if we find such a day. Shall we say five prayers during the day of six months and that will be all we will be required to do? So, the Holy Prophet said: "No, this is the measure of Allah, within the period of 24 hours, you are expected to remember Allah five times and this division is a natural division which goes according to the needs of man. For example, in a day you require three meals at least. There are four meals in places or five meals in some other places—two meals in some.

If such a man living in these regions goes to a place of six-month long day period, would he have just three meals in 6 months because the day is that long? Naturally not, so for the spiritual food the same thing applies. This was the answer of the Holy Prophet. This is the measure of the day and Allah's worship is in reference to this measure of time. So, if the days enlarge, you should judge your prayer time according to this standard measure, not according to the enlarged day. That is the guiding answer which applies to every situation which may arise in the world of today. Now, about *Roza*, there is another beautiful point. The verses of the Holy Quran are so well balanced and choose the words so delicately and cautiously that no problems can arise out of situations where you follow those verses correctly. The Holy Quran mentions the duration of *Roza*, attaching to certain signs in the heavens. If some signs are missing, that duration is automatically disturbed and dropped.

Now, wherever the days are longer than the human capability or human endurance, some signs which have been mentioned by the Holy Quran automatically disappear at that time. For example, the Holy Quran says that the time of keeping the fast is that when darkness of the night is separated from the light of the day, when the first thread of light separates...(tape ends here)... the measure of time is automatically changed. There in such places we should judge our *Roza* time according to the measure as the Holy Prophet has mentioned of the normal days where all these conditions are fulfilled. This is exactly the course advised by the Ahmadiyya Community.

BOOKS OF THE PROMISED MESSIAH

Q: Can we hope to see more of the books of the Promised Messiah (p.b.o.h.) published in English...?

A: Yes, I know what is bothering you and I shall explain things to you and, *Insha Allah*, that will satisfy you. You know, before coming over on this foreign tour, before coming to your country, I had already instructed the Anjuman, that is the middle Center organization, to prepare the map for translating centers in which thirteen major languages of the world would be given place and provided with all the best material which is required for translation. A building, well-conditioned for the weather we have, will be made and there we will employ permanently such people who have no other task but to translate important things into various languages. Danish would be among those, so why go for English? Why not wait for the Danish literature? So, you should provide such people as know Danish as well as Urdu and we will provide you with as many books as you can absorb and read, *Insha Allah*. But it will take some time. I think within three years we will be ready with the first books, *Insha Allah*, and from then on, it will be an unbroken procession of literature provided to the whole world.

Q: I heard that Qazi Aslam had completed, I think, the translation of *Haq. iqatul Wahee* before he passed away.

A. As to that I will tell you what happened. Qazi Aslam completed the translation of not only the *Haq. iqatul Wahee* but of two other books as well. Now, when those books were shown to certain scholars who were authorities on translation, they thought that the standard of this translation was not up to that mark to which previous translations of Qazi Saheb belong. Qazi Saheb had grown an old man when he translated these books — later books — and because of the importance of translation of Hazrat Masih Mauood's (pboh) literature, it was advised to Huzur that these translations unless revised should not be published. Qazi Saheb was a broken-hearted man when he heard this. So, he approached me personally and said, "Look here this is what has happened, so, would you like to get hold of all that I had translated and see to it that it is published in time in due course?" So, I said, "Well and good, go ahead and do some other translations and hand them over to me." So, I got the books which he had translated and reported to Huzur that I had got those books and asked what I should do about them and sought his advice. So, Huzur said, "I make you

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NEWS FROM THE JAMAATS

MUSLIHI MAUOOD DAY CELEBRATED

Pittsburgh, PA: On February 20, Muslihi Mauood day was observed in Pittsburgh with full respect and honor. The meeting was started with the recitation of the Holy Quran by Br. Jamilur Rahman. Br. Nazir Elahi and Br. Jamal Murtaza spoke on the prophecy about Muslihi Mauood. Br. Muhammad Tauffik and Br. Jamilur Rahman discussed the writings of Hazrat Mirza Bashirud Din Mahmud Ahmad, Al-Muslihi Mauood. A paper written by Lajna on the Khilafat of Muslihi Mauood was read out by Br. Rahman.

Washington, DC: Musleh Mauood Day was celebrated by Washington Metro Jmaat on February 20, 1983. Majority of the members of the Jamaat gathered at the American Fazl Mosque and the activity started at 2:00 p.m. sharp under the chairmanship of Sahibzada Mirza Muzaffar Ahmad.

The program was opened with the recitation of the Holy Quran by Br. Maqbool A. Qureshi. Then Br. Muhammad H. Isa gave the background of the prophecy. In a brief but concise manner, he explained how Hazrat Masih Mauood (peace be on him) went to Hoshiarpur and prayed to Allah for giving him a grand sign to show to this world as one of the proofs of his truthfulness. There he got the revelation of this grand prophecy about the Musleh Mauood (Promised Reformer). The prophecy was published on a handbill commonly known as *Sabz Ishtehar*.

The actual wordings of the prophecy were read in Urdu by Br. Kaleemullah Khan. The English translation of the prophecy was read by Abdul Aleem. Br. Mubarak A. Malik recited a famous poem of Hazrat Musleh Mauood (may Allah be pleased with him). In this poem some excellent advice is given in an easy to understand way. The English version of the poem was also read by Br. Malik. A young Khadim, Ansar Ahmad, read some extracts from Hazrat Chauhdry Zafrullah Khan's writings about the personality of Hazrat Musleh Mauood.

