

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
 وَعَلَى عِبْدِهِ الصَّيْحِ الْمَوْعُودِ
 إِنَّا دِينَنَا عِنْدَ اللَّهِ الْإِسْلَامُ
 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

The AHMADIYYA GAZETTE

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

SULHA 1362

RABIUL AWWAL-RABIUTH THANEE 1403

JANUARY 1983

GIST OF INAUGURAL ADDRESS DELIVERED BY HAZRAT KHALIFATUL MASIH IV TO THE PARTICIPANTS OF THE 90th JALSA SALANA, ON DECEMBER 26, 1982, AT RABWAH, PAKISTAN

Hazrat Ameerul Momineen, Mirza Tahir Ahmad, Khalifatul Masih IV, recited *Tashahud*, *Ta'awwuz*, and *Sura Fateha* and then said:

The year 1982 has a distinctive position in the annals of Ahmadiyyat, as it was in 1882 that the Promised Messiah received the first revelation about his being the appointed one. Thus a century has elapsed since his claim of being the appointed one. Besides, it is in this very year that Allah the Exalted has empowered the Ahmadiyya Jamaat to renew its pledge of *Bai'at* or allegiance. The beginning of each pledge is linked with hopes as well as painful tales and narrations of sacrifices. It is the duty of the living nations to perpetuate the recounting of these stories of grief. It is said in a Persian couplet: "If you wish to keep ever fresh and bright the memory of the pains of the heart, then you should continue recounting the old tales of pain."

Hazrat Khalifatul Masih said that when he pondered over the beginning of Ahmadiyyat in this aspect, his mind turned to the beginning of the effulgent light of Islam. As the very fountain of this light, which gushed forth for the entire universe, had its source in the person of the Holy Prophet, peace and blessings of God be upon him, he decided to narrate those tales of pain which are connected with the start of Islam. All other stories have sprung from it like the branches of a tree that sprout from its trunk.

When he reflected on this aspect, he realized that the condition of the world at the time this

light began to shine was strange indeed. On the one hand the human intellect was illumined to receive light upon light, and on the other, all talent for thinking was palsied, ideas corrupted, inclinations of heart overturned and actions spoiled. There did not remain a semblance of comparison between one and the other. This state of affairs turned out to be a complete and fitting commentary on the Quranic verse:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
 ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

We made man with the best capacities and We turned him the lowest of the low.

Both these phenomena were distinctly seen in the days of the Holy Prophet, peace and blessings of God be on him. On one side was the *Ahsani Taqweem*—people of best capacities) and on the other were the scenes of *Asfala Safileen*—people of the lowest of the low.

Khalifatul Masih said that he would begin his discourse by referring to two concepts of cooperation. One is the kind of cooperation which the Holy Prophet, peace and blessings of God be on him, was presenting in accordance with Divine revelation. The other was the idea of cooperation of the disbelievers of Mecca. Despite their being in the same age and environment, breathing the same air and enjoying the same light, the difference in their ideas was so vast that one could do little but wonder.

The Holy Prophet, peace and blessings of God be on him, announces:

قُلْ يَا هَلْ أَكْتَبِ تَعَالَى إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ
لَنْ نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ إِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا
بِأَنَّا مُسْلِمُونَ ﴿٣٩﴾

O people of the Book, I call you towards such issues as are of common value between us and you. The reformation of society and solution of the woes of the age could be achieved by upholding common values for the sake of which the differences should be set aside. The same one God in whom you believe is the one God towards whom I am calling you. Then I ask you to cooperate in matters of virtue and righteousness. No matter what your faith is, at least cooperate in goodness. Cooperation in virtue is the common value of the entire world.

In response to this appeal for cooperation, as is clear from the Traditions, the disbelievers put forward a curious mode of cooperation. They asked for cooperation in divergent values rather than in common values, such as, we worship your God to some extent and you worship our gods for a while. You follow the truth a little while and also falsehood to some extent. These were the discordant announcements on cooperation which were simultaneously raised in Mecca. It was a strange scene of a paradoxical state of affairs where the clear majority of Arabia decided that they, because of their majority, will have the right to give a name to the religion of the followers of Muhammad, peace and blessings of God be on him. As far as Muhammad and his companions were concerned, they did not even have the right to name their own religion. They were persecuted for the CRIME that they called themselves Muslims. And the persecutors named them SAABEE. Thus when Abu Imama returned to his tribe after accepting Islam, the disbelievers proclaimed that he had become a SAABEE. However, the Muslim minority, knowing as they did that the disbelievers did not like their claim to being Muslims, continued to declare that they were Muslims.

Hazrat Ibn-i-Umar relates that when his father, Hazrat Umar, became a Muslim, he selected a person from the Qureish to announce his being a

Muslim. The person announced that Umar bin Khattab had become a SAABEE. Hazrat Umar retorted saying that he had become a Muslim, whereupon the Qureish rushed upon Hazrat Umar and beat him mercilessly.

Hazrat Abu Zar Ghaffari relates that when he came to Mecca, he asked with due caution a weak person where the man whom they called SAABEE lived. The person, pointing to him, began shouting: SAABEE, SAABEE. Thereupon the Meccans pelted him with stones, bricks, and whatever else they could get hold of, to such an extent that he lost consciousness.

Hazrat Khalifatul Masih said that the believers in Hazrat Muhammad, peace and blessings of God be on him, were even stopped from reciting *Kalima*—the credo of Islam. The Holy Quran has described it in this way:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ
إِنَّمَا هُمْ يُسْتَبَشِرُونَ ﴿٣٩﴾

And when the One Allah is mentioned, the hearts of those who believe not in the hereafter shrink with aversion (from such exhortation) but when those (idols) which are very insignificant in comparison to Allah are mentioned, behold, they begin to rejoice. (39:46)

Explaining this with illustrations, Hazoor said that when Hazrat Zubair bin Awam (Allah be pleased with him) professed belief, his cruel uncle made a habit of wrapping him in a mat and forcing him to inhale smoke, asking him to recant the *Kalima*. But he never yielded, although he became unconscious under this treatment.

Hazrat Khabbab was a slave of a lady and worked in her shop as a blacksmith. After he pronounced the truth, his mistress took to branding his body with red-hot iron from his furnace in order to make him recant. But she failed in her objective.

Hazrat Bilal was one of those oppressed who accepted Islam at its very inception, suffered various types of torture and was subjected to severe pressure to recant. Abu Jahl made a habit of placing him, face down, under scorching sun, placing heavy stones on his back and asking him to renounce Muhammad and the Lord of Muhammad. But he would continue saying *Ahad, Ahad*—God alone is One. Likewise, Umayya Bin Khalf used to throw him on his back, put hot stones on

his chest and threaten to keep him in that condition until he died or recanted. But, despite this torture, he continued saying: *Ahad, Ahad*.

Hazrat Ayesha relates that when Hazrat Abu Bakr accepted Islam, he began to lecture on Islam. The idolators rushed upon him. One disbeliever beat him on the face with the edge of a shoe, threw him down on his back and trampled on him so severely that his features were disfigured and rendered unrecognizable. Some of his kin took him away and tried to revive him. Late in the afternoon when he (Hazrat Abu Bakr) regained consciousness, his first inquiry was how was the Holy Prophet, peace and blessings of God be on him. At this they started rebuking him and left him, remarking that his heart would never be devoid of Muhammad's love.

Khalifatul Masih said that it was a time when paradoxical state of affairs prevailed. On the one hand the reciters of *Kalima* proclaimed that they would undergo every sacrifice but will not recant, and on the other, the disbelievers asserted that they would rather accept every sacrifice than allow them to recite the *Kalima*.

