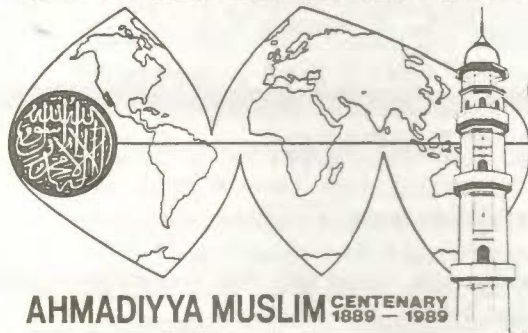


The

AHMADIYYA



Gazette

AHMADIYYA MUSLIM CENTENARY
1889 - 1989

APRIL 1989

GLOBAL CELEBRATIONS ATTENDED WITH PERSECUTION

Worldwide celebrations were staged in 120 countries by the 10 million Ahmadi Muslims, followers of Hazrat Mirza Ghulam Ahmad of Qadian. Their places of worship as well as their houses were colorfully decorated and illuminated throughout the 3 day celebrations commencing from March 23, 1989, at 3:30 a.m. with special thanksgiving prayers. A day before they had observed thanksgiving fast.

Flag hoisting ceremonies were held in the morning of 23rd in Washington D.C., New York, Los Angeles, London, Tokyo, Sydney as well as in most capitals and other cities of the world. Guests including

city, state, and federal officials attended special functions including dinners, lunches and even breakfasts at which they were presented copies of the Holy Quran. Press kits were provided to the media and processions with children waving flags, banners and balloons were taken out. Both young and old took part in speeches and sport competitions. Charities were distributed to the needy.

These global celebrations marked a 100 years of the founding of the Ahmadiyya Movement in Islam by Hazrat Mirza Ghulam Ahmad of Qadian, India, who, under Divine revelation, claimed to be the

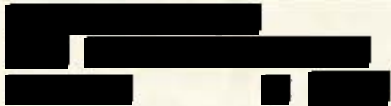
Promised Messiah and Mahdi fulfilling the Second Advent of Jesus Christ. His Fourth Successor, Hazrat Mirza Tahir Ahmad, sent out a global message to all the 120 countries stating:

"Islam neither permits coercion for the spread of its own message nor gives license to other religions to do so. Indulgence in terrorism, even in the name of the noblest objectives, is entirely incompatible with the teachings of Islam.

"It is the firm belief of the Ahmadiyya Muslim Community that Islam is the panacea for all maladies and ailments of suffering humanity today. Islam teaches that

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unless man learns to live in peace with himself and his fellow human beings he cannot live at peace with his God.

"It is to this Islam that I invite mankind."

The Ahmadiyya Muslim Community headquartered in Rabwah, Pakistan was totally prohibited to hold any celebrations in any form or

manner. The Punjab Government continuing its policy of depriving this Community of its fundamental human rights banned the distribution of sweets, wearing of nice clothes and giving alms to the poor at the pain of imprisonment. The government positioned a 1,000 strong police force at Rabwah to ensure that no celebrations took place.

Shaikh Mubarak Ahmad, who heads the Ahmadi Muslims in the US reports that the Punjab police arrested 24 Ahmadi Muslims in Rabwah for celebrating the Centenary—4 under Section 144 and the other under Section 293 C of the Penal Code. Six Ahmadi Muslims were arrested for wearing Centenary T shirts.

MAJLISE SHURA 1989—BRIEF REPORT

By Majar Fazal Ahmad, Secretary Publication

The Majlise Shura of the Ahmadiyya Muslim Community, USA took place on April 1st and 2nd, 1989 at Baituz Zafr, New York. This was the first Majlise Shura of the US Jamaat in the Second Century of Ahmadiyyat. Delegates from 33 chapters attended the Shura.

