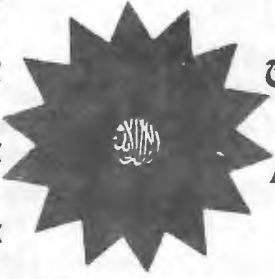


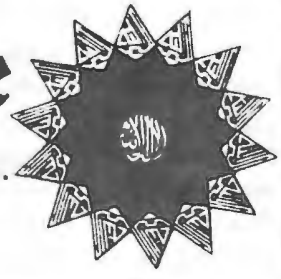
ازالدين عند الله اسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
وَعَلَى عَائِلَتِهِ الصَّالِحِينَ الْمُرْسَلِينَ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ



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THE HOLY QURAN ON FASTING

"O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.

The month of Ramadhan is that in which the Quran was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.

And when my servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.

It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you and you are a garment for them. Allah knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allah has ordained for you; and eat and drink until the white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosque for devotion. These are the limits fixed by Allah, so approach them not. Thus Allah makes His commandments clear to men that they may become secure against evil.

يَا أَيُّهَا الَّذِينَ آمَنُوا

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۗ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۗ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۗ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ ۗ أَحَلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ لَعَلَّكُمْ كُنتُمْ تُفْتَنُونَ ۗ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۗ فَالَّذِينَ لَا يَشْرُوهُنَّ وَابْتِغَاءَ مَا كَتَبَ اللَّهُ لَكُمْ وَكَلَامًا وَاشْرَبُوا حَتَّىٰ يَبْيُنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى الْبَيْلِ وَلَا تَبَاشَرُواهُنَّ وَأَنتُمْ عَافُونَ ۗ فِي الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ۗ

Editorial

RAMADHAN, THE MONTH OF FASTING

RAMADHAN, which is the ninth month of the Islamic calendar, is the most sacred month with the Muslims. It is the month of fasting. Adult Muslims, males as well as females, observe fast during this month from daybreak till sunset. The practice goes on for a month without fail. Ramadhan gives us an exercise in self-denial and self discipline. Not only that, it affords us an opportunity to make progress in the realm of spirituality. The fast is the ladder by means of which we rise up and have an easy access to the nearness of God. When fasting, we deny to ourselves all those things which rightly and legally belong to us. How, then, can we be expected to possibly lay our hands on things which do not by right belong to us. This is the great lesson which the Ramadhan teaches us.

Again, it is not only for the indulgence of his appetite that a Muslim is required to abstain during his fast. He is required to abstain from all kinds of false words and false actions. "If you don't abstain from evil words and evil deeds," said the Holy Prophet, "God has no need of your abstaining from food and drink." For the acceptance of fasts, it is essential that the person who fasts should also abstain from all sorts of evil words and evil deeds. Similarly, said the Holy Prophet (peace and blessings of God be on him), "When you are fasting, abuse not anybody nor quarrel with anyone; and if a person quarrels with you, turn away from him saying, I cannot quarrel with you for I am observing a fast." Mark how fasting is meant to teach a Muslim not only to lead an innocent and spotless life, but also to live as a peace-loving citizen.

Again, not only is a keeper of fast required to eschew all forms of evil but he is also exhorted to practise charity. The Holy Prophet (peace and blessings of God be on him), according to a tradition, was the most liberal of men, but in the month of Ramadhan he was more liberal than a gale."

Fasting is one of the fundamental articles of faith with the Muslims. It is a commandment which is clearly and emphatically enunciated in the Holy Quran. The Holy Prophet (peace and blessings of God be on him) is reported to have said that in Ramadhan the gates of paradise are opened and those of hell closed. Again he says: "He who observes the

fast with a firm faith in Allah and in obedience to His command shall be pardoned of all his past sins." The institution of fasting is not new to Islam. The Holy Quran says: "Fasting is prescribed for you as it was prescribed for those before you." (2:185). It is to be found in most religions in one form or another. The early devotions and fasting of Buddha, the great spiritual leader of India, are well known and require no textual quotations. The Bible is eloquent on the fasting of Moses: "And he was there with the Lord forty days and forty nights; he did neither eat bread nor drink water." (Exodus 34:28). Also, Jesus, before his receiving the Divine call, fasted: "And when he (Jesus) had fasted forty days and forty nights he was afterwards hungered." (Matt. 4:2).

All these quotations testify to the importance of this institution of fasting.

Last, though not the least, is the opportunity the Muslims are afforded of the acceptance of their prayers during the month of Ramadhan. Before taking their early morning food, they say *Tahajjud* prayers individually or in congregation. In the stillness of the night, they are face to face with their Creator. They present their needs, material as well as spiritual. They ask for the forgiveness of their sins and the mercy of God for mankind. God condescends, as it were, to accept their prayers and showers His blessings on them.

The fasts of Ramadhan are obligatory on all able-bodied men and women, provided they are not sick nor are they on a journey. If so, they would complete the missed fasts on other days.

RAMADHAN STARTS ON JUNE 12

Ramadhan, the blessed month of fasting, *Insha Allah*, starts June 12, 1983. All brothers and sisters are expected to observe this month fervently. *Sahoor* (taking breakfast for keeping fast) time ends one hour thirty minutes before sunrise, and *Iftar* (breaking fast) time will be at sunset. Please check your local newspaper for the times of sunrise and sunset in your area.

RAMADHAN, THE BLESSED MONTH OF FASTING

This year the month of Ramadhan, the blessed ninth month of the lunar year, will, *Insha Allah*, fall on June 12, 1983. Below are given important regulations concerning the Fast for the information of our members.

1. It is incumbent on every adult Muslim, man or woman, to fast in the month of Ramadhan, except a sick person, or one who is on a journey. A woman in her menstruation must not fast. But omission in these cases must be completed in other days. Aged people, those afflicted with disease of long standing who do not expect to be strong or well enough to be able to fast; or a woman whose suckling period and pregnancy alternate at such short and frequent intervals that she never has an occasion for years to fast, may pay *Fidya* (an expiation) by feeding a person twice a day throughout Ramadhan. One who is under the above circumstances can also pay an amount of \$60 for the whole month as his/her *Fidya*, i.e., expiation.

2. It was the practice of the Holy Prophet to take a meal in the latter part of the night before beginning the fast. This meal is called *Sahoor*. Observance of Sahoor though advised, is not an essential condition of fasting. Not having been able to take Sahoor meal is not an excuse to omit a fast. Sahoor meal should preferably be taken immediately before it is time to begin the fast.

3. Eating or drinking, or doing something unintentionally which otherwise breaks the fast or doing so when it slips your mind that you are fasting, will not render the fast invalid. If, however, the fast is broken, under the impression that it is time to break it, whereas the sun is yet above the horizon, such a fast will not be included in the count and will have to be made up by observing an extra fast after the Ramadhan.

4. A fast lasts from early dawn till the actual sunset. As soon as the sun sets, the fast must be broken and must not be delayed as is the wrong practice with some of the people. The following prayer can be recited while breaking the fast: *Allahumma Laka Sumto Wa Beka Aamanto Wa Ala Rizqeka Aftarto*—O Lord, I fasted for Thee and I believed in Thee and with Thy sustenance I break my fast.

5. Eating, drinking, smoking, taking snuff or medicine, or an enema are all forbidden to a fasting person and so are sexual relations.

6. If a suckling woman or one with child is strong enough to fast without injuring the health of the child, she may fast, otherwise she should fast in other days.

7. The Ramadhan begins with the appearance of a new moon and ends with the appearance of the next new moon, i.e., *Shawwal*. If, however, the moon is not visible on account of clouds, etc., *Sha'aban*, the month previous to Ramadhan, should be allowed to run thirty days before the Ramadhan fasting begins. Similarly, Ramadhan should be allowed to run thirty days if there is no moon visible on account of clouds, etc., on the 29th. In this case, Eid should be observed after completing thirty fasts.

8. A person who intentionally breaks a fast of Ramadhan or does not fast in Ramadhan without a valid excuse is guilty of a great sin and the penalty is 60 continuous fasts for every fast broken or omitted. If he is not capable of that, then he is to feed 60 poor people.

9. The Muslim is very particular in observing the *Taravih* prayers during Ramadhan, which are the same as the ordinary *Tahajjud* prayers. It is customary to recite in these prayers the whole of the Holy Quran from the beginning to the end, in instalments, during the thirty days of Ramadhan. Reciters who know the Holy Book by heart lead the prayers and recite aloud for the benefit of the congregation. The practice of some of the Imams to recite the Holy Quran holding the Book in their hands while leading the *Taravih* prayers is an innovation and an undesirable act. The *Taravih* prayers are generally offered in 8 Rakats made up of two at a time. The prayers are preferably offered in the latter part of the night. They may also be offered after *Isha* prayers and before saying of the *Vitars* for the *Isha* prayers.

10. Pious Muslims also observe the concluding ten days of Ramadhan as a period of special prayers and remembrance of God. This period of day and night is spent in a mosque in prayer and meditation and pious discourses—the people observing it go out only to answer calls of nature. This retirement is known as *I'tikaf*.