The next item on the agenda was personal remembrances of individuals about Hazrat Musleh Mauood. Few members including two children gave their views. Br. Mansoor Ahmad Sial mentioned that Hazrat Musleh Mauood had such a magnetic personality that people were attracted to him and loved to work for him or serve him in any way they could.

The last speaker on the program was Alhaj Ata Ullah Kaleem, Ameer & Muballigh Incharge, USA Jamaats. He described the salient points of the pro-

phesy and how these were fulfilled in the person of Hazrat Mirza Bashirud Din Mahmud Ahmad, Khalifatul Masih II. He read the extracts from Hazrat Musleh Mauood's foes and friends, who were unanimous in his praise for his knowledge of the Holy Quran. The learned speaker also gave examples where even non-Ahmadi members were in agreement about his prayers being accepted by God Almighty.

At the end, Sahibzada Mirza Muzaffar Ahmad made a few pertinent presidential remarks and the function came to a conclusion with collective *Do'a*. Light refreshments were served to the members afterwards.

Detroit, MI: The main activity of the month was the Musleh Mauood Day which was celebrated on February 26, 1983. It was a very special day for Detroit Jamaat Ahmadies in the sense that they also had a chance to say farewell to our energetic and devoted Muballigh Incharge, Maulana A. U. Kaleem, who is leaving USA after completing his tenure. We were also lucky to have our Regional Missionary, Mirza Muhammad Afzal, in our meeting.

The program started at 8:25 p.m., after farewell dinner in honor of Maulana Kaleem. The location was the Detroit Mosque. Mirza Muhammad Afzal, recited from the Holy Quran and followed by its English translation. After this the audience listened to a poem that was recorded at the Annual Convention, Rabwah, 1982. The President of Detroit Jamaat, Nasir M. Malik, made the opening remarks explaining the importance of Musleh Mauood Day. He also presented the English translation of the Promised Messiah's prophecy about Musleh Mauood. He described in a nutshell the major achievements of Musleh Mauood, Hazrat Khalifatul Masih II, in his lifetime. Br. Khalil Malik followed these opening remarks with another poem. To revive the memories of Musleh Mauood, an abstract of his recorded speech was played on the casset-player. Last speech was made by Maulana A. U. Kaleem. He explained the whole prophecy of Musleh Mauood made by the Promised Messiah (peace be on him) and mentioned a few of his personal observations about the acceptance of prayer through him. In the end, Nasir A. Malik made the farewell remarks and thanked Maulana A. U. Kaleem for his being so kind and thoughtful towards Detroit Jamaat. Maulana A. U. Kaleem also made a few complementary remarks in return and requested the members to always remember him in their prayers. The meeting ended at 10:30 p.m.

MUSLEH MAUOOD DAY IN NEW YORK

On February 27, 1983, New York Jamaat held a meeting to commemorate the prophecy about the *Muslihi Mauood* and its fulfillment. Mr. Saleem Nasir, Mr. Tahir Hamid and Mr. Nazir Ayyaz addressed the gathering.

PROMISED MESSIAH DAY CELEBRATED

Los Angeles, CA: The Jamaat celebrated the Promised Messiah Day by holding a meeting on March 27, 1983, at Culver City Auditorium. The meeting started with the recitation of the Holy Quran by Mr. Muzaffar Ahmad. Mr. Arshad Mahmood Khan, Malik Bashir Ahmad, Dr. Hameedur Rahman, Mr. Anwar Mahmud Khan, Mr. Rahmat Jamal and Mufti Ahmad Sadiq addressed the meeting on different aspects of the prophecies about the Promised Messiah on his life and teachings.

A guest speaker, Mr. Jagatari Lal Dhwan, a Hindu admirer of the Promised Messiah, spoke about Hazrat Ahmad's character, his prophecies and his contribution in religious literature. He specifically mentioned the Promised Messiah's prophecy about the death of Lekh Ram. A child, Raheel Perwez, made a short speech on *Who I Am* in Urdu.

WASHINGTON, D.C.: The Metro Jamaat held a meeting at the Fazl Mosque under the chairmanship of Br. Mubashar Ahmad at 2:00 p.m. sharp, March 20, 1983. The meeting started with the recitation of the Holy Quran with English translation in a melodious voice by Maulvi Inamul Haq Kausar. Then Br. Maqbool Ahmad Qureshi told the audience about the prophecies made with regards to the coming of the Promised Messiah. He explained very nicely how those prophecies were fulfilled in the person of Hazrat Mirza Ghulam Ahmad (peace be on him). In addition to many old Scriptures, he also mentioned the prophecy of a somewhat recent saint, Hazrat Baba Gru Nanak Sahib, who is considered the founder of the Sikh religion. He explained that Baba Gru Nanak even mentioned the tribe and geographic location of the Promised Messiah.

Then a few brothers and a child gave their individual viewpoints and reflections about Promised Messiah (peace be on him). Personal reflections were followed by a speech by Prof. Dr. M. M. Abbas, who came all the way from Philadelphia to deliver his discourse. He discussed the philosophy underlying the divine prophecy and how it differs from worldly guesses and forecasts. He then explained some of the prophecies made by the Promised Messiah and how those were beautifully fulfilled.

