

ازالدين عند الله الاسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَعْمَةٌ وَتَعْلَى عَلَى سِرِّهِ الْكَرِيمِ  
وَعَلَى عَذَابِهِ السَّعِيدِ الْمَرْغُومِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

Ameer and  
Missionary  
Incharge, U.S.A.

Maulana Sheikh  
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# The Ahmadiyya Gazette

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## GRASP RIGHTEOUSNESS WITH ALL YOUR MIGHT

EXHORTED KHALIFATUL MASHI IV IN HIS FRIDAY SERMON ON AUGUST 5, 1983

*The Promised Messiah, peace be on him, has created a community which listens to pious advice and acts accordingly.*

After *Shahadat* and seeking protection and recitation of *Fatehah*, he recited the following verses from the Holy Quran:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ  
وَزُلْفَاءَ مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ الشَّرَّيَاتِ  
ذَلِكَ ذِكْرِي لِلذَّكْرَيْنِ \* وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ  
الْمُحْسِنِينَ \* فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا  
بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ  
أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا  
جُرْمِينَ \*

*"And observe Prayer at the two ends of the day, and in some hours of the night. Surely, good works drive away the evil ones. This is a reminder for those who would remember. And be thou steadfast; surely, Allah suffers not the reward of the righteous to perish. Why, then, were there not among the generations before you persons possessed of understanding, who would have forbidden corruption in the earth, except a few among them whom We saved? But the wrongdoers pursued the enjoyment of the good things which they were given in plenty, and they became guilty" (11:115-117).*

He then proceeded thus:

Allah is worshipped for various reasons and various benefits are derived therefrom. There are two distinct aspects of worship: one is the duty towards Allah, and the other is the duty towards His servants. The most important constituent of the duties towards Allah is *Nimaz*, which has the unique capacity of generating virtues and removing ills. As time progresses, Islamic culture becomes increasingly clean and attractive. The Holy Quran enjoins that for this purpose also, we should supplicate with full consciousness of our responsibilities.

Allah assures us that He will hear such prayers and, as a result, our culture would acquire the requisite virtues. He admonishes that the day should be protected at both ends in the same way as sentries are posted at the two ends of a territory that they are asked to protect. It appears to be His intention that the whole day should be intertwined with prayers. He also expects us to rise at night in His remembrance. He assures us that virtues always counteract evil. Apart from strengthening connections with Allah, *Nimaz* beautifies and decorates our cultural life in this world. This is a Divine law which is not subject to alteration. It is an eternal decree that

**virtue removes and eliminates evil.**

This may appear contrary to the common human belief that evil is stronger than virtue. Have you not often heard it said that evil has replaced virtue? The Holy Quran is a unique Book which not only corrects this wrong impression but also continues to guide us throughout our lives. God unequivocally states that virtue is stronger than evil. Amongst people where

## WORDS OF ALLAH, THE EXALTED

*Surely, your Lord is Allah who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And He created the sun and the moon and the stars, all made subservient by His command. Verily, His is the creation and the command. Blessed is Allah, the Lord of the worlds.*

*Call upon your Lord in humility and in secret. Surely, He does not love the transgressors.*

*And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allah is nigh unto those who do good. (7:55-57)*

you find evil you can be sure that once virtue existed. As virtues decline, and as there can be no vacuum, evil begins to take their place. Nothing can exist in a vacuum, and it must be borne in mind that evil is a negative quality which can only take root in the absence of virtue, just like darkness can only be felt when there is no light. Once you become acquainted with the Divine revelation in the Holy Quran, you will be amazed how far reaching and correct are the consequences detailed therein.

Bear in mind, therefore, that virtue is positive and evil can exist only as a direct result of the absence of virtue. It is impossible for evil to co-exist with virtue. Therefore, Allah enjoins that you should raise your sights and become virtuous. He directs that we should safeguard ourselves by engaging in prayers which will protect us from evil of all kinds. This is a summary of the verses that I have recited before you.

### There are two kinds of worshippers:

First, those who, despite prayers, cannot get rid of their weaknesses, and second, those who, as a result of prayers, get progressively closer to Allah. They find in themselves a revolution. Even their temperaments undergo a visible change. They begin to attract others who find their company exceedingly pleasant. One never fears that any harm can come from them. Instead, one always expects that some good will come out of keeping their company. It is this category of people who are the true worshippers of Allah. The outward symptoms are proof enough that they are true worshippers of Allah.

If, inspite of regular prayers, vices continue, you can be sure that your prayers are defective. According to the Holy Quran, prayers drive away evil, and if you do not witness this in yourselves, you can be sure there is a flaw somewhere which needs to be corrected. I will try to explain this with an example: If you begin to pour water into a vessel that contains oil, the water will settle at the bottom and the oil will come up to the surface. If you fill the vessel to the brim with water, there will be no room left for oil and there will be none left in the vessel. Virtues are weighty and in their presence vices just cannot exist.

The Holy Quran, in various places, and in varying ways, has explained this phenomenon. Allah says:

*“Truth has come and falsehood disappeared, falsehood is bound to perish” (17:82).*

It is impossible for the two to co-exist. Falsehood cannot withstand truth as darkness cannot withstand light. In another place, it is stated:

*“Thus does Allah illustrate truth and falsehood. The foam passes off like froth and that which benefits people stays on in the earth” (13:18).*

### Vices are like foam

and as they have no substance they do not last. Those qualities which have been created for the benefit of human beings have been invested with everlasting values. They are eternal. Those who study the Holy Quran in a cursory manner sometimes suggest that they see a phenomenon opposite to that described above. They argue that after supremacy of a religion, decline sets in, and vices once again take root. Virtues rise and fall like waves, while vices appear to be permanent. This does create confusion for some, as there is an apparent contradiction.

On the surface, this observation may seem reasonable, but an in-depth study will reveal that only that which the Holy Quran has revealed is true. It should be remembered that virtue begins to appear through Prophethood at a time when the world is overwhelmed with vice. At such a stage the environment supports vice and the cultural life of the people concerned seems saturated with evil. The Holy Quran referring to the time of the advent of the Holy Prophet, peace be on him, says:

*“Corruption has appeared on land and on sea in consequence of people’s misdeeds” (30:42).*

Despite these conditions, the world has witnessed that after his advent, virtue began to replace vice. This did actually happen in spite of the fact that, at

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(continued from page 2)

that time, to a casual observer, all power and strength seemed to side with vice while virtue appeared helpless.

In this instance, we well know that virtue did reappear; not with the assistance of any worldly force, nor on account of any compulsion. It appeared under apparently adverse conditions and when it was least expected to flourish. If you feed into a computer details of all the vices that had found deep roots in the society at the time of the advent of the Holy Prophet, peace be on him, and feed into it also his teachings and the data that the Holy Prophet, peace be on him, who was previously generally acknowledged as a most respected person, but became the prime target of the wrath of his people once he declared that he was the recipient of revelation from God and that his own near and dear ones deserted him, and most of his admirers and friends had turned away from him: what do you think the computer will tell you?

Obviously, it will reach the apparently logical conclusion that there was no chance whatsoever of virtue dominating vice. But see what in fact happened. Allah says: Why don't they observe that at the end of each day that passes, the territory covered by the virtue of the Holy Prophet, peace be on him, expands at the expense of the territory once filled with vice. Under these conditions, how can we imagine that those whose territory is being shrunk all the time can dominate? By Divine command, virtue can and does take root when apparently all odds appear in favor of vice.

According to the Holy Quran,

**virtue is a positive force.**

This, you must remember, is an eternal and unalterable law of nature. When virtue appears, the negative forces of vice disappear. Vices appear among people only when they neglect to protect the positive forces of virtue. As long as virtue exists in them, there is no question of vice spreading. A careful study of the history of the peoples of the world will reveal that even after a spiritual and moral decline, certain virtues remain which form the nucleus of future progress.

The concepts in the Stone Age, or in earlier eras, were totally different from contemporary concepts. The ancient people led a most degraded life. Through the advent of Prophets, civilization was introduced. After the death of the Prophets, however, they often reverted to evil but they never quite fell to the level at which they were when the Prophets first appeared.