11. One must never fast when one is actually on the move on a journey, or on days when a journey is to begin or end. During the halts for a complete day, one may or may not fast. This rule applies only to the

(continued on page 4)

THE HOLY PROPHET ON FASTING

1. Abu Hurairah reported: The Messenger of Allah, peace and blessings of Allah be on him, said: "Fasting is an armor with which one protects oneself; so let not him (who fasts) utter immodest (or foul) speech, nor let him act in an ignorant manner; and if a man quarrels with him or abuses him, he should say twice, I am fasting. And by Him in Whose hand is my soul, the odor of the mouth of one fasting is sweeter in the estimation of Allah than the odor of musk—he gives up his food and his drink and his (sexual) desire for My sake. Fasting is for Me and I will grant its

reward; and a virtue brings reward ten times like it." (Bukhari 30:2)

2. Abu Hurairah said, the Messenger of Allah, peace and blessings of Allah be on him, said: "He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink." (Bukhari 30:8)

3. Anas said: The Prophet, peace and blessings of Allah be on him, said: "Have the meal before dawn, for there is blessing in the meal before dawn." (Bukhari 30:20).

FASTING—PROMISED MESSIAH ANSWERS QUESTIONS

FASTING WHILE ON A JOURNEY

The Promised Messiah, peace be on him, was asked about fasting while on a journey. He said: "The Holy Quran says: *Fa Man Kana Minkum Mareedan Au-Ala Safarin Fa Iddatun Min Ayyamin Okhar*, i.e., whoso among you is sick or on a journey shall fast the same number of other days. This is a command. Here God does not say that option has been given to you whether to fast or not. Therefore, I believe that he who is on a journey should not fast. But since the general practice of the people today is that they fast even on a journey, so if someone would fast simply because that is the practice of the people, it wouldn't be bad for him. But still he must keep in mind the command of God contained in *Iddatun Min Ayyamin Okhar*. He who undergoes the hardship of fasting during a journey tries to please God by force and not by obeying His command. This, as you know, is a blunder. True faith lies in complete obedience to the commands of God. (*Al Hakam* Jan. 26, 1899)

FASTING AFTER DAWN

The Promised Messiah, peace be on him, was told by somebody that once he was inside a room and was of the opinion that it was not late to fast. He, therefore, ate Sahoor with intent to fasting. Later on, he was told by somebody that when he took his Sahoor the whiteness of the dawn had already appeared (i.e., it was late to fast). He then asked the Promised Messiah whether his fast was all right or not. The Promised Messiah, peace be on him, said: "Your fast is quite all right and you need not repeat it. You really tried as much as you could and your *Niyyat* (intention) was quite good (*Al Badr* Feb. 14, 1908).

CAN A FASTING PERSON OIL HIS HAIR

Can we use oil for the head and the beard when we are fasting? To this question, the Promised Messiah, peace be on him, replied: "Yes, it is permissible to use hair oil while fasting."

CAN A FASTING PERSON USE MEDICINE

Whether medicine could be used for eyes if the eyes were sore while fasting. The Promised Messiah said that the question did not arise. A sick person was not to observe fast.

A MUTAKIF CAN VISIT THE SICK

The Promised Messiah, peace be on him, was asked whether he who sits *I'tikaf* could talk about his worldly affairs. The Promised Messiah replied: "Yes, he can, but only in unavoidable circumstances. He can even visit the sick and go out for the call of nature."

Ramadhan—continued from page 3)

obligatory fast of the month of Ramadhan. These omissions have to be made up later on during other days. Drivers or others whose profession is to travel for earning their livelihood cannot avail of this facility and must fast while on the move.

12. *Sadaqatul Fitr* is obligatory upon each and every member of the family, so much so that even a child born on the last day of Ramadhan is under its obligation and the father is bound to pay on his behalf.

All the members are requested to pray more earnestly during Ramadhan for the guidance of mankind towards the light of Islam, establishment of peace throughout the world and for the long, healthy and successful life of Hazrat Khalifatul Masih IV.

TWENTY-FOUR QUR'ANIC INJUNCTIONS

By Hazrat Khalifatul Masih III (Allah's Mercy be upon him)

1. Fasting has been declared obligatory under Islamic *Shariah* (law).
2. It is disclosed that fasting removes spiritual as well as moral weaknesses.
3. It is essential to complete a fixed number of fasts.
4. Those who are suffering with permanent sickness are enjoined to pay *Fidya*—expiation.
5. While on journey, fast is forbidden.
6. True love of God must be instilled.
7. The object of fasting is the betterment of the believers.
8. The blessed Ramadhan has a profound link with the Holy Quran.
9. It is a Book which is guidance for all peoples for all ages.
10. It pertains such arguments which depict new sciences in every age.
11. The fasts of Ramadhan are obligatory ones.
12. If fast is not observed due to a temporary ailment, the number completed in other days after Ramadhan would give the same reward that one gets while observing fasts during Ramadhan.
13. Allah desires to give facility to the believers regarding fasting, and desires not hardship.
14. One who puts himself in hardship is acting contrary to God's Will.
15. It is permissible to go in unto your wives on the nights of the fasts.
16. Husband and wife are guardians over one another.
17. You may eat up to the appearance of dawn, after breaking the fast.
18. Complete the fast from dawn to sunset when the fast is broken.
19. Do not go in unto your wives while you remain in the mosque for devotion.
20. These commandments are the limits fixed by God the Exalted.
21. Do not violate these limits.
22. Among these injunctions and etiquettes of the Holy Quran, Khalifatul Masih pointed out the greatest manner is to:
23. Recite amply the Holy Quran, and
24. Supplicate excessively.

(Daily *Al-Fazl*, July 28, 1979)

PAY HEED TO THE CALL OF KHALIFATUL MASIH

By Alhaj Muzaffar Ahmad Zafr

"O ye who believe, obey Allah and obey His Messenger, and those who are placed in authority over you, and if any of you differ in anything among yourselves, refer it to Allah and His Messenger if you are believers in Allah and the Last Day. That is best and most commendable in the end." (Holy Quran 4:60).

Two instructions from Huzur have caused some of our brothers and sisters to violate the spirit of this verse. We have been enjoined by Huzur to spend out of what Allah has given us, according to the fixed rate, and to observe Islamic Purdah.

Huzur is calling us to what is good for us in this life and in the life to come. There are some people in our community who act as though they know better than Huzur, by flagrantly disobeying him and giving lame excuses for their disobedience to Huzur:

Chanda Aam and Wasiyyat:

"I have a lot of financial obligations and the Movement should understand this."

"I paid Rs100 in Pakistan; equal to \$10 American. Why should I pay more?"

"Why should I report how much I make to the Movement? It is not their business,"

Surely, those who willingly defy Huzur should be capable of giving some wise reply full of spiritual truths. Are the above statements comparable to the wisdom imparted to us by Huzur? The debts they have acquired, in most cases, were for the material things of this life. How many of us have borrowed money to spend in the cause of Allah? Those who believe paying the dollar rate comparable to the rupee should apply this principle in all they do. Why do you purchase other items at cost? Why not tell the merchant you will buy those items according to their cost in Pakistan? Why not follow the religion in the USA comparable to the manner it is practiced in Pakistan by our Ahmadi brothers and sisters there? This would be better for you than just stopping with the rupee.

How can one hide his or her income from the Movement and report it to the I.R.S.? When you apply for a loan, do you tell the amount you earn? Why not tell the lending institution that your earnings are none of their business? Instead, you willingly give them all the information they request.

Are these people better than Allah's Khalifa and the believers? They may be told your earnings, but believers cannot. How strange that you request Huzur's prayers for better jobs and yet remain so ungrateful as to refuse to tell the Movement your income, so that you may pay according to the fixed rate. How ignorant do you people think believers are? Why not tell the I.R.S. the same things you tell us, if your actions towards the Movement are correct?

How can you fear these people more than you fear Allah? Don't you owe Allah your life? Isn't your life worth 1/16 or 1/10 of your income? See how lame these excuses are when you see them on paper? We can bargain with man, but we cannot bargain with the Angel of Death.

Islamic Purdah:

The excuses for not observing Islamic Purdah are even worse. A few of them are:

"People will laugh at me."

"It is old-fashioned."

"It doesn't apply to women in the USA, only those in Pakistan."

"I can't go to work like this."

If this were not such a serious matter, all of these excuses would be laughable. Don't you want to be identified as a believer? Don't husbands want their wives and daughters to be distinctly different from disbelievers? Is it better for us to dress and act like disbelievers? What verse in the Holy Quran supports this conduct?

We are in a country where people fight for the right to go nude, to openly practice homosexuality, to engage in all types of filthy practices. But you, as a believer, will not have the courage to fight in the cause of Allah. You are more concerned with pleasing the disbelievers than you are with pleasing Allah and His Khalifa. Every member of the Ahmadiyya Movement in Islam has taken an oath to hold his religion above the world. Yet, you will violate this covenant to please a people who care nothing for religion. I ask you, who are the stronger to you; Allah and His Khalifa or the non-believers? You would dare challenge Allah and His Khalifa to please Satan and those devoted to him?

How can we say we fear Allah and do nothing He enjoins, but hasten to be like those whom He is displeased with, coming before the believers, rushing to Huzur seeking his prayers and then openly defying him? How sad. I will say this:

You will never be accepted in this country for not wearing the veil. Most Americans believe if you are not true to your beliefs and customs, you are not a person with convictions and you can be bought and sold at any time.

I tell our brothers and sisters from abroad, you may slight we Afro-Americans for being the offspring of slaves who were bought and sold. We had no control over our lives. But you have come to this country and sold your wives and daughters for the price of taking off the Burqa. We were stripped of our morals and religion by force, and you give yours away gladly for the price of acceptance by an unGodly society.

I ask you to ponder over this. And when you see that son or daughter of a slave, ask yourself if you are better than his or her foreparents.