On the morning of March 31, 1989 at 10 a.m. sharp the Majlise Shura commenced its proceedings with the recitation of the Holy Quran by Missionary Sayyed Shamshad Ahmad Nasir. The Chairman of the Majlise Shura, the Ameer and Muballigh Incharge USA, Shaikh Mubarak Ahmad, in his opening address stressed upon the teachings of the Holy Quran regarding the conduct of important spiritual meetings. He then led the delegates in silent prayer. Thereafter, the Ameer and Missionary Incharge instructed the Secretary of the Majlise Shura to read the instructions of Hazrat Khalifatul Masih IV, *Ayyad Allah Benasrehil Aziz*, regarding the discipline and character of Majlise Shura. These ethical and moral codes of conduct for the delegates were read out by him.

The Secretary of Majlise Shura Dr. Masoud Ahmad Malik next read out the implementation status of the report of the previous year. He then read out the proposals that

were not included in the agenda along with the reasons for being excluded as well as those proposals that had been included for deliberations. Then, the budget for the coming financial year was presented by Mr. Mubarak Ahmad Malik, the National Financial Secretary.

The sub-committees were then formed by the Ameer and Missionary Incharge. He also appointed a chairman for each sub-committee. Sub-committees were constituted for Tableegh, Talim and Tarbiyyat, General and Finance. Each sub-committee was allocated its respective area for carrying out its deliberations in various sections of Baituz Zafr. These deliberations commenced after lunch and salaah.

On April 2, 1989, the final session commenced at 10 a.m. Missionary Zafar Ahmad Sarwar recited a portion of the Holy Quran. The Ameer and Missionary Incharge requested the Chairmen of the Sub-committees to present the respective reports of their deliberations.

The Chairman of the Taleem and Tarbiyyat sub-committee, Mr. Abid Hanif, the Chairman of the General sub-committee, Dr. Muzaffar Ahmad Zafar, the Chairman of the Finance sub-committee, Sahibzada Mirza Muzaffar Ahmad, and the Chairman of the Tableegh sub-committee Dr. Hamidur Rahman

read out their respective reports in that order.

The delegates were then allowed to participate in open discussions after they had indicated their intentions to do so. The Ameer and Missionary Incharge then obtained the general concensus of opinion of all the voting members of the Majlise Shura through raise of hands.

A budget of \$1.5 million was passed for the approval of the Center.

The deliberations of the Majlise Shura concluded with the passage of a unanimous resolution to Hazrat Ameerul Momeneen Khalifatul Masih IV, Mirza Tahir Ahmad, *ayyad Allah*, congratulating Huzur on the successful completion of the first century of the Ahmadiyya Muslim Community (reproduced elsewhere in the Gazettee). The Ameer and Missionary Incharge requested special prayers for the completion of the Los Angeles mosque—may the Almighty Allah remove restrictions placed by the couty officials regarding obtaining a certificate of occupancy for the mosque. He then specially thanked the President of the New York Jamaat and his co-workers who had excellently organized the arrangements of the Majlise Shura including reception, dining, lodging,

(continued on page 5)

A LETTER TO HUZOOR

Sayyadna Hazrat Amirul Momineen ayyad Allah Taala:

Asaalaamo alaikum va rahmatullah va barakatohu!

Our Dear Beloved and Revered Hazur,

The 1989 Shura of USA Jamaat Ahmadiyya was held on April 1-2, 1989, at Bait-ul-Zafr, New York. The Shura sessions were concluded successfully in the afternoon of April 2, 1989. The report of the Shura will be submitted to Huzoor's attention in due course.

During the Shura deliberations we, all the delegates of Shura, on behalf of all the men, women, and children of the USA Jamaat, pledged our allegiance to you. We want to extend our hearty congratulations on the successful completion of the 1st Century of Ahmadiyyat under your blessed leadership. We submit ourselves to obey all of your instructions and dedicate ourselves to work hard to implement and act upon those instructions.

A resolution passed in this regard is submitted herewith.

Jazaakmullah, with request for Huzoor's prayers.