The companions of the Holy Prophet, peace and blessings of Allah be upon him, were even forbidden to call the *Azaan*. Hazrat Urwa Bin Masud Saqafi expressed belief and sought permission to return to his tribe. At home, he got up at dawn and called *Azaan* in the yard of his house. A wretch heard the *Azaan*, lost his temper and martyred him with an arrow before he finished calling *Azaan*. The companions of the Holy Prophet were even stopped from worship. This has been related in the Holy Quran thus:

أَرَأَيْتَ الَّذِي يَنْهَى ۙ عَبْدًا إِذَا صَلَّى ۗ

Did you see the condition of him who forbids a (worshipper) servant from prayer when he is engaged in prayers.

Hazrat Ibn Abbas relates that one day when Hazrat Muhammad Mustafa, peace and blessings of God be on him, was in the posture of prostration, Abu Jahl put the bowels of a camel on his back. It was at this time that the above verse was revealed. Hazrat Abdullah Bin Masud relates that once when the Holy Prophet, peace and blessings of God be on him, was in prostration during his prayers, Uqba Bin Abu Mueet brought the bowels of a slaughtered camel and threw it on his back. It was so heavy that the Holy Prophet could not raise his head. His daughter, Hazrat Fatima (Allah

be pleased with her) came and removed the weight from his back.

One day when the Holy Prophet, peace and blessings of God be on him, was performing prayers, the same wretched Uqba Bin Abee Mueet threw a sheet of cloth around his neck and twisted it so hard that he was about to be strangled. Hazrat Abu Bakr (Allah be pleased with him) hearing the news came and rebuked the disbelievers.

Continuing his address, Hazrat Khalifatul Masih said that the Holy Prophet, peace and blessings of God be on him, and his servants were stopped even from constructing mosques or even having mosques in their own houses. An Arab had declared his protection to Hazrat Abu Bakr (Allah be pleased with him) and he was permitted to construct a mosque in the yard of his house. This has been mentioned in the Holy Quran as such:

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا
اسْمُهُ وَسُئِلَ فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ
يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُ لَّهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ
فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

And who is more unjust than he who prohibits the name of Allah being glorified in Allah's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next. (2:115).

In the early days, Hazoor said, even *Takbeer* was not permitted. When the number of Muslims increased the performance of prayers was secretly started in the house of Hazrat Arqam, in the 4th year of Prophethood. It is narrated that when Hazrat Abu Bakr constructed a mosque in the yard of his house, he began to recite Quran and observe his prayers there. This caused hurt feelings among the disbelievers. The women and children of the idolators used to assemble and observe him praying and reciting. This too annoyed the Qureish and they took his protector to task. He strongly restrained Hazrat Abu Bakr from this act. It is strange that things which should open up the hearts and be a source of consolation were arousing imaginary feelings of hurt in the disbelievers. The Holy Quran mentions it in the following manner:

وَإِذَا تَنَسَّلَ عَلَيْهِمْ أُيْتُنَا بِنِتِّ تَعْرِفُ فِي وَجُودِ
الَّذِينَ كَفَرُوا النُّكْرُ يُكَادُونَ يَسْطُونَ بِالَّذِينَ

يَتَلَوْنَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ كُفِرْتُمْ بِهِ مِنْ
ذِكْرِ النَّارِ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَمَنْ
الْمَصِيرُ

And when our clear signs are recited unto them, thou wilt notice a denial on the faces of those who disbelieve. They well-nigh attack those who recite Our signs to them. Say: shall I tell you of something worse than that? It is the Fire. Allah has promised it to those who disbelieve. And a vile destination it is. (22:73).

One day, as Hazrat Abdullah Bin Masud (Allah be pleased with him) was reciting the Holy Quran in a loud voice in the streets of Mecca, the idolators started striking him on his face and lips. When his companions expressed their sympathy to him, he replied that if they so wished, he would repeat the same actions the next day.

Hazrat Ayesha also used to narrate similar incidents of hurt feelings among the disbelievers and the latter's persecution of Muslims in consequence. When Hazrat Abu Bakr recited the Holy Quran in the yard of his house and people's feelings began to be bruised, the person who had given protection to Abu Bakr came to him and said: O Abu Bakr, I did not provide you protection to injure the feelings of my people. Hazrat Abu Bakr replied that he did not injure anyone, he only wished to pray in his own way. Nevertheless, if he wished to rescind his protection, he could do so. Thereupon the person rescinded his protection of Hazrat Abu Bakr.

Khalifatul Masih said that while this was the attitude of the antagonists of Islam, it is interesting to note the reaction of the Holy Prophet, peace and blessings of God be on him, towards them. His reaction was to display tolerance towards even his bitterest enemies. Once, while a funeral procession of a Jew passed by, he stood up. When the companions expressed wonder at this, he remarked that tolerance and good behavior were obligatory. In order to avoid hurting the feelings of the Jews, he asked that he be not given preference over Moses (peace be upon him). Then he said he was not to be given preference over Jonah.

Once a delegation of sixty Christians came from Najran and he permitted them to conduct their worship in his own mosque. Again, a delegation of idolators came from Ta'if and he allowed them to pitch their tents in the yard of Masjid Nabwi. The companions asked: Are the idolators not unclean?

The Holy Prophet, peace and blessings of God be on him, replied that the uncleanliness of idolatry did not desecrate the land of Allah.

He was stopped from Hajj too. The Holy Quran mentions this in the following verses:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
لِلْعَاكِفِ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ
بِظُلْمٍ نَذِقْهُ مِنْ عَذَابِ الْعَذِيبِ

As to those who disbelieve and hinder men from the way of Allah and from the Sacred Mosque, which We have appointed equally for all men, be they dwellers therein or visitors from the desert; and whoso seeks wrongfully to deviate therein from the right path, We shall cause them to taste of a greivous punishment. (22:26).

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَن
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاءُ
رَبِّكَ التَّقِيُّونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

And what excuse have they now that Allah should not punish them, when they hinder men from the Sacred Mosque, and they are not its true guardians? Its true guardians are only those who are righteous, but most of them know not. (8:35).

Khalifatul Masih said that the difference in ideologies was emphasized so vehemently that Muslims were not allowed to even reside in the houses built by themselves and they were forced to migrate.

Hazrat Abdullah Zul Bajadeen was an orphan brought up under the care of his uncle. When he accepted Islam, his uncle drove him out of his house in such a miserable condition that not a single piece of garment was left on his body. This oppression went so far that even the wives of Muslims were not allowed to stay with them. Hazrat Umme Salma tried to migrate with her husband but she was forcibly prevented from doing so. Then her son was separated from her. Besides they tried to effect divorces under duress.

They refused even to concede the right that the Holy Prophet, peace and blessings of God be upon him, could be addressed by his own name. They had named him Muzammam. When all these atrocities did not stop the Muslims from professing Islam, they detained all the Muslims in the valley

of Abu Talib for three years. There, providing food was out of the question, even water which was of God, was not allowed to reach them.

Khalifatul Masih said that the story of these atrocities is very long indeed. However, the comments of the Holy Prophet, peace and blessings of God be on him, on all these cruelties were revealing. When he was asked to pray against these people, he was outraged and said: There had been people before you whose flesh was pulled out of their bodies with spikes of iron but they never expressed a word expressive of disgust. Hazoor said that it is the work of God which will certainly be completed.

Khalifatul Masih said that while conversing about the beginnings of Islam, we must invoke the

blessings of Allah upon the Holy Prophet, who was the greatest benefactor. What a magnificent position he and his servants are favored with. Hazoor announced enthusiastically: I assure you that the world can change. The heaven and earth can pass away, but the decree of Allah can never change. The symbolic fire of Abu Lahb shall certainly be defeated by the Light of the Mustafa. Neither any power, nor any stone, nor any mountain falling upon the chests can ever suppress the Bilalee voice. Neither any injury, nor any grief, nor any persecution can ever stop us from the expression of *La Ilaha Illallah or from the expression of the truth of Muhammadur Rasoolullah*. This religion is destined to dominate and not to be dominated.