Those American ladies who still refuse to wear the veil know this country well. Your lot without the veil has not improved. I tell you from first-hand experience that the reputation Western women have the world over is disgraceful. Most people believe you are loose and immoral. I have had to explain many times the unwed mother epidemic. How do we let our children get mixed up in this type of life?

In short, American men should encourage the women to adopt a mode that will set them apart from the women of this society. Every single woman should do everything in her power to maintain the proper Islamic image. By not observing Purdah, you have lost yourselves in the masses of unbelieving women. You may try to ignore these remarks, but is not a tree known by the fruit it bears?

In conclusion, I ask every person to whom these remarks apply, to join us in our fight to raise the banner of Islam and Ahmadiyyat. Let our conduct help us propagate this noble religion in a manner pleasing to Allah and His Khalifa.

WORDS OF THE PROMISED MESSIAH

God is the most precious treasure. Realize the proper value of this treasure. Without Him you are nothing; neither you nor your material means and plans.

WORLD IS HEADING FAST TOWARDS DESTRUCTION

SUMMARY OF KHALIFATUL MASHI'S FRIDAY SERMON
(Delivered at Masjid Aqsa, Rabwah, Pakistan, on January 28, 1983)

I warn Ahmadies all over the world that from today on, every one will have to become a missionary.

If every Ahmadi becomes a caller to Allah (داعى الى الله) the promised supremacy of Islam can set in very soon.

After *Tashahud*, *Ta'awuz* & *Sura Fateha*, Huzur recited the following verse and said:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا
وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

Among all those who call towards a particular goal, the voice of those who call towards their Lord is the most beloved and most praiseworthy in the sight of Allah. But Allah has set up some conditions with this also.

The first condition is that the caller really calls towards Allah and should have no ulterior motive in his invitation.

The second condition is that appropriately correct actions of the caller should testify to his sincerity and these actions be a means of beautifying the words of his call. The beauty of the words is nullified if the accompanying deeds are repugnant.

The third condition is that the person should testify that he is among the Muslims.

Thus, if anyone wishes that when he invites people towards Allah, he should be able to attract Allah's love and attention so his words become beautiful and attractive to others, he must, according to the Holy Quran, satisfy these three conditions.

He should be calling purely towards Allah. For instance, Jamaat Ahmadiyya is calling people towards Allah. If our motive is that our number should increase and we see worldly successes, then this is not calling purely towards Allah. So we should convey purely our invitation towards Allah without any secondary aim. Then our appropriately good actions should testify to the fact that we are calling purely towards Allah.

What are appropriately good actions (عمل صالحاً)? This is summed up in the following verse:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ

“Those who have become Mine and call others to Me, I have made a bargain with them. I have bought their souls and their wealth in exchange for giving them paradise.”

For those who claim to do appropriately good actions, they have to give their wealth as well as their souls. If both these are not presented to God, their act of invitation to others is incomplete.

As far as monetary sacrifices are concerned, by the Grace of Allah, the Ahmadiyya Jamaat excels all other groups in the world, religious as well as political. As for presenting our souls to Allah, we are ahead of any other group in the world. But our goals of sacrifice are very lofty and have no comparison with the norms for others.

Allah has made this bargain with each and every believer. He is not content with a few souls from the group. His definition of a Muslim is that each Muslim necessarily calls towards Allah. We cannot hide our Islam. Our appropriately good deeds require that we present our wealth as well as our souls in the service of Allah.

The question arises that when an average person is busy in worldly affairs for his survival, how can he give all his soul to Allah. The Quran mentions groups in believers. Some are *Sabiqoonal Awwaloon*, who are always first and always in the forefront. Some are in between and some fall behind. Each of these groups have to participate according to their abilities.

There are some who give all their time in service of the Jamaat and leave nothing behind. They say that all they have belongs to Allah, each instant of their lives is a sacrifice for religion. Use us anyway, they say, our all is *waqf* in Allah's way. Most of them are true to this profession of theirs and their actions testify to their intentions.

There are some who can give some time as they have to get involved in worldly affairs. But even this involvement is for the sake of Allah. So what they work hard to earn, they give in the way of Allah.

If an Ahmadi, however, gives only his wealth and no time, he is like a person with only one leg. The capabilities of a one legged person are not half the capabilities of a person with two legs. In fact, a one legged person may have as little as 1% of the capabilities of a whole man.

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KHALIFATUL MASIH'S MESSAGE TO US ANSARULLAH

(The following message from Hazrat Khalifatul Masih IV was read at the Second Ijtema of Ansarullah held on May 21-22, 1983 at the American Fazl Mosque, Washington, D.C., by Dr. Masud Ahmad Malik, the Nazim A'ala)

My dear Brothers:

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

I am pleased to know that Majlis Ansarullah U.S.A. is holding its Ijtema on May 21 and 22, 1983. May Allah make this Ijtema a success and bless all the participants with His Grace and Mercy.

I pray that you may be counted among those who are true Muslims in the sight of Allah.

A true Muslim is one who, having negated himself totally submits himself to the will of Allah. He is never forgetful of his duty to his Lord and constantly remembers Him. He loves Him and strives hard to win His favor. He would not hesitate to offer any sacrifice to earn the pleasure of his Lord. Allah is the first and the last in his thought. Of all the tenets of Islam, prayer is one thing which he loves most. It affords him for at least five times a day, an opportunity to free himself from mundane affairs and devote his time entirely to the worship of his Lord. Thus he meticulously guards his formal prayers, observes them carefully and regulates them strictly. But he remembers Allah and exalts Him even when he is not engaged in formal prayers. In fact a true Muslim is in a constant state of prayer. He always remains prostrate before his Lord, bodily and spiritually. The remembrance of God surcharged with love gives him spiritual nourishment. Indeed he seeks to sacrifice his very soul in return for this nourishment and cannot survive without it. "He deems a single moment away from God as death. His soul is always in prostration at the threshold of God and he finds all his comfort in Him. He is convinced that if he were parted from the remembrance of God for even a moment, he would die." (The Promised Messiah, *Zameema Braheen Ahmadiyya*, pp.54-55).

Allah praises such a Muslim in the Quran and says:

فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ
رِجَالٌ لَمْ تَلْهَبْهُمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ

"(This light of Allah illumines) houses with regard to which Allah has ordained that they be exalted. His name is commemorated in them. Therein (reside those) who glorify Him in the mornings and evenings (and in the times in between).

These are men whom neither commerce nor traffic diverts from the remembrance of Allah and the observance of prayer." (24:37-38).

A true Muslim is also one who calls to Allah all those who are ignorant or forgetful of Him. It is not possible for a true believer not to invite others to God. It does not fit into the logic of things. It is to this inherent logical bond between the true faith in Allah and the urge to propagate this faith that the Holy Quran draws our attention when it says:

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا
وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

"And who is better in speech than he who invites men to Allah and does righteous deeds and says: I am surely of those who submit." (41:34).

In short, worshipping God and calling others to worship Him, glorifying God and inviting others to glorify Him, submitting oneself to God and urging others to submit themselves to Him, are the natural corollaries of each other. One cannot exist without the other. This is the truth which was manifested in the lives of all prophets and their true disciples. This is the truth which was best exemplified in the life of the Holy Prophet (peace and blessings of God be on him) to which the Holy Quran testifies when it says:

لَعَلَّكَ بَاجِعٌ لِنَفْسِكَ أَتَيْكَ نُونًا مُؤْمِنِينَ

"Haply thou wilt risk death grieving that they do not believe." (26:4).

The Promised Messiah (peace be upon him) too, suffered for people on account of their apathy and their indifference to his call. Note his passion and his agony in the passage which I cite below from *Kashti Nooh*, where he says, and I quote:

"Our God is our paradise, Our highest delight is in our God. For we have seen Him and have found Him. This wealth is worth procuring though one might have to lay down one's life to procure it. This ruby is worth purchasing though one might have to lose oneself to acquire it. O ye, who are bereft, run to this fountain and it will satisfy you. It is the fountain of life that will save you. **What shall I do, and how shall I impress the hearts with this good news, and by beating what drum shall I make announcement that this is your God, so that people might hear. What remedy shall I apply to the ears of the people so that they should listem.**" (Kashti Nooh, page 30)

(continued on page 9)

(Friday Sermon—continued from page 7)

It is very important, therefore, that the Jamaat come forward with the sacrifice of time also. In the time of the Promised Messiah, although our number was small, but everyone, no matter what he did in this world, was a missionary in his own way. Now that we are all over the world and our contact points are vastly increased, our missionary effort has in fact decreased.

In the time of the Promised Messiah, everyone was first a missionary, whether he was tilling the soil, or was involved in commerce, or was a physician or had any other profession. His worldly work always took a second place. This is why the rate of *Bai'ats* was in the thousands every month at that time.

Allah's Grace increases the rewards many time more than the effort, but our efforts have to have some bearings on the rewards. We shall have to increase our efforts to attract more from the Grace of Allah.

The number of Christian missionaries around the world today is nearly 275,000. This does not include Church Ministers but those only who actually spend their time in missionary activities. The amount of money spent in this missionary effort each year can hardly be imagined. If you add nearly 50,000 Mormons who give their time to missionary activities, this number will be nearly 325,000.

We are very poor with a meagre budget and even if we spend all that money on missionaries, we cannot have more than a few thousand missionaries.

How can 200 or 300 missionaries of ours compare to 325,000 Christian missionaries. But Allah has solved this problem by requiring that each Muslim gives of his wealth and his time in this call towards Allah. If each Ahmadi considers himself a missionary first and foremost, and gives top priority to the invitation to Allah, we will have more missionaries than the Christians have all over the world. In fact in some countries you will have more missionaries than all the Christian missionaries in the world.