### **HADITH OF THE HOLY PROPHET (SALLALLAHU ALAIHI WA SALLAM)**

*Hazrat Ibn-i-Abbas, may Allah be pleased with him, says that the Holy Prophet, Sallallahu alaihi wa sallam, told us about Allah, the source of the blessings and the Highest, that He has written down the virtues and the vices and He has explained both of them at length. When a person makes up his mind to do something good but he fails to do it, he is granted the reward for one good deed. But if after making up his mind he performs that good deed, the reward that he gets ranges between the rewards for ten to seven hundred good deeds and at times even more than that. If a person intends to do something bad but actually he does not put his intention into practice, he is granted the reward for one good deed. But of course if he happens to do that bad deed and he does so knowingly, it is just one bad deed that is written down in his records. (Muslim)*

The advent of every Prophet raised their moral and spiritual levels.

The concept of freedom and human rights that one witnesses amongst the people of today is in no way comparable with the concept that existed in the minds of the earlier inhabitants of this planet, say, some two thousand years ago. Although the world, even today, is full of vice, it can be argued that in many spheres a much higher standard has been attained through the centuries. This is a direct result of some virtues having taken such firm roots that they would not permit vice to uproot them.

When I was a student at the University of London, a friend used to ridicule the teachings of Islam, but soon the world was to witness a catastrophe that had overtaken the western nations. My friend who, by and large was a reasonable person, began to appreciate my point of view. I explained that he was only comparing the conditions prevailing in the period when the Holy Prophet, peace be on him, lived with the period after he passed away. The unimaginably exalted position that the Holy Prophet, peace be on him, occupied and the blessings that flowed from him, inevitably showed a decline after his death. This was only natural. How could one expect things to continue at the same level as they existed during the lifetime of the Holy Prophet, peace be on him.

To get at the truth, I said to my friend that he should compare the period during which the Holy

## THE PROMISED MESSIAH SAYS

*Our God has countless wonders, but only those witness them who become His with truth and fortitude. He does not reveal His wonders on others who do not believe in His Powers and are not faithful and true to Him. Unfortunate, indeed, is the person who still does not know that he has the Only God who is Master over everything. Our God is our paradise. Our highest enjoyments are in Him. We witnessed Him and found every beauty in Him. This treasure is worth possessing even if one has to sacrifice his life for it. This jewel is worth buying even if one loses everything else for it...*

*If you become His, then be certain that God is yours. He will keep awake for you and guard you while you are asleep. You may let down your guard, but God will keep an eye on your enemy and will frustrate his plans. As yet you do not know the Powers inherent in your God. If you knew Him, never a day would come when you worry about worldly things. A person who owns a treasure, will not cry on the loss of a single penny as if he is going to perish for this loss. If you knew about this treasure that God will suffice for all your needs, you would never lose your cool for this world.*

Prophet, peace be on him, lived, with the period immediately preceding him. At the time of the advent of the Holy Prophet, peace be on him, see what conditions prevailed in Arabia, and carefully observe the heights that the same people attained during the Holy Prophet's own lifetime.

His departure from this world naturally resulted in a decline, but by no means did the society fall to the level to which it had sunk when he appeared. Even after the decline, in the earlier centuries of Islam, when compared with pre-Islamic periods, enviable benevolence was evident. Can the pre-Islamic era be compared with the Ummayyad and Abasside periods? We feel sad only when we compare these periods with the years when the Holy Prophet, peace be on him, was alive.

What he gave to this world was by no means lost immediately after he departed. For thousands of years the benefits continued to accrue. Even after 14 centuries having elapsed, in certain spheres Muslims of today can be favorably compared with followers of other faiths. For example, the Holy Prophet, peace be on him, had prohibited Muslims in indulging in *zulm*. We are unhappy that we have declined

from the levels that had been achieved during the lifetime of the Holy Prophet, peace be on him, but when compared with other people, Muslims, even today, in many ways are much better off.

We are indeed indebted to the Holy Prophet, peace be on him, that some of the virtues that we have been able to retain have prevented vice to take their place. At the advent of every Prophet, the moral and spiritual values of his people rise. On every such occasion, some weighty virtues are retained and vice has never been able to replace them. The history of the world is a witness that each successive age has shown some progress over its preceding period and every time the cause can be traced to the advent of a Prophet. It is prophethood alone that can succeed in inculcating and promoting moral and spiritual values.

Even today amongst us Ahmadies, due entirely to prophethood, virtues are replacing vice and are taking root. The only real difference between us and others is that we have the benefit of prophethood whereas others have denied to themselves this benefit. Although we have entered an era in which virtues are replacing vice, beware that with all your strength you must cling to virtues. Do not disregard the history of mankind. Whenever positive forces decline, they are replaced by negative forces. If you get engulfed by vice, as far as you are concerned, the teachings of Islam will be of no avail.

The only way to drive out vice is to adopt virtues. We are indebted to the Promised Messiah, peace be on him, that he has created a Movement, members of which pay much attention to virtues and avoid vice. They attempt to act righteously to support his virtuous teachings and they find in themselves a repugnance and aversion towards vice. Hypocrites in our Movement, despite their great efforts, have never had much success. Our power of defense springs directly from virtue. But beware, this will continue only if you pursue virtue. If you weaken in this respect, vice will once again rise to the surface.

Also remember that it is entirely

**up to you to safeguard virtue.**

Allah has made it clear that He does not permit decline of a people except when, by their own misdeeds, they bring it upon themselves. God never supports vice nor does He permit it to take root among a people whom He has guided. His gifts are withdrawn only when you do not value them. You are fortunate in that when you are called upon to act righteously, you listen and act accordingly. When the

opposite becomes true, people are destroyed. Decline takes place only when people listen to evil and hasten to adopt it. Guard this distinction which has been bestowed upon you zealously.

I have been told that as a result of my recent sermons, considerable improvement in the matter of offering congregational prayers and certain other related matters is becoming visible. In some cases,

#### **worshippers are overflowing the mosques.**

In the sight of Allah, a picture depicting overflowing mosques is most attractive. O Ahmadies, for all times to come listen to virtuous admonitions and act thereon. However, every now and then subject yourselves to a test, only to make sure of the genuineness of the values that you are deemed to have adopted. Results can be judged from your progress. If your prayers are genuine, you will undoubtedly progress in virtues and vice will disappear. It is not enough to say that we offer our prayers regularly. Unless you witness that prayers are driving out weaknesses and vices, you cannot be sure that your prayers are genuine and are pleasing to God.

Some apparently insignificant matters have also adversely affected Ahmadies. One of them is abusive and loose talk, and the other is use of abusive language. Cultural decline in our country has reached such a low that one hears abusive language all the time. A farmer who is dependent on the labor and health of his cattle often abuses them and, at least verbally wishes them ill. The environment has become so poisonous that unless you are actively engaged in acquiring virtue, you may not succeed in warding off vice. To cleanse your mouths, you must be continuously engaged in the remembrance of Allah. If your mouth is perfumed with the praises of Allah, there will be no room for abuse. At the same time you must not forget *Darood*, i.e., blessings and salutations to the Holy Prophet, peace be on him. The extent to which you acquire this habit will determine how much you have been able to rid yourselves of abuse.

Another weakness that I have seen is quarrelsome conversation and unbecoming conduct between husband and wife and indulgence in sarcasm. How can a husband treat his wife as if she has no individual personality of her own and is a servant of his and his parents? Some believe that

it is their right to abuse their wives and even on slight neglect of her duties towards their parents, they feel justified in turning her out of their houses. This trend is wholly unjustified and can attract the severest penalties from God, even Hell. It is bound to deprive you of the tranquility of Heaven that you may be hoping for.

The opposite is equally true. Some women think it is their right to abuse their husbands, or their parents, and that their husbands must not, under any circumstances, retaliate. This is dangerous and unfortunately this trend is not confined to one or two houses. Because of close relationship these habits spread like wild-fire throughout the whole family. In the culture that we have inherited from the Holy Prophet, peace be on him, afflictions and misery in one house soon spread to other members of the family.