AHMADIES WILL HAVE TO WAGE WAR AGAINST TELLING LIES

Hazrat Khalifatul Masih IV, in his Darsul Hadees at the Masjid Mubarak on July 19, 1982, remarked that the Ahmadies will have to wage war against telling lies. Telling lies is the source of all evil deeds whereas truth is the source of good deeds. He prayed that Ahmadies may be enabled by God to uproot lies from the society.

Huzur first recited a verse from the Holy Quran:

Then he translated the verse of the Holy Quran.

Reading out a Hadees which makes mention of three sins which are major ones, Huzur remarked that the greatest stress has been laid on safeguarding oneself against telling lies. The Hadees points to the association of others with God, disobeying the parents and telling lies as three major sins. When the Holy Prophet, peace and blessings of God be on him, was talking of these three things, he was leaning against a pillow, but when he made mention of telling lies, he got up and repeated his words many times. In fact he repeated these words so many times that the Companions felt that it was becoming unbearable and they wished that he stopped talking about it any more.

Hazrat Khalifatul Masih said: It should be remembered that telling lies is also a type of association of others with God and it can be rightly said that this type is most dangerous. There are some people who take idols as their gods, there are others who can be called pagans. Some people are

there who apparently seem to be believing in one God. All of them are practically associating others with God.

Even here in Pakistan, which is an Islamic country, you find people telling lies on the streets, in the courts, in the offices and in the newspapers. In fact you can find people telling lies in every walk of life. These are the people whose words do not conform to their deeds. That is why the Holy Prophet, peace and blessings of God be on him, has equated telling lies with association of others with God.

Let everybody look into his past life. He will find that on various occasions he had to lean on telling lies in order to save a difficult situation. Of course, some cases are there where lies do not have any access.

Here Huzur cited an instance of the Holy Founder of the Ahmadiyya Movement where he could save the situation by telling a lie but he did not do so.

Huzur also drew the attention of the audience to the fact that telling lies always starts with meaningless talk and these talks later on take the turn of lies which ruin the whole life of the person who indulges in them.

Huzur laid emphasis on the Ahmadies waging a religious war against telling lies.

Having said all these things, Huzur read out some Ahadees about the evil of telling lies and exhorted the audience to shun from telling lies.

SPENDING IN THE WAY OF GOD IS THE SOURCE OF INCOME PAY CONTRIBUTIONS AT FIXED RATES

On the 23rd of July, Hazrat Imam Jumaat Ahmadiyya, Hazrat Mirza Tahir Ahmad, in his Friday Sermon, told the Jamaat that to pay the contributions less than the standard that has been set up is nothing but cheating God. Of course the fact is that there is nobody who can claim success in cheating Him. Those who do so are deprived of the blessings of God and they fall back into adversity-be it financial or a spiritual one.

At the outset of his Khutba, Huzur recited the following verse of the Holy Quran:

هانتم هولاء تدعون لتنفقوا في سبيل الله

(Behold, you are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient, and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you. (47:39).

and remarked that this verse makes mention of the believers who lag behind because faith has not entered their hearts. They are told that God calls them to spend in His way while they show niggardliness. They do not realize that it is not their money that God stands in need of. He is Self-Sufficient and the work of His religion will be carried out even without their contributions.

Huzur said: The Prophets of God are Bashir as well as Nazir. No nation can make any progress without both these aspects coming into operation. At times people have to be warned of serious and harmful consequences while at other times they have to be given good news of heavenly reward and the pleasure of God. Last Friday I talked to you from the point of view of giving good news. In other words, I spoke to you as the servant of the Bashir (The Holy Prophet as Bashir) and now I want to talk to you as the servant of the Nazir. The Khalifa has to be completely obedient to his Master. The Holy Prophet, *Sallallahu Alaihe Wa Sallam*, is my Master and I am bound to follow him.

“Let it be properly understood that the finances of our Jamaat are based on Taqwa, and that being the case I want to draw the attention of the Jamaat to the fact that whatever they pay as contribution should be paid with Taqwa being the basis of this act. God says that He knows it quite well as to what part of your earnings is lawful and

what part is not. He is the One Who knows the open as well as the hidden. Of course it is left to you to decide as to which part of your earning is good and lawful and worthy of being presented to God. You should keep a watch over it.

Huzur referred to a saying of Jesus Christ. He is reported to have said that the people should not amass their wealth on the earth where it can become very rusty and it can be eaten up by moth or stolen by thieves. They should keep their wealth in the heavens where no moth can eat it nor can a thief steal it.

The advice is good, Huzur told the audience, but it is not comprehensive. Islam being the most perfect religion, the advice that it gives in this respect is most comprehensive. The Holy Quran says:

لن تنالوا البر حتى تنفقوا مما تحبون -

You should pay out of what you love very much then and then alone it can be said that you have really made a sacrifice and then alone it can become acceptable to God.

Huzur told the Jamaat that when the standard of payment has been fixed by a Khalifa, it does not behove the believers to pay less than that. It will simply be a breach of pledge and an effort to cheat God.

Huzur remarked that it was nobody's business to point to anyone. It is the duty of everybody to analyse his own life and find out where he stands.

Huzur further said: If every member of the Jamaat paid his contribution at the fixed rate, the amount collected would be doubled.

As for the people who are already paying what the Jamaat demands (the rate fixed for the payment of contributions) they are not being asked to pay more. Huzur said.

He also made mention of the journey that he was to undertake in connection with the inauguration of the Basharat Mosque, Spain, and asked the members of the Jamaat to continue praying for God's blessings.

Huzur exhorted the members of the Jamaat to exercise forbearance and mutual accord while he will be away on this auspicious tour.

JALSA SALANA 1982 REPORT

Addressing the women's section on Monday, December 27, Hazrat Khalifatul Masih stressed the need to observe the commands of God with all sincerity. He told the audience that with the change of environment and circumstances, varying ways could be adjusted but the decision must lie with the Ahmadiyya administration and not individuals. He condemned the kind of *Chadar* which does not comply with the demands of *Purdah*. As for tickets to the stage, Hazoor said that only sincere members of Jamaat and those who observe *Purdah* should be given tickets. No other criterion was good. Hazoor also awarded medals for academic achievements to eight female students.

Before addressing the male section in the second session, Hazoor awarded medals to six male students and flags to the best Majlis Ansarullah and Khuddamul Ahmadiyya chapters. In his address, Hazoor reviewed the progress of all Ahmadiyya departments and gave them instructions to improve. He described the newly published books and magazines. He admired the work of Sheikh Muhammad Ahmad Mazhar on linguistics and remarked that arrangements should be made for his tour abroad for lectures on this subject. He also appreciated a change in the Ahmadiyya youth abroad who had become deeply engrossed in their religious and spiritual advancement. All members will have to come forward for preaching, he said. Hazoor closed his address with prayers.

On the third day of Jalsa, Hazrat Khalifatul Masih addressed the gathering in the second session. His theme was the Islamic system of justice. Hazoor commented upon a verse of Sura AL-NAHL (16:91). He dilated upon the various aspects of the creation of universe to illustrate its system of justice and balance. The same system obtains in human life. He referred to the importance of this verse by quoting Abdullah bin Masud as saying that this was the most comprehensive verse of the Holy Quran. Hazrat Umar bin Abdul Aziz included this in the Khutba.

Hazoor told the audience how the system of justice worked in the days of different prophets. He quoted from the Holy Quran copiously. Starting from Hazrat Adam, he talked about Hazrat Ibrahim, Daud, Lot, Moses, Jesus and the Holy Prophet Muhammad, peace be on all of them. This system reached perfection through the Holy Pro-

phet. Hazoor said that the stage of Ihsan started with Jesus though in a minor way. He cited examples of Adl and Ihsan in the life of the Holy Prophet, whose Adl and Ihsan extended even to animals and birds. He cited examples of a lean camel and a bird whose young ones had been taken away.