It is a folly to assume that you have to be educated in the Jamia Ahmadiyya in order to become a missionary. It is a result of not understanding our real worth.

It is a fact that the biggest armament for anyone wishing to enter this Jihad is prayer. When one calls towards Allah, he has to seek help also from Allah. We say that in every prayer daily. *Iyyaka Na'bodo Wa Iyyaka Nasta'een*. O Allah, I will worship only Thee, but I have to ask help also from Thee.

The task of converting all the world into Muslims is very huge. The biggest need is for Jihad against present day Christianity. And it is a fact that even learned Christian scholars shy away from even Ahmadi youths. The writings of the Promised Messiah have given us a wealth of knowledge.

The fact is that there is a revolution waiting for you. It is waiting for your resolve, your high aims, your singlemindedness. If you go after this revolution without these things, it will run away from you. Today, if every Ahmadi resolves to give his soul in the way of this effort of inviting the world to Allah, you will see this revolution run towards you. Every Ahmadi must resolve that he lives for Allah, he will keep on living for Allah and keep on inviting the world towards Allah. If you do so, you will see this grand revolution rush towards you, rather than recede away from you as it seems at the moment.

(Summarized from Alfazl, April 26, 1983)

(Message—continued from page 8)

Abandoning oneself entirely to God and worshipping Him truly and calling others to do the same are, thus, *raisons detre* of all true religions. These two objectives are the pivotal point to which all our policies and programs should be geared. I urge you never to lose sight of them in your individual and community lives and in planning your programs. I pray that Allah may make you one of those who truly worship Him and call others to Him.

May Allah bless you and support you in your life. Amen!

Mirza Tahir Ahmad
(Khalifatul Masih IV)

Dated: 11-5-1983

ALLAH KNOWS YOUR WEALTH

Hazrat Khalifatul Masih said in his Friday Sermon of July 23, 1982:

“In order to fortify your ties with your Imam, note your wealth and ascertain how far it is pure and wholesome and how far selfishness and falsehood are mixed in it. Fundamentally, when the Khalifa of the time has fixed a rate for Chanda with the advice of the Advisory Council, it is very important not to exhibit dishonesty in paying according to the prescribed rate. Allah gives you wealth and He knows how much He is giving you. How can you deceive the Giver Himself.”

(Alfazl, Dec. 4, 1982)

MAJLIS-I-ILMO IRFAN OF KHALIFATUL MASIH IV

On the 17th of October, 1982, Hazrat Khalifatul Masih IV had a session with friends in the mosque after Maghrib prayers.

In his discourse, Huzur told the Jamaat that actions of the people play a great part in the fulfillment of prophecies connected with good news. If they are thankful to God and try to be righteous and pious, the prophecies are fulfilled, at times even before the appointed time. This in other words means that if the people are righteous, the prophecies connected with pleasant events are brought closer to them and they meet their fulfillment at an early date.

Huzur also told the Jamaat that the more the members of the Jamaat would make sacrifices, the earlier will they find the promises coming to pass.

Talking about the position of the Imam, Huzur remarked that once a man was appointed, it did not behove the believers to pick holes in him.

Huzur exhorted the Jamaat not to mind the abuses that are being hurled on them. He said that the real admiration was the one that is vouchsafed by God Almighty.

Huzur was asked: It is said that the second century of the Ahmadiyya Jamaat is the century of the victory of Islam. Could Huzur tell us when this victory (supremacy) of Islam will begin to take shape.

Huzur said: "Hazrat Khalifatul Masih III used to say that the first century is for the preparation of the supremacy of Islam, the second century is the century of the supremacy of Islam while the third century is the century of consolidation. Consolidation actually means the time for the strengthening of foothold and making the supremacy well established.

Huzur further said: "The Holy Founder of the Jamaat has said that the whole of this process will take three hundred years. But of course it is not necessary that it must take three hundred years. It may take less time if the people become truly righteous and pious. This is how good actions of people make the prophecies come to pass much earlier than the time primarily fixed for them. It can be the opposite way as well.

Huzur cited the example of Moses whose people had to wander for forty years before attaining to their destined goal. Huzur also mentioned the promise of God given to the Holy Prophet (peace and blessings of God be on him) for his return to the Ka'aba. The Jamaat should do all they can to bring the day of

supremacy and they should go about it by making themselves more and more righteous and by sacrificing all that they have as and when the need arises.

Huzur was also asked: Can a prophet make mistakes? The reply was: No prophet can make any mistake in religious and spiritual affairs. In this respect he is quite free from fault. But as a human being, he can make mistakes in the worldly affairs. This is what differentiates him from Divinity. The Holy Prophet (peace and blessings of God be on him) was the most free from fault (Ma'soom). Huzur recited the verse from the Holy Quran: Qul Innama Ana Basharuun Mislokum Yoohaa Ilayya Annama Ilahokum Ilahun Wahid.

It should be remembered that the mistakes that prophets are liable to make have nothing to do whatsoever with religious and spiritual affairs.

A young man asked Huzur: The Holy Founder of the Jamaat has said that there are no less than seven hundred commandments of God mentioned in the Holy Quran and he who ignores even one of them is not entitled to call himself a member of my Jamaat. Is it not expedient that these commandments should be collected and published in a book form?

Huzur told this young man that he should be reading the Holy Quran and taking notes denoting what God has commanded to be done and what he has forbidden to the people. This, he said, will add to his love for God and will make him follow the commandments of God. •

Mian Muhammad Afzal told Huzur that due to the general goodness of people in Tehran, they always talk good of Ahmadiyyat. Huzur said this kind of gentleness is not of much use. We should only look to God whether we are good in His eyes or not.

On October 18, 1982, Huzur had another session in the mosque after Maghrib prayers.

He told the audience to observe the etiquettes of the mosques. It is not good to indulge in talking to one another immediately after the prayers. It is quite possible that when you have finished your prayers, someone else may still be praying and your talking will disturb him. However, if it is very essential that some conversation should be had with somebody, talking must be in a very low tone so that no one is disturbed by it.

Huzur referred to the verse of the Holy Quran: "Annal Masajida Lillahi Fala Tad'oo Ma'Allahi

Ahada. (Verily, the mosques are for God and nobody else should be called upon there besides Him). *Fala Tad'oo Ma'Allahi Ahada*, he said, gives us the message that we should only talk about God while in the mosque. We should not talk about trade transactions and other worldly affairs. Whoever stands in need of having an important talk with someone should go out of the mosque.

The young men who had come from other places were told by Huzur that they should tell the people in their own areas that they should observe the etiquettes for the mosque.

When somebody talked to him about the hindrances being placed in the way of the Ahmadiyya Jamaat to put up mosques, Huzur said: You should pray on the ground, where no building has been put up, for there is none who can stop you from offering your prayers. Let the place be clean. The children should not make it dirty.

Talking about the preaching of our message, Huzur

exhorted the Jamaat to see that everybody did take part in this blessed work. It is not enough, he said, to have a few missionaries and to leave this huge task to them. He cited the example of Ch. Bashir Ahmad, the father of our missionary, Mr. Munir Ahmad, who as an engineer in the Navy, went to Madagascar and got hold of some people to preach to. We have a well established Jamaat there now.

At this session, Huzur also talked of the blind members of the Community and opined that something must be done for them to make them useful to mankind. He told the Vakil-ut-Tabshir to collect the data and also write to the missions in advanced countries to let us know what they are doing for their blind. Huzur remarked that they could also learn different languages and thus prove themselves to be very useful to the Community as well as to the rest of the world. The invalid women, he said, could also do a lot and live a better life.

970-YEAR OLD MOSQUE IN CHINA

By Shin Jinlung

The Oldest mosque in China stands in the port city of Quanzhou in Fujian province, which Marco Polo had visited more than once in the 13th century and called it Zaitun. It was built 970 years ago on the model of the great mosque of Damascus.

During Marco Polo's visits the port, held to be one of the largest and most commodious in the world and comparable with Egypt's Alexandria, was surrounded with Zaitun (coralbead) trees. Ships from India and Arab countries called at the port bringing in pearls, precious stones, pepper, sandalwood and herbal medicine. They took away satin and porcelain for which the city was particularly famous.

In its heyday Zaitun was the temporary home of thousands of merchants and preachers from Syria and other Arab countries, Persia, India and Morocco. Some settled down and intermarried with the Chinese. Ibn Batuta, the great Moroccan traveller, had written vivid accounts of the city's prosperity.

The mosque, built entirely of granite which still abounds in the locality, has a gate 20 meters high and

four point five meters wide. It is pointed and cupped at the top. The gateway is topped by a minaret, a tower from which the call to prayers is given. It is surrounded by a Chinese-style balcony.

The prayer hall can accommodate some 300 faithfuls. There are stone inscriptions of the Holy Quran on the walls.

One of the peculiarities of the mosque is that it is without a roof. Huang Qiurun, who is head of a local three-member group responsible for the protection of the mosque, said that whether the mosque originally had a roof or not had long been a subject of discussion among some Chinese archaeologists.

Local chronicles reveal there were six to seven mosques in Zaitun during the Sung and Yuan dynasties (10th-14th century). Only one has remained to this day, and it was built in 1010 with the funds contributed by Muslim residents who had settled in the port. After 300 years, it was rebuilt by Ahmed, son of a Muslim from Jerusalem. The mosque has since received good protection.

