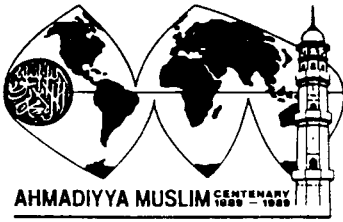


إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ



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SPEND IN THE WAY OF ALLAH IN VARIOUS WAYS

[Gist of the sermon delivered by Hazrat Khalifatul Masih IV (May Allah strengthen him) on July 10, 1992 (provided by Br. M.S. Ashraf, Additional Vakilul Maal).]

Huzoor Aqdas started his Khutba by reciting the following verse of Sura Al-Baqara:

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا لِّنَفْسِهِمْ كَمَثَلِ جَنَّةٍ رَّيْحَةٌ أَحْسَبُهَا وَأَبَلٌ فَانَةٌ أَمْوَالُهُمْ كَمَثَلِ جَنَّةٍ رَّيْحَةٌ أَحْسَبُهَا وَأَبَلٌ فَانَةٌ أَمْوَالُهُمْ كَمَثَلِ جَنَّةٍ رَّيْحَةٌ أَحْسَبُهَا وَأَبَلٌ فَانَةٌ

"The similitude of those who spend their wealth to seek the pleasure of God and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings fourth its fruit twofold. And Allah sees what you do." (2:266).

Hazrat Khalifatul Masih, after reciting this verse of the Holy Quran, said "one financial year of the Jamaat has come to an end on 30th June, 1992, and another financial year has started on 1st July, 1992.

"I am going to put before you the facts and figures of our last year's income. For some schemes our financial year starts at different times. For instance, Tehrik-i-Jadid's financial year started on 1st October, 1991. Waqfi-Jadid's financial year started on 1st January, 1992. But in order to give you the total income of a year, the income of these Tehriks has been taken as a year's income irrespective of the starting date of the financial year."

Before going any further, Huzoor Aqdas said that he would like to give a brief explanation of the verse quoted above.

"God says the case of those people who spend their wealth to seek the pleasure of Allah needs reflection. Here the word pleasure is not singular but it is used as plural, which denotes that they spend their wealth in various ways, hoping that perhaps one of

these ways may prove effective for winning the pleasure of Allah.

"The other object of spending their wealth is to strengthen their souls. They become steadfast and resolute in their contribution. Their case is like the case of a garden which is situated on a hilly place. It receives a heavy rain which does not do it any harm because the extra water runs down the hill quickly and causes no harm. Wherefore it bears its fruit twofold. If it does not have heavy rain a light rain or even dew-drops suffice and it becomes fruitful.

In this verse, only two objects are mentioned. One is seeking the pleasure of Allah and the other is to fortify and strengthen their souls.

At another place God says that the believers are those "who spend in His way in prosperity and in adversity". These two objectives are inter-related and are worth while to be rewarded by God.

God says: "The case of those who spend their wealth for the cause of Allah is like the case of a grain of corn which grows seven ears and in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases." (2:262)

Hazrat Aqdas said, "When I pondered on this verse and compared the amount of financial contribution made during the time of the Promised Messiah (peace be on him) with the amount of Chandas which the Jamaat is paying now, I noticed that it had gone beyond 700 fold. This garden is bringing forth its fruit even beyond 700 times.

"Among his companions, those who contributed

WORSHIP

Prayer is the second of the five pillars of Islam, the first being belief in the Unity of God. Prayer is the most potent means of establishing and strengthening one's communion with one's Maker and of drawing near to Him. It is a dynamic phenomenon. God hears and responds to prayer. The Islamic concept of prayer is a direct and uninhibited pouring forth of the soul by the supplicant before the Divine Majesty in certainty of Allah's grace, mercy and power. In worship there is no need of an intermediary between man and his Maker.

"And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe Prayer, and pay the Zakat. And that is the religion of the people of the right path." (98:6)

"And I have not created the Jinn and the men but that they may worship Me." (51:57)

وَمَا أَوْحَىٰ إِلَّا الرَّابِعُونَ وَاللَّهُ مُخَابِرِينَ لَهُ الَّذِينَ
حَمَاءٌ وَيَقِيمُوا الصَّلَاةَ وَيَتُوبُوا الزَّكَاةَ وَذَلِكَ دِينُ
الْقِسْطَةِ

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ *

SAYINGS OF THE HOLY PROPHET (Peace and Blessings of Allah be on Him)

Abu Hurairah reports: "The Messenger of Allah was sitting in a corner of the Mosque ... when a man entered and said, "Instruct me O Messenger of Allah (how to pray)!" He said: "When you get up (ready) for Prayer, then, perform the ablution in the right manner; then turn your face towards the *Qiblah*; then say *Allah Akbar* (Allah is the Greatest); then recite what you can easily do of the portion of the Quran; then bow down until you are perfectly at ease in bowing down;

then stand up until you are quite erect in the standing position; then prostrate until you are perfectly at ease in prostration; then (sitting erect) prostrate (the second time) till you are quite at ease in prostration; then raise yourself up until you are at ease in the sitting position." According to another report, "Then stand up until you are quite erect in the standing posture; then (repeat) this in the whole of your Prayer."
(Muslim)

FROM THE WRITINGS OF THE PROMISED MESSIAH (peace be on him)

To Supplicate is Human and to Respond is Divine
When a child being driven by hunger cries for milk, then milk is generated in the mother's breasts. The child does not know what prayer is, but his cries draw the milk. This is a universal experience. Sometimes when the mother does not perceive the presence of milk in her breasts, the child's cries help to draw it. Then can our cries before God Almighty draw nothing? They certainly draw everything, but the learned ones and philosophers, who are blind, cannot see it. If a person were to reflect on the philosophy of prayer, keeping in mind the connection and relation-

ship which a child has with its mother, it would be quite easy.

The second type of mercy comes into operation after supplication. Go on asking and it will be given to you. Call on Me, I shall respond to you, is not mere words, but is a characteristic of human nature. It is human to supplicate and it is a Divine characteristic to respond. He who does not understand and does not believe is false. The illustration of the child that I have set forth expounds the philosophy of prayer in an excellent way.

(Mafoozat, Vol.I, p. 123)

even 2 pennies at the time of the Promised Messiah, peace be on him, were some who hardly had anything for their sustenance. If you trace their children today, you will be surprised to find that among them, some are so well off and rich that even one of them, single handed, can contribute more than the total Chanda of the whole Jamaat that was paid during the time of Hazrat Massih Mauood, *Alaihis Salaam*.

Hark, even if they pay all their possessions and wealth, they cannot attain that lofty and high status of sacrifice which their forefathers earned by paying two pennies during the time of the Promised Messiah. They earned the pleasure of God by responding to the call of the Promised Messiah.

A grain of corn which produces 700 grains is unique in its position and potentiality which cannot be overlooked and ignored. The grain which produces 700 grains and God multiplied it exceedingly is the source of all these blessings.

Those who are making financial sacrifices today and whose contributions have made it a huge figure, must always remember their forefathers, because their contribution is the fruit of that grain which their forefathers sowed in the ground which flourished.

One is stunned to note that within a period of 100 years there has emerged a Jamaat whose financial contribution has reached such a high peak.

After this brief introduction, Hazrat Khalifatul Masih recounted the position of financial sacrifices of the various Jamaats for the last year.

Hazrat Aqdas said that by the grace of God, the Jamaat's contribution in obligatory Chandas, i.e. Chanda Aam, Wassiyyat and Jalsa Salana, is £ 51,90,888.00, which if converted into Pak Rupees come to the tune of Rs.24,61,90,380.00.

During the time of the Promised Messiah, the collection in a year never went beyond some thousands, but now the Jamaat's contribution is Rs.24,61,92,380.00.

In addition to this, in other schemes, such as Tehrik-i-Jadid, Waqf-i-Jadid, and Sad Sala Jubilee Fund for India and Bharat, the contribution is £ 19,60,000.00 which is in Pak Rs.9,28,88,851.00. Apart from this, the contribution in Sadaqat, Zakat, Eid Fund, Fitrana, etc. is £ 1,35,742.00 which is in Pak Rs. 64,30,098.00.

In 1953, when an agitation was started against the Jamaat, the annual budget of the Jamaat amounted to about Rs.25,00,000.00 (2.5 million rupees). An opponent of the Jamaat admitted with remorse and sorrow

that they had failed against the Ahmadiyya Jamaat and the the Jamaat Ahmadiyya was offering a huge amount of 25 lakhs of rupees every year. Today, far beyond the expectation of the opponents, the Jamaat is marching forward in each respect. According to an overall estimate, the total amount of contribution has reached nearly Rs.44,00,00,000.00 (four hundred forty million rupees).

Huzoor Aqdas said, "When God made me responsible for the Khilafat, I had announced in one of my sermons that after each trial and opposition, the Jamaat has emerged victorious and marching forward. If we were contributing thousands before the agitation, then afterwards, we were contributing in lakhs. We were paying lakhs when after another opposition and persecution, the Jamaat's contribution increased correspondingly and reached into Karores, i.e., into many millions.

The figures which are available, consist of the 44 Jamaats of the world. There are Jamaats in 126 countries but in some countries the Jamaats are new and their system of contribution is not organized. It will take some time to establish it in a systematic way. Eventually, they will become a part of this system and contributions will increase.

As far as contrast between countries is concerned, apart from Pakistan, there are 15 countries which are in the forefront. By looking at their contribution, you will be amazed at the pace and speed with which they are increasing and expanding their scope of financial sacrifices.

Germany stands at the top of all. In one year, its contribution amounts to £ 10,52,797.00, i.e., Rs.4,98,70,000.00. A few years back, all the Jamaats of the world could not together pay such an amount. And if you go 10 or 15 years back, you will be astonished at the highest level of sacrifice which the Jamaat Germany has gained within so short a period.