Br. Kaleemullah Khan recited a few verses from a poem written by Hazrat Masih Mauood. The translation of the same were read by Br. Yahya Abdullah. Br. Abdul Aleem then read some selected passages from the writings of the Promised Messiah about various subjects related to religion as well as of general interest. The last speaker on the agenda was Alhaj Ata Ullah Kaleem, Ameer and Muballigh Incharge, USA. Even though he was not feeling too good that day, he spoke eloquently on how the Promised Messiah had brought about the renaissance of Islam, how he defended Islam against all the odds and proved the supremacy of the living religion.

After his scholarly speech, questions were invited from the audience and answers were given by the speakers pertaining to their spoken subjects. The meeting was concluded by a collective *Doa*. Then after Asr Prayers, members were served with light refreshments. The meeting was very well attended by members and some non-members also.

SEERAT UN NABI DAY IN NEW YORK

Jamaat Ahmadiyya New York arranged a meeting commemorating the life and character of the Holy Prophet (peace be on him) on January 23, 1983, under the chairmanship of Alhaj Ata Ullah Kaleem, Ameer and Missionary Incharge, USA. The meeting was addressed by Dr. Khalil Ahmad Nasir and Maulana Ata Ullah Kaleem.

GENERAL REPORTS

Washington, D.C.: The regular meeting of Washington Jamaat started at 11:30 a.m. on April 3, 1983, with the showing of a video tape of Jalsa Salana 1982 at Rabwah. The video projection was subdivided into four sections. Two each for men and ladies (and then an Urdu as well as an English version of each session). The arrangement was made possible by the good efforts of Br. Tahir Abdullah who came all the way from Philadelphia to do this video screening. The opening ceremony of the Jalsa, including the full opening speech of Hazrat Ameerul Momineen, was shown. The program was enjoyed very much by each member.

The second part of the meeting was the introduction of the program of Da'ee Ilallah. After recitation of the Holy Quran by Br. Munawar Saeed, Br. Mubashar Ahmad, the President of the Jamaat, introduced the topic and explained that Hazrat Ameerul Momineen has asked all the members of the Jamaat to become the ones who call and invite people towards Islam and that it is no more just the duty of a few Muballighs.

Then Br. Allah Bakhsh Chaudry explained that we need to know some basic social structure of American life before we can show them the right path and call them towards Allah. He discussed that the basic reason of this society's restlessness is always the pursuit of material need and not tending towards their spiritual needs. He referred to a study in which it was revealed that about 30-40% of people in this society are chemical dependent. People in general have wrong notions about Islam. It is the duty of Ahmadi Muslims to present the true picture of Islam.

Br. Abdul Aleem discussed a few points as to how to approach people and give the message of Islam. He asked the audience to remember the acronym, F.O.R.M.—F for becoming a friend; O for asking occupation etc.; R for recreation, get address and telephone number; and M for leaving a message.

Dr Zaheer-ud-Din Mansoor Ahmad asked the members to let the Jamaat know about the names of those people earmarked for their propagational efforts and also the names of important topics which should be discussed in this society of USA. A well planned training project will be, *Insha Allah*, started for thorough learning of the topics. The meeting was then concluded with collective *Do'a*.

After Zuhr prayers, election for the office of the local Zaeem, Ansarullah, was held. Dr. Shamim Ahmad was elected again to continue as our Zaeem. Even though the meeting was formally over, a majority of members stayed till Asr prayers and watched and listened the rest of Jalsa Salana Rabwah program on video tapes, informally.

Southwest Virginia Jamaat: The Jamaat has been holding Friday prayers regularly. On February 8, seven copies of *The Philosophy of the Teaching of Islam* were given to the department head of Philosophy and Religion at Virginia Tech, who in turn distributed them to the professors in his department who were interested in studying this book of the Promised Messiah.

On Feb. 20, Musleh Mauood Day was celebrated at Br. Munawar Ahmad's apartment. The meeting was begun with recitation of the Holy Quran and explanation of the verses by Br. Shahid Akrim. A speech was given by Br. Munawar Ahmad on the prophecy given by the Promised Messiah about the Promised Son. Then a speech was given by Br. Hameed Naseem on the

major events of Hazrat Musleh Mauood's life. Finally, a speech was given by Dr. Mujaddid Ijaz on his personal impressions of Hazrat Musleh Mauood. The meeting was ended with Zuhr and Asr prayers and some light refreshments were served afterwards. *Alhamdo Lillah*, the meeting was very successful with 100% participation.

In early March, a copy of *The Philosophy of the Teachings of Islam* and the Holy Quran were given to an interested student by Br. Amir Malik. On March 28, about a hundred pamphlets were distributed by Br. Hameed Naseem and Br. Jaleel Akbar to Virginia Tech students on *What is Islam, Reasons Why Islam should be Preferred, Islam, Its message, The Second Advent of Jesus Christ, and Deliverance from the Cross*. Also, a copy of the Holy Quran with English translation and Commentary (Tafseer Saghir) were given by Br. Amir Malik to Carol M. Newman Library of Virginia Tech., and to Professor C. A. Kennedy, who is teaching a course on Islam this Spring quarter.