Wassalaam. Humbly,

Shaikh Mubarak Ahmad
Ameer and Missionary Incharge

In the Name of Allah, Most Gracious, Most Merciful

RESOLUTION

We, the delegates of the 33 chapters of Ahmadiyya Muslim Community, United States of America, and the members of the national Majlise Aamila comprising the first Majlise Shura of the second century of Ahmadiyyat, Assembled in New York on April 2, 1989, do hereby adopt this resolution:

Whereas the auspicious occasion of the highly successful completion of the first century of Ahmadiyyat (the Ahmadiyya Muslim Centenary), under the blessed leadership of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (*ayyad Allah benasrehil aziz*), the supreme spiritual leader of over 10 million Ahmadi Muslims in 120 nations of the world, has overwhelmed our hearts with humble praises of the Almighty Allah;

Whereas our beloved Imam, Hazrat Ameerul Momineen, with the grace and mercy of Allah, has steered the ship of Ahmadiyyat into its second century through the most violent storms of trials and persecution with his loving care and uniquely foresighted wisdom, and through his moving prayers on our

behalf, through the far-reaching, countless projects for the benefit of mankind, and in particular through the implementation of the injunctions of the Holy Quran as taught by the Holy Prophet Muhammad (eternal peace and blessings of Allah be upon him) and as explained by his servant, the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad (peace be upon him).

We therefore humbly convey our heartiest congratulations to Hazrat Ameerul Momineen, Khalifatul Masih IV, Mirza Tahir Ahmad (*ayyad Allah benasrehil aziz*), along with our sincerest wishes and prayers for continued success in his efforts in the service of Islam and humanity and for his excellent health and long life.

We, further, reaffirm our total loyalty and unflinching support to Hazrat Ameerul Momineen, Khalifatul Masih IV (*ayyad Allah benasrehil aziz*), with our lives, honor, property, time, and humble efforts.

On this auspicious occasion we also convey our heartiest congratulations and sincerest well-wishes to all our brothers and sisters throughout the world, and in particular to the oppressed and persecuted ones in Pakistan whom we never forget in our prayers.

AN APPEAL TO HUMAN CONSCIENCE AND DECENCY

Attached is an order promulgated by Punjab Government (Pakistan) prohibiting Ahmadiyya Community from celebrating their first 100 years of its existence in any form whatsoever.

- No illumination of buildings or private homes.
- No decoration.
- No wearing of badges or exhibition of buntings or banners.

- No distribution of food to the needy etc. etc.

This is a cruel and shameful act of violation of basic human rights and civil liberties. We urge all who respect and value human rights or civil liberties to lodge strong protest with Punjab Government and condemn such blatant and unbelievable violations of human rights in the interest of civilized world order. Must this violation of human rights go unchallenged?

THE ORDERS

Whereas it has been made to appear to me that Qadianis in district Jhang are going to hold Centenary Celebration of Qadianiat on 23rd March, 1989, for which they have arranged illumination, decoration of buildings, erection of decorative gates, holding of processions and meetings, distribution of pamphlets and pasting of posters on walls, distribution of sweets and services of special food, exhibition of badges, bunting and banners etc. which is highly being objected by the Muslims and likely to disturb public peace and tranquility and thereby cause danger to human life and property;

AND WHEREAS the Government of Punjab, Home Department, Lahore vide its Teleprinter Message No. 7-1-H-SPL-L11/88, dated 20-3-1989 has decided to ban the said Centenary celebration for Qadianis by the Qadianis in the Province of Punjab;

AND WHEREAS Section 298-C of the Pakistan Penal Code, (Act XLV of 1860) provides that any person of the Qadiani Group who directly or indirectly poses himself as a Muslim, or calls, or refers to, his faith as Islam or preaches or propogates his faith or invites others to accept his faith by words either spoken or written or by visible representation or in any manner whatsoever outrages the religious feelings of Muslims is punishable;

AND WHEREAS in my opinion as also keeping in view the above mentioned Government decision and the contents of Pakistan Penal Code, immediate prevention is desirable and there are sufficient grounds to proceed under Section 144 Cr. P.C. 1898 and the directions hereinafter appearing are necessary in order to prevent danger to human life and property and disturbance of public peace and tranquility.