The Holy Prophet, peace be on him, has said that the whole

#### **Muslim Community is like one body.**

If a thorn pricks one's toe, the whole body begins to suffer. Similarly, if affliction and misery appears in one house, it spreads to houses of other members of the Community. Why then, instead of choosing a path that would take you to Heaven, do you tread a path that hurts you and your neighbors and relations? The relationship between husband and wife must always remain cordial. If this is not possible, Allah directs that you should separate. You should either live together in kindness to each other or part with benevolence. This is what true Islamic culture teaches us. However, even we have not remained immune to the environment.

The question before us is: what method should we adopt to counteract this unfortunate tendency? The Holy Quran suggests a solution. In the verses recited at the time of Nikah, both parties are enjoined to adopt Taqwa on the basis of which you supplicate to God. Allah has directed that you should fully discharge your responsibilities towards your spouses. After marriage, both husband and wife should show to the other the same love and respect as one shows to one's own parents. Only thus can one attract the blessings of Allah. If this advice is acted upon, no ill-will will be created and greater tolerance and love between husband and wife will accrue, and both will find a heaven on this earth. Avoidance of abuse and sending blessings to the Holy Prophet, peace be on him,

will purify your mouths and will prevent its use for abusive language, which is directly interconnected with the relationship between spouses and their respective parents. May Allah permit us to develop these qualities to a high degree.

On being admonished to do good you should at once find in yourselves an irresistible urge to act beneficently. If you act accordingly, be sure that Ahmadies and Ahmadies alone will be given the privilege of creating a heaven on earth. The territory of our heaven will continue to expand at the expense of the tortuous territory under the occupation of our opponents. Eventually this heaven will dominate the entire planet.

In his supplementary Sermon, he mentioned that he was deeply distressed over a very grievous incident and that he felt as if he had been deeply wounded. He said: A very dear servant of the Movement has departed from us in consequence of a sudden accident. Maulana Abdul Malik, who had started on a missionary tour, was severely injured in a car accident near Shekhupura. While he was being taken from one hospital to another, he breathed his last. This sad news was conveyed to me over the telephone just before I was leaving for the Mosque for the Friday Service. To Allah we belong, and to Him shall we return.

Our hearts are greatly grieved at the departing of a devoted servant of the Movement who belonged to one of the topmost and highly respected families of India. He discarded the honors of the world for the honor bestowed by Allah. He belonged to a family whose ancestors were held in very high esteem throughout India and are still so held. Yet his father discarded all these honors and grasped firmly the garment of the Promised Messiah, peace be on him, and deemed it as the true honor which was bestowed upon him by Allah's grace.

Maulana Abdul Malik Khan Sahib adopted a life of diligence and sacrifice in preference to a life of ease and comfort and, following in the footsteps of his father, he developed admirable qualities. Of all his father's progeny, he achieved the distinction that not only did he merely devote his whole life to the service of the faith, but discharged the obligations and responsibilities of that position with great distinction and zeal. He never missed a chance of serving the faith always, completely disregarding all other things.

Before starting on his journey two days ago, he came to say good-bye to me and advised me of his plans. I urged him that in view of his indifferent

health, he should not undertake such a strenuous journey, but he assured me that he was delighted with every chance of service and urged me to grant him permission to embark on his journey. Allah appreciated his great devotion and summoned him to himself during the course of the journey that he had undertaken for His sake. However deep our sorrow, we are reconciled to the will and pleasure of Allah. Tearful eyes are a mark of human nature. The Holy Prophet, peace be on him, has made us tender-hearted and has instilled human instincts into our souls, but we are not permitted any kind of mourning, nor do we indulge in it.

#### **We have not been taught despair**

and we are not acquainted with it. Individuals pass on, but people continue to live irrespective of who comes, and who goes. As a people, they continue to advance all the time. The Ahmadiyya Community is a living Movement. We are pained by the departure of those who pass on, but we do not despair. I hope and I pray that in place of everyone who passes on, Allah will create hundreds and thousands like him. When He calls one Abdul Malik, He may be pleased to bestow upon the Community thousands and hundreds of thousands of Abdul Maliks, for the world is in great need of devoted servants. May Allah never leave us short of sincere servants and may the number of those who devote their lives to the service of the faith continue to increase. May God's angels move the hearts of sincere believers so that in place of one who has departed, tens and scores and hundreds and thousands come forward and should offer themselves to fill the vacancy that has occurred. Amen!

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### **ELECTIONS OF LOCAL JAMAATS OFFICE HOLDERS:**

All local Jamaats shall hold new elections for the local office-holders in the month of May. All elections shall be completed by May 15, so that final approval from the Markaz be obtained as soon as possible to enable the new office holders to start working by the First of July, 1984.

The detailed instructions on the elections will be forwarded to all local Presidents along with the names of the officers who will conduct the elections.

All the finance secretaries are requested to start preparing the list of members who are regular in payment of Chanda as well as another list of those who are irregular in Chanda payments.

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## AHMADIYYA WORLD NEWS

**Rabwah, Pakistan:** The Government of Pakistan issued a new ordinance on the evening of April 26, 1984, effectively taking away all religious liberties from the Ahmadiyya Jamaat. According to this ordinance, it is an offense punishable with three years rigorous imprisonment and a fine for an Ahmadi to pose himself as a Muslim or call his faith Islam, to recite Azan, to call his house of worship a masjid, to use any Muslim terminologies such as Ameerul Momineen, Khalifatul Muslimeen, Raziiallaho Anho, Sahaba, Ummul Momineen, etc.

The police had banned the use of loud speakers in the mosques of Rabwah, making it very difficult to make the Khalifatul Masih IV heard by the large number of Ahmadies from Rabwah and other places who were flocking to the Mubarak mosque for prayers.

Large scale anti-Ahmadiyya riots are in progress in many cities. A number of mosques have been burned or occupied by non-Ahmadies. Mosques at Bagar Sarkana, District Multan and on Bhakkar Road, Jhang, were demolished. The mosque in Gujrat city was attacked by a large mob, in the presence of the police, and was occupied. The Mosque at Islamabad was attacked by a mob and a part of it was burned.

A number of Ahmadies have been killed, including two Presidents of local Jamaats. Many Ahmadies have been arrested on various charges.

In this time of trial for the Jamaat, the Khalifatul Masih has asked all Ahmadies to pray very very fervently. This ordinance is unique in the history of civilization. Nearly four million Ahmadies in Pakistan are being forced by the government to lie about their beliefs for fear of being sent to prison for three years.

Huzur has asked the members to offer *Tahajjud* prayers, observe fast and recite the following prayers regularly:

1. *Allaho Akbar; Alhamdo Lillah; Darood Sharif.*
2. *Ya Hafeezo, Ya Azeezo, Ya Rafeeq.*
3. *Ya Hayyo Ya Qayyum Be Rahmateka Nastaghees.*
4. *Rabbe Kullo Shai'in Khademoka, Rabbe Fahfiznee Wansurnee War Hamnee.*
5. *Rabbanaghfir Lana Zanoobana Wa Israfana Fee Amrena Wa Sabbit Aqdamana Wansurna Alal Qaumil Kafereen.*
6. *Allahumma Inna Najaloka Fee Nohoorehim Wa Na'oozobeka Min Shoroorehim.*
7. *Allahumma hde Qaume Fa Innahum La Ya'la-moon.*

**Accra, Ghana:** The Government House was the venue of a National Religious Conference held under the auspices of the Government of Ghana; on the 7-9th of December, 1983. The conference was attended by the Head of State, the Ministers of the Government, high officials and priests of various denominations along with the gentry of the country. The conference was convened to give an opportunity to suggest solutions to the prevailing problems, from the point of view of their respective religions. Maulana A. Wahab Adam, Missionary-in-charge and Mr. Abdullah Nasir Boateng and Mr. Khalid Ahmad represented Ahmadiyya Jamaat. The Ahmadi speakers informed the gathering that the remedy of all the ills of the world lay in strict adherence to the teachings of Islam.

**Nigeria:** The Ahmadiyya Jalsa Salana of Nigeria was held successfully this year. *Alhamdo Lillah!* Ten thousand representatives participated. Even from neighboring three countries Ahmadies came to be blessed. The news of the Jalsa was televised twice and broadcast eleven times.