America is second and making rapid progress. The American Jamaat is strengthening its financial system and although they are a ways back from Germany, they can prove a challenge to them. The American contribution is £ 5,01,930.00. One is amazed at the change which has taken place in the American Jamaat. Fourteen or fifteen years back, the American Jamaat was dependent on aid from outside. Today, by the grace of God, America is in a position to help other Jamaats which are still meager in their financial resources. U.K. stands 3rd, but is close at America's heels. Its contribution is £ 4,88,575.00. If they strive a bit more, they can surpass the

Americans.

Indonesia has been doing well in the last few years. Their position is 4th and they have paid £3,10,497.00. Canada is 5th and has contributed £2,85,563.00. Ghana stands 6th by paying £71,832.00. Huzoor Aqdas said that the Ghanian Jamaats must be remembered in special prayers. It is a poor country which was once called the Gold Coast. Though poor, they are endowed with a high spirit of sacrifice. They are liberal minded, sincere and full of love for Ahmadiyyat.

The Mauritius Jamaat is very active and they have contributed £71,639.00 and is 7th in rank. India comes next. India, in the past, had receded in its progress but recently, an awakening is taking place. *Insha Allah*, Indian Jamaat will soon regain its front position.

Huzoor said, "We have special regard and love for Qadian. This is a place where the Promised Messiah, peace be on him, was born. A place from where the message of Islam and Ahmadiyyat was spread".

Norway is also a very promising Jamaat. It stands 9th in merit. Japan is 10th. Switzerland is 11th. Bangladesh is 12th and Sweden is 13th. Nigeria is 14th. Potentially, Nigeria is a rich country. Nigerian Ahmadies are richer than those in Ghana and other African countries. The Nigerian Jamaat must see that it keeps its pace and tries to excel others in its financial pursuit. Holland comes 15th. Holland, like other European Jamaats is very energetic and sincere in its contribution.

Huzoor Aqdas again made mention of the USA Jamaat and said that there are many individuals in America who are so well off that if they contribute according to their means, they can bring America to the front row.

In this connection, a salient feature is that if you want to cause an increment in Chandas, it is absolutely essential that you should first try to inculcate sincerity and love and faith in God for His cause. Along with the financial system, we must strengthen our system of Talim-o-Tarbiyyat. Training and education of the tenets of Islam, love of God, communion with Him and observation of prayers are the factors which are basically needed to enhance the efficiency of the financial system. They must go hand in hand with the financial system.

When a person establishes communion with God, and his heart is full of His love, he himself feels a desire to spend in the way of God so that he may win the pleasure of his Creator. It must be remembered that if you want to strengthen the financial system, you must

see that you try to strengthen the ties of men with God.

The third thing which is, in fact, the backbone of this system is honesty. If honesty and integrity are non-existent, no financial system can work. It is doomed to failure. If you lose the confidence and trust of the people, you cannot succeed. You must restore the confidence of the people. If they know that those whom they are handing over their money to are trustworthy and honest and that their contributions will not go to waste, they will not hesitate to contribute with an open hand.

The secret of the success of the Jamaat lies in honesty. In order to maintain this standard, our audit system must function along with it. It helps to eliminate the chances of misappropriation in the financial system.

By the grace of God, there are millions of Ahmadies all over the world who are paying their Chandas regularly but there is seldom any complaint by anyone that his Chanda has been misappropriated. The Jamaat must keep the standard of honesty high. If it slackens, there is no guarantee of its security and success.

Huzoor Aqdas, in the end, said that we must always continue praying to God to enable us to keep our standard of honesty high and to strengthen our resolve to serve His cause by sacrificing everything for Him.

May God strengthen our financial system on a sound basis and bless it. Amin. Wassalam.

AN AHMADI STUDENT HONORED

by entry into "Who's Who Among
American High School Students"

We are pleased to report that Talal Malik, son of Naveed S. Malik and grandson of Lt. Col. Saied A. Malik, has been honored by entry into this prestigious recognition. *Baraka Allahu Lakum.*

A NIKAH SERMON

(Complete version of Nikah sermon delivered by Alhaj Ata Ullah Kaleem, in part, on the occasion of the announcement of the marriage agreement between Miss Uzma Saeed, daughter of Mr. Munawar A. Saeed, and Mr. Anser Ahmed, son of Mr. Mobasher Ahmed, on Friday, August 14, 1992, at the Double Tree Hotel, Arlington, Virginia.)

Distinguished invited guests, brothers and sisters in Islam:

I have recited the Arabic sermon which the Holy Founder of Islam Hazrat Muhammad Mustafa (peace and blessings of Allah be upon him), used to deliver on the solemnization of a marriage. I will now present an English rendering of this sermon:

"All praise is due to Allah (God). We laud Him, we beseech help from Him and we ask His forgiveness. We confide in Him, and we place our trust in Him alone. And we seek protection with Allah against the evils and mischief of our souls and from the vices of our deeds. Whomsoever Allah guides to the right path, none can misguide him; and whomsoever He declares misled, none can guide him to the right path. We bear witness that none is worthy of worship except Allah. He is Alone and has no partner, and we bear witness that Muhammad is His servant and Apostle."

"O ye people! fear your Lord who created you from a single soul and of its kind created its mate, and from them twain spread many men and women; and fear Allah in Whose name you appeal to one another, and fear Him particularly respecting the ties of kinship. Verily Allah watches over you." (4:2)

"O ye who believe! fear Allah and say the straightforward word. He will set right your action for you and will forgive your sins. And whoso obeys Allah and His Messenger shall, surely, attain a supreme triumph." (31:71-72)

"O ye who believe! be mindful of your duty to Allah and let every soul look to what it sends forth for the morrow. And fear Allah. Verily Allah is Well-Aware of what you do." (59:19)

To understand the institution of marriage in Islam, it is essential to recognize and appreciate the esteem and rank given to women in an Islamic society. I will touch upon this subject by referring to the verses of the Holy Quran and the sayings of the Holy Founder of Islam, *Sallallahu Alaihi Wasallam* (peace and blessings of Allah be upon him).

Islam is unique among religions in endowing women with equal rights and putting them on the same level as men. The Holy Quran says:

وَاللّٰهُ جَعَلَ لَكُم مِّنْ اَنْفُسِكُمْ اَزْوَاجًا

"Allah has made for you mates from among yourselves" (16:73)

This verse shows that the Holy Quran has given the same status to women as to men. Since women are of the same origin as men, they should not be looked down upon by men. They should not be treated with harshness and roughness; rather the behavior of men towards them should be mild and soft. The Holy Prophet (peace and blessings of Allah be upon him) is reported to have said: *Alaikum bil Qawareeri* -i.e., Take care of women as one takes care of the crystals. Crystals are liable to break if proper care is not taken. The same is the case with the tender feelings of the women. Men must be careful not to injure these delicate feelings, because in them lies her beauty.

In another verse the Holy Qur'an declares:

وَالهٰنَ وَمِثْلَ الَّذِي عَلَيْنَ بِالسُّعُوْفِ وَاللِّبَالِ عَلَيْنَ دَرَجَةٌ

"They (the women) have rights similar to those (of men) in equity; but men have a rank above them (2:229)

As far as rights are concerned, women are equal with men. However, since the entire responsibility of providing the household expenses have been placed upon men, their rank above women in this respect is recognized by Islam.

How beautiful are these teachings of Islam. If you add to them the protection Allah provides to women by prescribing their due shares in inheritance as mothers, wives, daughters, and sisters. To quote an American Justice Pierre Craibites: "Muhammad, 1300 years ago, assured to the mothers, wives and daughters of Islam, a rank and dignity not yet generally assured to women by the West."

The Holy Prophet (peace and blessings of Allah be upon him) raised the intellectual and spiritual status of women. For the intellectual status he said:

Acquisition of knowledge is an incumbent duty upon every Muslim male and every Muslim female.

The Holy Prophet (peace and blessings of Allah be upon him) fully recognized the key role which women

play in the development of the society. He laid stress upon the upbringing of the girls by saying:

A man who has three daughters and brings them up and educates them to the best of his ability shall be entitled to paradise.

Regarding the spiritual status, the Holy Qur'an says:

مَنْ عَمِلَ صَالِحًا قَلِيلًا ذَكَرْنَاكَ فِي بَيْتِنَا وَمَنْ كَانَتْ آيَاتُهُ خَيْرًا لِمَنْ يَتَّبِعُهُ فَإِنَّ جَزَاءَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"Whoso acts righteously, whether male or female, and is a believer, We shall surely bestow on such their reward according to the best of their works." (16:98)

Let me now turn directly to the subject of marriage. First of all, it is important to know what, according to Islam, is the real aim of marriage. If we understand it well, we would certainly try to achieve it. The Holy Qur'an says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

"And one of His signs is this, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you." (30:22)

In another verse we read:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَيْنِ لِيَتَكُنَ الْبَيْنَ

"He it is Who has created you from a single soul, and made therefrom its mate, that he may find comfort in her." (7:190)

These verses signify that marriage is meant for the attainment of peace of mind and mutual love and affection. Allah has also called marriage to be the means of attaining piety and of guarding one's chastity. He says:

هُنَّ رِيَاسٌ لَكُمْ وَأَنْتُمْ رِيَاسٌ لِهِنَّ

"They (women) are a garment for you and you are a garment for them." (2:188)

According to the Holy Qur'an a garment serves three purposes. Allah says:

يَبْنَؤُا دَمًا قَدْ أَسْرَلْنَا عَلَيْكُمْ رِيَاسًا لِتُرِي سَوَآءَكُمْ وَرِيَاسًا

"O children of Adam! We have indeed sent down to you raiment to cover your shame and to be an elegant dress." (7:27)

And then He says:

وَجَعَلَ لَكُمْ رِيَاسًا لِتَقِيَهُمُ الْعَوْرَةَ رِيَاسًا لِتَقِيَهُمْ بِأَسْمَاءِ

"He has made for you garments which protect you from heat and the coats of mail which protect you in your wars" (16:82).