Hazoor stressed the point that all calamities and disturbances were the result of deviations from Adl and Ihsan. Hazoor urged the Jamaat to establish Adl and Ihsan throughout the world and also among themselves.

Because of rain, sessions were held on the third day inside Masjid Aqsa. The rain had stopped before the second session. All speeches were translated into English and Indonesian languages simultaneously. Delegates were provided with head phones. According to the press, two hundred and fifty thousands attended Jalsa with 99 delegates from 17 countries. The women's section held Jalsa sessions on the third day at Masjid Mubarak.

At the conclusion of the Jalsa, Hazoor prayed that God may enable Ahmadies to establish justice and Ihsan.

MAULANA SHEIKH MUBARAK AHMAD APPOINTED AMEER USA

Maulana Sheikh Mubarak Ahmad, the Imam of the London Mosque and the Ameer and Muballigh Incharge of the Movement in the United Kingdom, has been appointed Ameer and Muballigh Incharge of the Movement in the United States. He will be taking over the charge of the Movement from Alhaj Ata Ullah Kaleem, who will be going back to the International Headquarters, Rabwah, Pakistan, after serving the Movement in the U.S.A. for almost six years.

Maulana Sheikh Mubarak Ahmad is a renowned scholar who had already served the cause of Islam in East Africa as Chief Missionary for three decades, as Additional Nazir Islaho Irshad, as Secretary Fazl-i-Umar Foundation and as Secretary Hadiqatul Mubashireen at the Center before assuming his present position as Imam of the London Mosque in 1979. He is expected to arrive in the country in the last week of February or middle of March, after completing his immigration formalities. *Insha Allah.*

SUPREME COURT OF SOUTH AFRICA (Cape of Good Hope Provincial Division)

Case No. 5786/82

10 September 1982

In the matter between
Ahmadiyya Ishaat-i-Islam Lahore (S.A.) Applicant
and
Muslim Judicial Council (Cape) and 40 others: Respondent

Van Den Heever J: I note on the papers that one of the alleged heresies stressed by the respondents on the part of Mirza Ghulam Ahmad is that he urged that Jihad should be waged with the pen and not by violence. I would wish to stress that any resort to violence should, and I have no doubt will, be dealt with promptly and firmly by the police and the Courts. I mention this because of the large audience present in Court, not because I find threats of violence by the Sunni against the Ahmadies established on the papers, but because an argument has been advanced that such threats are implicit in, or veiled, in other statements which were published.

I note with dismay that history and my own experience are confirmed by the documents before me which are weighty with theological dispute. Regrettably, there appears to be no subject about which mankind is more intolerant than religious beliefs, despite the fact that most of those beliefs advocate peace, goodwill and harmony among mortals. The matter is one in which it is desirable that certainty should be obtained speedily and I propose to make an order now but to file proper reason in due course. I would stress in making this order, that what I am dealing with is an interim interdict, which, whatever the reasons are that I may advance, will not and cannot resolve the theological dispute between the two factions.

At this stage I rule that the interdict be discharged, but the question of costs will be reserved for decision.

EXCEL IN KNOWLEDGE

Talking to the International Association of Ahmadi Architects and Engineers, Huzur said that we need hundreds of Abdus Salams in every field of life. He assured the participants that today Hikmat (wisdom) is the lost property of the Ahmadiyya Jamaat in the sight of God and we will, *Insha Allah*, pick it up wherever we find it. That is what the Holy Prophet, peace and blessings of God be on him, has told us.

MESSAGE FROM KHALIFATUL MASIH IV TO SECOND REGIONAL CONFERENCE OF WEST COAST REGION

Please convey *Assalamo Alaikum Wa Rahmatullahi Wa Barakatoohoo* to all participants of the Second Annual Convention of the West Coast Region of U.S.A. Ahmadiyya Jamaat. May this Convention be a source of great blessings and spiritual progress. You have a vast field for preaching and conveying the message of Islam and Ahmadiyyat. Make a firm resolve that the message of Islam should reach every person in the West Coast Region of U.S.A. Endeavor to improve your own moral conduct in your own lives as you go out to convert others to Islam. Your lives should themselves be exemplary to attract others.

M.M. IBRAHIM LEFT FOR RABWAH

Mian Muhammad Ibrahim, Regional Missionary for the Mid-West Region, has left for Rabwah, Pakistan, after serving the Movement for almost a decade. He has served the Movement in various capacities—as General Secretary, as Secretary, Board of Directors, as Editor of Muslim Sunrise and that of Ahmadiyya Gazette, and of course as Regional Missionary for the Mid-West Region at Dayton, Ohio. The General Council in its meeting on December 5, 1982, paid a glowing tribute to the services of Mian Ibrahim, rendered in the cause of Islam in the United States.

THE AMEER'S TOUR OF JAMAATS

The Ameer and Muballigh Incharge, Alhaj Ata Ullah Kaleem, toured the following Jamaats, addressed their meetings and reminded the members of their duties towards the Movement and what it stands for: Detroit, Michigan; Chicago and Streamwood, Illinois; Milwaukee, Wisconsin; St. Louis, Columbia and Owensville, Missouri; Los Angeles and San Francisco, California. While visiting some of the members in their houses in these Jamaats, he presented exhortative extracts from the Holy Quran, Traditions of the Holy Prophet, Pronouncements of the Promised Messiah Writings of Hazrat Khalifatul Masih I and those of the Muslihi Mauood, and from the speeches of Hazrat Khalifatul Masih III.

JAMAATS REPORTS

Chicago, IL: The Chicago Jamaat, under the supervision of Mirza Muhammad Afzal, the Regional Missionary for Great Lakes Region, arranged Religious Founders Day meeting in the Oriental Institute, University of Chicago, on Sunday, November 21, 1982. The meeting was presided by Alhaj Muzaffar Ahmad Zafr, the National President, and was addressed by Rev. Ray Suirin Witham of the Zen Buddhist Temple, Chicago; Prince Nasi Asiel Israel of the Original African Hebrew Israelite Nation of Jerusalem, Chicago, and Maulana Ata Ullah Kaleem, Imam of the American Fazl Mosque, Washington, D.C.; on the lives of Buddha, Moses, Jesus Christ and the Holy Prophet Muhammad (peace be upon all of them), respectively. The speeches were followed by a question and answer session in which the audience, who numbered almost two hundred from all walks of life and adhering to different faiths, asked various questions from the speakers in finding the straight path to the Truth.

Maulvi Mirza Muhammad Afzal, the Regional Missionary, who recited that portion of the Holy Quran wherein Muslims have been enjoined to believe in all the Prophets of God, at the start of the meeting, expressed his gratitude to all the speakers and the participants before the meeting was closed with silent prayer by the Ameer and Muballigh Incharge.

Washington, DC: The Washington Metropolitan Jamaat celebrated Religious Founders Day by holding a meeting in an auditorium in Trinity College under the Chairmanship of Sahibzada Mirza Muzaffar Ahmad, a grandson of the Promised Messiah (peace be upon him). The meeting started with the recitation of that portion of the Holy Quran wherein the names of various Prophets are mentioned and Muslims have been enjoined to follow their guidance. This Arabic text and its translation was presented by Maulvi Inamul Haq Kausar. Afterwards the meeting was addressed by Dr. Russ J. Kevala, Rev. Millard Natchway the Research Director, Spiritual Studies Center, and Alhaj Ata Ullah Kaleem, the Imam of the American Fazl Mosque Washington DC, on the lives and teachings of Zoroaster, Jesus Christ and the Holy Prophet Muhammad (peace be on all of them), respectively. Sahibzada Ahmad concluded

the meeting with his presidential remarks and said that Religious Founders Day meetings are conducted by the Ahmadiyya Muslim Missions throughout the world to bring better understanding and mutual respect among the followers of major world religions and to promote the cause of universal peace as directed by the universal teachings of Islam.