**Ankara, Turkey:** A missionary of the Ahmadiyya Jamaat, Maulvi Abdul Ghaffar Bahawalpuri has been awarded the degree of PH.D. by the Istanbul University. He rendered an Arabic to Turkish Dictionary into modern Turkish language and has also completed his work on Turkish to Arabic and Turkish Dictionary.

He passed out of the Jamia Ahmadiyya in 1973 and proceeded to Turkey for the study of Turkish language. He was admitted to the Istanbul University from where he graduated with M.A. and returned to Pakistan. He was again sent to Turkey for higher studies and, thank God, he completed his thesis for the Ph.D. last year.

**Netherland:** Abdul Hakim Akmal, missionary-in-charge, Netherland writes that the 3rd edition of the Dutch translation of the Holy Quran has been published. *Alhamdo Lillah!* May Allah make it a source of the spread of the truth of Ahmadiyyat and Islam in that part of the world and elsewhere!

**Canada:** Munirud Din Shams, missionary-in-charge Canada informs that before the occasion of laying the foundation of the Mosque 'Baitul Huda' a press conference was called in Royal Park Hotel. In it the press was informed of various Ahmadi Mosques, translations of the Holy Quran in different

languages, schools and hospitals in African countries. Special mention was made of the Sydney Mosque Australia, of which the foundation was laid by Hazrat Khalifatul Masih IV. This news was broadcast by the radio and was published in various newspapers. *Alhamado Lillah!*

## JAMA'AT ACTIVITY REPORTS

**Washington, DC:** During the weekend of March 3-5, 1984, a National Information Services (Tabligh) Workshop was conducted in Washington, DC. The workshop was well attended by Jamaat's Presidents and propagation secretaries. Those represented were Athens, Boston, Dayton, Houston, Milwaukee, New York, North Jersey, Philadelphia, Pittsburgh, Rochester, South Jersey, York, Zion and Washington, DC.

The workshop was conducted in four sessions. The topics covered were:

1. The imperative of calling others to Islam.
2. Our goals and objectives.
3. What we have to say and how to offer it.
4. Huzur's Da'ee Program; U.S. implementation.
5. Duties of Office Holders, and
6. Organizing Tabligh in your local community.

The National Missionary Incharge, Sheikh Mubarak Ahmad, gave the opening remarks. He also reduced the price of the *Philosophy of the Teachings of Islam* to 50¢ and requested each Jamaat to take back with them several boxes of these books to be distributed throughout their communities.

Each Jamaat was assigned a minimum number of converts to bring into the fold of Ahmadiyyat between now and the end of the year. It was also stated that each and everyone of us should conduct ourselves in such a manner that our friends should look at us and want to be just like us. We should begin cultivating and developing friends that would love to be with us at any of our local functions and activities.

Above and beyond all else, we must pray. We must pray consistently and persistently for the victory of Islam and that we all will do our utmost in bringing others to Ahmadiyyat—the true Islam.

**New York, NY:** The Musleh-Mauood meeting was held in New York on Sunday, February 26, 1984, at a school building, P.S. 165, in Queens. The occasion was a great success. *Alhamdo Lillah.* We had a good turn out. There were about seventy men and children and 20-25 Lajna. Mirza Muhammad Afzal, Missionary, presided over the meeting. After Zuhr and Asr prayers, the meeting started at 1:30 p.m. with the

recitation of the Holy Quran by Mr. Nasir Chatta. This was followed by a poem recited by Br. Zafar Malik in a melodious voice. We had an Atfal speaker who spoke on some aspects of Musleh Mauood.

Our main speakers were Mr. Salim Nasir who spoke on the prophecy of Musleh Mauood and detailed how it was fulfilled in the person of Hazrat Mirza Bashirud Din Mahmood Ahmad (may Allah be pleased with him). Then we had Professor Khalil Ahmad Nasir who spoke on the life of the second Khalifa. Finally, Mirza M. Afzal spoke and reminded the responsibility of the Jamaat to follow the guidelines and standards that our second Khalifa expected from our Jamaat. Br. Nazir Ayaz, local President, made the announcement for upcoming events and Ansarullah had a small meeting. The event ended around 4 p.m. (gen. Secretary)

A very successful *Masih Mauood Day* was observed by the New York Jamaat on March 25, 1984. *Alhamdo Lillah.* The meeting started with Zuhr and Asr Prayers at 1:30 p.m. After the *Namaz*, we gathered in the adjoining auditorium. The attendance was good. We had approximately 100 members (60 Ansar and Khuddam, 15 Atfal and 25 Lajna members).

Professor Khalil Ahmad Nasir presided over the occasion. The meeting started with the recitation of the Holy Quran by Nasir Ahmad Sharif. Then we had our Qaid Khuddamul Ahmadiyya, Br. Zafar Malik, who recited a poem of the Promised Messiah in a sweet tone. The poem was: The days are close for the victory of Islam and we should work towards that cause. After the poem, we had our Atfal speaker for this meeting. The speech was by Ali Mir Ahmad (son of Dr. Mir Mubarak) who gave a beautiful short speech on the Promised Messiah.

Our second speaker was Nasir Hadayatullah, a Khadim, who spoke in Urdu on the writings of the Promised Messiah. The main speaker of the occasion was Mr. Mubarak Jamil, who elaborated on the Promised Messiah as the *Nabi* and the reformer of the present age and quoted references from books of the Promised Messiah and also the truth of his claim from other sources.

Then we had another poem of the Promised Messiah, recited by Br. Mahmood Ahmad. Our President, Mr. Nazir Ayaz, informed the Jamaat of the activities and spoke on *Tabligh Day* that took place on March 11. He also reminded the Jamaat to look for a place and expressed his regret that only two to three members were actively involved in finding a Mission House. He stressed on Tabligh and the



distribution of the book *the Philosophy of the Teachings of Islam*.

Br. Salim Nasir, our Tabligh secretary, spoke on Tabligh activities and informed the Jamaat on getting literature and distributing it effectively. The meeting ended with silent prayers. (Rafi Ahmad)

**York, PA:** Ahmadies of the Central Pennsylvania Jama'at presented an evening program on Islam and Africa at the Crispus Attucks Center in York on February 24th during Black History Month.

Saleem A. Muhaimin, Information Secretary, organized the program and served as moderator. Ahmad Bashir and Muhammad Bashir performed a situation play on the stage in which Ahmad portrayed an American peace corps volunteer encountering Muhammad reciting Quran before his hut. He asked questions about the faith and the dialogue was most informative for the audience.

York Lajna members provided a grand display of several large attractive posters with photographs of Ahmadiyyat in action, and provided literature.

Two members of the neighboring Philadelphia Jama'at, Fazl Ahmad and Jafar Ahmad kindly participated and offered inspiring speeches. A demonstration of salat, led by Jama'at president, Rafi Yahya Sharif, was also performed on stage. Two naufal were offered for the people of York, that ALLAH may incline their hearts towards Islam.

The York Daily Record featured a lengthy article on the Saleem A. Mauhaimin family with two photographs. (The article is being reproduced in this issue of the Gazette).

**Chicago, ILL:** The Chicago jamaat sponsored a health fair in which a health organization worked with the jamaat to screen neighborhood people for health problems. Testing equipment was set up for people to be tested for high blood pressure, overweight, eye problems, and anemia. Several members of the jamaat were trained to operate the equipment, and Ahmadi doctors gave their services for referrals.

There is no organized Tabligh Program, however individuals have been working on their own with the literature and have been giving books and Holy Qurans to people who want to know about Islam. The Lajna spoke at a college highlighting "Marriage and Purdah". The Lajna also joined in fellowship and sisterhood by introducing themselves to the Church members who worship around the corner

from the Mosque. The Lajna explained its purpose and, God willing, the two groups can work on a community project together.

Congregational prayer has been established each Sunday at 12:30 p.m. All members have been encouraged to be in attendance.

The Jamaat Education program has been in operation for some time. This consists of the study of the Holy Quran, and the Khutba-i-juma. A dozen members have been in regular attendance in which great benefits have been derived.