NOW, THEREFORE, I, Ch. Muhammad Saleem, District Magistrate, Jhang in exercise of the powers conferred upon me by Section 144 Cr. P.C. 1898 do hereby prohibit the Qadianis in District Jhang from the following activities:

- i) Illumination on buildings and premissis;
- ii) Erection of decorative gates;
- iii) Holding of processions and meetings;
- iv) Use of loudspeaker or magaphone;
- v) Raising of Slogans;
- vi) Exhibition of badges, bunting and banners etc.
- vii) Distribution of pamphlets and pasting of posters on the walls and wall-writings;
- viii) Distribution of sweets and service of food;
- ix) Any other activity directly or indirectly which may incite and injure the religious feelings of Muslims.

THIS ORDER shall come into force with immediate effect and shall remain in force until 25th March, 1989.

NOWITHSTANDING the expiry of this order, everything done, action taken, obligation, liability, penalty or punishment incurred, investigation, inquiry or proceeding pending jurisdiction of powers conferred and fresh proceedings against offenders in the courts of Magistrates having 1st Class Powers under the Criminal Procedure Code 1898 and the punishment in respect of the offenses committed during the enforcement of this order shall be continued or lauched as if this order had not expired.

THIS ORDER shall be given wide publicity by beat of drum, by publication in the official gazette, affixing copies thereof on the notice boards of the District Courts, Offices of the Superintendent of Police, Jhang, Assistant Commissioner,...Municipal and Town Committees, Police Stations in the Distt. Jhang...

GIVEN UNDER my hand and seal of the Court this 21st day of March, 1989.

Signed: Ch. Muhammad Saleem
DISTRICT MAGISTRATE, JHANG

A copy is forwarded to the:

1. Secretary to the Govt, of the Punjab, Home Deptt., Lahore.
2. Commissioner, Faisalabad Division, Faisalabad.
3. Dy. Inspector General of Police, Faisalabad Range, Faisalabad.
4. Superintendent, Govt, Printing Press, Punjab, Lahore, for publication in the official gazette.
5. Superintendent of Police, Jhang (with spare copies) for information and immediate necessary action.
6. Distt. Magistrates of the adjoining Districts for information.
7. Distt. Information Officer, Jhang for publication in local press.
8. All Assistant Commissioners/Presiding Officers of the Criminal Courts, Tehsildars in the Distt for information & necessary action.
9. Assistant Director Local Govt. Jhang/Chief Officer, Zail Council Jhang/Chairman of all Municipal and Town Committees, Market Committees in the District for wide publicity.

DISTRICT MAGISTRATE, JHANG.

ATTEMPT ON THE LIFE OF A RENOWNED AHMADI LAWYER

Khawaja Sarfaraz of Sialkot Attacked by a "Maulana"

"Maulana" Aslam Qureshi, the notorious person who in 1960s had, at the behest of fanatic Mullahs of Pakistan, attempted to murder an Ahmadi Cabinet Minister, Sahibzada Muzaffar Ahmad, and was jailed for his crime, is once again in the news. The title of "Maulana" was probably given to him for his heinous act of murderous attempt on the life of a highly-esteemed Ahmadi personality.

On 9th March, Aslam Qureshi attacked the renowned Ahmadi lawyer of Sialkot, Khawaja Sarfaraz, as he was walking towards his office in the building complex of the courts. The victim received seven wounds at the hands of the culprit who used a dagger to kill. The severely wounded victim was

removed to Lahore for treatment and the "Maulana" was arrested.

It may be remembered that Aslam Qureshi had disappeared under mysterious circumstances. The fanatic Mullahs were propagating for five years that their man had been kidnapped by Ahmadis and put to death by orders of the Supreme Head of the Ahmadiyya Movement in Islam. After five years Aslam Qureshi emerged from his hiding and the Mullahs were spellbound.

It is to be hoped that this time this rascal, turned "Mullah-murderer", will be put behind bars for a long period so that the innocent Ahmadi Muslims in Pakistan are spared his criminal actions.

Majlise Shura

(continued from page 2)

transport and arrangement for the conduct of the meeting. The Majlise Shura came to a close with silent prayers led by the Ameer and Missionary Shaikh Mubarak Ahmad.