A stone tablet in the mosque carries a decree issued in 1407 by the third emperor of the Ming dynasty (1368-1644) for the protection of the mosque. The State Council of the People's Republic gave an order in 1961 to give the mosque special protection, and the order was inscribed on a granite tablet which can be seen at the gate of the building today.

Since 1949, the mosque has been repaired three times and a local three-member group has been appointed to take care of it.

Islam was introduced in China at the beginning of the seventh century. In one of local annals of Fujian province, it is recorded that "during the reign of Wu De (618-626) of the Tang dynasty, prophet Muhammad (peace be upon him) sent four of his Companions to China to preach Islam.

One of them went to Guangzhou (Canton), and the other to Yangzhou in Jiangsu province, both being famous ports at that time, the remaining two to Quanzhou. When the last two died, they were buried on the Lingshan Mountain, and their tomb has since been known as the "Holy Tomb". A village nearby is called

the "Holy Tomb Village".

Around the holy tomb are dozens of Muslim tombs. They too are topped by stone coffins in Arabic style. Similar cemeteries exist at some other places on the outskirts of the city.

A stone tablet at the back of the "Holy Tomb" says that the renowned Chinese Muslim navigator Zheng He (Cheng Ho) of the Ming dynasty paid homage to the tomb before he embarked on the fifth of his seven voyages to the Indian, Arabian and East African coasts.

Zheng He's voyages were made half a century before the discoveries of Vasco da Gama and Columbus were organized on a gigantic scale.

There are now 600 Hui people (Muslim in faith) in Quanzhou whereas there were only 128 at the time of the establishment of the People's Republic in 1949. This growth is brought about by the increase in births and the Hui residents' readiness in making known their true nationality. Previously, national discrimination had forced many of them to hide their nationality.

(Courtesy: *Dawn*)



THE SIN OF FORNICATION

Imam Ahmad has quoted from Abu Omama, a Companion of the Holy Prophet Muhammad (SAW):

"A certain young man came to the Prophet and requested him to be permitted fornication. The companions were annoyed at this arrogant attitude of his and with no attempt at concealment of their feelings in this behalf, berated him and demonstrated open disgust for his insolent request.

The Prophet asked the young man to come closer and he did so. Then he asked him to take his seat and he obeyed. The Prophet then started asking him:

Would you like your own mother to indulge in this business (illicit sexual relations)?

No, O Prophet of God, said the young man.

Other people do not like it either. Would you then like your daughter to be dragged into this? said the Prophet.

I may be sacrificed to you, O Prophet of God, No! said the man.

Others too do not like corruption of their daughters. Can you suffer your sisters to be involved in this evil deed? asked the Prophet.

Never, O Prophet of God, said the young man.

Other people also hate the involvement of their father's sisters in fornication. Could you put up with your mother's sister wallowing in the mire of fornication? inquired the Prophet.

No, O Prophet of God, said the young man.

Others too do not like their mother's sisters associated with fornication, said the Prophet.

Thus, after bringing home to the young man the abomination of his evil desires, the Prophet (SAW) placed his own hand on the head of the young man and prayed for him thus:

"O God, forgive his sins, purify his heart and protect his private parts (from being involved in sin)"

The reporter of this tradition goes on to say that this dialogue of the Prophet and his prayer for the young man had the effect of absolving him from even the idea of illicit sexual relations throughout his life. Think of the way the Prophet (SAW) adopted to cure him of his obsession. He convinced the young man of the fact that there is no woman who is not somebody's sister, daughter, mother, or his father's or mother's sister, and it is inhuman behavior to commit fornication with somebody's mother, sister, daughter or aunt. when he

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WHAT MEAT IS HALAL MEAT

Q. Is it true that our first preference should be *Halal* meat, our second preference Kosher meat and our third preference any other meat after we recite *Takbeer* (Bismillah) on it before we eat it.?

A. The Quran has fully elaborated on *Haram* meat. It says:

قُلْ لَا آجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمِنَ أَصْطَرٍ غَيْرِ بَاطِلٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

“Say, I find not in what has been revealed to me aught forbidden to an eater who wishes to eat it, except it be that which dies of itself, or blood poured forth, or the flesh of swine—for all that is unclean—or what is profane, on which is invoked the name of other than Allah. But whoso is driven by necessity, being neither disobedient nor exceeding the limit, then surely thy Lord is Most Forgiving, Merciful.” (6:146).

1. Pure and wholesome is the meat of an animal which was slaughtered in the proper way by an Ahmadi Muslim. As far as practicable, an Ahmadi Muslim should eat such Halal meat and strive to procure it, get used to it and help make supplies of such meat available whenever possible.
2. If the situation does not allow this and it is difficult to get such meat, then the meat slaughtered by a non-Ahmadi Muslim can be obtained, on which he has recited the name of Allah on slaughtering.
3. If procuring such meat is extremely difficult and prohibitively expensive, then Kosher meat can be eaten which a Jew has slaughtered in the name of Allah.
4. The same is true for meat slaughtered by followers of other divine religions, *i.e.*, Christians or Hindus. If they pronounce the name of Allah on slaughtering the meat, then it is permissible to eat it.
5. If a Muslim, a Jew, a Christian or a Hindu slaughters meat without pronouncing the name of Allah on it, neither he pronounces the name of any other diety, then that meat is reluctantly permissible, provided one pronounces *Bismillah* on it before cooking it or eating it.

There is a Hadith that someone asked the Holy Prophet (peace and blessings of God be on him) that sometimes some outsiders bring us meat and we do

not know whether *Bismillah* was pronounced on it before it was slaughtered. On this the Holy prophet replied: “You should pronounce *Bismillah* on it and then eat it. (Bukhari, Kitab Zabihatul A’arab).

In any case, this is permissible only if one lives in a society where the afore-mentioned permissible conditions are absent. The whole idea of widening the circle of permissibles is to allow for other social conditions. Islam is a missionary religion and Tabligh is a combination of the message and social reforms.

Social reforms have many demands. It is true that the Jews stuck to their rigid system for a long time and did not bend at all. But Judaism is a limited and non missionary religion. The Christians took up missionary work but enlarged the circle of permissibles too much.

Islam teaches the middle road. It is neither too strict in limits nor does it allow excessive leniency. Islam does not ignore social conditions but it allows for moulding these conditions in stages to bring them to conform to Islam. This struggle is called *Ijtehad*.

(Malik Saifur Rahman, Rabwah, Dec. 30, 1982)

(The Sin—continued from page 12)

would not tolerate others doing that sin to his mother, sister, daughter or aunt.

Once the Prophet (SAW) told his companions that on the day of reckoning when there will be no shade anywhere save that of God, seven categories of persons will be provided with the shade as a special privilege from God. One of them will be a person whom a lady of high rank and unusual charms invites to herself to have sex but he turns her invitation down saying: “I fear God.” (Bukhari, Kitab-al-Maharibin)

On the occasion of his ascension (*Mi'raj*), the Holy Prophet (SAW) was shown the tortures of the sinners in Hell in a vision. There was an oven of blazing fire from which arose shrieks and wailing sounds of people. On peeping inside the pit or oven, he saw a group of naked men with flames emanating from the lower parts of their bodies. And whenever these flames leapt up, there was such wailing and shrieking in that group. The Prophet (SAW) said: “I enquired about the identity of these wretched creatures and was told that this band of men and women indulged in lewdness (fornication) in their worldly life.” (Riyaz-al-Swalihin).

(Courtesy: The Muslim Reader, Singapore)

AHMADIES BELIEVE THE HOLY PROPHET TO BE KHATAMAN NABIYYEEN A MISUNDERSTANDING REMOVED

By Alhaj Ata Ullah Kaleem

It is usually alleged that the Ahmadies do not believe in the Holy Prophet Muhammad to be *Khataman Nabiyyeen*. This is based on gross misrepresentation of the Ahmadiyya views and I would like to present the following to remove this misunderstanding.

At the very outset I would like to state categorically that the Ahmadies believe the Holy Prophet Muhammad (peace and blessings of God be on him) to be *Khataman Nabiyyin—Seal of the Prophets*, as he has been described in the Holy Quran and it is an awful fabrication against the Ahmadies that they do not believe the doctrine of *Khatm-i-Nabuwat*. *The difference is only in interpretations of the title and not in the title itself.*

SEAL OF PROPHETS

The Promised Messiah and Mahdi, the Holy Founder of the Ahmadiyya Movement in Islam (peace be on him), says:

“I swear by the glory of God and His Majesty that I am of the faithful, a Muslim and I believe in Allah, the High, in His Books, and in His Messengers and in His angels and in life after death. And I believe that our Prophet Muhammad, the Elect of God (peace of Allah be on him and His blessings) is the most eminent of the prophets and the Seal of Apostles” (*Hamamatul Bushra*, Page 6).

He again says:

“The charge made against me and my Community that we do not believe the Messenger of Allah (peace be on him and His blessings) to be the Seal of Prophets is a big falsehood. The faith, the conviction, certitude and the utterness that characterize our belief in the Holy Prophet as the seal of Prophets, are markedly absent in the belief of these people (those who level this charge at us)” (Al-Hakam, 19th March, 1905).

Many Muslims believe that the Holy Prophet Muhammad (peace and blessings of God be on him) is the last prophet and that no prophet can come after him. I shall first state and examine the arguments that are given in support of this belief, then show that this is true only in a certain sense.

The Holy Quran says:

“*Muhammad is not the father of any of your men, but he is the Apostle of God and Khataman-Nabiyyin—the Seal of the Prophets*” (33:40).