**Milwaukee, WI:** Milwaukee Jamaat celebrated Musleh-i-Mauood Day in Milwaukee. Members from Chicago, Zion, Streamwood also attended. One hundred twenty five people attended the celebration. The National President with some others from Dayton also attended. The program began at 1:30 p.m. and lasted till 4 p.m. The President of Zion, Dr. Shams, spoke and Sayed Malik from Chicago spoke in Urdu. The National President and local President also spoke.

**Cleveland, Ohio:** A meeting of the Jamaat was held on February 12, 1984. The meeting commenced at noon with Br. Usama presiding. Br. Syed Ali opened with a recitation from the Holy Quran. Minutes of the January 29 meeting were read. Announcements were made concerning the observance of Masih Mauood Day on March 25, and a message from Br. Munir Hamid regarding National Tabligh Workshop to be held on March 3, 4 & 5.

Br. Michael Hamid gave a speech in observance of Musleh-i-Mauood Day. Prayers were held, followed by a luncheon in observance of the day.

**Rochester, NY:** Meeting was held in Buffalo at syed Sharif Ahmad's residence. This time we had the honor of having Sh. Mubarak Ahmad sahib among us. Under his presidentship the recitation of the Holy Quran by Naveed Ahmad followed by a poem by Tahir Ahmad. After the previous meeting's report by the secretary, Sheikh Sahib signed the report after asking if there were any objections to it.

Since this was an occasion of celebrating Maseeh-e-Mauood day, Tariq A Chaudhry spoke about the early childhood of Hazrat Maseeh Mauood. He mentioned how the Promised Messiah spent his time in the study of the Holy Quran and prayers. The more he looked at the fate of world, the more he got worried about it. He observed the sad state of the Muslim world. He also mentioned about Maseeh-e-Mauood's early discussions with Christians in Sialkot. In many such discussions he proved that the true salvation does not lie in Christianity.

He concluded his speech by proving that the Promised Messiah had already started receiving revelations even before he claimed to be the Promised Messiah. In this regard, he made mention of the revelations of the Promised Messiah at the sad demise of his father; the revelation in which he was foretold about his father's death and also that Allah shall not leave him alone.

The second speech, actually, was a presentation of Tabligh report by Dr. A. Hakeem Nasir. He said that according to Huzur's *Da'ee Ilallah* movement, the entire USA has to make 500 new converts in this year. Rochester's share is 8.

Sheikh Mubarak Ahmad expressed his happy feelings to attend this meeting as his two main aims were fulfilled—meeting the members of the Jamaat in person and guiding them in the proper manner wherever need arose. He suggested the following:

- To keep a register in which member's names and their promises (to convert so many non-Ahmadies into the fold of Islam) should be kept. The members will be asked about their promises periodically.
- To contact the dignitaries of the area in a befitting manner.
- To obtain *Teachings of Islam* at a very reduced price and distribute among non-Ahmadies appropriately. At this point, some members made pledges which are as follows:
 

Sardar Rafiq Ahmad	100 books
Dr. Nasir Tahir	1000 books
Syed Sharif Ahmad	200 books
Ch. Tariq Ahmad	100 books
- To contact Soc. Services Organizations and giving your time to serve them.
- To restart sending monthly reports to the Center.

Referring to the occasion, he mentioned that the *Baani-e-Jamaat was not an ordinary reformer. He was the Promised Messiah about whom the Holy Prophet, peace and blessings of God be on him, had said that how that nation can be destroyed which has me in the beginning and the Promised Messiah at the end. So the Promised Messiah, peace be on him, is sent for the whole world. Now the victory of Islam will be won under one king—the Promised Messiah. Any ordinary Muslim should ponder over this point.*

*At the end, he appealed to all the members of the Jamaat to adopt themselves to the basic ideologies of the Jamaat. He said that all of us had to leave our previous religions to accept Ahmadiyyat—a better approach to religion. So we have to preserve and reflect the true values of a true Ahmadi.*

*After Dua* the meeting ended at 1:30 p.m. Afterwards, the members had their lunch and then prayers were offered.

## AAMIN CEREMONY AT BUFFALO

The parents of young Asad Mansoor Ahmad arranged a special ceremony to celebrate the verbal completion of the Holy Quran by the young Mansoor. It was held on March 24, at 4:30 p.m. at the Lutheran Church Hall. 122 people of various religious backgrounds attended. Sheikh Mubarak Ahmad, our Ameer & Missionary Incharge, presided over the function.

The event started with the recitation of the Holy Quran by Sardar Rafiq Ahmad, followed by a poem of the Promised Messiah by Tahir Ahmad. Then Asad Mansoor Ahmad recited a part of the Holy Quran in a nice way. Then Naveed Ahmad, Naveera Ahmad and Sophia Nasar also participated in reciting the Holy Quran and poem.

Sheikh Mubarak Ahmad, in his address, said that the Holy Quran is the only Holy Book which has remained in its original shape for the last 1400 years. Not even a dot has been altered from this book. There are thousands of Muslims present all the time who have committed the whole book to memory. He further said that even the Western scholars are compelled to say that the present day Quran is the same that was revealed to the Holy Prophet, peace and blessings of God be on him.

Referring to the validity of the Holy Quran, he said that Allah says that *this is the perfect Book and that there is no doubt about it*. As the Holy Quran was to be for all the people of the earth. There is no distinction of color or race in this book. He further said that this book is very rational. There is no compulsion in Islam and everyone is free to read this book and accept its truthfulness.

Mentioning Asad Mansoor Ahmad's effort to successfully complete the verbal reading of the Holy Quran, he said that this type of ceremony was originally started by Hazrat Maseeh-i-Mauood when his sons and daughters completed such a course. This thing gives a great push to the child to read more about the religious knowledge.

At about 6:30 p.m., a sumptuous dinner was served by the Mahmood Ahmad family. Everyone enjoyed this marvellous ceremony. (secretary)

## SISTERS ACTIVE IN TABLIGH

Across the United States Lajna members were active in Tabligh during the month of March. Sisters in Los Angeles distributed 500 pieces of literature between January and March. Dayton Lajna held a public Inter-Faith seminar on the "Concept of God" at the United Theology Seminary. Hajja Maryam Razia Zafr presented the Islamic concept of God and all guests were given copies of *The Philosophy of the Teachings of Islam*. One sister from Cincinnati signed Bai'at at the Dayton Jamaat and the sisters are busy distributing literature by hand and by mail. The second in a series of five seminars was presented to the public in Waukegan, "Development of the Human Potential." Literature was distributed at the seminar, at the Lake County Health Department and regular ads are continuing in newspapers and on the radio twice monthly. York-Harrisburg Lajna was invited to participate in a local community center observance of Black History Month. The sisters presented exhibits on "Brotherhood in Islam", "Mosques—Houses of Worship", "What We Do", "What's In A Name?", and "The Growth of Islam". At least 1,000 people saw the exhibits which were prepared by Sisters Ayesha Bashir and Shahidah Muhaimin, with cooperation from their husbands. Sister Shahidah's family was interviewed extensively by a local York newspaper, with pictures of the entire family. The article was informative for non-Muslims.

### Radio Program:

As a prelude to a March seminar, sisters Nancy Jilani and Hameeda Haleem and Shakura Noorah of Washington Lajna were invited for a return engagement to be interviewed on WUST-AM RADIO by host Laverne Jackson. The program is called "Joy In the Morning". Ms. Jackson had been impressed by the sisters from a previous interview in December. The sisters explained that Ahmadiyya Islam is not a new religion, but is the renaissance of Islam in the Latter Days, as prophesied by the Holy Prophet (s.a.w.) and that the Movement has spread all over the world with mission houses, mosques, schools and clinics, bringing new opportunities for education, better health and spiritual enlightenment to millions of followers. They pointed out that the Promised Messiah (pbh) stands in relation to the Holy Prophet (s.a.w.) as Hazrat Jesus (pbh) stood in relation to Hazrat Moses (pbh). The sisters were promoting ways of establishing contact with women's groups in the area and invited listeners to the Lajna seminar scheduled for March 17. Many listeners phoned in

questions and comments. Ms. Jackson visited Lajna at the Fazl Mosque on March 11 to meet the sisters and to help them make more effective use of local organizations in propagating Islam. The sisters presented the self-confident young career woman with copies of the Holy Quran and other books on Ahmadiyya Islam.