Latest Report: Alhamdulillah, according to the latest reports from the Los Angeles Jamaat the city restrictions have been removed through the Grace of Allah. The Permit of Occupancy has been obtained.

RAMADHAN—THE MONTH OF FASTING

O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.
(2:184)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

صيام means: (1) keeping back or refraining from something; (2) refraining from eating and drinking, etc.; and (3) formally refraining from eating, drinking, going in unto wives, etc. i.e. fasting from dawn till sunset, as ordained by Islam.

The command to fast, whatever its details, is to be found in most religions in one form or another. The early devotions and fasting of Buddha (see Lalitavistara & Durbhacharita), the fasting of Moses, prior to his receiving the Ten Commandments (Exod. 34:28; Deut. 9:9), the fasts of Jesus before his receiving the heavenly Call (Matt. 4:2), all testify to the importance of this institution. In fact, fasting is a form of devotion and self-discipline which has a natural appeal to man. "By the greater number of religions, says the Encyclopedia Britannica, "in the lower, middle and higher cultures alike, fasting is largely prescribed: and when it is not required, it is nevertheless practiced to some extent by individuals in response to the promptings of nature." The verse under comment, however, does not mean that fasting has been prescribed for the Muslims in the same form in which it was prescribed for the people of earlier faiths. Islam has greatly spiritualised this institution by attaching to it a number of highly useful regulations and restrictions.

The clause, *so that you may become righteous*, explains the deep philosophy underlying the commandment relating to fasting. It is a special characteristic of the Quran that, wherever it gives an important commandment, it does not give it

arbitrarily but also explains its usefulness so that the addressee may be convinced of, and satisfied about, the wisdom underlying it. The object of **صيام** or fasting has been stated in this verse as the attainment of **تقوى** i.e. righteousness.

As explained in 2:3 the word **تقوى** from which the word **تتقون** used in the present verse is derived means, to guard oneself against (1) harm and suffering, and (2) evil and sin. Thus the verse points out that the real object of fasting is, first, to be saved from harm and suffering, and secondly, to be saved from sin and evil.

The first object is attained through fasting in two ways: (1) When a man commits evil deeds and becomes deserving of God's punishment on account of those deeds, but later feels ashamed of them and turns to God in repentance, then fasting serves as an atonement for his sins. (2) Fasting not only makes a man fit and able to bear hardships but also makes him realize the suffering of his brethren in distress and feel sympathy for them. Thus fasting goes a long way to remove and minimize the pain and sufferings of humanity.

The second object, viz., that of being saved from sin and evil, is attained through fasting because, while fasting, a person has not only to abandon eating and drinking but also, to a certain extent, to keep himself aloof from worldly connections and to abstain from indulging in his desires, with the result that his thoughts naturally tend towards spiritual things. Spiritual men of all religions unanimously testify, on

the basis of personal experience, that a certain degree of severance from physical relations and worldly connections is essential for spiritual advancement and has a powerful purifying effect on the mind. On the other hand, it cannot be denied that to carry such severance too far is sure to weaken the body to such an undesirable extent as to render a person unfit not only to fulfill his social and religious obligations but also to withstand temptations which requires a certain amount of strength.

Islam, therefore, follows the path of the golden mean. While it does prescribe a certain degree of abstinence from material pleasures, it does not permit such a weakening of the body as should incapacitate it for performing its normal functions. This is why the Holy Prophet has forbidden continuous fasting, saying, "Your self has a claim upon you and your family has a claim upon you and your guests have a claim upon you" (Tirmidhi). On another occasion, he is reported to have said, "Verily, I am the most righteous of you all, yet sometimes I fast and sometimes I abstain from fasting, and so must you do" (Bukhari).

Fasting also stands as a symbol for complete sacrifice. One who fasts not only abstains from food and drink, which are the chief means of sustenance and without which one cannot live, but also from going in unto one's wife which is the means of assuring one's future race. Thus he who fasts really expresses his readiness, if need be, to sacrifice his all for the sake of truth. Fasting indeed affords a wonderful training

ground for man.