AMIR VISITS UPSTATE NEW YORK JAMAAT

Amir and Missionary Incharge USA, Alhaj Ata Ullah Kaleem visited upstate New York Jamaat. Jamaat held a meeting in his honor at the residence of Dr. N. A. Tahir. Amir Sahib spoke to the Jamaat for 50 minutes. He stressed upon establishing a living relation with Allah, our Creator, and he discussed different aspects of *Taqwa*.

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responsible for going through these translations and deciding whether they are capable or not whether they should be published as such or after some amendments. This was the last order he gave me about the translations and within a month or two of this things happened. So, before coming I entrusted Qazi Saheb's son-in-law with this job. Mr. Aftab Ahmad Khan who was a Foreign Secretary of Pakistan and also served as Ambassador in various countries — his religious knowledge is so so, but his English is very good. So, I have asked him first to go through that translation and find out where it lacks in style in modern English and point out those places and then to work along with him a scholar who knows Hazrat Massih Mauood's (pbh) works well and Arabic well and in cooperation with him he should revise these translations and get them published as soon as possible. He has already undertaken this job and he gave me the idea that within one year Inshallah he will be ready with the task. So, I think I have answered in detail whatever you wanted to find out, right?

FUNERAL CEREMONIES

By **Mufti Muhammad Sadiq**

(Allah be pleased with him)

The funeral ceremonies according to the Muslim Laws and traditions are given below:

When a Muslim is at the point of death, his face is turned towards the *Ka'aba* and he is exhorted to recite the *Tashahud*, viz: *Ash'hado An Laa Ilaha Illallah Wa Ash'hado Anna Muhammadar Rasoolullah—I bear witness that there is none adorable but Allah, I bear witness that Muhammad is the Messenger of Allah.*

He is so exhorted because the Holy Prophet is reported to have said that he whose last words would be Tashahud would enter paradise. (In case the dying person is in his agony, recitation from those present will suffice).

When the soul leaves the body, both the jaws of the dead person are pressed together and eyes are closed. The body is put on a plank for final bath. A piece of cloth is placed on the private parts and then the body is undressed and ablutions are performed. In this case, however, water is not put in the nostrils or in the mouth. The whole body is washed three or five times with warm water boiled with lote tree (*Beri*) leaves. After this the body is dried with a cloth and is wrapped in a winding sheet. The Holy Prophet preferred white cloth for a shroud and he is reported to have said: Put on white dress, as it is the best and shroud your dead in it.

Camphor should be rubbed on those parts which touch the ground in the posture of prostration, such as the forehead, palms, knees, etc. The dead man's body is shrouded in three clothes: The waist wrapper, a shirt and an oversheet. Even if two clothes are used, there is no harm. A woman's body should be shrouded in five clothes, a waist-wrapper, a shirt, a head covering, a breast cloth and an oversheet. In this case again, it is permissible to use three cloths only, viz a waist wrapper; a head covering, and an oversheet.

In the case of a female, the hair of the head should be laid over the breast. The Muslims, as it is the custom of some nations, do not shave the hair of a dead person's head nor do they pair the nails. When the body is thus prepared for burial the funeral prayer is offered. The dead body is placed crosswise in front of the Imam, who stands with his face turned towards the *Ka'ba*, and it is placed in the same position when it is laid in the grave.

When Imam offers prayers for the dead person, the congregation stands behind him in rows, and joins in the prayer. The number of rows should be odd.

Muslims should strive hard to attend the funeral service of their deceased brother or sister. Ibn Abbas reports:

The Muslims whose funeral prayer is offered by forty Muslims who intercede for their deceased brother, will enter paradise. After the funeral prayer the dead body should be immediately consigned to the grave. The Prophet is reported to have said, "Hurry up with the funeral. If the deceased person is good then you are carrying him towards bliss and if he is otherwise then you should hasten to throw him off your shoulders."

Islam promises great reward to a Muslim for the funeral service of his deceased brother or sister. The Holy Prophet (on whom be peace and blessings of God) is reported to have remarked, "The man who helps in preparing the dead body for burial will have a reward equal to two *quirats* (name of a weight) one of them being equal to mount *Ohad*."

Shedding tears over the dead and expressing of sorrow is not objectionable as it is in human nature to give vent to sorrow for the final departure of a brother or sister. The Holy Prophet shed tears when *Ibni-Abbas* was in the agony of death.

He said, "People are not chastised for weeping, but they are punished for this (pointing to his tongue)." *Abdullah-bin-Masud* reports that the Holy Prophet had said, "The man who beats his cheeks and rends his garments is not from us." Once the Holy Prophet was passing by the grave of a Jewess where wailing was being done. At this the Holy Prophet (on whom be peace and blessings of God) remarked, "The Jews are wailing for her and she is being tortured in the grave for this."

Wailing and lamentations are prohibited by Islam. When a dead person is let down into the grave the following prayer should be offered. "In the name of Allah and on the faith of the Prophet of God." Thereafter it should be laid in the *lahad* (the excavation in the side of the grave) which should be closed up with mud bricks, and not with baked bricks or wood. If an infant dies immediately after birth without uttering any cry, its funeral service should not be held. If, however, it utters any cry before it dies than its prayer should be offered.

Ceremonies observed by certain people in second and other days have no sanction by the Holy Prophet hence the waste of money is to be avoided. (Charities to obtain reward for the departed soul are however permissible.)

TRADITIONS

The Holy Prophet Muhammad (peace and blessings of God be on him) says:

The grave is the first stage of journey into eternity.