WUDC-FM radio was the scene when Sisters Nuzhat Khalid, Saeeda Lateef and Samiyya Lateef explained in detail the program for the March seminar. Bob Anthony was the host. The sisters sought to clear up errors about polygamy and the status of women in Islam. They indicated that Islam gave women directions so that they do not seek "freedom" in wrong places, with wrong values. Women have a voice in family matters and are well-protected from abuse by teachings of the Holy Quran and Ahadith. Also on the program was Ms. V. Ferguson of the National Organization for Women Magazine, who spoke for feminist liberation.

The seminar, "Women, Issues and Answers" was attended by about twelve guests and many Ahmadi sisters. Sister Tahira Mansura recited the Holy Quran beautifully with a soulful English translation by Sis. Kauthar Abdul-Atheem, a non-Ahmadi Muslim. Several sisters came from Baltimore, York, Pittsburgh and Delaware. The guest speakers were Ms. Veronica Pace of the Office on Aging, Vicki Ferguson of N.O.W., Faunee, who is host-producer for WUDC-FM and Sister Nuzhat Khalid of the Washington, DC Lajna. Ms. Pace presented slide films depicting the courage, wisdom and spirituality of the elderly, mostly women. Several are centenarians who have given their lives to helping others. Ms. Pace told the predominantly Muslim audience to love and respect older people, which Muslims are already enjoined to do under Islamic Law.

**Saved the Day:** Sister Nuzhat Khalid "saved the day" with her well-reasoned, logical presentation on the status of women in Islam according to the Holy Quran and Ahadith. She simply stated that Allah the Almighty has given mankind the Law for guidance in all matters, including the role of women and on that law Muslim women stand firmly. Women are so clearly defined as nourishers, wives, mothers and daughters by the Shari'at that there is no question of their affiliating with militant feminist liberation which thirsts for "power" because Muslim women are already spiritually "free" in Islam. That is the key to family contentment in the Muslim home. Following a discussion period, the guest speakers were given copies of the Holy Quran for further enlightenment.

Imam Sheikh Mubarak, Missionary Incharge, ended the meeting with an inspiring address to the ladies. He spoke of the need for women to realize their blessing from God and to strive to please Him by fulfilling their assigned duties faithfully. He exhorted Ahmadi sisters to be diligent in promoting Islam to other ladies, for the blessings therein.

At public meetings it is important that careful provision be made for the observation of Purdah and for the observance of Salat. Clear guidelines for fund raising should be established and proceeds from such activities must be fully accounted for in writing. Proper authorization is needed for seeking funds and the method of repayment should be arranged ahead of time. Gain from fund raising should not be used by any individual without authorization. All potential expenditures need to be approved before any contractual arrangements are made with non-Ahmadi agents. No individual member may sponsor a public activity in the name of an auxiliary without full approval of the president of that auxiliary, to avoid confusion and misrepresentation. It is necessary that each Ahmadi Muslim give support and respect to office holders.

In addition to the above activities for March, D.C. sisters made wide distribution of literature to libraries, schools, friends and neighbors, including 20 copies of The Philosophy of the Teachings of Islam distributed by Sister Amtul Baseer Ahmad and her daughter Shaima. All praise belongs to Allah, the Lord of all the worlds, that we are enabled to go forward as workers in the cause of Islam.  
(Shakura Nooriah National General Secretary, S.E. Region President.

## NOTICE TO ALL LAJNA MEMBERS

1. **URGENT!** Tariki-Jadid pledges have not been received from Houston, Streamwood, Los Angeles, North California, Milwaukee, Dayton, Boston, St. Louis or Waukegan. Please collect pledges and send them to the National General Secretary of Lajna. Jamaat presidents are requested to please assist local Lajna presidents in getting these pledges for your Jamaat. The world-wide missionary work of the Ahmadiyya Movement depends on these pledges and their redemption so that the Ahmadiyya Movement may progress.

2. We need articles from members of the national writers team. Please send one article monthly to newspapers, magazines or radio/tv to refute errors about Islam that are presented to the public. Send a copy of your article to the national general secretary.

## INSTRUCTIONS FROM OUR MARKAZ (CENTER)

Vakiluttabshir writes that Hazrat Khalifatul Masih IV has given the following instructions during his tour of 1983:

(1) It is a universal principle that the original terms are preserved in their pristine form...So the terms used in the Center should be introduced throughout the world.

You are, therefore, required to use the Jamaati terms like, Hazrat Khalifatul Masih, Amirul Momeeneen, Markaz, Vakiluttabshir, Vakalat-e-Mal, Nazarat-e-Mal, Nazir Omoor-e-Aama, Secretary Islaho Irshad, Ta'limo Tarbiyyat, Tajneed, Vaqar-e-Amal, etc., in original form and introduce them in the Jamaat both in writing and speech.

(2) Make it a habit and let every family get accustomed to it, to recite daily a portion of the Holy Quarn after Fajr Prayer. Let the children also join in this practice. The recitation of the Holy Quran helps in self-reformation.

(3) You should start congregational prayers at home. At least one of the five daily prayers must be said in congregation. Fix a place for prayer in the house, spread something on the floor, ask one of your children to call the azan and yourself lead the prayer.

## SUBSCRIPTION FOR JALSA SALANA

Vakilul Mal writes that the Promised Messiah, alaihis salam, had made Jalsa Salana (Annual Gathering) a permanent feature of every year. Hazrat Khalifatul Masih IV has instructed that "All those who earn should subscribe for Jalsa Salana at least one tenth of monthly income per year."

This subscription should be a separate item of income budget and its receipt should be reported every month. While making budget 'Jalsa Salana' subscription should be shown separately.

*Subscribe to the*  
**REVIEW OF RELIGIONS**

*Do it Today*

*See Page 19*

*From the Press:*

## THEY LIVE IN TWO DIFFERENT WORLDS

When Abdul-Malik Muhaimin first entered McKinley Elementary School, children taunted him—not because he looked different, but because his mother came veiled and dressed in a long black prayer gown.

Witch, they called her. Abdul-Malik, they just wanted to fight. “They see all the stuff about Lebanon on TV and think I’m part of that... That I’d hurt somebody,” says the quiet, well-mannered 10 year-old, with a shrug. “They don’t understand my religion.”

But recently, thanks to sensitive teachers, Abdul-Malik’s peers understand a bit more why he sits out the Halloween and Christmas parties. Or why sister Samiyya Amtul, 7 had to throw away Valentines addressed to “sweetheart.”

“In Islam,” the second-grader soberly explains, “we don’t have boyfriends or girlfriends,” In fact, when possible even very young boys and girls are segregated.

So last week when a classmate with brothers asked Samiyya to come home with her after school, Samiyya had to refuse. The invitation was reversed.

Should Abdul-Malik ask a friend over to look at his new Colecoveision, his parents would instruct the boys to go straight to the third floor, bypassing the rooms where his three sisters play.

“It’s not that we don’t trust our children,” says their mother, Shahida Amtul Muhaimin. “But we want control over what they’re seeing. Like all the kissing and sex on television.”

And they want that control, in large part to stave off the negative influences they themselves experienced in childhood.

Saleem and Shahida Muhaimin grew up in the ghettos of Philadelphia as Howard Alexander and Joyceanne Lett.

At 16, Muhaimin pushed through a street crowd and saw his older brother, home on leave from the Army, face down on the pavement with a knife in his back. A victim of gang wars.

At 19, Muhaimin himself “stupidly, yes stupidly thinking I was doing my friends a favor,” got involved in a robbery and spent four months in prison for it

It was that kind of neighborhood.

Like her husband, Mrs. Muhaimin says “I needed something so desperately, being a product of the whole mess you can get into in Philadelphia...”

“So you see, getting up at 4 a.m. everyday to pray wasn’t very hard to do. It was pretty strange at first, breaking yourself away from that peaceful sleep, the deepest sleep you have. But I wanted it. I wanted that structure in my life.”