Los Angeles, CA: The Jamaat hosted the Regional Conference of the West Coast Region which was held in Culver City Memorial Hall on December 26, 1982. A considerable number of delegates from San Francisco Bay area and Tucson Arizona also participated in the conference. Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV graciously cabled a special message to the participants of the conference which was read by Maulvi Ahmad Sadiq Mufti, the Regional Missionary of the West Coast Region.

The Conference was addressed by Alhaj Ata Ullah Kaleem, the Ameer and Muballigh Incharge; Br. Rahmat Jamal, the President of Los Angeles Jamaat; Br. Muhammad Ishaque Qureshi, the President of Tucson Jamaat; Syed Sajid Ahmad, the officiating President of San Francisco Bay Area Jamaat and Br. Anwar Mahmud Khan, the General Secretary of Los Angeles Jamaat. Br. Nasir Mahmud Malik, the National Qaid, also addressed the Convention.

A tape recorded message of Hazrat Ameerul Momineen, Mirza Tahir Ahmad, Khalifatul Masih IV, to the Ahmadies of the United States was also played for all the participants. This message urged the Ahmadies to contribute \$2,500,000 towards the construction of five Mosques and Mission Houses in the U.S. in the next five years. While the message was played, the English speaking members were provided copies of English translation of the message by the Ameer and Muballigh Incharge.

Separate sessions of the three auxiliaries—Majlis Ansarullah, Majlis Khuddamul Ahmadiyya and Lajna Imaillah—were also held during the conference. A children's program regarding the display of their religious knowledge organized by Br. Mahmud Anwar was appreciated by all the participants.

**THEY WERE BLESSED TO ATTEND THE INAUGURATION OF
MASJID BASHARAT IN SAPIN**



American Delegation in front of Masjid Basharat, Spain



**Ahmadiyya Mosque, Tucson
entire sacrifice of Dr.**



**A section of American delegation with Hazrat Khalifatul
Masih IV at Masjid Basharat, Pedroabad, Spain**

RELIGIOUS FOUNDERS DAY CELEBRATED AT CHICAGO
HERE ARE THE SPEAKERS WHO ADDRESSED AUDIENCE



From left to right: Prince Nasi Asiel Ben Israel; Alhaj Muzaffar Ahmad Zafr; Mirza Muhammad Afzal; Rev. Ray Suirin Witham; Alhaj Ata Ullah Kaleem; and Rev. Thomas Pulliam.



Arizona, built by the Zafar Qureshi



A section of Khuddam and Ansar who took part in Regional Ij'tima'a of South East Region

ATTEND THE INAUGURATION OF



id Basharat, Spain



RELIGIOUS FOUND
HERE ARE THE S!



**Ahmadiyya Mosque, Tucson, Arizona, built by the
entire sacrifice of Dr. M. Zafar Qureshi**



**From left to right: Prince
Alhaj Muzaffar Ahmad
Afzal; Rev. Ray Suirin V
Kaleem; and Rev.**



**CALCULATION OF NET INCOME FOR
CHANDA WASIYYAT & CHANDA AAM**

INCOME FROM SALARY/WAGES/PENSION ETC

- A. Gross Income From:
- (i) Salaries/Wages
 - (ii) Pension/Old age Benefits
 - (iii) Coaching, etc.
 - (iv) Soc. Sec. aid for dependents, etc.
 - (v) Other Regular Income
- TOTAL A:
- B. Deductions Allowed
- (i) Income Tax
 - (ii) Any Other Govt. Tax on Income
 - (iii) Social Security Tax
 - (iv) Any Insurance compulsory under law
- TOTAL B:
- NET INCOME: $C = A - B$

LAND/PROPERTY/AGRICULTURE INCOME

- A. Gross Income From:
- (i) Land
 - (ii) Property
 - (iii) Real Estate
 - (iv) Agriculture
 - (v) Any other such source
- TOTAL A:
- B. Deductions Allowed:
- (i) Property Tax, local/Municipal Rates
 - (ii) Maintenance & Repair Charges of property
 - (iii) Revenue or Agricultural Land Tax
 - (iv) Expenses incurred on production (other than cost of seed), e.g., wages, fertilizers, tractors, etc.
 - (v) Expenses incurred in earning income, e.i., fees paid to assistants, etc.
 - (vi) Any insurance compulsory under law.
- TOTAL B:
- NET INCOME: $C = A - B$

**INCOME FROM VOCATION/TRADE/BUSINESS/
LEGAL OR MEDICAL PRACTICE**

- A. Gross Income From:
- (i) Vocation, trade, business or practice
- TOTAL A:

- B. Deductions Allowed:
- (i) Any tax levied by Government
 - (ii) Expenses incurred for income, e.g., workshop expenses, electric bills, car/vehicle running, rent on premises, wages/fees to assistants, etc.
 - (iii) Any insurance compulsory under law.
- TOTAL B:
- NET INCOME: $C = A - B$

MISCELLANEOUS INCOME

- A. Any other Income:
- TOTAL A:
- NET INCOME: $C = A$

Net Total Income is the sum of Net incomes C in all the above categories

NOTES:

- a. Car and vehicle running expenses are to be deducted only by businessmen, traders, practitioners and vocationers, because this is an expense incurred for earning income.
- b. Conveyance expenses from home to place of work is a normal expenditure and is not to be deducted from income.
- c. Allowance of a compensatory nature, e.g., camp allowance, separation allowance (from family) amount of bills received for tours, travelling and daily expenses for a particular tour or journey are deductible from income.
- d. Any fees, dues, etc., paid to associations, clubs or unions is a normal expense and not deductible from income. However, if membership of a union is compulsory, this compulsory subscription is deductible.
- e. Stipends and scholarships to students are exempt from chanda. However, social security payments for incapacitation, validation or unemployment and other benefits are definitely to be included in income.

Provident Fund contributions are not to be deducted from income. However, on the individual receiving his Provident Fund accumulation on retirement, this will be exempted from chanda providing that all contributions were shown in income computation for chanda. Where only a part of the accumulation was shown in the original income computation for chanda, the exemption from chanda will apply to only such parts.

- g. Whenever a person purchases a property, e.g., house, shop etc., on mortgage, the instalment payments are not allowed for deduction from income.
- h. Chanda Wasiyyat due on net income from bequeathed property/land (rent, lease money or agricultural income) is 1/16, whereas Chanda Wasiyyat on net income from non-owned/non-bequeathed property/land is at 1/10 to 1/3.

CALENDAR 1983

- February 20 Muslihi Mauood Day
 March 20 Masih Mauood Day
 April 24 Meeting on Seeratun Nabi Day
 May 29 Khilafat Day
 June 12 First of Ramadhan
 (Subject to appearance of moon)
 July 11 Eidul Fitr
 (Subject to appearance of moon)
 August 12-14 General Council Meeting and
 National Convention.
 August 21-27 Atfal and Nasirat Summer Schools
 Sept. 18 Eidul Azhia
 (Subject to appearance of moon)
 Sept. 25 Religious Founders Day
 November 20 General Council Meeting — Budget
 Dec. 25-26 Children-Parents Day

Regional Conferences are at the discretion of the Regional Missionaries and in their absence, of the Regional Executives.

Khuddamul Ahmadiyya, Ansarullah and Lajna Maillah Ijtema'as (rallies) are at the discretion of their National Qa'id, Nazim A'ala and National President, respectively.