It must also be noted here that this verse does not actually contain a command to fast, which follows in the verse coming after the succeeding verse. It only prepares Muslims for the coming command-

ment by saying that (1) the fasting which is going to be prescribed for them is not a new thing but was also prescribed for the people that had gone before, and that (2) it is a most useful thing which is sure to benefit them greatly. It will be seen that

very often the Quran does not give a commandment all of a sudden but first prepares the ground for it by making some general remarks. In this connection see also 2:143-145 where a similar process has been adopted.

HAZRAT KHALIFATUL MASIH'S FRIDAY SERMON

(Concerning fasting)

During the month of Fasting the children should be informed about the other aspects of Fasting as well.

They should be urged to offer Tahajjud Prayer; they should be made to memorize different Suras of the Holy Quran.

Their attention should be drawn towards charity.

The month of Ramazan is not only for keeping Fasts; it should prove a good opportunity for imbibing good habits and leaving bad ones.

You should try to see that children advance in the love of God and the Holy Prophet.

If all this is done, you will find that at the end of the month of Fasting your next generation has emerged much better than before in the matter of Tarbiyat.

In his Friday Sermon delivered on April 22, 1988, Hazrat Imam Jamaat Ahmadiyya, reminded the Community of what he had told them last Friday. That the new generation should specially be given the habit of Fasting.

"The reports so far received indicate that this move has awakened the Community. Of course, so far as Western countries are concerned the parents do not have the same atmosphere for the Tarbiyat of the children as is available at Qadian or at Rabwah. There, the children continue improving their moral standard automatically and the parents do not have to put in much effort. The countries where congenial

atmosphere is not available, the parents should fill up this vacuum. They should not tell the children to only keep Fasts, in the month of Fasting, they should draw their attention to other aspects of this month, as well.

I have arrived at the conclusion that they do pay attention to take the Sahri (pre-dawn food with the intention to keep the Fast) and keep the Fast, but they do not care for the Tahajjud and Nawafil whereas the blessed month of Ramazan is closely linked with Tahajjud. So far as Tahajjud is concerned, it carries the man to Muqam-i-Mahmud—a status of great excellence. That being the case, the Fasts which are devoid of the Tahajjud are faulty and meaningless. They should, therefore, urge the children to offer Tahajjud Prayer. If they cannot offer eleven Rakaat, they should offer as many as they can. But they must offer the Tahajjud Prayer.

Huzur remarked that Tarawih Prayer was actually a substitute for Tahajjud. The people who, for one reason or the other, cannot get up at Tahajjud time to offer the Nawafil they are given this facility of Tarawih.

Huzur said: There is no truth in it that while offering the Tarawih Prayer one part of the Holy Quran must be recited every day. The Holy Quran says that you should recite only as much as you easily can.

Huzur also drew the attention of the members of the Community to

memorizing the Suras of the Holy Quran and he exhorted them to take advantage of the month of Fasting. I have found out that the children who are living in countries other than Pakistan know very few Suras by heart. Some of them—quite a number of them—know only Sura Ikhlas. This is not good. Ahmadi should try to memorize the Holy Quran as much as they possibly can. At least they should have memorized equal to one part of the Quran. So far as the children are concerned they should at least memorize as many Suras as may help them to recite different Suras in different Rakaats, for when the variety comes in, one becomes mentally alert. This arrangement of memorization should be made by the people at home and small centres for this purpose should also be established by the Community. While memorizing the Holy Quran special note should be taken of correct pronunciation. I have observed that there exists very great weakness in this matter. Whereas so far as the pronunciation of the words of the Holy Quran is concerned great care must be taken. Even the change of vowels or shortening or prolonging of letters gives a different meaning.

Huzoor said: In addition to the Nawafil, the month of Ramazan gives a good training for being charitable and for showing sympathy to the poor people. Unluckily, for one reason or the other this aspect is very much ignored in the West. If the parents tell their

children when they are hungry that there are some people—the servants of God—who are very hungry and starving, the children will begin to feel for them. Thus their attention should be drawn towards the Sadaqat (Charity) and some amounts should be taken from them and given to the poor people so that the children may imbibe the love of God and the sympathy for the human beings.