Dress protects against heat and cold. Since the Holy Qur'an has used the word 'garment' in respect of both husband and wife, it is obvious that they hold equal status; their rights and duties are identical; and they are bound to fulfill their God-given obligations to each other in the following manner:

1. To conduct their lives in a manner that they keep each other's weaknesses and shortcomings out of the sight of other people;
2. To act as an adornment and embellishment for each other;
3. To stick fast to each other through thick and thin, and to serve as a rock of support to each other.

Islam regards marriage as a holy union of two inevitable life companions. Upon their virtue or vice lies the prosperity or disaster of the human society. Through marriage, Islam lays down the foundation of a benevolent and beneficent society. Islam, therefore, enjoins every Muslim to marry. The Holy Prophet (peace and blessings of Allah be upon him) says:

"O company of youth! He who can afford to marry, should marry, for it restrains the eye from wandering and keeps the man chaste; and he who does not afford to marry should keep fasts, for it will have a sobering effect upon him."

It is obvious that Islam, through the institution of marriage, aims at building a society which is purified and chaste. In addition to the overall social purification, Islamic attitude towards morality and marriage also promotes happy and contented marriage partners who are fully committed and faithful to each other.

Just as Islam puts the responsibility of bearing the family expenses upon the man, it lays down a correspondingly important responsibility upon the woman. That is the responsibility of raising the children, looking after their well being and providing them the early training in moral and spiritual values. If the woman is chaste, pious and religious, she would bring up the children according to the highest moral and spiritual standards. These children will, in turn, transform the society into a God-loving and God-fearing community.

The Holy Prophet (peace and blessings of Allah be upon him) has said: "A woman is married for four reasons — her wealth, the nobility of her family, her beauty, or her good character. O Muslims, attain success by marrying the one with good character."

One of the greatest causes of immorality is secret relations between man and woman which cause conflict, collision and ultimately separation. To nip the evil in its very bud, the Holy Prophet of Islam said:

"No marriage is (legal) without the permission of the guardian." This saying of the Holy Prophet shows that unless the would-be couple is known to the guardian (who is father and in his absence, uncles and brothers respectively, or when all the legal guardians are absent, then the QAZI (the judge) and unless the marriage tie is agreed upon by them the marriage is of no validity. In Islam when the agreement is reached and when all conditions of marriage are settled, then an announcement is to be made in the mosque or in the court before a group of Muslims so that they may stand as witness that this marriage is legal and all its natural consequences are legitimate.

The other reasons in the background of this announcement are that in case there rises any dispute for which there is no solution except separation or a child is born and the husband denies its legitimacy or any other such dangers arise. If the announcement has not been made and both of them had relations secretly, there is the fullest possibility that the woman would be deprived of her legal rights. She can be denied of the maintenance for her child; she can be deprived of her personal living or she can lose the property which she had been given by her husband, as there stands no witness to support her cause. To safeguard the rights of woman, Islam makes it necessary to have the marriage tie announced before a group of people so that in the case of such a misunderstanding or crisis, there would be witnesses and the woman could not be deprived of her rights.

It should be borne in mind that Islam does not allow any of the guardians to force his ward to accept his choice. The Holy Prophet of Islam is reported to have said: "The widow shall not be married until she is consulted and the virgin shall not be married until her consent is obtained."

Since man has been made *Qawwam*, i.e., responsible for providing sustenance for his wife and is her guardian and protector, it has been made compulsory for him to pay a dowry to his wife as a token of acknowledgement of her role which she has taken upon herself to play as wife. God says in the Holy Quran: "*And for the benefit you receive from them (women) give them their dowries.*" (4:25). But there are cases where husbands grudge this payment. But Allah commands that the dowry must be paid cheerfully and with good grace. God says:

"And give the women their dowries willingly. But is they, of their own pleasure, remit you a part thereof, then enjoy it as something pleasant and wholesome." (4:5)

There is a tendency of fixing large dowries which in many cases leads to misunderstandings and friction between the two families and ultimately to the dissolution of marriage. Islam looks with disfavor upon fixing of large dowries except in exceptional circumstances where it cannot be helped, i.e., the necessity to safeguard the bride's right of inheritance. The Holy Prophet of Islam has said: "Blessed is the marriage which comes about with ease and entails no hardship, it must not entail too heavy a burden of expenses nor should the dowry be too big for the bridegroom to pay." As a matter of fact, the amount for the dowry should be fixed according to the financial standing of the bridegroom, and with consent of both parties. Hazrat Mirza Bashiruddin Mahmood Ahmad, the second successor to the Promised Messiah, was of the opinion that the sum proposed for dowry should range between the bridegroom's income for six to twelve months. He once said: "Those who fix large dowries, only for show and fail to pay, are guilty of committing a sin. The companions of the Holy Prophet used to pay the dowry money in advance. Hence, the best thing is to pay it up in advance, if possible. The dowry is, in fact, a debt owed by the husband to his wife." (Alfazl 15-1-1918).

The society which Islam builds upon the foundations of strong, pious and faithful marriages is beautiful indeed. The stronger the foundations, the stronger will that society be. The strength of that foundation is based upon respecting mutual rights and obligations as laid down by the Holy Qur'an and demonstrated by the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Let me briefly summarize them:

RIGHTS OF THE HUSBAND UPON THE WIFE

- To look after his comfort, give him due respect, and always give due respect to his feelings;
- To safeguard the honor of her husband;
- To guard the property of her husband;
- To raise and bring up the children properly;
- To treat the relatives of her husband as if they were her own relatives;
- To adorn and beautify herself only for the husband;
- To bear in mind her husband's taste in matters of food and dress;
- To be mindful of her husband's health;
- To give sincere advice when her husband consults her about any problems;
- Not to make unreasonable demands upon his purse;

- To remain loyal and a source of strength in adverse circumstances; stick fast to him through thick and thin;
- To conduct herself in a manner that the reputation and dignity of her husband is not damaged;
- To always behave in a manner conducive to peace and tranquility in the house.

RIGHTS OF THE WIFE UPON THE HUSBAND

- To respect and be mindful of the susceptibilities of his wife;
- To be a source of comfort for her, and conduct himself in a manner that she alone is the center of his love and affection;
- To provide for all her reasonable needs, and to be disposed to spending generously for her within his available means;
- To participate in performing household duties;
- To look after her health and be always anxious about it;
- To refrain from keeping a close watch over every movement of his wife which can make her life miserable;
- To overlook minor shortcomings and be generous in forgiving and forgetting;

tempers are lost and damaging threats are made;

- To shun every act or word which is likely to displease or agonize his partner;
- To display utmost sympathy if the wife is in distress or has met some misfortune;
- Be respectful of the relatives of his wife, and permit his wife to meet them unless they interfere with his legitimate interests;
- To consult his wife in all family matters of importance and run the household affairs with mutual consent;
- To be cheerful in the home and find time for family outings with a relaxed and pleasant attitude.

I am confident that the new couple in particular and the other Muslim brethren in general will try their utmost to pay the rights of their spouses as directed by the Holy Qur'an and the Holy Prophet of Islam (peace and blessings of Allah be upon him). This will make their lives happy and successful.

Finally I would like to advise the new couple in particular and the other Muslim brethren in general to accustom themselves to supplicating to Allah in the words of a prayer mentioned in the Holy Qur'an:

"Our Lord, grant us of our spouses and children the delight of our eyes, and make us a model for the righteous." (25:75) Aameen

MAKE YOUR WILL (WASIYYAT) NOW

Hazrat Khalifatul Masih II, may Allah be pleased with him, says:

This (making of Will) is very important for all of us. God has brought Paradise very close to us through it. Therefore, those who are sincere and have faith in their hearts, but procrastinate about making Will, are advised to move forward and make their Wills. Death approaches many who who are sincere of heart before they make Will. It saddens our hearts when we observe them not being buried next to other sincere brothers. Everyone feels sorry and distressed by the thought that the deceased was loyal and sincere and worthy of a burial next to other sincere ones, but due to his indolence, he did not decide to make his Will and lost the opportunity. Moreover, there are scores of members of our Jamaat who pay more than one tenth of their incomes towards Chanda (monthly contribution) but do not make Will. Those members should also make their Wills as it is not difficult at all for them. Many are such who pay almost equal to Chanda Wasiyyat, but they hesitate to increase a little bit

more and thus they deprive themselves of Wasiyyat. Thus, there are thousands of our members who are reluctant to pay a few pennies extra, and are unwilling to enter Paradise which is so close to them.

Then, there are some who make their Will on their death-beds. Such a Will is unacceptable, and the Holy Prophet (PBOH) did not like it. The Will has to be made in your life and health; and it has to be free of any doubt. Therefore, all those who pay their Chanda (monthly contribution) equal to that of Chanda Wasiyyat, they should calculate properly their payments and should decide to make their Wills. Some of them will find that with a very minor increase in their monthly contribution, they can earn the promised Paradise. Hence, the maximum number of our friends should make a Will. I am convinced that for him who makes a Will, his/her spiritual condition takes a turn for the better. When it is a promise of God that only the righteous shall be buried in this land, then He Himself makes such a person a righteous one who makes the Will. (Al Fazal, September 1, 1932)

PROCLAIMING THE MESSAGE

(Syed Rashid Azam, Tabligh Secretary, NC Jamaa't)

The VERY FIRST revelation vouchsafed to the Holy Prophet of Islam (may countless blessings of Allah be upon him always) underlines the need to proclaim the message from ALLAH to mankind:

"Proclaim in the name of thy Lord Who created everything. He created man from a clot of blood (and perfected him with love). Proclaim for thy Lord is the Most Beneficent, Who has taught by the pen, taught man that which he knew not." (96:2-5)

The prophecy that the Glorious Quran will be put together, read and proclaimed to the whole world has been fulfilled. However, the proclamation should continue because the more the Quran is read and proclaimed to the world, the more the Holiness of God and dignity of man are recognized.