OFFICE HOLDERS OF THE MANAGEMENT COMMITTEE OF THE AHMADIYYA MUSLIM ASSOCIATION, USA

National President	Alhaj Muzaffar Ahmad Zafr
General Secretary	Mr. Mubashir Ahmad
Secretary, Finance	Mr. Abdul Khaliq Raja
Additional Sec. Finance	Mr. Kaleemullah Khan
Secretary, Preaching	Mr. Munir Hamid
Secretary, Education & Training	Mr. Abid Haneef

GENERAL COMMITTEE FOR CONSTRUCTION OF FIVE MOSQUES AND MISSION HOUSES

- 1 Ata Ullah Kaleem, Ameer Jamaat
- 2 Muzaffar Ahmad Zafr, National President
- 3 Abid Haneef, Regional Pres., N.E. Region
- 4 Rashid Ahmad, Regional Pres., Great Lakes
- 5 Yahya Sharif, Regional Pres., S. E. Region
- 6 Rahmat Jamal, Regional Pres., West Coast
- 7 Sahibzada Mirza Muzaffar Ahmad
- 8 Nazeer Ayaz, President, New York
- 9 Nasir Mahmud Malik, Engineer
- 10 Meer Ahmad Afzal, Chicago, Architect
- 11 Meer Daud Ahmad, Washington, Engineer
- 12 Fazl Ahmad, Boston, Architect
- 13 Abdus Shakoor Azhar, Dallas, TX, Real Estate Business
- 14 Abel Haneef, Oakland, CA, Real Estate
- 15 Dr. Shahid Ahmad, New York
- 16 Dr. Ehsan U. Zafar, New Jersey
- 17 Ijaz Malik, New York, Architect
- 18 Dr. Hamid Azizur Rahman, New York
- 19 Dr. Mian Muhammad Tahir, Portland, OR

NEW APPOINTMENTS

Hazrat Khalifatul Masih IV has appointed Hazrat Sahibzada Mirza Mubarak Ahmad as Sadr of the Tehrik-i-Jadid Anjuman Ahmadiyya, Pakistan, while Maulana N. A. Mubashir has been appointed Naib Sadr.

Chaudhri Hamidullah has been appointed Vakil-i-A'ala and Mr. Masood Ahmad Jehlami, Vakil-ut-Tabshir.

Vakil-i-A'ala has also been given the charge of Vakalat-i-Ta'milo Tanfeez (a new Vakalat).

INTERNATIONAL ASSOCIATION OF AHMADI ARCHITECTS AND ENGINEERS

(Membership Form) Chapter

Name.....
First
Middle
Last

Father's/Husband's Name

Marital Status Date of Birth

Discipline (Architecture, Civil Engg, Mechanical Engg. etc.)

Registration No: (of the National Arch. or Engg. Council, if any)

Present Address

.....

..... ZIP Phone No:

Permanent Address:

.....

..... ZIP Phone:

EDUCATION:

Name of College University/Institute	Degree/ Diploma	Year of Passing	Distinctions
.....
.....
.....
.....

PROFESSIONAL RECORD

Employer	Position Held	Year From-to	Nature of Work Done
.....
.....
.....

Outstanding Acheivements in Profession:.....

.....

Date of Joining Ahmadiyya Jamaat

Office Held in Jamaat.....

.....
Signature

SEASIDE REGIONAL FAMILY DAY

On Saturday, December 25, 1982, while Christians celebrated a warm and sunny holiday, the Ahmadi Muslims of the Southeast Region gathered to focus on the family as the basic unit of human society and the Jamaat. The program was well attended at the American Fazl Mosque in Washington DC.

Family Day was opened by Rafi Yahya Sharif, Regional President, presiding, who introduced the program and explained about the importance of family and the assault by Satan the accursed against the family unit. The first session, following Zuhr Prayers, consisted of children's competitions. The ladies held separate competitions for Nasirat; Aisha Nurun-Nisa Sharif, Lajna Regional President, was in the chair.

Winners of the children's competitions were as follows:

1. Islamic Knowledge: Children 4 to 7 yrs.
ATFAL: Ist -Hamid Saeed, Washington
2nd -Luqman Khan & Salman
Jamil, Washington.
NASIRAT: Ist -Aliyya Khan, Washington
2nd -Samiyya A. Muhaimin, York
2. Recitation of Quran: Children 8 to 11 yrs.
ATFAL: Ist -Mazhar Ahmad, Washington
2nd -Wajid M. Bashir, York
NASIRAT: Ist -Noma Saeed, Washington
2nd -Nusrat J. Bashir & Safiyya
Sharif, York.
3. Hadith Competition, Children 8-11 yrs.
ATFAL: Ist -Mazher Ahmad, Washington
2nd -Irfan Jamil, Washington
NASIRAT: Ist -Safiyya Sharif, York, and
Noma Saeed, Washington
2nd -Sara Malik, Washington
4. Debate Teams, ages 12-15 yrs.
ATFAL: Jawad Malik, Washington & Musa
Sharif Collidge, York.
NASIRAT: Ruqaiya Sharif, Shamila Khan,
Farida Qureshi, Uzma Saeed
Shamila Khan, Washington, was given special
prize for best debator.

Fifteen brothers from age 16 upwards also gave impromptu speeches on subjects relating to the Family Day Theme: Happiness in the Family. There were also impromptu speeches among the sisters.

Following a break for refreshments, the second

session consisted of six presentations in the form of short speeches designed to introduce various subjects for a question-answer period. The speakers were:

Good Health Practices: Dr. Laeeq Ahmad
Husband's Treatment of Wife: Saleem Muhaimin
Good Manners & Dress: Alhaj Munawar Saeed
Communications among Family Members:

Ch. Allah Bakhsh

Should Mother Work/Role of Mother:

Mubasher Ahmad

Television: Yahya Sharif

The question-answer period was very lively and extensive and was followed by Salat and dinner for the guests from out of town. Washington Metropolitan Jamaat graciously hosted the program which will become an annual event. *Insha Allah!*

THE FERTILE LANDS

Sow the seed where the land is fertile. And wherever the land is fertile you should try all you can to produce the largest amount of harvest.

Exactly the same should be the case with preaching. Some lands may not be fertile but others definitely are. Wherever the land is fertile for your message, sow the seed there to the full capacity of the land. Talk to the people and distribute the literature—and be on the lookout for the results with a prayerful heart.

OBITUARY

Major Sharif Ahmad Bajwa, Ex-Ameer and Missionary Incharge of the Ahmadiyya Movement in the USA, and one time Imam of the London Mosque, has breathed his last on January 7, 1983, at Rabwah, Pakistan. *Inna Lillahi Wa Inna Ilaihi Rajعون*. His Janaza Gha'ib was led by Alhaj Ata Ullah Kaleem, the Ameer and Muballigh Incharge at the American Fazl Mosque, Washington, D.C. on Friday, January 14, 1983.

A considerable number of brothers and sisters participated in the Janazah and expressed their heartfelt condolences to Major Lateef Ahmad Bajwa, the son of the deceased.

May Allah grant *Jannatul Firdaus* to Major Sharif Ahmad Bajwa and patience to all dear and near ones of the deceased. Aameen!