Death is a bridge that uniteth friend with friend.

The believers do not die; perhaps they become transplanted from this perishable world to the world of eternal existence.

Not one of you must die but with resignation to the Will of Allah and with the hope for His beneficence and pardon.

Wish not for death, any of you; neither the doer of good works, for peradventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain forgiveness of Allah by repentance. Wish not nor supplicate for death before its time cometh, for verily when you die, hope is out and the ambition for reward, and verily, the increase of a Muslim's life increaseth his good works.

No one of you must wish for death from any worldly affliction, but if there certainly is anyone wishing for death, he must say: "O Lord, keep me alive so long as life may be good for me, and cause me to die when it is better for me to do so."

Death is a favor to a Muslim, remember and speak well of your dead and refrain from speaking ill of him.

The departed man realizes with affection the visit of a Muslim brother to his grave as long as the latter remains there and the former returns the salutation of the latter also not audible to the visitor.

The departed soul is just like the one overwhelmed by water and crying for help and waiting for the blessings of his friends and relatives, and whenever he realizes this from any, it pleases him more than all that the world can give, so the best present for the dead on the part of the living is to pray for their forgiveness.

There is no reward but paradise for a Muslim who suffereth with patience when the soul of his affectionate friend is taken.

Should the bier of anyone pass by you, whether Jew, Christian or Muslim, rise on your feet.

Whoever kills himself by falling from a mountain, will be constantly falling into a pit in the fire of hell, and whoever kills himself with an iron tool will be ever plunging that weapon into his belly in the fire of hell.

Whoever kills himself by any means in this world will be punished by the same in the next world.

Every dead is shown his final resort. If he is to be thrown into hell, he is shown the hell; if he is to enter the paradise, he is shown the paradise and is informed of it that it shall be his abode at the resurrection.

When a man is put into the grave and his friends leave him while indeed he hears the pat of their shoes, two angels come to him. They make him sit and say: "What was the opinion about this man (the spiritual leader of the time)." Now if he is a believer, he will say: "I bear witness that he is the servant of God and His Messenger." Then the angels say to him: "Look at the abode in hell, but God hath changed it for thee for one in paradise." And he sees both. If he is a hypocrite or unbeliever and he is asked: "What was your opinion about this man (the spiritual leader of the time)" He will answer: "I do not know. I said what the people said." Then the angels will say to him: "Did not thy reason enlighten, or thy reading (of the Book of God) inform thee?" Then he will be beaten severely with an iron rod, he will cry with a loud cry which will be heard by all that may be near his grave excepting men and the Jinn. (Bukhari)

JESUS IS DEAD

The Voice of Islam, a publication of the Islamic Foundation, Lombard, Illinois, in its publication of January 1983, writes, under the heading *Reflections on Jesus*, the following:

Jesus is dead like any other person. He is not alive, physically.

LETTERS TO HUZUR

When you write to Hazrat Khalifatul Masih, let your letter be written in a very legible handwriting. Whatever you have to tell him, you should say it very briefly and comprehensively.

Your letter must have your name and full address. Full address means your name, the number of your house, the number or the name of your street or road, the town, the state and the zip code.

It is not necessary to write your name and address on the envelope, but do not forget to write it on your letter (the paper on which you write the letter).

Your letter must be dated and if your letter is in reference to any of the letters from Huzur's Private Secretary, the reference must be quoted.

Do not address Huzur's Private Secretary by name. Just write: Private Secretary to Huzur.

HOW TO HAVE A HAPPY MARRIED LIFE

By Br. Husaain Abdul Aziz

The Holy Quran beautifully describes the nature of the common dependency of Muslim husbands and wives upon each other in these words: *Hunna Libasul Lakum Wa Antum Libasul Lahunna (2:188)*—They (the wives) are a sort of garment for you and you (the husbands) are a sort of garment for them.

The Quran says in another place, about this *libas* or garment: *Yaa Bani Adama, Qad Anzalnaa Alaikum Libasan Yuwari Sau'atikum Wa Reeshan Wa Libasut Taqwa, Dhalika Khair (7:27)*—O children of Adam, we have indeed sent down to you raiment to cover your nakedness and to be a means of adornment: but the raiment of righteousness, that is the best.

Obviously, according to these two verses, the best way that a husband and wife can maintain a happy marriage is through the *Libas* (garment or protection) of *Taqwa*, i.e., righteous conduct in the fear of God. When a Muslim man and woman desire to marry, the central attraction to each other should be righteousness. The Holy Quran says: *It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money for love of Him, on the kindred and the orphans and the needy and the wayfarer, and those who ask for charity, and for ransoming the captives; and who observes prayer and pays the Zakat; and those who fulfill their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing. (2:178)*

It seems to me that it is very important that these beliefs and actions be considered before contracting a marriage, because they, each and all, can have a negative effect on a marital relationship, if either party is not understandable of nor solely committed to these injunctions. For example, it states in the verse '*those who fulfil their promise when they have made one.*' I am quite sure all of us here made financial pledges for Canda, Centenary Fund, and other schemes. The tardiness and the lack of fulfillment of these promises may be in some ways due to our marital relationships. Spending money unnecessarily on the wife or children, or on costly cars at the wrong time, or household furnishings, or unaffordable expensive clothing, and unessential trips, etc. What about promises made to fulfill duties which are accepted as a service to the Jumaat and mankind?