Without doubt, the Holy Quran is a perfect book. (2:2) Its teachings are complete for man's every need. (5:4) Proclamation of the message of Islam was first completed by the Holy Prophet, (S.A.W.), (the perfect and the greatest of all prophets, after whom no prophet will come with any new religious law, 33:41) and his companions. As it were, he was to reappear again among his companions (62:4) in latter days to re-establish the glory and superiority of Islam over all other religions of the world (61:10) in this age of pen and publications. This, indeed, was the mission of the Promised Messiah, the Mahdi, (may Allah's blessing be upon him), to be now carried on by his Jama'at.

Every Ahmadi Muslim has this responsibility, indeed a duty, to carry on the mission of proclamation of the message of Islam to the whole world in the best ways possible. This short essay attempts to highlight the basic steps to be a successful Dai Ilallah.

Our beloved Imam, Hazrat Khalifatul Massih IV, May Allah be with him always, has discussed this subject in many of his sermons. All group plans, by the grace of our Lord, at a national or international level are directed by our Imam. He has also emphasized that every Dai Ilallah should have an individual plan too. My primary focus today is this individual plan for everybody.

Many people still ask many elementary but important questions; i.e., How can I be a successful Dai Ilallah, a caller to God? Where shall I begin? Who shall I call and how? And so on.

First and foremost, the point that needs to be

understood is that you are entering a spiritual universe as a Dai-Ilallah and you must learn and obey the rules applied in this field. You need wisdom from God (16:126) because you are going to be his representative, serving mankind without expecting any thanks or reward. (76:10) You have to be gentle (20:45) and not be argumentative (29:47). You should have patience and fortitude and be willing to return good for evil (41:35) and you must show persistence. (51:56) You are there, not to defeat and overpower anyone, you are there to win their hearts for God, as Huzoor said in his sermon so beautifully and so eloquently.

If you are still interested, then, to be a successful DI (Dai Ilallah), you should forget about success or failure, just be a DI for God. Three very important steps are suggested. These steps have to be simultaneous as well as consecutive:

1. PKW (Preparation with Knowledge leading to Wisdom),
2. P and p (Capital P for Prayer - Salat and small p for prayer - Dua), and
3. CT (Communicate with Taqwa, i.e., Piety).

Now, where does the preparation start? A passionate prayer (with small p) to God in your own tongue as He understands all languages. "My loving and beautiful God, I am nothing, You are everything, the Perfect, the Creator of the worlds, Most Gracious, Most Merciful, Master of the day of judgment, the Only One worthy of worship. Help me, help me, my Wise and Powerful God, guide me, guide me, I am yours, I want to remain always yours and without your help, I cannot do anything. Help me God

There is no end to learning and knowledge. But for you PKW, you must begin with the study of the Holy Quran. It is not only the perfect Word of God, it is complete and comprehensive and meets the needs of man now and for all times to come. The more you study, the more knowledge you gain, and the more you think, the wiser you get. You should understand not only the literal meanings of words and verses of the Holy Quran, but also their explanation and significance. Do you know that the sequence of every word, every verse, every chapter (Sura), indeed the whole subject matter of the Holy Quran is arranged in the most precise, logical and natural order? You need help to improve your knowledge through reading that great

master commentary by Hazrat Musleh Mauood, our beloved Second Caliph (May Allah be ever pleased with him) which is available now in more than one language. Every aspiring DI, indeed every Ahmadi Muslim's home, should have not only this commentary, but also a set of that wonderful Spiritual Treasure, the writings of the Promised Messiah Alaihissalam. These writings are, as a matter of fact, a live and running commentary which opens up doors to the hidden secrets of the Holy Quran and a vista of knowledge never encountered in the spiritual realm.

These writings will inform you that the Holy Quran is the sublime revelation from That One Living God. And:

"Whatever is in the heavens and the earth glorifies Allah. He is the Mighty, the Wise. His is the kingdom of the heavens and the earth; He bestows life and He causes death and He has power to do all that He wills. He is the First and the Last and the Manifest and the Hidden, and He has full knowledge of all things." (57:2-4)

These writings will teach you that not even an iota from the Holy Quran will ever change. After the Holy Quran, we must follow the Sunnah, the practice of the Holy Prophet, S.A.W., in Islam. As a matter of fact, that perfect man, if there ever was a perfect man, the greatest and the Seal of Prophets, lived his life according to the Holy Quran. He was sent as a mercy for all mankind. He is an excellent example and the more we study his life, the more we understand his greatness and our shortcomings.

These writings will also guide you to accept only those Ahadiths which are not against the Quran and Sunnah and human rationality. We should accept any Hadith, however weak, if it has been fulfilled or can be interpreted and meanings are not against the Holy Quran.

These writings will also provide you with powerful facts based upon not only Divine guidance but also pertinent and empirical research carried out in a most logical and systematic way. The fact that Jesus Christ was a man, like any other human being, but a noble and true prophet of God who died a natural death after being saved from the cursed death on the cross. He is buried in Srinagar, Kashmir, and with the passage of time, people will recognize the folly of their unfounded hopes that he has to come down from heaven. Those Christians who made him "God" after being killed on the cross by the Jews, as they think, and then stayed in hell for three days and all this was done for the atonement of their sins and salvation, will soon realize

the grievous errors in their faith. And the fact that Budha was a prophet of God and could never be so irresponsible as to abandon his wife and children, as the so called historians might like you to believe. And the fact that Krishna was a prophet of God and reappeared again in the person of the Promised Messiah is a sincere invitation to all Hindus to return to One God, Creator of everything and Almighty. The fact that Guru Baba Nanak was a very pious person and as a holy man worshipped One God as all Muslims do, and our prayer is that all our Sikh brethren will one day rationally look at the life of their Guru and follow his ways.

These writings should also help to sort out facts from fiction about Islam and present its true and beautiful picture to the whole world. Islam means to die for and live in God forever; it is comprehensive and connects you with a living God, Who listens and talks even today. No person can forge a lie against Him and survive long enough to mislead people. God has sent messengers to all the peoples in the world. And persons born on this earth will live and die on this earth. A person who is dead will never come back, but a person can be the embodiment of another person in character and qualities and thus may reappear, so to speak. These are the laws of God, among others, and He does not change His ways.

It is a very sad fact to note that our non-Ahmadi Muslim Brethren have yet to understand the true meaning of Islam and to follow the dictates of the Holy Quran as explained and practiced by the Holy Prophet, S.A.W. They read but soon forget the reference to verse 4 of chapter 62 (Sura Juma) the Second Advent of the Holy Prophet himself in the person of the Promised Messiah in the Latter Days, the fact also is supported by Hadith in Bukhari. He was to bring back the faith from the Pleiades, a man from Persian descent. He was to appear at a time (saying of the Holy Prophet from Baihaqui) "when there would remain nothing of the Quran but its words and of Islam but its name, i.e., the true spirit of Islamic teachings will have been lost." He came at the right time, supported by heavenly signs on earth. These so-called learned among non-Ahmadi Muslims are still misleading the innocent Muslims that no prophet of any kind can come after the Holy Prophet, S.A.W. They ignore the fact that only God sends prophets when needed and in Islam, the door to prophethood will never close. However, this reward, among others, is now given to only those who obey God and the Holy Prophet, S.A.W., (4:70) because no new law is needed. The fact is that Muslims are taught to Pray and ask many

times during the day:

"Guide us in the right path, the path of those on whom Thou hast bestowed Thy favors."

PRAYER AND prayer

Now you have learned some facts and may feel knowledgeable and wise, and to some extent prepared, so to speak, to be a D.I. You are taking a second step which can perhaps be better described as internal preparation. You should continuously pray (Dua with a small p) to begin with:

"O My Loving God, please increase my knowledge."
(20:115)

And:

"Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely, Thou are the Great Bestower." (3:9)

As your Prayer (Salat with Capital P) begins with proper preparation (ablution), and with clean body and clear mind, you stand before God (preferably with others), One God, and seek His protection from satan. And you listen to or recite the prayer, those seven wonderful verses most often repeated, the opening to the Holy Quran, a Quran miniature:

"In the name of Allah, Most Gracious, Ever Merciful. All types of perfect praise belongs to Allah alone, the Lord of all the worlds, Most Gracious, Ever Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us along the straight path, the path of those on whom Thou hast bestowed Thy favors and not the path of those who have incurred Thy displeasure nor the path of those who have gone astray." Amin. (1:1-7)

Now, all of your movements — standing, bowing down, prostrating on the ground and sitting — and the praises of thy Lord and your salutations and prayers are means to make contact with God. You are in communion with your Creator; He is listening. Do you understand what you are saying and asking? A D.I. must understand literally the meanings and significance of Prayer; the obligatory prayers, five times a day. Obligatory Prayers are the best form of prayers to develop and establish a relationship with your God. He will listen to your prayers more when you add some optional Prayers, especially Tahajjud Prayer before the dawning of each day. (A reference here must also be made to those inspiring sermons of our beloved spiritual Head of the Ahmadiyya Movement in Islam, Hazrat Aqdas, Khalifatul Massih IV, may Allah be his Helper always, on the subject of prayer, i.e., Salat. These tapes are a must for every Ahmadi to under-

stand, not only the meanings of Prayer, but also to improve interest and pleasures in forming that crucial and living relationship with Living God.)