Huzoor said: The children accept what they are told and it is due to your being unattentive towards these things that the Ramazan comes and passes away and your children stay where they were before. You must remember Ramazan is not meant only for keeping Fasts. It is a very good opportunity for training to have good habits and to leave the bad ones. You should make use of the childhood of your children, for, good habits can be easily acquired in childhood.

Huzoor further remarked that there was no doubt about it that the standards do fall after the month of Fasting but they must not fall to such an extent that you may go back to where you were before the month of Fasting. "After every month of Fasting, your standard must be better and higher than before."

Huzoor also made mention of the Rawalpindi/Islamabad blast at the Ojheri Camp and expressed his pleasure at the Nazir-i-A'la having sent the message of sympathy to the Prime Minister of Pakistan in addition to which he has also donated some amount. It is pleasing to note that the Ahmadis in Islamabad and Rawalpindi rushed to help the affected people even before the Government institutions came forward to do the job. Huzoor said: The Ahmadiyya Jamaat U.K. met the Ambassador of Pakistan to express their sympathy and offered

a cheque of Two thousand pounds. When this kind of situation arises it becomes a mutual painful event for the whole of mankind; that being the case I should very much like that the Jamaat all over the world should pray for the affected people and also donate as much as they can. This is not a far fetched idea that this incident may be an expression of the displeasure of God. And the idea gains more strength by the Ahmadis having seen dreams of this kind before the incident took place. And now the other people are also thinking on the same lines. Such statements are being published by the newspapers as show that his was an expression of the displeasure of God. A well known writer and poet has written to me to say that this seems to be the result of the rejection of a great personality and torturing his followers.

Huzoor said: There is lawlessness in the country; crimes are committed freely, immorality is on the increase. We can say that in every aspect of human life things are getting deteriorated. Huzoor exhorted the whole Jamaat to pray for the nation during this month of Fasting that its moral and spiritual life be saved. "You will be given great reward for saving the nation, and for reforming it and saving it from the sin of rejection, he said.

Salat purifies the spirit and the fast illuminates the heart

The verse: *The month of Ramadan is the month in which the Quran began to be revealed* (2:186); indicates the greatness of the month of Ramadan. The sufis have recorded that this is a good month for the illumination of the heart. One who observes the fast has frequent experience of visions in this month. The Salat purifies the spirit and the fast

illuminates the heart. The purification of the spirit means that one may be delivered from the passions of the self that incites to evil; and the illumination of the heart means that the gates of vision may be opened so that one may be able to behold God (Malfoozat, Vol. IV, p. 256).

The Holy Prophet on Fasting

Narrated Abu Huraira: Allah's Apostle said, "When Ramadhan begins, the gates of Paradise are opened."

Narrated Abu Huraira: Allah's Apostle said, "When the month of Ramadhan starts, the gates of heaven are opened and the gates of Hell are closed and the devils are chained."

Narrated Abu Huraira: The Prophet said, "Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting)."

Narrated Abu Huraira: Allah's Apostle said, "Allah said, All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it." Fasting is a shield or protection from the fire and from committing sins. If one of you is fasting, he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, "I am fasting." By Him in Whose hands my soul is; The unpleasant smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. There are two pleasures for the fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord; then he will be pleased because of his fasting."

The purpose of fasting is purification

I have already spoken of the Salat. Next in order is worship in the shape of the fast. It is a pity that some who call themselves Muslims at this time desire to modify these forms of worship. They are blind and are not aware of the perfect wisdom of God Almighty. These forms of worship are essential for the purification of the spirit. These people seek to intervene absurdly in a sphere of which they have no knowledge and devise false schemes for the improvement of a territory that they have not visited. Their lives are devoted to worldly affairs; of spiritual matters they have no notion. To be moderate in eating and drinking and to bear hunger and thirst are necessary for the purification of the spirit and promote the capacity for visions. Man does not live by bread alone. To discard all thought of eternal life is to invite Divine wrath. But it should be remembered that the fast does not mean merely that a person should abstain from food and drink over a certain period. During the fast one should be occupied greatly with the remembrance of God. The Holy Prophet, peace be on him, occupied himself greatly with worship during the month of Ramadan. During that month one should discard one's preoccupation with eating and drinking and cutting asunder from these needs should address oneself wholly towards God. Unfortunate is the person who is bestowed material bread and pays no attention to spiritual bread. Material bread strengthens the body, and spiritual bread sustains the soul and sharpens the spiritual faculties. Seek the grace of God, as all doors are opened by His grace.