The real meaning of Khatam is a seal (see *Tajul Aroos*, *Lisanul Arab*, and *Qamoos*), and the phrase should be interpreted in the light of this meaning. *Tabri* (p.15) and *Tajul Aroos* conclude that *Khatam* means the last only on the basis of the Quranic verse, *Khitamohoo Misk* (83:25).

But Ibn Khaldun emphatically refutes this basis. He says it is wrong to interpret the word Khatam in this verse to mean the last or the end. (see *Muqaddama* Vol. II, p. 54, Paris). He holds that the word Khatam denotes the consummation and completion of a thing, which he further explains by the words, authenticity, perfection and validity.

MUSLIM WORLD

When a seal is put to a letter it becomes authentic and complete. The seal may be put in the end or in the beginning. According to him, therefore, *Khataman Nabiyyin* would mean the truest and the most perfect of prophets and not the last in point of time. It refers to his status and place among the prophets and not to the time of his advent.

An Arab poet, Hasan bin Wahab, calls Abu Tamam (the compiler of *Himasa*) *Khatamush-Shuara*. (see *Wafyatul A'yan Li Ibn Khallikan*, Vol. I, p.123, Cairo.) Obviously Abu Tamam was not the last poet. The word Khatam, therefore, used in such phrases means the best and not the last.

The context of a verse is a most important factor in determining its true meaning. If we look into the context of the words we are further assured of the same meaning.

The verse runs as follows:—“Muhammad is not the father of any of your men, but he is the Messenger of God and Khataman-Nabiyyeen.” God is obviously refuting an objection, viz., Muhammad (peace and blessings of God be on him) has no male issue.

Elsewhere we read in the Quran: "Surely it is thy enemy and not thou who shall be childless and without posterity." (108:3).

These words are said to have been revealed when Al-Aas Ibn Wayel called the Holy Prophet Abtar (having no children or posterity) on the death of his son Al-Qasim (see Jalaluddin's Commentary under 108:3)

As an answer to this taunt of the enemies, God declared in the verse under discussion that the line of his physical male descendants is no doubt cut off by the death of his sons but as Muhammad (P.B.H.) is a Messenger of God he possesses devoted followers who shall form a continuous and long line of spiritual descendants to keep his memory and name and teachings alive for ever and ever.

SPIRITUAL CHILDREN

The followers of a prophet are often described as his spiritual children. The meaning of the word *Khataman-Nabiyyin* must fit in with this context.

To say that Muhammad (P.B.H.) is the last of the prophets and there shall be no prophet after him does no credit to him. His enemies could at once add an insult by saying that Muhammad (P.B.H.) failed to produce a progeny in the spiritual sense of the word also and thus proved himself (God forbid) barren and Abtar in every respect.

According to the context, therefore, the Seal of the Prophets must mean that the spiritual descendants of Muhammad (peace and blessings of God be on him) would be of no mean order. They would, God says, attain to great spiritual distinctions so much so that by following in his footsteps some of them would even become prophets.

The Holy Prophet Muhammad (peace and blessings of God be on him) is called here the Lord Privy Seal or the Lord Keeper of the great Divine Seal of Prophethood, which not only ratifies and authenticates the office of the previous prophets but also awards the distinctive mark of prophethood to those who make themselves worthy of it (*Haqeeqatul Wahy* p.56).

We read in the Bible: "The Lord will make thee the head and not the tail; thou shalt be above only and thou shalt not be beneath" (Deut. 28:13).

To be the tail of a line, therefore, is no credit or distinction. Even if we take the phrase *Khataman Nabiyyin* to mean the last of the prophets; we must interpret it as meaning that he is the last in the sense

that he has attained a degree of perfection beyond which it is impossible for anyone to go. He has exhausted all the degrees of perfection and none can ever excel or supersede him. He is the Head of the prophets and not the tail.

He is the greatest not because he appeared last of all but because he has brought a law which is absolutely final and can never be replaced or excelled. Ibn Khaldun also mentions this meaning in his *Muqaddama* (Vol. II, p.165, Paris). Ali Bin Muhammad Sultan Al-Qari (Mulla Ali Qari) interprets this phrase in the same sense.

NO NEW CODE

He says that it means that there will not come a prophet after Muhammad (peace and blessings of God be on him) who could cancel his law and who is not a follower of his (see *Mauzooat Kabeer*, p.69). Sheikh Mohyud Din Ibn Arabi says that the prophethood which brings law is finished with the advent of Muhammad (P.B.H.) (see *Fosoosul Hikam* p. 140)

Shah Waliullah Muhaddis of Delhi writes that Muhammad (peace and blessings of God be on him) was the last of the prophets in the sense that there will appear no one after him to promulgate a new law of the people (see *Tafheemate Ilahiya*, No. 53).

Syed Abdul Karim Jeelani says: "The prophetic law is finished and completed with the Holy Prophet and he was called *Khataman Nabiyyin* (see *Al-Insanul Kamil*, ch. 36). Maulana Abdul Hay of Lukhnow says: "It is not impossible that a new prophet may appear during or after the age of Muhammad, but the bringing of a new code of religion is an absolute impossibility (see *Dafi Wasawis fee asr ibn Abbas*, p.12)

I shall now deal with the Hadith (Traditions of the Holy Prophet Muhammad, P.B.H.) on this subject. The Holy Prophet (P.B.H.) said to Ali ibn Abi Talib: "You are to me as Aaron was to Moses, except that *La Nabiyya Ba'adi*" (Abu Dawood, Tirmidhi, Mishkat). The last words are translated as: there is no prophet after me.

On the basis of these words it is contended that if it were really possible for anyone to become a prophet, no one could have been more deserving than Ali, who was not only a near relation of but succeeded the Holy Prophet as the 4th Khalifa.

The words were uttered when the Holy Prophet was going to Tabook and appointed Ali to be the Ameer at Medina after him. Ali was desirous of par-

icipating in the battle and did not wish to stay behind. The Holy Prophet, therefore, reminded Ali of the importance of his work by referring to Aaron who was appointed Ameer of the Israelites when Moses went to Mount Sinai.

Aaron was the brother of Moses and a prophet of God. Ali was a cousin but not a prophet. The Holy Prophet could not be blunt but he must not be misunderstood in such matters. Therefore, he added that he was not leaving a prophet behind him. The word *Ba'd* means behind (see Lane's Lexicon Book 1, p.225).

The context shows that the idea was to tell Ali that he was being left behind like Aaron but he was not a prophet. The word cannot refer to any remote future. They were used and meant for that particular occasion. The word *Ba'd* is often used in this sense. In verse 7:150 of the holy Quran this word is translated by Pickthall as 'after I had left you.'

The word *Ba'd* is also used in the sense of *Ma'a*, i.e., with (Lane's Lexicon Book 1, p.225). Taken in this sense the sentence *La Nabiyya Ba'dee* would mean that there was no prophet with him.

It is curious to note that in the Shia traditions the words used are *Laisa Ma'ee Nabiyyun*, i.e., there is no prophet with me (Amalee). In other tradition the words reported are quite clear. The prophet added "except that thou art not a prophet" (Tabaqati Kabeer, Vol V, p.15).

There is another tradition also which is very clear. "Dost thou not desire to be what Aaron was to Moses except that thou art not a prophet" (Biharul Anwar, Kitabul Manaqib, Vol. 9, Iran).

Taking the word *Ba'd* to mean after, we can interpret the sentence in another way. If we go into the idiom of language we find that the words are not to be taken in their literal sense. There is another tradition where the Holy Prophet says: "When Chosroe dies there will be no Chosroe after him, and when Kaiser dies there will be no Kaiser after him (Bukhari, Vol IV, p.91, Egypt).

This is explained in Fathul Bari, Vol. VI as follows: "No Chosroe will administer the affairs of State as well as this Chosroe has done." Obviously it cannot mean that there will be no king after the Chosroe or Kaiser.

ANOTHER HADITH

Muhyuddin Ibn Arabi interprets *La Nabiyya Ba'adee* by saying that there shall be no prophet who will cancel or go against the Islamic law of Muham-

mad (see *Fotoohati Makkiya* Vol. I, p.569 & Vol. II, pp. 3, 64, 417).

Imam Muhammad Tahir Gujrati also says the same thing (see *Takmila Majmaul Bihar*, p.85). Imam Sha'arani also interprets these words in the same way (see *Alyawaqeeet Wal Jawahir*, Vol. II, p. 22). Nawab Siddique Hasan Khan states the same (*Iqtarabus Saa*, p. 162).

Hazrat Ayesha, whose position is well known, throws a flood of light on the point in her authoritative instruction: "Say he is the Seal of the Prophets but do not say there is no prophet after him (*Takmila Majmaul Bihar*, p.88). Soyooti writes that Mogheera also expressed the same opinion (Durri Mansoor).

The other Hadith brought forward is: *Lau Kana Ba'adi Nabiyyun Lakaana Omaro*. It is translated as follows: If there were a prophet after me, it would have been Omar." The word *Ba'ad* also means *with*, and there is nothing here which should confine its meaning to *after*. Therefore, the tradition should be translated as: "If there were a prophet with me it would have been Omar." If the word must be translated into *after* it should be noted that this Hadith is known as *Ghareeb*, which takes away much of its value.

There is another Hadith also about Omar which cannot be taken as literally true. The Holy Prophet is reported to have said: The sun has never risen over a man better than Omar." (Mishkat, Manaqib Omar). Obviously, there must be a qualification which appears to have been omitted in this statement. He was by no means better than Muhammad (P.B.H.) himself.

REAL MEANING

Unfortunately, we do not know the context of the Hadith under question which would have thrown light on its real meaning. In another tradition, the same idea is perhaps expressed in different words: "If I were not raised, it would have been you, O Omar." (Mirqat, Vol. V, p.539).