A D.I. understands the meanings of Prayer. This is only the first stage of his internal preparation. He should soon attain the position in his Prayer that he is in the presence of God and He indeed is watching him. This is the second stage. However, a D.I. must make every effort through prayers to enter the third stage when he is able to see God and God says:

"O, thou soul at peace! Return to thy Lord, thou well pleased with Him and He well pleased with thee. So enter thou among My chosen servants, and enter thou My paradise." (89:28-31)

When a D.I. becomes that selected servant of God, then He answers his prayers and talks to him. He now lives for God and is prepared to die for Him. His knowledge now reaches the highest stage too, through personal experience, certainty by realization (Haqq al-yaqin). Every individual should try his hardest in the way of God, but His favors are bestowed only on those He pleases to grace. (62:5)

COMMUNICATE WITH TAQWA

You are now prepared with knowledge and self-awareness in the presence of God and you are ready to proclaim the message. No doubt, your knowledge will continue to grow and your love for God will bring you closer to Him, but you still need to learn to communicate with Taqwa (CT). What is Taqwa? One easy definition of Taqwa is 'doing the most appropriate thing' that pleases God in the service of His Creations. Taqwa continues to bear sweet fruits as we continue to draw nearer to God. 'Where do I begin?' is the first question.

You begin at home with yourself. Your Taqwa and communications begin at home, with your neighbors, at work with your colleagues, with friends and with strangers, you are best to your wife. You are caring, loving and respect your children. You see that your neighbors do not go to bed hungry while you over-eat. You work hard and your colleagues know that your honesty and integrity are beyond doubt. You help your friends and needy strangers and you know that God also knows that you are doing all this to please Him and it is the most appropriate thing to do under the circumstances. You are doing great and indeed you are communicating with Taqwa. But as a D.I., you should do more.

You need to set aside some time and undertake the propagation of the message of Islam on a regular basis

to others who may be responsive to your invitation. One day you might become a full-time D.I. You may have specialized in your knowledge about a particular religion and might prefer to work with one group of people. You might start with one individual or one family where you have established a relationship of trust. You should always be positive in your approach and be patient to listen to others. You should, as a first step, explore areas of common interest where moral and spiritual values can be shared, in particular with other non-Ahmadi Muslims, and controversial issues should be dealt with at an appropriate time. You may be invited to talk to groups in schools, colleges or churches, if you are known in the area and your interest to speak on the subject is known.

Any D.I. aspiring to be successful has to continue to learn and pray. God teaches us in the Holy Quran, specific prayers for specific occasions. (Here again, I should refer the reader to Hazur's sermons on the subject of Quranic prayers, covered over several months and those spiritually inspiring tapes are available for listening pleasures and lasting spiritual benefits). First, there is a prayer for being a successful D.I., otherwise known as Prophet Moses' prayer when he was sent to face Pharaoh:

"Moses said, 'My Lord, expand for me my breast; and make my task easy for me; and loose the knot from my tongue that they may understand my speech; and grant me an assistant from my family—Aaron, my brother; increase my strength by him; and make him share my task that we may glorify Thee much; and remember Thee much; Thou art, surely, Everwatching over us.' (20:26-32)"

As we need to constantly pray for success and improving our ranks, a companion prayer of the Holy Quran taught to the Holy Prophet, S.A.W., should be recited in all situations:

"O my Lord, make my entry a good entry and make me go forth a good going forth, and grant me from Thyself a helping power." (17:81)

Secondly, you should always remember that we are proclaiming the message of Islam for the benefit of mankind and declare that there is no God but One God worthy of our worship and Prophet Muhammad is His last prophet with a Law. The Holy Prophet, S.A.W., was sent by God, as He says:

"O Prophet! truly We have sent thee as a Witness, and a Bearer of glad tidings, and a Warner." (33:46)

As the followers of the Holy Prophet, S.A.W., we must show to the whole world that we stand witness to

the fact that we practice what we preach and this must show in our lives as we live and die for God, and we pass the good news to others that anyone who embraces the true Islam and follows its dictates can enjoy the blissful life, and lastly there is warning for everybody that we all will face the consequences of our actions in the next life to come even if some may escape the punishment or are not rewarded in this life. We should always pray for the victory of Truth. (26:118-119)

Finally, you must develop genuine sympathy for others and empathize with human sufferings when you convey God's Message to win the hearts of people for Him. Remember only God knows what is hidden and what is open and only He knows what is in people's hearts and only He can give guidance to anyone He pleases. We should always ask for His forgiveness and always seek His protection as taught in the last two chapters of the Holy Quran:

"Proclaim: I seek the protection of the Lord of creation, from the mischief of every created thing, against the mischief of the darkness when the moon is eclipsed, from the mischief of those who seek to promote discord, and from the mischief of every persistently envious person."

And:

"Proclaim: I seek the protection of the Lord of mankind, the King of mankind, the God of mankind, against the mischief of every sneaking whisperer, who whispers into the minds of people, whether he be hidden from sight or be one of the common people."

A successful individual plan always contributes to the success of any group plan. If all individuals understand the responsibility at the individual level, they always constitute a successful and responsible group collectively. Our small Jama'at in North Carolina, established in 1992, encourages everyone to be a Dai-Hallah. Some other simple goals included in the 1992-93 program are that every member should critically evaluate his pledge and pray that his Din is given preference over his world, and that he reads the Holy Quran and says five Prayers regularly, and that he is not behind in his monthly contributions, and that he listens to Hazur's weekly sermons and always seeks the company of the pious. May Allah bless our efforts to be successful. AMIN

LAJNA REPORTS FOR THE MONTH OF MAY, 1992

NORTHEAST REGION

PHILADELPHIA: Total membership is 48, with an average attendance of 15. Seventeen members took the test on Surah-al-Nisa, the average score was between 80 and 100. Advertisement about free lectures for women pertaining to any topic on Islam was placed in the "Professional Women's Magazine".

ROCHESTER: Total membership is 22, with an average attendance of 60 per cent. The following report is given for both May and June. Members studied for and took the test on Surah-al-Nisa. Members listened to Huzoor's Khutba tapes. Three non-Ahmadi ladies were being taught the Yasarnal Quran and to memorize the Salat. Members took turns teaching three non-Ahmadi ladies to read the Yasarnal Quran. *Philosophy of the Teachings of Islam, Jesus in India and Deliverance from the Cross* were given to the non-Ahmadi ladies. A non-Ahmadi lady came to the meeting and listened to a question and answer session given by Chima Sahib. A 'Mina Bazaar' was hosted where people from Hindu, Christian, Jewish and non-Ahmadi communities were invited. The purpose of the Bazaar was to invite people to the mosque to view the displays including books and literature on Ahmadiyyat. At the 'Women's Interfaith Coalition' a lecture was given on Islam and Ahmadiyyat by a member, four members were present to answer questions. Visual aids and handouts were provided for guests. One member spoke to her Ethics professor about Islam and Ahmadiyyat, the dress code of Islam and Christian ladies. Three members are being taught the Yasarnal Quran by members. At the 'Mina Bazaar' ladies exchanged recipes and discussed the different cultures and similarities.

NORTH JERSEY: Total membership is 76, with an average attendance of 23. Ruku 9 of Surah-al-Nisa was read, a poem was recited and a Hadith was read. A test on Surah-al-Nisa was discussed. There was a Tabligh workshop where fifty to sixty ladies attended. Items for the convention were collected. An article for the competition at the convention was completed.

CONNECTICUT: Total membership is 11, with an average attendance of 7. Study of Surah-al-Nisa was continued, Ruku 8 of the Surah was recited at a meeting, its translation and commentary was given. Part of *The Will* was read. A poem about the Holy Prophet Muhammad, peace and blessings of Allah be on him, was read. The importance of Purdah was discussed.

The five distinctions of the Holy Prophet, peace be on him, was read. A couple was invited to dinner for discussion, two people are being preached to at places of work. Voluntary work is being done for a school handicraft craft.

NEW YORK: Total membership is over 100, with an average attendance of 50. In the local Lajna, and at Halqa levels, Surah-al-Nisa was reviewed and studied. Forty-four members took the test on the Surah in the week of May 17. At Halqa levels the correct pronunciation of the Holy Quran is emphasized and a Quran class is held once a week for Lajna. Some Halqas are learning and revising prayers with translation. At the local monthly level, a hadith was read on the subject of manners and attitudes. Members listened to Huzoor's Khutba tapes. Books read by the members were *Ayena-a-Kamalate* (Duties of Man and Morality), *Duayat, Way of the Seekers, Review of Religions* and a religious knowledge book. A public meeting was held at Staten Island on the subject of *Deliverance from the Cross*, 75 people attended. This meeting was advertised on cable T.V. and in local newspapers. Four students and two teachers were given literature and spoke with brothers on the problems of youth, AIDS, and the comparison of Islam with other religions. Welcome I.N.N. inquired about Lajna Imaillah and Ahmadiyyat. An Egyptian U.N. Development student was told about the difference between Ahmadies and other Muslims and their persecution in Pakistan. *Teaching of Islam* was given to two Christian students and a discussion was held on the subject of Purdah and the concept of Islam. Information on Ahmadiyyat was given to a non-Ahmadi. Canned fruit was donated to Welcome I.N.N., eight sisters were active this month in baby-sitting, giving rides to hospitals, donating clothes to the Salvation Army, sewing clothes for others and several other sisters cooked food for a bereaved family. Several sisters exercise at home while a few go the health spas. Banners were made for the convention. Shalwar and Kameez sets were made, and an item for the Handicraft competition was completed. The total Lajna dues collected for May were \$905, for Lajna Ijtema \$55, mosque fund \$710, Tehrik-i-Jadid pledges were \$2057, Waqf-i-Jadid pledges were \$900.

WILLINGBORO: Total membership is 47, average attendance is 16. Each member recited two verses of rukus 20-21 of Surah-al-Nisa. An article from Misbah, *Eid-ul-Uzha*, was read. Multiple choice test on Surah-al-Nisa

was discussed. Speeches were given on the topic of "The Ideal Family" and "Responsibilities of Ahmadi Women in the Present Age". Khilafat Day was celebrated on the 24th of May. A member talked to people in a party about the Jamaat's activities. Some Lajna members donated Sadqa and Khyerat. A member gave rides to children at a school. Canned food for the needy was donated and a member served as a volunteer at a hospital. A speech was given on the topic of high blood pressure. Total Lajna dues collected in May was \$30.