IMPORTANT NEWS

Please don't forget your jalsa salana '89. Also, as you know the fiscal year is coming to an end shortly, please clear up your dues.

Five volume Holy Quran translation with commentary is available for \$60.00. Hurry up and order before we run out! Contact Naseer Ahmad.

Alhamdulillah, the Centenary Programs were very successful. Similarly, the first Shura of the 2nd. Century of Ahmadiyyat in USA was held at Baitul Zafar on April 1st & 2nd, and by Allah's Grace New York did an excellent job in organizing the Shura. The Shura was successful in all aspects.

U.K. JALSA SALANA TRAVEL ARRANGEMENTS

The U.K. Jalsa Salana will be held on Aug. 11-13. New York Jamaat has provided travel arrangements every year and this year again the following are the arrangements: Fare: \$455.00 for adults and children. Infants travel at 10% of

full fare. Travel dates: Outgoing: Aug. 4-10. Incoming: Aug. 15-27. Please use your passport names and forward your check in the name of Ahmadiyya Movement in Islam with list of names of passengers and mail it to Baitul-Zafar address.

PLEASE BOOK EARLY TO ENSURE SEAT AVAILABILITY

SOME PRAYERS CONCERNING RAMADHAM

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ
وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ

On observing the new moon:

O our Lord, let this moon rise upon us in Peace and Faith, Security and Islam. My Lord and thy Lord is Allah.

وَلِصَوْمِ غَدٍ لَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

On beginning the Fast

I Intend to fast tomorrow in the month of Ramadan

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

On breaking the Fast

Allah, for Thy sake I observed the fast, and I have ended it with that which Thou hast provided.

The Holy Prophet Mohammad (may Peace be upon him) said: "He who does not give up uttering lie and the practice of it, Allah has no need for his giving up his food and drink."

WAQFE NAO

A letter came from Mr. M. A. Saqi, Add. Vakiluttabshir London to Amir Missionary Incharge about Huzoor's blessed scheme WAQFE NAO. The Letter is as follows:

"Almost two years back, Hazrat Khalifatul Masih IV instituted the "Waqfe Nao" scheme asking members to dedicate their children born in the following two years for

the service of Islam.

In his Friday sermon of 10th February 1989, Huzoor remarked that he had expected that at least 5000 children would have been dedicated in response to his call but that only 1200 responses had been received as yet.

Huzoor stated with concern that either his appeal has not been transmitted to every member of the Jamaat or it was not done with the

full emphasis and in the spirit that was called for.

Huzoor has now extended the deadline for another two years. During this period, the appeal should be widely circulated time and again and the response forwarded to Huzoor.

For your information, from your country so far 23 dedications have been received."

FITRANA

Fitrana is obligatory on every Muslim and should be paid by the head of the household for every member of the family—man, woman and child; even a one day old

child—and should be paid before the Eid prayers.

The prescribed rate for the USA is \$4.00 per person. For those who cannot afford this much, they can pay half the rate—\$2.00 per person.

ATTENTION AHMADI LAWYERS

The Center has directed to establish an Association of Ahmadi lawyers in each country. All the Ahmadi lawyers, who are licensed to practice in any state of the United States are requested to provide the following information about themselves:

Name:

Address:

..... ZIP CODE

Telephone: Home: ()

Business: ()

Graduated from (University/College):

Licensed in which state?

Area of practice:

Affiliated with which Jamaat?

The above information may be forwarded to the following address:

Allah Bakhsh Chaudhry
National Secretary, Amoor Aama
2141 Leroy Place, N.W.
Washington, DC 20008
Ph: (703) 780-3521 (home)