Another saying is as follows: "If I was not raised, Omar would have been raised among you." (Konoozul Haqaiq, p. 103). These traditions would only show that Omar had an aptitude for a prophet, like Muhammad (P.B.H.) who brought the Islamic law. Therefore, the Hadith in question would mean that if a prophet were to bring a new law, it could have been Omar. It cannot mean that there can be no prophet after Muhammad (P.B.H.). In other tradition, the Holy Prophet clearly implies the opposite.

He says: "If Ibrahim (his son) had lived, he would have been a Prophet." (Ibn Maja, Vol. I, p.237).

He could not say this if it were absolutely impossible for anyone to become a prophet. This shows clearly that the Holy Prophet was clear in his mind as to the continuity of prophethood after him. Another tradition points to the same effect when he says: "Abu Bakr is best of men after me except a Prophet should appear." (Kanzul Ummal).

The next Hadith that is brought forward is: "I am Aqib and he is one after whom there is no prophet." (Tirmidhi). The authenticity of this Hadith is very much questioned. Mulla Ali Qari, who is a recognized critic of Hadith, definitely declares that the last portion of this Hadith is spurious. He says it appears to be the interpretation put upon the word Aqib by some reporter. (Miqat, Vol. V, p.367).

The next Hadith in support of this belief is: "I am the last of the Prophets and you are the last of peoples." (Muslim). The meaning of this is explained by another Hadith which runs as follows: "and my mosque is the last mosque." (Muslim, Kitabal Haj Fazlis Salat, p.531).

It is clear from this that the Holy Prophet did not mean that there was to be no prophet after him, otherwise we shall have to conclude that he did not want the Muslims to build any other mosques. Obviously, what he means to say is that the religion brought by him is perfect and no one can cancel or modify it after him.

The use of the word *Akhir* (last) in this sense is quite common in the Arabic language. Soyooti calls Ibn Taimiyya as the last of Mujtahideen (original

thinkers and Jurists, see Al-Intibah Wan Nazir, Vol III, p. 310, Hyderabad). An Arab poet uses the word *Akhir* (last) in the sense of perfect and unique, in Himasa, Babul Adab.

SEAL OF PROPHETS

It is clear from the foregoing that it is not only the Ahmadies who are interpreting the expression *Khataman Nabiyyeen* (Seal of Prophets) in a manner which allows the appearance of a prophet who does not bring any new Shariah (Law) and does not attain prophethood independently but through complete obedience to the Holy Prophet Muhammad (peace and blessings of God be upon him), after him. Recognized Muslim saints of different countries, ages and clines, and even the Holy Prophet Himself, have understood the expression in the like manner.

The Ahmadiyya belief, beyond any shadow of doubt, is par excellence that the Holy Prophet Muhammad (P.B.H.) is *Khataman Nabiyyeen*, i.e., the Seal of the Prophets. In him the excellences of Prophethood have reached their perfection and therefore, the door to receiving prophethood independently is closed since his appointment to this office. Henceforward, every kind of Grace is attainable only through serving him.

His advent, thus, has not closed the stream of Divine Grace but its course has been channelized through his person which is now, so to say, the new Headwork. A prophet, henceforth, shall appear only through allegiance to him, by receiving light from his light and as his shadow and reflection, and not otherwise.



Br. Muhammad Sadiq, President, North Jersey Jama'at inaugurating Atfalul Ahmadiyya religious training class in Newark, N.J.

NEWS FROM THE JAMAATS



Members of North Jersey Atfalul Ahmadiyya voting for their leaders. Nasir Zirvi and Humayun Ahmad were elected Saiq and Naib Saiq respectively.

North Jersey Jamaat: Jamaat meetings are held regularly every second Sunday of the month. The members are made aware of the programs and the directives issued by the Markiz or our National Headquarters. The members made new pledges for Tahrik Jadid and the Centenary Fund.

Ansarullah: Monthly meetings are held regularly every first Sunday of the month. The Majlis has organized classes for the study of the Holy Quran. Majlis also helps in Atfal religious training program. New elections were held for the office of Zaeem and Br. Bashir Afzal was elected as Zaim for the next three years.

Lajna: Members of the Lajna and nasiratul Ahmadiyya meet every first Sunday of the month to implement their programs. The Lajna of North Jersey are striving hard for the training of Ahmadi children.

Atfalul Ahmadiyya: Atfal of North Jersey have become more active than ever under the leadership of their newly elected Saiq, Naseer Zirvi, and his Naib, Humayun Ahmad. They hold monthly meetings and training classes every first Sunday of the month. Their program is evaluated through written and oral tests. To intensify their training programs, the Atfal are given home work in religious studies. Atfal monthly chanda is being collected regularly. Class attendance and Chanda collection is almost 100%. Br. Nuruddin A. Latif is Director of Atfal Study program.
(Rashid Arshad, Secretary)

Dayton, Ohio: The following meetings were held during the month of March:

1. Khutba Jumma services were held each Friday.
2. The executive committee met on the first and third Thursdays of the month.
3. Lajna held five meetings during the month and the Nasirat held their meetings each Saturday.
4. The Khuddam and Atfal met regularly during the month.

Special Events: The Dayton Jamaat observed Muslih Mauood Day by doing the following: The Jamaat held the program at the Dayton Convention Center. The program was opened by a recitation of the Holy Quran by Al-Haj Ameenullah Ahmad, followed by speeches from Muhammad Qasim, Abdul Shakur Ahmad and Al-Haj Muzaffar A. Zafr. The program was moderated by Habeeb Shafeek. The guests present were given literature and Ahmadiyya publications were sold after the event.

The Nasirat gave a propagational program for their parents and friends. Each of the fifteen girls spoke on a wide range of subjects, including prayer, morals, Khatim nabiyyeen, etc.

The Atfal held a program for their parents and friends. They each spoke on some aspect of the life of Hazrat Masih Mauood (peace be on him).

These programs were carried out under the direction of Abdul Shafi Ahmad, Murabbi of Atfal, and Zainab Hafeez, Nasirat Secretary.

Br. Karimullah Zirvi conducting an Atfal class, for the Atfal of North Jersey Jamaat.



A class of 35 college students visited the mosque during our Jumma services and asked questions afterwards. The Jamaat president answered the questions posed by men and Lajna members dealt with the questions asked by non-Muslim ladies. This has become a regular feature of the Wright State University Religious Department. Each quarter, the instructors will bring a class to our mosque.

The Jamaat president spoke to a group of students at the Western Ohio Youth Center about basic Islamic principles.

Brs. Dr. Zahir Ahmad and Inamul Haq Kausar visited Dayton in relationship to completing the Jamaat audit. Maulana Kausar delivered the Khutba. The Jamaat hosted a dinner for them on the following Sunday afternoon.

The men of the Jamaat serve breakfast each Saturday morning after Fajr prayer. This is done to foster a deeper understanding of the problems affecting the local Jamaat while promoting brotherhood.

(Habib Shafik, Gen. Secretary)

Upstate New York: Our sixth monthly meeting was held at the residence of Mirza Naseer Ahmad on May 7, 1983, in Syracuse. About sixty percent of the members attended the meeting, in addition to the children and the Lajna. Dr. Naseer A Tahir conducted the meeting which was started by the recitation of the Holy Quran by Mahmood Ahmad. After the poem from Durre Sameen, Daud Munawar gave Dars-i-Quran from the book of Hazrat Masih Mauood, *Tafseer Surah Fateha*, mentioning different names of the Sura and some explanation.

After the minutes of the last meeting, which were read to the members by the secretary, Mirza Naseer Ahmad gave a speech about Hazrat Masih Mauood. In his speech, he briefly mentioned how deeply the Promised Messiah was involved for the welfare of the whole mankind and how eagerly he desired that the whole mankind should recognize that there is an Allah who is very gracious and benevolent. Through his whole speech he narrated excerpts from the Promised Messiah's writings, reflecting his concern for mankind. At the end, our young brother Naveed A. Tahir recited Sura Al-Feel very beautifully.

After the announcements, the meeting was adjourned with prayers. There were two corrections pointed out by the members in the last meeting report which were noted down. Also, it was announced that the Headquarters have approved the names of the office holders of Rochester Jamaat.

At the end the Jamaat had a nice lunch. We pray over and over for our dear sisters who take time out of their other busy schedules to prepare nice food for the whole Jamaat. After Zuhr and Asr prayers, the meeting was adjourned.

Waukegan, Illinois: We have been receiving letters, circulars and cassetts consisting of Hazrat Khalifatul Masih's speeches and interviews. We all appreciate that. We have been getting together for Jumma prayers each Friday. The sermon is delivered by Br. Haneef Ahmad, Br. Abu Bakr, or the undersigned. Members have been coming to attend the prayers.

We held our first monthly meeting on the third

Sunday of this month with the topic under discussion being 'Prayers'. Maulvi Afzal Mirza also honored us by attending and participating in it. The next meeting would be the 3rd Sunday of June, in Ramazan, and Maulvi Afzal Mirza will deliver Dars of the Holy Quran.

The cassetts received have been going around to the various Jamaat members and also to Lajna Ima-illah to be played in their meetings.

We sent a petition signed by our members against what is going on in Pakistan. A copy was sent to Senator Percy and Sen Poster. Sen Percy replied. Please remember us in your prayers.