For what Muhaimin found — while in prison — and his wife eventually embraced, was the Muslim religion. Specifically the Ahmadiyya sect, which they claim is the most progressive of Islam’s 73 sects.

“There were a lot of Black Muslims in prison, but I kept away from them,” says Muhaimin, now 30, and a receiving clerk for Peter Paul Cadbury Inc. “They nationalized Islam just for blacks,” Mrs. Muhaimin, 29, injects, “And we believe God is the God of all humanity.”

They also believe in praying five times daily, fasting one month, and helping their own with a “poor tax,” a tax exacted on a family’s wealth.

They don’t smoke, they don’t drink, and they don’t eat pork.

“We’re so aware of God,” says Mrs. Muhaimin, “we even do all our eating with our right hand.” The left hand symbolically being the “unclean” hand.

By age 6 or 7, Muslim children learn prayers in both Arabic and English. And with their parents, they say them aloud at specific times throughout the day. Readying the body for prayer, they brush teeth and quickly bathe each time.

“For us prayer in schools would be all right, even though it wouldn’t be our prayer,” says Mrs. Muhaimin, adding, “Anything that gets people back to God we’re all for.”

The Muhaimins were drawn to York in 1978 because it then offered an Islamic school, something Philadelphia did not. Two years ago, however, the Nuruddin School of York closed, and the Muhaimin children started attending public school.

There, classmates know that Abdul-Malik reads classic Arabic. And Samiyya wears long pants under her dress. When she and her sisters begin developing

womanly figures, they'll adopt veils and long prayer gowns like their mother.

But it's mainly at home where the Muslim lifestyle so contrasts with that of Abdul-Malik's and Samiyya's peers.

"People think we're strange because we choose to live the way we do. Especially since we're Americans who've converted," says Mrs. Muhaimin.

"We've had foreigners tell us we're stupid. Stupid to be living in America with every luxury we'd ever want and not going after them. Take off your veil, they say, and you could slide through discotheques all night...They can't seem to understand that we're just a decent family that wants to live a decent life.

"We have no physical contact with anyone outside the family, like handshaking or kissing on the cheek," she continues. "We see what can happen when people start kissing and hugging everyone else's husband and wife. We take the path to avoid that, and as sisters our friendships are more enhanced because we have no worries.

"We believe as American women if we would all practice Islam to utmost, we'd see the true liberation of women. When you're veiled the only thing the average man sees is your intellect, not a pretty face or your figure...Wearing a veil you're liberated from that stigma of being just a nice, physical thing."

To family members who can't understand why the Muhaimins won't allow their little girls to model, Mrs. Muhaimin has to explain: "It's contrary to what we as Muslims are taught—to develop our minds to be of use to humanity."

The Muhaimins say they'll encourage both their

son and daughters to get college educations. Dating, however, is out.

The children's marriages will be arranged by their parents. According to Muslim rule, Abdul-Malik may marry a non-Muslim; the girls cannot. But they can refuse their parent's choice of a mate.

It has occurred to the Muhaimins that when their children are older, there may be trouble in paradise. They may want to date, and fail to see why they must adhere to dictums their own parents didn't follow.

"I have contemplated these things in my mind," admits Muhaimin. "...We'll just have to explain the harmful effects of dating...the things like drugs and teen-age pregnancies that come from intermingling with the opposite sex.

"I have asked around and talked to young (Muslim) adults, and they say it is hard. Peer pressure is very strong....When they graduate (from high school) it becomes a lot easier, they say, because they're not in a concentrated area with the majority so much.

"It's going to take a lot of heartaches on their part. I know that. But I think such a strict moral code learned at such an early age conditions children to be able to cope with a lot of peer pressure that I find in Christian society teen-agers having so much trouble with."

"You know the older they get, the less control you'll have over them," says Mrs. Muhaimin, unconsciously tugging 7-year-old Samiyya to her. "That's our biggest fear. Will they pull away. Nobody can force them to pray, to practice Islam. When they get a certain age, you grab them very close."

## JAYCEES AWARD HAKEEM TOP HONOR

Waukegan Youth Task Force Chairman Hasan Hakeem was named recipient of the 1984 Waukegan Jaycees Distinguished Service Award on Wednesday.

Hakeem, 35, a Waukegan resident, owns the Black Bottom II, a south side candy store, and is a senior technical writer for Travenol laboratories Inc. He was also a founder of the Liberty Neighborhood Association.

He was among 12 nominees for the award, presented annually by the Jaycees to individuals who make outstanding service contributions to Waukegan.

The award was presented by Lake County State's Attorney Fred Foreman and Waukegan 1st Ward Ald. Terry Nolan, event co-chairman, at a dinner at the Waukegan Sheraton Inn. About 150 people, including numerous candidates for public office in Tuesday's primary, attended the dinner.

Chicago Sun-Times columnist Roger Simon was guest speaker at the event. Both Simon and Hakeem are former News-Sun reporters and columnists. Simon said he "valued Hasan's friendship and learned a lot from him."

Waukegan Mayor Bill Morris and Police Chief

Kenneth Ryckman nominated Hakeem for the award. Ryckman said Hakeem, as Youth Task Force chairman, has been "a catalyst for a new coalition in the black community for positive change."

Morris, whom Hakeem once opposed politically, said Hakeem "is the embodiment of what this award is all about" and cited the "time and energy" Hakeem has put into community service.

The Liberty Neighborhood Association organized Good Fellowship Days, a week-long south side summer celebration in 1982. The Youth Task Force, made up of about 50 members, was organized early this year following a series of violent gang incidents in the area.

Hakeem also has been active with the Waukegan Park District in promoting recreational activities on the south side, he was involved in local politics as a teenager and in the 1980's has published several community and political newspapers in the area and is a leader in the Muslim Ahmadiyya movement in Lake County. A graduate of Lake Forest College, he was with The News-Sun from 1972 to 1978 and won several investigative reporting awards.

In accepting the Jaycee award, Hakeem, who had a number of encounters with authorities as a teenage community activist in the 1960s and has had political clashes with elected officials occasionally since then, thanked the Jaycees "for making the bad guy a good guy for once."

Hakeem, who lived in Ghana for about two years in the late 1970s and changed his name from Penny to Hakeem when he converted to Islam more than a decade ago, said, "I was born in Waukegan and raised in Waukegan—I love Waukegan."

Other Distinguished Service Award nominees were Marian Frances McElroy, Paul Seveska, Richard A. Bradshaw, Roberta Steele, Sondra Montoya, Thomas Briscoe, Clifford Van Dyke, Gregory Collier, Janice Marie Hollenkamp, Lorraine Ann Maida and George Gallagher.

## THE HOLY QURAN IN GURMAKHI

The Holy Quran has now been translated into one of India's important language Gurmakhi, by the Sadar Anjuman Ahmadiyya Qadian, India. The Ahmadiyya Community with its international headquarters at Rabwah, Pakistan is credited with having rendered the Holy word in so many languages of the

world. This serves many-fold purposes, outstanding among them is advancing the inter-faith understanding and tolerance around the globe.

Gurmakhi is the religious language of the Sikh Dharma. Most of the Sikh religious literature is to be found in this language.

The translation of the Holy Quran is the work of acknowledged authority on Sikhism in Pakistan—Giyani Ibadullah. It took him years of hard work to accomplish this feat. This publication meets the high standards of printing and the paper used to this end is attractive. On one side of the page is the original Arabic text and on the other side given is the Gurmakhi version.

The learned Giyani Gee has prepared a preface consisting of 64 pages. The following extract is culled from these which is the opinion of another well respected Sikh scholar Sardar Tega Singh, former Principal of the Mohindra College in Patiala, India:

"I have thoroughly read the translation of the Quran in Punjabi by Giyani Ibadullah of Gujranwala. In my opinion this is a first rate translation. The language used is idiomatic Punjabi which can be easily understood by the people of east and west Punjab. In spite of this characteristic the religious tone of the Holy Quran has been maintained. This was very essential for a work of this kind. The language used is free from cheap and slipshod style of the progressive-minded writers of today. In spite of that modern phraseology has not been neglected. Therefore it meets the standards of language in more than one way."