ZION, IL.: Total membership is 23, with an average attendance of 9. Rukus 9-24 of Surah-al-Nisa was recited. Sisters used a study guide at home to prepare for the test. National education test was given on May 30. A speech was given on the topic of "Life After Death". A poem in *The Will* was recited. A seminar on June 13 will be held at the Zion Mission House entitled "Women of Faith and the New World Order — Our Privileges and Responsibilities". Guest speakers were invited. The Kenosha Soup Kitchen was open on the first Sunday of each month. \$7 in food was donated. A member spent ten hours with a court ward. Sisters held breakfast together on Mother's Day. Clothes were donated to other sisters. The National Handicraft assignment was completed. The total Lajna dues collected this month was \$6, chanda for Ijtema was \$35. There were no reports from the Moral Training, Sports/Health and Publication Programs.

CHICAGO (surburb): Total membership is 44, with an average attendance of 20. Ruku 15 of Surah-al-Nisa was read with translation. A test on Surah-al-Nisa was planned to be taken. A poem written by the Promised Messiah, peace be on him, was read. A speech was given on the topic of sisterhood among members, a hadith was recited. Sisters are saying five prayers, reading the Holy Quran, are also having their children read the Holy Quran, religious books and are saying prayers in congregation. A second group meeting on tabligh was held. Sisters are doing individual tabligh. A total of eight people were preached to. Shalwar and Kameez sets were collected for the convention.

CHICAGO (south side): The total membership is 16, with an average attendance of 6. Members studied Surah-al-Nisa and took the National Test. Behaviors and attitudes towards each other and outsiders and how it makes an impression about Islam was discussed. Members have resolved to fast and pray in order to be better propagators of Islam. Members attended a propagation affair. A member preached to a Sunni Mosque about the belief of the Promised Messiah, peace be on him. Ladies' and children's outfits for the convention were prepared.

ST. LOUIS: The total membership is 36, with an average attendance of 3. Members studied for the test on Surah al-Nisa. Prayers and Yassarnal Quran was taught. The sisters sponsored a tea for a visiting sister from Pakistan. Work was done on a project for the convention. \$3 was collected as Lajna dues.

NORTHWEST REGION

SAN JOSE: Total membership is 26 with an average attendance of 11. 18 ahadith were memorized by members. Members learned five ahadith for the Regional Ijtema. Split-word translation of the Holy Quran was studied. Members took a test on Sura-al-Nisa. Regional Ijtema of Northern California was held, in which members participated in every segment and won prizes in poetry, English and Urdu speeches. Emphasis is being placed on observation of 5 daily prayers. Maghrib and Isha prayers are being held in congregation from Friday to Sunday. Members are paying Zakat and are making an effort to listen to Huzoor's Friday sermons regularly. They are also teaching their children Salaat, Yassarnal Quran and Holy Quran. Efforts at Juma are being made on forming straight lines and to listen quietly to the sermon. Members are trying to fulfill the goals of 'Dai Illallah'. A Jehovah's Witness was told about Ahmadiyyat by one of the members. An advertisement was placed in "India Currents" magazine about the Promised Messiah, peace be on him. An American lady was told about the differences between Ahmadi and non-Ahmadi Muslims. Total number of people preached to this month was 5. Members are providing food, clothing, and other useful items to the Goodwill and Salvation Army. Members contributed clothing for exhibition during Ijtema, funds were proceeded to the mosque and mission house. Food is being donated every month to a shelter for battered women. \$680 was pledged to the Tahrik-i-Jadid and \$328 was pledged to Waqf-i-Jadid.

FRESNO: Total membership is 5, with an average attendance of 2. The regional Ijtema was attended. In a meeting, the Holy Quran and ahadith were recited, poems were recited from Dura Sameen, Klame Mahmood, Dure Adan, Klame Tahir. Speeches were given on the topics of *Importance of Khilafat, Holy Prophet Muhammad (peace and blessings of Allah be on him) At Home, Women in Islam and Truthfulness in Islam*. All members are listening to Huzoor's Friday sermons regularly. Eighty percent of the members read "Badar", a magazine from Qadian, regularly. Eight non-Ahmadi families were invited to homes of members. Topics discussed were humanity, religion,

and daily work. Twenty literature books were given for study. The total number of people preached to this month was 20. Food and clothing were given to the needy. \$15 in Lajna dues were collected this month, 30 percent of the members pledged Tahrik-i-Jadid and Waqf-i-Jadid.

SEATTLE: Total membership is 14, with an average attendance of 8. The members took their first test of Surah-al-Nisa. Two members paid Zakat.

SAN FRANCISCO: The total membership is 26, with an average attendance of 26. All members took the test on Surah-i-Nisa, rukus 9-24. A workshop was held on the Khutba given by Huzoor, on November 24, 1989. An article was sent to "Aysha" magazine on the subject of purdah. Food, clothes and shoes were distributed to the poor. \$200 received from selling items at Ijtema was used for funding Ijtema. First Aid was taught to all members. A study guide for Sura-al-Nisa was copied and distributed and test papers were copied and distributed. Items were completed and sent to the convention. 24 people were preached to this month. Work was done with ethnic groups. An exhibition was held at a library, literature was distributed. Four tapes, ten books, twenty-two pamphlets were distributed. Members discussed the desire to alleviate grief and be passionate and offer a helping hand to the needy at Lajna functions. Tahrik-i-Jadid pledges were \$50, Waqf-i-Jadid pledges were \$50.

SOUTHEAST REGION

BALTIMORE: The total membership is 20, with an average attendance of 7. Ten members took the test on Surah-al-Nisa and passed. Members listened to Huzoor's sermons. Literature was distributed. Two women were told about our belief about the death of Jesus Christ. A member gave a speech at Baltimore Community College on the topic of "Love for All, Hatred for None". A copy of the Holy Quran was given to one instructor at the college. The total number of people preached to this month was 5. Khalifat Day was held in Baltimore, all members helped in preparation of food. Members watched a video tape of how to do CPR. Ten members made bread covers.

YORK/HARRISBURG: Total membership is 26, with an average attendance of 10. Members went over the study guide for Surah-al-Nisa, rukus 9-24. Eight members took the test Surah-al-Nisa. *Our Teaching* is being read by members at home. Members were given monthly charts to track their performance of prayers, Quran recitation and the listening of Huzoor's Khutbas. Local Sadr spoke about the role of Huzoor's

mother in his moral training. On May 19, the United Methodist Church hosted a religious/cultural event to which the Lajna was invited. A member spoke on the five pillars of Islam, six articles of faith and purdah. On display was the Holy Quran, prayer mat and prayer hat. Two sisters attended a meeting held by York County United on the subject of coalition against hate. Members were informed of the Tabligh activity being carried out in the Midwest which was endorsed by Huzoor. A social gathering was planned with everyone bringing a guest. Total number of people preached to this month was four. Members participated in the "Meals on Wheels" program. A sister took a sweet dish to the United Methodist Church. A picnic was planned on Eid Day. A member spoke about encouraging children to be more active rather than sitting and watching television. Items were completed for the convention. \$64.50 in Lajna dues was collected this month, \$173 was pledged for Tehrik-i-Jadid and \$11 for Waqf-i-Jadid.

MIAMI: Total membership is 30, with an average attendance of 20. At the monthly Jamaat meeting, Surah-al-Nisa was recited with translation in English and Urdu, after which ahadith were read. A poem from Durre-Sameen was recited. A dress and burqas for the convention were prepared.

WASHINGTON (metro): Total membership is 189, with an average attendance of 75 percent. Ruku 13-17 of Surah-al-Nisa was explained according to questions from the education program. Work was done on Arabic words. Translation of namaaz is being memorized, two ahadith were explained with complete details from education programs. *The Will* was read. Etiquettes of prayer were taught. Certain important topics about raising children to be better Ahmadi children were discussed. Some verses from the Holy Quran on Zakat were reviewed, a hadith was read on Zakat. Sisters were questioned about Huzoor's sermons of Jan. 31 - April 5. Importance of purdah and covering with decent clothes was discussed.

Four members contacted friends and gave them literature. Two Holy Qurans were given to non-Ahmadies. A member held a gathering and invited four women and two men at her home for tabligh. Annual conference on "Interfaith Communities" was held. Members are now able to acquaint the community with works of Ahmadiyyat. Work was done concerning the poor, schools, and hospitals.

Members attended the convention of "Muslim League of Women." They joined two workshops on Arabic and on Janaza Prayers. Food, clothing and

other items were distributed among the poor; a distribution center was joined to help the needy. A pledge was given to the "Projenia Foundation" by a Halqa. At a Halqa, members who were able to, played volleyball outside. A report was given on the impurities and ways to check for and to prevent them in our drinking water.

A member wrote an article on "Persecution of Ahmadi Muslims in Pakistan," which was published in the April issue of *India Times*. Money, clothing and jewelry was collected from the sisters as donations for the convention, extra items, in addition to what was assigned, for the convention was collected.

EAST MIDWEST REGION

DETROIT: Total membership is 42, with an average attendance of 12. "Khilafat Day" was celebrated on May 17th. Ahadith were read and discussed regarding the prohibitions of asking for office, a position of authority. On "Khilafat Day", members discussed the importance of Khilafat and how people must keep up with believing and working for Islam. A sister responded to an article in the "Economist" pertaining to misconceptions about women in Islam. A member volunteered to work on projects at her children's school. Sisters were reminded about the articles required and the completion of the competition item at the convention. Note: \$17.05 in Lajna dues, \$20 Sadqa collected and \$132 for Ijtema fund was collected this month.

DAYTON: The total membership is 17 with an average attendance of 9. Sisters studied at home for the exam on Surah-al-Nisa. Ahadith are being recited at every meeting. Poems of the Promised Messiah, peace be on him, are read. Sisters are answering questions on purdah, marriage and Islam. The total number of people preached to this month is two. Members served food to the hungry on May 20. A member worked on the SCAN Hotline and attended an Enrichment Meeting. She also worked with NIPLA organization. Another member collected donations for the March of Dimes and received a Certificate of Appreciation. Members distributed clothing on Feed the Hungry Day. Pamphlets were distributed on aging, menopause, and diet.