(Salah U. Shams, President)

PROMISED MESSIAH'S PHOTO

The Holy Founder of the Ahmadiyya Movement, peace be on him, did not like that his photograph be revered like the idolators revere some photographs of their religious leaders. He strictly forbade his photograph to be printed on cards for sale.

When somebody objected to his getting himself photographed, he said he had done so to show it to the people in other countries who could look at a photograph and say what kind of a man he was. This, he said, had come to his notice that some people over there had seen his photograph and remarked that this face could not be the face of a liar.

.....

SEND YOUR NAME TO KHALIFATUL MASIH

Everybody is adding to his/her knowledge all the time. We do so even by casual observation of things around us. But if we think over things and draw conclusions of our own, that adds to our knowledge much more and it also gives a direction to the acquisition of our knowledge. And that is what we are now asked to do. Read more. Digest more, and let the Jamaat know what you have read. If you can do that—and we think that you must be able to do that—send your name to Hazrat Khalifatul-Masih IV in connection with his latest scheme for giving an impetus to increase of knowledge and also to enable the Community to answer the objections raised by the opponents of Islam.

(Vakilut Tasnif, Tahrik Jadid, Rabwah, Pakistan)

WRITTEN TEST AT THE TIME OF CONVENTION

As has been the practice, there will be a written test at the time of our Annual Convention during August 12-14, 1983. The text books for the test will be:

English Test: *Way of the Seekers*, Second half

Urdu Test: *Dawatul Ameer*, pages 50-109

دعوت الایمر دلیل نمبر ایک، دو، تین

Brothers and sisters please keep this in mind.

ARCHITECTS, ENGINEERS & COMPUTER SCIENTISTS!

If you are an Ahmadi Muslim Architect, Engineer or Computer Scientist residing in U.S.A. and have not filled the membership form for the International Association of Ahmadi Architects and Engineers, then please do so at your earliest convenience. The membership form is provided in this issue of the Gazette. All Jamaat Presidents are requested to identify the potential members in their areas and encourage them to join the association. The completed forms are to be sent to the President, U.S. Chapter, of the Association, at the following address:

Dr. Mujeeb Malik
P. O. Box 7262
Hampton VA 23666

SO SAID THE HOLY PROPHEET

The wearing of gold and silk has been made lawful for the women of my Ummah by God the Almighty, while He has disallowed these things to the men of my Ummah.

The person who takes to his fill while his neighbor remains hungry is not a true believer.

When someone forgets to mention the name of God, *i.e.*, he does not say *Bismillah* at the start of his meal, he should, when it comes to his mind, say: *Bismillahe Awwalehee Wa Akhirehee* (I begin in the name of Allah and also I end it in His name).

CONVENTION INFORMATION**LOCATION:**

Oakland University has a modern and pleasant campus, located in the attractive northern suburb of Detroit. It is easily accessible by car via Interstate 75 and is within an hour's drive from the cultural and historical attractions of Detroit. The convention center has cafeteria style dining arrangements and special recreational facilities.

REGISTRATION:

ADVANCE REGISTRATION IS MANDATORY. Please note the following steps concerning the registration process:

1. Registrations received before July 2 will be eligible for the low rates of housing.
2. Registrations received between July 2 and July 23 will incur 20% additional cost.
3. **NO GUARANTEE FOR ROOM/BOARD FOR REGISTRATION RECEIVED AFTER JULY 23, 1983.** (Rooms are limited. You may have to stay in the expensive off-campus housing).

TIMINGS:

The convention activities will start, with the Juma'a prayer, on Friday, August 12, and end on Sunday, August 14, at noon. The detailed program will be supplied with the registration package.

MEALS:

All the meals will be provided free for the registrants. The meals include:

- Fri., Aug. 12 Dinner
- Sat., Aug. 13 Breakfast, Lunch, Dinner
- Sun., Aug. 14 Breakfast, Lunch

Non-registrants can be provided these meals, at a cost of \$25 per person, only if the meal tickets are purchased by July 23, 1983.

HOUSING:

1. A housing unit consists of two bedrooms and one bathroom. Each bedroom has two single beds.
2. The regular cost per bed is \$20 for two nights (Friday, Saturday). This cost applies to registrations received before July 2, 1983. The cost per bed for registrations received between July 2 and July 23 is \$25 for the two nights. Once again, no guarantee for room/board for registrations received after July 23, 1983.
3. Lodging for any additional stay at the convention center can be arranged, if requested at the time of registration, at the rate of \$8 per bed, per night.
4. Children under 7 years of age are free. Typically, one family with two small children can stay in one room, provided they bring their own sleeping bags, as necessary.
5. The fire regulations limit the residents per room to four.
6. The lodging facilities do not include linen. Thus the registrants must bring their own pillows, bed sheets, towels and blankets.
7. Cooking in the housing area is totally prohibited.
8. Any requests for quarters close to one's friends and families will be honored, if possible. However, there is no guarantee.
9. These rules are strictly enforced by the university authorities. Violators may be expelled from the campus.

35th AHMADIYYA ANNUAL CONVENTION

August 12 - 14, 1983

ADVANCE REGISTRATION FORM

(Please Print all information)
Registration starts May 1; closes July 23, 1983

Name..... (M/F) Jamaat Name:.....

Address:.....

City..... State..... Zip Code.....

Phone: Home () Work () Arrival Date:

Please list all members of your party, including yourself

Table with 4 columns: Name, M/F, Age, Relationship. Rows 1-5 for listing members.

(attach an extra sheet if necessary)

HOUSING COST:

- Cost is based on number of beds requested.
The regular rate per bed is \$20, the late rate is \$25.
No. of beds needed = ----- Cost = beds x cost per bed = \$

TRANSPORTATION (circle one) : Car Air other (specify)

- NOTES: 1. Please allow for limousine cost (about \$15 per person one way), if you are planning to travel by air.
2. Specific instructions will be sent with the registration package.

PAYMENT PLAN: Payment in full is requested along with this registration form. However, the total amount may be paid in a maximum of three equal installments. In this case, the first payment is to be remitted with this form and the balance must be paid by July 23, 1983. All payments are non-refundable. Send this form with your payment (checks or money order only) to:

Nasir Malik,
42964 Ryegate,
Canton, Michigan, 48187

Please make checks payable to:
"Jalsa Salana Fund"

Amount remitted: \$.....
Balance to be paid: \$.....

FOR OFFICE USE ONLY

Date Received:..... Registration No: Unit No.:.....

Table with 5 columns: Payments, Date, Check No., Amount, Receipt No. Includes a Total row.

**INTERNATIONAL ASSOCIATION OF
AHMADI ARCHITECTS AND ENGINEERS**

MEMBERSHIP FORM

Chapter: **U.S.A.**

Name
First Middle Last

Father's/Husband's Name:

Marital Status Date of Birth

Field (Architect, Civil, Mechanical, etc.)

Registration Number (of the National Arch. & Enggrs, Council, if any)

Present Address:

Phone Number: ZIP CODE

Permanent Address:

Phone ZIP CODE

EDUCATION:

College/University/Institute	Degree/Diploma	Year of passing	Distinctions
.....
.....
.....
.....

PROFESSIONAL RECORD

Employer	Position held	Years, From-To	Nature of work
.....
.....
.....
.....

OUTSTANDING ACHIEVEMENT IN PROFESSION.....

Date of Joining Ahmadiyya Jamaat

Office held (if any) in the Jamaat

Date Signature

A RECENT MESSAGE FROM KHALIFATUL MASIH IV

Dear brothers and sisters:

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

First of March, 1983, ushered in the 10th phase of the Ahmadiyya Centenary Jubilee Fund. 9/15 of the promises, i.e., 60% of the whole ought to have been paid by the end of the 9th year. The statistics received from the offices, however, prove that only 35% of the amount pledged has been realized. It is a matter of grave concern.

The Ahmadiyya Centenary Jubilee Project has been launched to accelerate the campaign for the superiority of Islam. Its main aim is to bring together humanity under the banner of the Unity of God by converting it into one Ummah.

This responsibility has been laid on our delicate shoulders and for the attainment of this goal we shall have to make every kind of sacrifice, be it financial, emotional or otherwise. We shall not hesitate to even

offer our lives on the alter of Islam. The expenses to be incurred are of such special character as cannot be deferred till the last year, that is, 1989. If the recovery is further delayed, there is every danger that some basic and fundamental projects may not be completed in time. The present tardy rate of collections, therefore, is causing me great concern.

I wish to move the worldwide Ahmadiyya Community to realize their responsibility to condone their past failings and endeavor to contribute at least 1/4th of the rest of their promises by February 29, 1984.

May Allah succour you and be your guide. May He empower you to discharge your duties to the best of your abilities. Ameen.

Mirza Tahir Ahmad
Khalifatul Masih IV

Dated: May 17, 1983.



CHANDA JALSA SALANA

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 10% of monthly income per year (1/120 of the yearly income).

All the Jamaats are requested to please collect this contribution from all the members and transmit it to Washington. Thank you.



RAMADHAN STARTS ON JUNE 12

Ramadhan, the blessed month of fasting, *Insha Allah*, starts June 12, 1983. All brothers and sisters are expected to observe this month fervently. *Sahoor*

OUR ANNUAL CONVENTION

Our 35th Annual Convention will be held during August 12, 13, 14, 1983 at the Oakland University Campus, Rochester, Michigan. A detailed announcement is given elsewhere in this issue of the Gazette.

Please make it a point to register as early as possible.

(taking breakfast for keeping fast) time ends one hour thirty minutes before sunrise, and *Iftar* (breaking fast) time will be at sunset. Please check your local newspaper for the times of sunrise and sunset in your area.



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