The work was printed at Hamdard Printing Press, Jullundhar, India. Copies are available from Sadr Anjuman Ahmadiyya, Qadian, District Gurdaspur, India.

## ANNUAL CONVENTION 84 U.S.A.

The Annual Convention of U.S.A. Jamaat will, *Insha Allah*, be held on August 3, 4 and 5, this year at Madison, Wisconsin. The Mid-West Region will work as the host; Br. Rashid Ahmad, the Regional President, is in process of making all necessary arrangements to make this convention a success. All members are requested to pray for the success of the program. For further information or suggestions, please contact Br. Rashid Ahmad. Details of the program and related matters will be announced very soon.

## LOCAL JAMA'ATS' ELECTIONS

As directed by the Amir & Muballigh Incharge, USA, Maulana Sheikh Mubarak Ahmad, local Jamaat's election will be conducted before June 1984. Some primary rules are listed below for your information. I would request you to inform all your members accordingly in writing at least 15 days before the election date.

Election will be conducted by either the Regional Muballigh or an appointed representative of Headquarters who will chair the election session.

Please be informed that the result of election will be forwarded to Centre (Rabwah) for approval. Center may confirm the election or may nominate anyone else for the office. After Center's approval new office bearers will hold the respective offices.

Please inform all the members that the name of those members could be suggested for any office who are not behind in their chanda—will or montly contribution—for more than three months.

Only those members can vote who are not behind in their chanda according to the prescribed rate for more than six months.

It is the duty of the President to make necessary arrangements for compiling a complete financial statement of every member for year starting July 83 till May 84.

Every member should be informed that according to the record he is eligible for holding any office or for vote, if he pays his dues after he is informed before the election.

On the election day President will have to submit a complete list of all the members of the Jamaat to the Chairman specifying those who are eligible for holding the office and those who are eligible to vote.

If any member has any objection about himself or someone else, he has no right to argue. He can write his objection to be sent to the Headquarters and hand it over to the Chairman.

None can propose his own name for any office nor can withdraw his name if he is proposed by someone. If the proposed member, due to any reason, does not find himself capable of holding that office, he still cannot withdraw his name, he can only write the reason to the Headquarters. A member can suggest or vote only once for an office.

President of the Jamaat, General Secretary and

Financial Secretary will be elected whereas other offices like Tableegh, Tarbiyyat, Tajneed, Jubilee Fund, National Mosque fund secretaries will be appointed by the new President with the approval of the Headquarters.

One third of total eligible members must be present at the election session. An eligible member can suggest a name for an office, another member should second the nomination and then the proposed name will be included in the election. If after suggestion no one supports the name, the name will be dropped.

There is no maximum or minimum limit of the names to be suggested for any office.

After the names for an office are proposed, the Chairman will read them out, and members will have the right to say a few words in favor of the name suggested but not against any one at all, for not more than two minutes.

After the election is completed, the Chairman will read out the names of all the proposed office holders names of those who suggested, who supported and total votes of each proposed person.

This detailed report must be submitted to the Headquarters within two days after the election for onward transmission to the Center for approval.

Headquarters will inform all the approved office holders as soon as approval is received from the Centre - Rabwah.

If you have any question, please feel free to contact your Regional Muballigh or Headquarters at 2141 Leroy Place, NW, Washington D.C. 20008 (Phone 202/232-3737)

## تمارک نماز کو ایمان کی موت نصیب نہ ہوگی

حضرت المصلح الموعود رضی اللہ تعالیٰ عنہ فرماتے ہیں :-  
 • جب وقت کے لئے شخص نے نماز کو چھوڑتا ہے اس وقت وہ اجماع سے خارج ہو جاتا ہے۔  
 (الفضل، ۷ جون ۱۹۷۲ء)  
 • جو شخص نماز چھوڑتا ہے اس کو قہریں دلاتا ہے کہ اس کو کبھی ایمان کے موت نصیب نہ ہوگی۔ موت سے پہلے ضرور کوئی ایسا حادثہ اسے پیش آئے گا جس سے وہ ایمان سے محروم ہو جائے گا اور اس طرح وہ بے ایمان ہو کر مرے گا۔  
 (الفضل، ۲۸ دسمبر ۱۹۷۳ء)



## دعوت الی اللہ کی گاہی کیلئے رب العلیین کے حضور درمندانہ دعا

نبی حضرت مسیح موعود علیہ الصلوٰۃ والسلام کی دردمندانہ دعا سے اس امر احمدی کو ان دنوں جبکہ حضرت خلیفۃ المسیح الرابعی ایدوار نے دعوت الی اللہ کے فریضے کی انجام دہی کے لئے خصوصی توجہ دلائی، رب العزت کی درگاہ عاجزانہ انداز میں بلبرابر کرنا چاہئے۔ ہمارے بچہ اور بہن بھئیے ابدی رہے سب اس دعا کو یاد کر لیں اور اٹھتے بیٹھتے پڑھتے پھرتے یہ دعا کرتے رہیں !

ڈوبنے کو ہے یہ کشتی آ مرے اے نا خدا  
آگیا اس قوم پر وقتِ خزاں اندر بہار

فضل کے ہاتھوں سے اب اس وقت کر میری مدد  
کشتی اسلام تا ہو جائے اس طوفان سے پار

اے مرے پیارے خدا ہو تجھ پر ہر ذرہ مرا  
پھیر دے میری طرف اے سارباں جگ کی مہار

دیکھ سکتا ہی نہیں میں ضعفِ دینِ مصطفیٰ  
مبھکو کر اے میرے سلطان کامیاب و کامگار

ان دلوں کو خود بدل دے اے مرے قادر خدا  
تو تو رب العلمین ہے اور سب کا شہید

اے خدا کمزور ہیں ہم اپنے ہاتھوں سے اٹھا  
نا توں ہم ہیں ہمارا خود اٹھالے سارا بار

## REVIEW OF RELIGIONS

You will be glad to know that the **Review of Religions** is now being published in the U.S.A. also. This American edition was permitted to begin publishing from May 1984. The May issue is already out and the June issue will be, *Insha Allah*, out in a couple of weeks.

The Promised Messiah himself initiated the publication of this periodical. According to *Al-Hakam*, Sept. 30, 1903, the Promised Messiah said:

"I draw the attention of our sincere members with great emphasis that they should support this periodical to the best of their abilities... If you help now, you will confirm your steadfastness and your lives will be lengthened and your affluence will be increased."

Hazrat Khalifatul Masih IV has also said that there must be more than ten thousand subscribers for this periodical.

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**REVIEW OF RELIGIONS**

today. The yearly subscription price for this monthly magazine is only \$15.00. Send your subscription with your name and complete address to our Washington Headquarters.

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## عالمگیر علیہ السلام کے لیے عظیم روحانی پروگرام

حضرت خلیفۃ المسیح الثالث رحمہ اللہ تعالیٰ نے ستر سالہ احمادیہ جوبلی اور علیہ السلام کے لئے ایک روحانی پروگرام تجویز فرمایا تھا جس کا خلاصہ یہ ہے:-

- 1- ہر ماہ ایک نفل روزہ رکھا جائے۔
  - 2- ہر روز دو رکعت نفل نماز ظہر یا عصر کے بعد ادا کئے جائیں۔
  - 3- کم از کم سات بار روزانہ سورۃ فاتحہ غور و تدبیر کے ساتھ پڑھی جائے۔
  - 4- ہر روز ۳۳، ۳۳ بار درج ذیل دعاؤں کا ورد کیا جائے:-  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
  - 5- کم از کم گیارہ بار روزانہ یہ دعائیں پڑھی جائیں:-  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
- ان کے علاوہ حضور نے انجی زبان میں بھی کثرت دعائیں کرنے کی تاکید فرمائی تاکہ اللہ تعالیٰ ہمارے حقیر فریبندوں کو قبول فرمائے۔ اس منصوبے کو ہر گھنٹے سے کامیاب کرے اور ہم شاہد علیہ السلام پر آئے ہی آگے بڑھتے چلے جائیں۔  
(ناظر اصلاح و اشاعت)

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