This and other teachings in this verse have an influence on the degree of a truly happy and successful marriage. Our Holy Prophet Muhammad (peace and blessings of God be on him) has said concerning righteousness: "Righteousness is that thou serve God even as thou seest Him; and if thou seest Him not, yet verily does He see thee."

About righteousness, the Promised Messiah (peace be on him) elucidated:

"Ye people that have been invited to virtue and righteousness, know it for certain that the Divine attraction cannot be generated in you nor the impure stain of your sin washed off your faces until your hearts flow with certainty. If you think that your lifeless traditional belief gives you certainty, it is nothing but a delusion. Had you the desired certainty, you should not have been destitute of its consequences. You do not keep back from sin, you do not eschew evil, you do not take the forward step that you ought to take and you do not fear God as you ought to fear Him. Where is your certainty then? Do you ever thrust your hand into a hole when you are certain that it has a poisonous snake? Can you take a single morsel of food which you certainly poisoned; or can you go inadvertently and unguarded into a jungle which you certainly know to be the abode of man-eaters? How is it then that your hands and feet and your eyes and your ears are bold in commission of sin, notwithstanding your alleged certainty of relationship to God and the reward and punishment of good and evil deeds. Sin cannot overcome certainty."

Why is righteousness important to marital relations in Islam? The answer is found in a Hadith of the Holy Prophet Muhammad (peace and blessings of God be on him). He says:

"A woman is married on account of four considerations: (1) On account of her wealth, (2) on account of the status of her family, (3) on account of her personal beauty and physical charm, and (4) on account of her righteousness. So, O ye Muslims, you should attain success by marrying a wife possessing righteousness, otherwise you shall never truly prosper."

The Holy Prophet is saying that a Muslim man should marry for the predominance of the fourth reason, righteousness, in a Muslim woman, though the other reasons would or would not be considered. The intended partners to marriage should know that their future life together is for the purpose of furthering righteousness in the sight of God, i.e., righteousness

for each other and righteousness between themselves and for the benefit of others.

If a Muslim woman is married to a Muslim man (and vice versa), who does not fast during the month of Ramadhan, yet she or he likes very much to do so and believes in the qualitative results of fasting, the one partner will always be concerned for the effect this serious neglect (which is sinful) will have on their progeny—not to even speak of how it strains their lives together as husband and wife. If a Muslim, who is able to fast during the month of Ramadhan and does not fast, then it means that he/she does not believe in the Holy Prophet Muhammad (peace and blessings of God be on him).

Let us look at Ahmadies. In my opinion, if an Ahmadi marries a non-Ahmadi, he/she will be faced with problems, because their mate does not accept the Promised Messiah (peace be on him) or knows nothing about him. This leads to serious difficulties for the upholding of righteousness and passing it on to the future offspring of the marriage. The Promised Messiah, Ahmad (peace be on him), was a Prophet of Allah and if someone has been reasonably introduced to his teachings and does not accept him as the servant of the Holy Prophet Muhammad (peace and blessings of God be on him), sent by Allah in this age, then that person cannot serve righteousness to the degree that will enable an Ahmadi Muslim marriage to be truly happy and successful.

For example, aside from observing fast during the month of Ramadhan and also Eidul Azha, in which there is honor and respect shown for another Prophet, Hazrat Ibrahim (peace be upon him), aside from these two sacred actions which serve to strengthen righteousness in Muslims and keep us on the path of God's limitless Grace and Mercy, we Ahmadi Muslims have as an aid to teaching and fostering righteousness. We have commemorative day gatherings, such as, Holy Prophet's Day, Masih Mauood Day, Musleh Mauood Day, All Prophets Day and Khilafat Day. Throughout our Jamaat, these and other days are looked forward to by us, and we assemble together, husband, wife, children, the unmarried men and women, and we are urged to bring guests to these gatherings. The spirit of righteousness is brought to our attention through speeches delivered about the Holy Prophet (peace and blessings of God be on him), the Promised Messiah (peace be on him), other Prophets, the Khalifas of Islam and the institution of Khilafat, etc.

Are these not very nice programs we have as an alternative against temptations of going to the movies, night clubs, and other wasteful pursuits. Of course we

like to visit places of interest, *i.e.*, museums, libraries, geographical sightseeing. We like swimming, basketball, volleyball, walking, running, etc. We pursue and participate in what is beneficial to mind and body for the purpose of uplifting the soul nearer to the Almighty God. What if an Ahmadi husband does not attend Juma when he can most certainly make arrangements to do so, and then his Ahmadi wife cannot be present because she thinks that if he is not going, then she won't go. Such conduct can certainly contribute to an unhappy Islamic married life. Or what about not attending one or another of the commemorative gatherings for whatever unreasonable excuse offered?

When children are exposed to these types of examples in an Ahmadi marriage, the future of Ahmadiyyat is in danger for the entire family. That is why we should search for righteousness in everything and also demonstrate it.

In Islam, righteousness is the most important consideration when choosing a mate for marriage. Righteousness is good for the husband, and wife, and it is good for the children whom they pray God will bless them with.