SOUTHWEST REGION

LOS ANGELES: The total membership is 150, with an average attendance of 50. Eighty sisters took the test on Surah-al-Nisa. All sisters are learning Ahadith and memorizing prayers. *Our Teaching* was thoroughly studied. Malfoozat and Ahadith were read. Conditions

of Bai'at, in Urdu and English were read in the meetings and copies were given to members. A speech was delivered entitled "The Life of Holy Prophet Muhammad, peace and blessings of Allah be on him". The subject covered the aspect of "Rights of Human Beings". Five sisters were active in propagation. A member held an in-home propagation meeting. One member visited the church and talked to seven people about the truth of Islam. Two members visited the local prison and talked to two ladies about Islam and gave them literature. One student visited the mosque from Mount SAC College. She was given literature about Islam. Canned food was sent to the "House of Ruth" shelter. An elderly Lajna member passed away. Members expressed their condolences and sent food to her family. Members also helped in funeral arrangements. The total number of people preached to this month was ten. An exercise class was held after "Khilafat Day" for all the members of the Lajna and Nasirat. A poem entitled "Pass On Kindness", written by Seema Khurshid and an article on purdah were sent to "Ayesha" magazine for publication. The National Competition project was completed, and all assigned dresses were completed. The Lajna made contributions of \$245 for National Ijtaema.

TUSCON: Total membership is 30, with an average attendance of 13. Ruku 11 of Srah-al-Nisa was discussed in the general meeting. Later in the month, a special education class was held in preparation of Surah-al-Nisa test. Eight members took and passed the test. Part of *Al-Wassiat* was discussed. One member studied Yassarnal Quran and one is learning to recite the Holy Quran. Some members, according to recommended home schedules, are reciting the Holy Quran regularly. Most observe regular Salaat, and 15 members regularly listen to Huzoor's Friday sermon cassettes. An extract from Choti Appa's book was read aloud in the general meeting. Six members preached individually and distributed three pamphlets and the book *Jesus in India*. A member donated money to buy flowers for a sick person, two members visited and took care of the sick, another member ran errands for an injured person, while other members donated clothing, household items and aluminum cans for the needy.

HOUSTON: The total membership is 33, with an average attendance of 14. Lajna members studies for their exam on Surah-al-Nisa. Members took a test on *Kishti-e-Nooh*, assigned by the missionary, Shamshad Sahib. A propagation meeting with the Presbyterian Church members was held. Eight Christian ladies spoke on the

attributes of God. A member donated literature with over \$180 to the library. The literature was: The Holy Quran, Introduction to the Study of the Holy Quran, Invitation to Ahmadiyyat, and four other books. The total number of people preached to this month was 10. The Lajna prepared dinner for the propagation meeting that was held with the Presbyterian Church.

Thirteen Lajna members attended the propagation meeting. One member collected money by selling Pakistani clothes; she donated \$500. Other members donated money for the mission house fence and swings for the children. A total of \$1000 was donated. Eight Shalwar Kameez suits were mailed for the convention. \$547 was donated in Lajna dues for the year 1991-92.

REPORT OF NASIRATUL-AHMADIYYA U.S.A. FOR MAY 1992

(There are 30 Lajnats out of which 13 sent their reports.)

NORTHEAST REGION

PHILADELPHIA: There are 16 Nasirat out of which 1 is learning Yassarnal Quran, 7 are learning Quran, 3 are learning Salat, 6 are memorizing Suras, 3 are memorizing Hadith, 3 are memorizing prayers and 3 are memorizing Attributes. This month, 1 meeting was held and 14 out of 16 Nasirat took the exam. Total dues collected for the whole year were \$524, out of which \$112 is for chanda membership Nasirat, \$112 is for chanda Ijtema and \$300 is for chanda Waqfe-Jadeed. In our Regional Ijtema, our Nasirat took 26 prizes.

NEW YORK: There are 32 Nasirat out of which 10 are learning Yassarnal Quran, 22 are learning Holy Quran, 32 are learning Salat, memorizing Suras, Hadith, Prayers, and Attributes. Two meetings were held with an average attendance of 22. This month, Nasirat were given their second half of the test in which 23 out of 32 Nasirat participated. In the first meeting, Nasirat recited their Dua's and Hadith. Nasirat helped in serving the food at Khilafat Day and helped in cleaning the Mission House. Some Nasirat are helping in making banners for Jalsa Salana. The total dues collected for the whole year were \$516, out of which \$215 is for Chanda Nasirat, \$199 is for Chanda Ijtema, and \$102 is for Chanda Waqfe-Jadeed. In our Regional Ijtema New York Nasirat took 24 prizes.

WILLINGBORO: There are 7 Nasirat out of which 1 is learning Yassarnal Quran. All others are learning the Holy Quran and Salat, memorizing Suras, Hadith, Prayers, and Attributes. Three meetings were held with an average attendance of 10. The Nasirat under 7 are learning things from the books of *Ghuncha* and *Compal* published by Karachi Lajna. The total dues collected for the whole year were \$154, out of which \$49 is for Chanda Nasirat, \$49 is for Chanda Ijtema, and \$56 is for Chanda Waqfe-Jaded. All 7 Nasirat took the test. In our regional Ijtema, one Nasirat took a prize.

NORTH JERSEY: There are 8 Nasirat out of which 6 are learning Yassarnal Quran, 3 are learning Holy Quran, and all are learning Salat, memorizing Suras, Hadith, Prayers, and Attributes. One meeting was held with an attendance of 4. Four Nasirat out of 8 took the second half syllabus test. In the Regional Ijtema, the North Jersey Nasirat took 6 prizes. The total dues collected for the whole year were \$236, out of which \$56 is for Chanda Nasirat, \$56 is for Chanda Ijtema, \$32 is for Chanda Waqfe-Jadeed, and \$92 is for Chanda Tehrike-Jadeed.

NORTHWEST REGION

SAN JOSE: There are 5 Nasirat. All are updates as far as their dues are concerned. All Nasirat were given an assignment/syllabus to prepare from to be tested on Ijtema. One Nasirat of the age group 7-10 knew the whole assignment/syllabus. One Nasirat of the age group 10-13 knew the complete assignment, and one out of three Nasirat in the age group 13-15 knew Dua-e-Qunoot. All of them in this group knew 3 Hadith, 3 Prayers, and Salat; however they need to learn a little bit of translation. One of three in this group knew Attributes of Allah completely. All those who were noticed lacking, are now completing their course/syllabus and will be tested shortly.

SOUTHEAST REGION

YORK/HARRISBURG: There are 5 Nasirat out of which 4 are learning Yassarnal Quran, 4 are learning Salat and 1 has learned Salat. All are memorizing Suras, Hadith, Prayers, and Attributes. One meeting was held with an attendance of 5. All Nasirat took the second half test of their syllabus. They learned prayer before eating, prayer of finishing meal, prayer after having a feast, Takbirat after Eid prayer in their meeting. Total dues collected for the whole year were \$106, out of which \$35 is for Chanda Nasirat, \$35 is for Chanda Ijtema, and \$36 is for Waqfe-Jadeed.

SOUTHWEST REGION

LOS ANGELES: There are 35 Nasirat. Some are learning the Holy Quran while others are reciting the Holy Quran. Fifteen are learning Salat, 5 are memorizing Suras, 22 are memorizing Hadith, Prayers, and Attributes. Four meetings were held with an average attendance of 25. 25 Nasirat out of 35 took their second half syllabus test. They are regularly having their Sunday classes as Nasirat meetings in which the average attendance is 25 and 3 non-Ahmadi girls are also attending the Sunday classes. A Nasirat meeting is held on 1 Sunday of the month in which they perform different activities like sewing, games, cooking, doing speeches, and reading religious articles. No financial report was received.

TUCSON: There are 7 Nasirat out of which 3 are learning Yassarnal Quran, 4 are learning the Holy Quran, and 3 are learning Salat. All are memorizing Suras, Hadith, Prayers, and Attributes. Four meetings were held with an average attendance of 8, including 3 under 7. 5 out of 7 took their second half syllabus test. The total dues collected for the whole year were \$47, out of which \$35 is for Chanda Nasirat, \$12 is for Chanda Ijtema. The Waqfe-Jadeed was doubled but its amount is not mentioned.

EASTMIDWEST REGION:

DETROIT: There are 16 Nasirat out of which 1 is learning Yassarnal Quran, 1 is learning the Holy Quran, 8 are learning Salat, and 9 are memorizing Suras, Hadith, Prayers, Attributes. Two meetings were held with an average attendance of 9. The total dues collected for the whole year was \$30.60 out of which \$2.60 is for Chanda Nasirat and \$28 is for Chanda Ijtema.

WESTMIDWEST REGION:

CHICAGO SUBURB: One children's class was held to teach two Nasirat groups ages 7-9 and 11-13. Age group 7-9 recited the Holy Quran and Hadith, discussed the social problems that children face in school, and read one chapter from the book of Prophet Mohammad. Age group 11-13 recited the Holy Quran. Each girl recited 1 Hadith and 1 Sura and was able to say the whole prayer. They studied five pages from the book of Religious Knowledge and talked about Angels, Belief in the Prophets, the early Prophets, and the House of Abraham.

ZION: There are 6 Nasirat out of which 2 are learning Yassarnal Quran, 4 are learning the Holy Quran, all are learning Salat and memorizing Attributes, and 2 are memorizing Hadith. Two meetings were held with an average attendance of 7. The total dues collected for

the whole year was \$135, out of which \$28 is for Chanda Nasirat, \$3.50 is for Chanda Ijtema, and \$3.50 is for Chanda Waqfe-Jadeed. Nasirat studied the day of Resurrection and Judgment, the first 10 Attributes of Allah, Wuzu procedure, Foundations of Islam, and a review of Prophets of Allah. Handicraft prizes were given to girls who attended no less than 6 classes and paid their Nasirat dues. No financial report was sent.