AMEER'S LETTER TO MISSIONARIES & PRESIDENTS

PROJECT OF CONSTRUCTING FIVE MOSQUES AND MISSION HOUSES IN THE UNITED STATES DURING THE NEXT FOUR TO FIVE YEARS

Dear Brothers in Islam,

Assalamo Alaikum Wa Rahmatullahe Wa Barakaatohu

In compliance with the directives of Hazrat Khalifatul Masih IV given in the tape recorded message to the Ahmadiyya Jamaats in the United States, the Wakilul A'ala Tahrik Jadeed Anjuman Ahmadiyya, Pakistan, has submitted the following basic instructions in this regard:

1. In the next four to five years, Mission houses have to be constructed with the order of preference at the following places:
a) New York, (b) Chicago, (c) Los Angeles, (d) Washington, (e) Detroit.
2. The land of any mission house should not be less than five acres. It would be even better if 20 to 25 acres of land is purchased for this purpose.
3. All the Jamaats in America have to contribute towards the establishment of all those mission houses.
4. An amount of two million five hundred thousand dollars (\$2,500,000) has to be collected in all for this project. Hence a strong general campaign must be launched to achieve this end.
5. A survey must be made of the land prices in the sub-urban areas of the above mentioned cities. A parcel of land comparatively larger is better even if it is found in a bit distant area.
6. All the amounts reserved with the different Jamaats for mosques and mission houses must be intimated in detail through Washington Headquarters to the Center at Rabwah.
7. The purchase of lands for mission houses must be started forthwith and the form of arrangements regarding the required amount for initial expenses must be considered.
8. No amount involving interest has to be taken for any construction.
9. A Committee has to be formed for this project of constructing mission houses. It would be a Central Committee for the construction of the Missions. For it, 15 to 20 names have to be suggested and submitted, which should include Ahmadi engineers, Architects, Ahmadies connected with real estate business, a few rich and philanthropist Ahmadies and Doctors, etc., besides other responsible members of the Jamaat.
10. As far as possible, a prototype design of the Mosque and that of the mission house should be prepared which should be complied with (except for minor changes) in all the places.
11. In one of the reports, mention has been made of some schools for sale, with the recommendation that their purchase for converting them into Mission Houses could prove useful. Hence, a survey should be made of such schools advertised for sale, covering (a) area covered up as constructed building, (b) area of open space with the school, (c) its situation, and (d) the price of the school building along with the land.
12. Such open parcel of land could also be considered which could be disposed off later on with better price, thus such income could be utilized for the construction of the Mission Houses.

The recorded message of Hazrat Khalifatul Masih IV to Ahmadiyya Jamaats in the United States in the shape of tapes for Urdu speaking members and in the Gazette for English speaking members have been despatched to the Jamaats.

All the Missionaries and all the Presidents are requested to take note of this fact that the recorded message of Hazoor must reach to each and every member of the Jamaat—to Urdu speaking members in the voice of Hazoor and to English speaking members through copies of the Gazette.

All the Presidents are requested to inform the Washington Headquarters of their reserved amounts kept for mosques and mission houses, immediately.

Hazrat Khalifatul Masih IV, the fourth manifestation of God Second Power has thrown the gauntlet to the Ahmadies of the United States, and now it is upto each and every member of the Jamaat to do his or her utmost in coming up to the expectations of God's appointed Khalifa and contribute wholeheartedly towards this project.

The Missionaries and the Presidents are requested to coordinate with each other in their personal contact with the members and in taking pledges towards this project. Our aim for the first year is to collect at least five hundred thousand dollars towards this blessed scheme. Hence, concerted efforts must be made in achieving this end.

A separate account in the name of *Mosques and Mission Houses Fund* has been opened in the bank, and Hazrat Khalifatul Masih IV's personal contribution of four thousand seven hundred dollars (\$4,700) towards this project has been deposited in this account. All the secretaries of finance should be advised to issue receipts accordingly.

Kindly exhort all the members to pray earnestly

that God the Almighty enable the Jamaats in the USA to gird up their loins in responding to the message of Hazrat Khalifatul Masih IV accordingly and sparing no efforts in the completion of this project initiated by God's appointed Khalifa. Aameen!

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

ISLAM PREACHED ON CABLE TV IN ILLINOIS

East St. Louis, IL: The SouthWest Cable TV on Channel One has telecast four programs on Islam, each one of half hour duration, twice every Tuesday during January, 1983. Two of these programs were recorded by Alhaj Ata Ullah Kaleem, the Ameer and Muballigh Incharge, while the other two were shared by Br. Yahya Sharif, President of York, PA. Jamaat with the Ameer and Muballigh Incharge.

Br. Ismail Latif (a son of our Br. Munir Ahmad, President of St Louis Jamaat) a journalist, conducted the programs as moderator, while Brothers Hakeem, Hafeez and Peer Ahmad performed the duties of photographers and floor director.

In the programs, besides explaining the basic tenets of Islam, prophecies of the Bible regarding the advent of the Holy Prophet Muhammad, the position of Jesus in the Holy Quran and the role of Islam as completion of religion and the provider of guidance in every aspect of human life, the objections raised against Islam by the bigot writers were also refuted by Alhaj Kaleem and Br. Yahya Sharif.

As far as Ahmadiyyat is concerned, the claim of Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, as the Promised Messiah and Mehdi and the expected reformer of all the religions in the latter days was explained. The photos of the Promised Messiah and his four Khalifas (successors) were also shown to the viewers. While subscribing to the truthfulness of the Promised Messiah, the sign shown by him to the people of the United States regarding the miserable end of Dr. John Alexander Dowie, was presented with sound arguments. The picture of Basharat Mosque at Pedroabad, Spain, was also shown while giving a short history of the Movement's services in the cause of Islam.

Ch. Munir Ahmad, the Regional Missionary for Missouri, in conjunction with Br. Ismail Lateef, deserve the congratulation of the entire Jamaat in the USA for arranging this program. May Allah reward them with the best reward and may He, through His Grace bring good and successful result of these programs in showing the light of Islam to the viewers, Aameen.

CHRISTMAS AND THE MUSLIM PARENT

A. F. Umar Khan

Another Christmas season has passed! Parents of Muslim children throughout the U.S. are finally breathing a sigh of relief, because Christmas is a time when children look at classmates who have new train sets and new dolls and seven-foot Christmas trees with lots of twinkling lights and wonder why they have none of these goodies. This is a season of pointed questioning about Santa Claus and other related yuletide traditions. Next to the total pervasion of sex and violence on TV,

the questions and peer pressure at Christmas time represent what is, perhaps, the greatest single challenge to parents. How parents cope with this may well determine how the child will come to view himself as a Muslim and how the child will learn to function in Western society as a Muslim.

Among Christians there is an annual debate as to the *healthiness* of perpetuating the Santa myth. Psychologists generally conclude that fantasy is good for human beings, so no harm is caused by in-

stilling such visions of a jolly, bearded fellow who will grant a child's every Christmas wish so long as the child has been *good*. Thus, Santa Claus continues to be a tool, a saintly counterpart to the *boogey man* for keeping children in line. Winning Santa's pleasure becomes a goal in itself rather than the building of true moral fibre. It also teaches children to beg and can also lead to family conflicts. The child tells Santa that he wants a specific toy and the parents feel obligated to buy that toy. After all, the department store Santa promised Johnny the toy and if Johnny's parents do not buy it for him, his delusions will be shattered too early by *Santa* letting him down. I have also seen where one parent told his four year old son that Santa is not real, at which point the child burst into tears. Rather than bothering to inform the young boy as to the real meaning of Christmas, the father merely insisted that the child should *take it like a man*.

If Christians cannot be certain as to the benefit of fostering such juvenile fantasies and, as Muslims, we can see an obvious potential for moral damage, then we need to ensure that we convey our values to our children in such a way that they won't want any part of such foolishness. As responsible adults we should understand the fantasies and fancies of childhood, but we should not add to them with ideas and myths which we know that we will some day have to refute. As Muslims, we must be concerned with strengthening our children and providing them with real solutions to life's problems, not helping to create an identity crisis as to whether the child's being a Muslim is somehow inferior to being an American or that the two are mutually exclusive.

But the usual reactions I have witnessed in Muslim households have been of two kinds: Either the parents buckle under the pressure and erect Christmas trees and string up colored lights in their own homes, or they use their parental authority to squelch their children's attempts to join in with Christmas events at school and among their friends. The Jamaat, on the other hand, responds to the real threat by trying to help conscientious parents by providing special proceedings of their own to distract the children's thoughts from Christmas things and return them to the sanity of Islam.