REAL COMFORT

First of all a man (as a baby) needs his parents (they are the ones who help him and do things for him) then he needs (as he grows up) the Kings and the rulers. When he advances and begins to admit that he has been committing blunders, and the people whom he took to be his helpers and friends were really so weak that it was a mistake on his part to take them as friends and helpers—they could not help him fulfill his needs nor were they sufficient for him. He turns to God and through his steadfastness he finds that God becomes his friend and helper. This is the time when the man gets a lot of consolation and a wonderful contentment: More especially when God Himself says that He is his friend and helper, the pleasure of consolation and contentment in such circumstances is simply unimaginable. This condition of his is free from all bitterness. The forest of this world is full of thorny bush and bitternesses and worldly affairs are never free from them.

A poet has said: This world is nothing but a trap. The only place where a man is safe and gets comfort is the secluded place of God (*i.e.*, a secluded place where he may remember God to the fill of his heart).

Those who are befriended by God get rid of the tribulations of the world and they enter into the real comfort and contentment of this life.

LAJNA NATIONAL PRESIDENT LETTER TO ALHAJ KALEEM

Dear Imam Kaleem Sahib:

Assalamo Alaikum Wa Rahmatullah!

On behalf of the entire Lajna Imaillah, U.S.A., words do not adequately express our sincere gratitude to Allah for the assistance that you have given to us. Your service to us on behalf of the Ahmadiyya Muslim Association via the Divine Hand of Allah, has been exemplary, to say the least.

I am a firm believer that plans, especially the Divine ones, progress in stages. You came to us at a time when we needed to move on the next one. In the two years that we have worked together, you have far exceeded the expectations of we who long for a better representation of Ahmadiyyat. You came at a time when we needed organization, cooperation, trust and guidance.

In the five years that comprise your appointment as Muballigh and Ameer of the Ahmadiyya Muslim Association of USA, you have unselfishly given your advice, leadership and fervent prayers in the glorious cause of Ahmadiyyat, the True Islam. You have always been fair in your dealings with us and you have always made decisions based on your firm belief in Allah and His religion. This has endeared you to us and, *Insha Allah*, we will never forget you for it.

In our struggle to develop our potential capacity, you have willingly lent us your firm, uplifting hand, taught us and helped us to see that the way of Allah Almighty is the only way.

You have upheld the rights, privileges and honor of Lajna Imaillah, and as such, have contributed much to the progress and advancement of Ahmadi women in the U.S.A. Additionally, you have insisted that we become devotees that roar with the voice of truth and confidence. Motivating us to strive harder in our efforts to please Allah.

Your straightforward matter-of-fact approach to important and not so important affairs has been, for us, a necessary example. You have tongue-lashed us with a frown when we were wrong and gave us a gentle smile of love when we improved. Your speeches and words of guidance have been pregnant with wisdom and we have heard the fear of Allah in your voice. We have prayed behind you and have felt the love of Allah through your prayers. We will cherish these memories and, *Insha Allah*, act on the examples of the Holy Prophet Muhammad (SAW).

Lajna Imaillah, America, consider ourselves blessed and give all praise to Allah Tala for the opportunity to join in the service of Islam with one so dedicated. We pray that we may continue to serve Allah through Lajna Imaillah with the fear and love of Allah in our hearts. May we go as far as we have come and even further. *Insha Allah! Amin, Amin, Amin.*

*And at last,
A man departs from this soil.
But, the knowledge he has
Imparted, remains forever to
Be added to — but never
withdrawn or
Depleted.*

*Salma Ghani, National President
Lajna Imaillah, U.S.A.*

*P.S.: May I please request that this letter be published
in the Ahmadiyya Gazette.*

REWARDS FOR TROUBLES

The people who pass through hardships (which are not of their own making) or who are troubled for the sake of God, will be amply rewarded by Him in the next world. So far as this world is concerned, it is a transitory place. People do not live here for all the time. If somebody has means available to him which are a source of pleasure for him, it is really nothing for him to feel exalted. Whatever is there in this world—means of comfort or hardships—are to come to an end. Thereafter there is a life which is eternal. Those who look at some insignificant differences in the constitution of human life and link it with the sins and shortcomings of another previous life are very much mistaken. They do not try to think over another birth which is linked with the next world where the people who have some defects here or who have put themselves to hardship for the sake of God will be amply rewarded. This world is the place of sowing the seed and to avail the opportunity of attaining to the pleasure of God. (*Malfoozat* Vol. 7, p.93)

WHY I EMBRACED ISLAM

A child normally is reared in the religion of his parents, and I was no exception. From age seven I was faithful to the Baptist Church and for several years taught a high school-age Sunday school class. I gradually became disillusioned with the attitude of *elders* toward the young people and their participation in church activities, which was that children should be seen and seldom heard. More importantly, I never seemed to be able to grasp and explain satisfactorily the doctrine of the *Holy Trinity* to myself and to the students. Like many other young people during the 1960's, I questioned unexplained religious beliefs.

This questioning period led me to seek out other churches and to begin to travel widely outside the United States. What did I believe in? I knew I believed in God, but what religion should I follow with a sincere heart? I spent some time in Latin America, Africa and Europe. On a return flight from London, as I crossed the Atlantic, I fervently prayed that I would be guided to the right path as I could no longer endure the uncertainty.