ST. LOUIS: There are 7 Nasirat. They met at 1 meeting with Lajna to view video taping of Regional Ijtema held in Zion, Illinois.

SOUTH REGION:

HOUSTON: There are 20 Nasirat. All are memorizing Suras, learning Salat, Prayers, Hadith, and Attributes. Dues were collected but no report was sent about them. They are holding classes every Friday, Saturday and Sunday.

IMPORTANT INFORMATION

Information and formalities required for burial in USA or transportation of a deceased person to another country.

The attached useful information has, on our request, been collected and compiled by Mr. Allah Bakhsh Chaudery, Secretary Social Services. This may be made available readily to those who may require.

For further information, contact may be made with Mr. Allah Bakhsh Chaudhery (Telephone: (H) (703)-818-9067, and (W) (202)-832-5555).

Yours in Islam,
Sd/-
(M.M. Ahmad)

(A) For deceased persons to be buried in the United States, the following steps may be followed:

- (1) Choose a suitable funeral home, preferably one that is familiar with the formalities and requirements of an Islamic funeral. The factors of costs, adequate space for Janaza Prayer and proximity to the home of the deceased may be kept in view.
- (2) Make arrangements with the funeral home to transport the body to the funeral home.
- (3) Arrangements for Ghusal (Last Bath) and the preparation of the Kafan (Shroud) may be scheduled in consultation with the funeral home.
- (4) In case Janaza Prayer has to be held at the funeral home, it may be scheduled, informing the funeral home of the time, date and the number of men and women likely to attend.
- (5) The name, address and telephone number of the cemetery may be provided to the funeral home, so that they may coordinate the burial and the procurement of a casket and other material.
- (6) The costs for the funeral and burial should be discussed up front. Usually, the funeral home gets an estimate of the burial expenses from the cemetery. Total costs average about \$5000.
- (7) The funeral home needs a Death Certificate from the hospital before it makes any arrangements. It also needs the following information about the deceased individual:
 - (I) Name as on passport
 - (II) Social Security Number (if any)
 - (III) Country of birth
 - (IV) Current address
 - (V) Occupation

(VI) Father and Mother's name

(VII) Name, address and phone number of the informer

(VIII) Name, address and phone number of the cemetery

(IX) How many copies of the Death Certificate are needed

- (8) The body, along with a few immediate relatives of the deceased person are transported to the cemetery by the funeral home.
- (9) The identification and cost of the grave site may be negotiated with the management of the cemetery/graveyard/maqbara as the case may be.
- (10) The burial arrangements and post burial collective prayer may be scheduled and necessary arrangements made in consultation with the cemetery.

(B) For Deceased Persons to be Transported Outside of the United States

In cases where the body has to be flown outside of the United States, most of the above-mentioned formalities need to be completed, except a contact with the cemetery. The following additional formalities need to be completed in the case of such persons:

- (1) Providing the following documents to the Embassy of Pakistan (or the embassy of any other country where the body has to be flown) as a prerequisite for issuing a No Objection Certificate:
 - (I) a copy of the Death Certificate
 - (II) A certificate from the funeral home stating that the death occurred due to natural causes and was not the result of a contagious disease.
 - (III) Passport
- (2) The airline requires the following documents/information to fly the body to the destined country /city:
 - (I) Name, address, and telephone number of the consignee.
 - (II) No Objection Certificate issued by the embassy.
 - (III) Copies of all documents listed in Paragraph B-1 (I, II, and III) above.
- (3) Pakistan International Air Lines provides 50 % discount for transporting dead bodies from New York to Pakistan. The following PIA offices may be contacted for further information:

Washington, D.C. (202) 737-0037
New York: 1-800-221-6024

NATIONAL OFFICE HOLDERS

Election of National Office Holders - National Amla

Hazrat Khalifatul Messih (ABA) has graciously agreed to the appointment of the following National Office Holders and Members of National Amla on the basis of elections held at the Shoora.

Ameer	Mr. M.M. Ahmad
Naib Ameet	Dr. Muzaffar A. Zafar
Naib Ameer	Dr. Ahsanullah Zafar
General Secretary	Dr. Masoud A. Malik
Asstt. General Secy	Mr. Kalim Ullah Khan
Secy Tabligh	Mr. Nasir Mahmood Malik
Asstt. Secy Tabligh	Br. Munir Hamid
Secy Tarbiyyat (Religious Training)	Dr. Khalil Mahmood Malik
Secy Talim (Education)	Br. Abid Hanif (to be filled)
Asstt. Secy Talim	Dr. Fazl Ahmad
Secy Ishaat (Publication)	Dr. Abdul Hakim Nasir (To be filled)
Secy Ishaat Sami Basri (Audio-Video)	Maulana Ataullah Kaleem
Asstt. Secy Sami Basri	Al-Haj Dhul Waqar Yaqoob
Secy Rishta Nata (Matrimonial)	
Secy Amoor Kharja (Public Relations)	

Asstt. Secy Amoor Kharja	(to be filled)
Secy Amoor Aama (Social Services)	Mr. Allah Bukhsh Chaudry
Asstt. Secy Amoor Aama (Human Services/Khidmate Khalq)	Mr. Rashid Ahmad
Secy Maal (Finance)	Mr. Mubarik A. Malik
Addl. Secy Maal	Syed Shoaib Ahmad
Addl. Secy Maal*	Dr. Nasim Rahmatullah
* To increase income to Three Million Dollars within a period of 3 years as decided by Shoora and to work for making every Ahmadi a chanda paying member at prescribed rate.)	
Secy Wasaya (Will)	Dr. Syed Abdul Majid
Secy Tahrike Jadid	Mr. Falahud Din Shams (To be filled)
Asstt. Secy Tahrike Jadid	
Secy Waqfe Jadid	Mr. Anwar Mahmood Khan (to be filled)
Asstt. Secy Waqfe Jadid	
Secy Jaidad (Properties)	Lt. Col. Saied A. Malik
Secy Mosque Fund and Africa/India Fund	Maulana Sheikh Mubarak Ahmad
Secy Tajneed (Census)	Athar Bashir Malik
Trustee	Dr. Hamid ur Rahman
Trustee	Br. Abid Hanif
Trustee	Br. Rashid Ahmad

وصیت جلدی کرو

ارشاد سیدنا حضرت خلیفۃ المسیح الثانیؑ

یہ خدا نے ہمارے لئے ایک نہایت ہی اہم چیز رکھی ہے اور اس ذلیق سے جنت کو ہمارے قریب کر دیا ہے۔ پس وہ لوگ جن کے دل میں ایمان اور اخلاص تو ہے مگر وصیت کے بارے میں سستی دکھلاتے ہیں۔ میں نہیں تو خبر دلاتا ہوں کہ وہ وصیت کی طرف جلدی کریں۔ انہی سستیوں کی وجہ سے دیکھا جاتا ہے کہ بعض بڑے بڑے مخلص فوت ہو جاتے ہیں انکو آجکل کرنے کرتے موت آجاتی ہے پھر دل گڑھتا ہے اور حسرت پیدا ہوتی ہے کہ لاش یہ بھی مخلصین کے ساتھ دفن کئے جاتے مگر دفن نہیں کئے جاسکتے۔ سب کے دل اس کی موت پر ٹھوس کر رہے ہوتے ہیں کہ وہ مخلص تھے اور اس قابل تھے کہ دوسرے مخلصین کے ساتھ دفن کئے جاتے مگر ان کی ذرا سی غفلت اور ذرا سی سستی اس میں حائل ہو جاتی ہے۔ پھر بیویں ہماری جماعت میں ایسے لوگ موجود ہیں جو دسویں صفحہ سے زیادہ چنہ دیتے ہیں مگر وہ وصیت نہیں کرتے۔ ایسے دوستوں کو بھی چاہیے کہ وصیت کر دیں۔ بلکہ ایسے دوستوں کے لئے تو کوئی مشکل ہے ہی نہیں۔ پھر کئی ایسے ہیں جو باغیچے

فی زمین چنہ دے رہے ہوتے ہیں اور صرف دھڑکی یا دھیرا نہیں۔ وصیت سے محروم کر رہا ہوتا ہے۔ عرض تقویٰ سے تقویٰ سے تقویٰ کے فرق کی وجہ سے ہماری جماعت کے ہزاروں آدمی وصیت سے محروم ہیں اور جنت کے قریب ہوتے ہوئے اس میں داخل نہیں ہوتے۔

پھر بعض لوگ مرض الموت میں وصیت کرتے ہیں۔ مگر اگر وصیت منعقد نہیں ہوتی رسول کریم صلی اللہ علیہ وسلم نے آتے تاپسند فرمایا ہے وصیت وہی ہے جو حیات اور زندگی میں کی جائے اور جینے شہتہ ہو۔ پس۔ دوستوں کو چاہیے کہ جو وصیت کے برابر چنہ دیتے ہیں ان ایسے بیکریوں آدمی ہیں وہ حساب لگا کر وصیت کر دیں۔ بعض اگر غور کریں گے تو انہیں معلوم ہوگا کہ صرف ایک پیسہ زیادہ چنہ دینے سے ان کے لئے جنت کا وعدہ ہو جاتا ہے۔ پس جس قدر ہو سکے دوستوں کو چاہیے کہ وہ وصیت کریں۔ اور میں یقین رکھتا ہوں کہ وصیت کرنے سے ایمانی نعتی مزید ہوتی ہے۔ جب اللہ تعالیٰ کا وعدہ ہے کہ وہ اس زمین میں منتق کو دفن کرے گا۔ تو جو شخص وصیت کرتا ہے آتے منتق بنا بھی دیتا ہے۔

الفضل یکم سنبر ۱۹۹۲ء