Of these common reactions, the first is obviously the worst. Yet, I was surprised to see how common it is for parents to encourage such a Christmas atmosphere in the home. I have particularly observed this in non-Ahmadi Muslim homes but

there is evidence of similar conditions in some Ahmadi Muslim families. I have seen Christmas trees in Muslim homes and have received Christmas gifts from the children of Muslim friends. I have one neighbor whose children were told by a parent that, since I am American, I could ask Santa for the appropriate colored lights to decorate their house. Another neighbor related that when her young daughter cried because Santa had left her friends so many nice presents and she had none, her mother immediately produced a one dollar bill and told the girl that Santa had come while she was asleep, kissed her and told her mother that he did not wish to wake her. The dollar, then, was from Santa for the little girl to use to buy her favorite candies.

The second response only demonstrates the exaggerated concern for strictness for which Islam is ruthlessly blamed in Western societies. It conveys the concept of compliance with a rule because of fear of penalty without regard for the reason for the rule or any positive compensation for obedience. But, Islam never lays down a rule without also explaining the harmful effects of acting contrarily. Likewise, Islam gives multiple rewards for every seemingly *fun* thing that it prohibits. To teach our children to fear punishment without providing the reason and the associated rewards is to breed contempt and defiance in later years. Admittedly, some parents do try to reason with their children and provide them with justification for their prohibitions, but that still does not address the matter of reward or compensation.

The third response, *i.e.*, that of the Jamaat, is unavoidable because it is patently obvious that families cannot exist in this morally hostile environment without help from the religious community. However, the Jamaat's programs are not to be considered a substitute for the proper training which must occur in each and every household. There must never be any doubt that the burden of responsibility for moral training lies squarely on the shoulders of the head of every family. Anything that the community provides should only be taken as supportive of the training provided in the home.

The best response for parents is neither of the above. Families should not rely on Jamaat's programs to make up for a lack of proper moral guidance at home, neither should quick cure remedies be trusted. To respond to the seasonal pressures of Christmas only at Christmas time is insufficient. The problem is one of overall moral training and morale. It, therefore, demands atten-

throughout the year.

Parents must constantly strive to make the beauty of Islam known to their children. This beauty is something which can be evidenced at any level of understanding or maturity. To the very young, it means accentuating the festivities which surround our own Eids. Eid is a time when colored lights should be strung and parties given in every home. Schoolmates should be invited to witness the splendor of Eid. Parents should time their purchases of toys and clothing to coincide with Eid. Children should be encouraged to begin saving small amounts from their allowance each week and use that money to buy something nice for a child who is not so blessed. The parties and gifts will more than compensate for any feeling of inadequacy at Christmas time and the sacrifice from their weekly allowance will teach charity and generosity. We have Eidul Fitre, Eidul Adha, and Eid Miladun Nabi. That gives parents three opportunities to brighten their children's lives and to take advantage of the season to relay a little morality with a spoonful of sugar.

For older children, family discussions and dialogues can be useful. The older a child gets, the more he becomes capable of assimilating complex ideas and ideals. If the upbringing is good, children not only learn the reasons for differences between themselves and their peers but they grow to be proud of those very differences. They become secure enough in their own self-concept that they can participate in Christmas parties and some exchange of gifts among friends. They will know that they can feel free to help their friends to enjoy Christmas in the same way their friends help them to enjoy Eid by joining in our festivities. Such an attitude helps to build mutual respect and trust. It also helps the Muslim child to appreciate that

society evolves through the differences of its members, not through uninspired uniformity. In short, the child should learn that he does not have to discard the values of Islam in order to *fit in*; often venerable nonconformity inspires associates to redefine their own standards of morality.

If our children are acquiring feelings of inadequacy or inferiority, it is because, as Muslims, they seem to be excluded from everyone else's joy at Christmas time and they perceive that they have no joy of their own with which to compensate. It is because they are living in an environment totally saturated with the commercialism of the holidays. It is also because the peer pressure is tremendous. But the crucial factor is that they also learn their negative concepts from parents who have themselves, to some degree, failed to come to grips with their own identity as Muslims in a Western society. Until today's parents tackle this problem and find a solution for themselves, our hopes for tomorrow's generation becoming pillars of a Muslim community are vain delusions. How can we expect our children to understand that it is only the glitter of Christmas which appeals to them and that to succumb would be to throw away the sensibilities of Islamic teachings, if the parents are lured towards the superficialities and vanities of *modern* life? Hence, in the end, whichever answer a parent chooses in response to the challenge of Christmas is determined by how that parent is personally able to function in Western society as a Muslim.

To quote this year's Christmas message to the people of the United States from the Kingdom of Sa'udi Arabia: "It is our children who will inherit what we have done here ... or what we have neglected to do."

THE PROMISED MESSIAH SAYS:

WHO SUCCEEDS

You should remember that a fabricator and a liar can never succeed and he is never vouchsafed help and succour. For, if the fabricator also makes progress day by day, it would cause doubts in the existence of God and there would be great confusion in the world. Since the early days of the creation of this world, the practice of God has been that he helps only those who are truthful. People

of the whole world gird up their loins to oppose them and it seems as if the dogs chase a traveller. People begin to make noise against the one who is commissioned by God. Since the man commissioned by God is not like others, they oppose him like dogs and create a hue and cry and try all they can to tease him. But ultimately, God destroys them with one stroke. (Malfoozat, Vol. X, p. 30)

JUBILEE FUND

KHALIFATUL MASIH'S MESSAGE

My Dear Brothers and Sisters:

Assalamo Alaikum Wa Rahmatullahi Wa Barakatohoo

At present it is the ninth period regarding the Ahmadiyya Centenary Jubilee Fund, which shall end on February 28, 1983.

The sincere members in the various countries of the world have taken part in this Scheme and it is being paid periodwise. May Allah the Exalted bless the lives and wealth of those sincere members and may they, keeping on their refulgent traditions, continue offering sacrifices more than ever before in the way of Allah the Exalted.

The campaign for the dominance of Islam demands financial Jihad from you and those who spend in the way of Allah, they and their children are awarded great reward in this world and in the Hereafter as well.

I draw the attention of all the officeholders of the worldwide Ahmadiyya Jamaat to make the necessary arrangements to examine the pledges of

the Ahmadiyya Centenary Jubilee Fund and their payments in their respective areas—whether 9/15 part of the pledges, individually and collectively, has been redeemed. All the pledge makers must be contacted individually.

Likewise, those youth who, through the Grace of Allah, have started to earn their own livelihood after the launching of Ahmadiyya Centenary Jubilee Project, should also be asked to make pledges and they should also be included in this sacrifice. Those who have been blessed by God with more abundance and easy circumstances should also be advised individually to reconsider their pledges, and in view of the further Grace which Allah has bestowed upon them, they should express gratitude to Him by increasing the amount of their pledges. May Allah accept your sacrifices, Aameen.

Mirza Tahir Ahmad
Khalifatul Masih IV

HOUSING FOR THE POOR

Hazrat Khalifatul Masih IV has launched an appeal for funds to be collected for aid to the poor to build their houses. He thought of this scheme while inaugurating the Basharat Mosque. He felt that the true and real expression of gratitude for enabling them to build a House for Him was to look after the poor and give them the necessary help for putting up their own houses.

He has donated two hundred thousand rupees on behalf of the Sadr Anjuman Ahmadiyya, and ten thousand rupees from his own pocket.

The other individuals and the Anjumans have also offered donations. The condition for the individual donors is that they should be regular in the payment of all other contributions that are a must for them.

Huzur has also invited the Ahmadi Architects to produce plans for cheap but comprehensive and beautiful houses to accomplish this scheme. The best plan will be offered a prize which will be awarded by Huzur himself in appreciation of the good work done by the Architect concerned.

The Ahmadiyya Gazette is edited and published for the Ahmadiyya Movement in Islam, Inc. in the U.S.A. by Ata Ullah Kaleem, Ameer and Muballigh-in-Charge, U.S.A., 2141 Leroy Place, N.W., Washington, D.C. 20008. Ph: (202) 232-3737

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

Non-Profit Organization
U.S. POSTAGE
PAID
WASHINGTON, D.C.
PERMIT #2813