When the plane landed at Dulles airport, the first person I met was the son of a friend of mine. This young man had become an Ahmadi Muslim and he insisted that I visit the Fazl Mosque and talked of nothing but Islam on the way. I accepted the stack of literature politely. Later, I opened *The Philosophy of the Teachings of Islam* by the Promised Messiah (p.b.o.h.) and felt I had to complete it, since it answered so many of my questions. I also read the life of the Holy Prophet Muhammad (s.a.w.) in the *Introduction to the Study of the Holy Quran*. However, I still felt unsure of my path to salvation.

Then, some months later, I began to have a series of the most vivid dreams, unusually bright and beautiful, unlike any I had previously experienced: dreams of the Holy Quran, of Arabic words written on my window. I saw the earth spread before me with sweeping green vistas and clouds moving and stirring with majesty. I saw the Fazl Mosque and prophetic dreams of people I would meet at the mosque. I heard *Islam* and *Alif Laam Mim*. I believe I saw the Kalima in a dream. So I joyously signed Bai'at and immediately began propagating to family and friends and journeyed to Jalsa Salana the next year. *Alhamdo Lillah*, I am still striving for spiritual and moral progress in the footsteps of the Holy Prophet (s.a.w.). Allah answers prayers. *Allaho Akbar!*

Shakoora J. Nooriah

HADITH

Hazrat Abu Huraira, may God be pleased with him, reports that the Holy Prophet (SAW) said: 'A time will come when people will not mind whether their earnings are lawful or unlawful'

HADITH

Hazrat Ayesha, may God be pleased with her, reports that the Holy Prophet (SAW) said: 'The pure provision is the one that a man gets from his own earnings; your children are also included in whatever you earn.'

HADITH

Hazrat Miqdam bin Ma'di Karib, may God be pleased with him, reports that the Holy Prophet (SAW) said: 'Nobody eats better food than the person who eats what he has earned with his own hands. Although Hazrat Dauood, peace be on him, was a king, he used to live on his own earnings.'

HADITH

Hazrat Abu Huraira, may God be pleased with him, reports that the Holy Prophet (SAW) said: 'He who leaves the meeting for something and then comes back, has greater right to the place where he was sitting before he left.'

ALL THE PRESIDENTS ARE REQUESTED

- (1) To despatch the activities reports of their Jamaats each month for publication in the Gazette.
- (2) To intimate the Washington Headquarters of the change of addresses of their members, whenever such change takes place.
- (3) To remind the members of their Jamaat to redeem this year's installment of their pledges towards the Ahmadiyya Centenary Jubilee Fund. Advise those who have not so far taken part in this blessed scheme to make pledges towards it.
- (4) To despatch the Financial Statements of their Jamaats before the 24th of each month regularly, as it is on the receipt of their Jamaats Statements that the Washington Headquarters prepare a collective Financial Statement for the transmission to the International Headquarters, Rabwah, Pakistan.

SECOND ANNUAL IJTEMA ANSARULLAH, USA

SATURDAY, MAY 21

- 2:30pm Zuhr Prayers
 3:00pm Registration for Ijtema
 4:30pm Talawat & Ansarullah pledge
 4:45 Opening Speech Alhaj A.U.Kaleem
 5:00 Messages from Rabwah, Pakistan
 5:20 General instructions for participants
 5:30 Ansarullah Report Nazim-i-Aala
 5:45 Asar Prayer
 6:00 Volleyball contest; Guests vs Hosts
 7:15 Dinner
 8:30 Maghrib and Isha Prayers

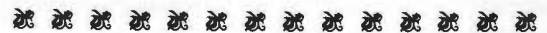
INFORMATIVE WORKSHOPS

- 8:45 What is expected of Ansarullah
 Masoud A. Malik
 9:00 Tarbiyat Workshop Mubashir Ahmad
 9:30 Tabligh Workshop Yahya Sharif
 10:00 Report of 1982 Ansarullah delegate
 to Pakistan (Slides) Fazl Ahmad

SUNDAY, MAY 22

- 4:00 am Tahajjud & Fajr Prayers, Dars-i-Quran
 5:30 Talawat contest
 6:00 Breakfast
 7:30 am Impromptu Speech Contest (2-3 mts. each)
 8:00 Prepared Speech Contest (6-8 mts. each)
 Entries for the contest must be in by May 15
 Titles:
 1. Economic Structure of Islam
 2. Islamic Solutions for some modern ills

3. Muslims' Contributions to Science
 4. Arts in Islamic Civilization
 5. The Sun will Rise from the West
 6. Islam and Judaism
 9:00 Will there be a 3rd World War
 Dr. B. Munir Mirza
 9:20 Coffee/Tea Break
 9:30 Islamic General Knowledge Contest
 10:30 Ahmadiyya Structure of *Will*
 Sahibzada M. M. Ahmad
 10:50 Panel to answer questions from audience
 11:40 Islamic attitude towards the problems and
 prospects of Middle East Dr. K. A. Nasir
 12:00 What is Ahmadiyyat Alhaj M. A. Zafr
 12:20 Prize distribution Alhaj A. U. Kaleem
 12:40 Concluding Speech and *Do'a*
 1:00pm Lunch
 2:30 Zuhr & Asr Prayers



CHANDA JALSA SALAAN

In order to take care of the Annual Convention expenses, it has been decided to collect from all members a subscription for this purpose. The amount of this Chanda is to be $\frac{1}{10}$ of monthly income per year. ($\frac{1}{120}$ of yearly income) All the Jamaats are requested to please collect this contribution from all the members and transmit it to Washington.



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