

THE

Ahmadiyya Gazette

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

FEBRUARY, 1994

USA

RAMADHAN NUMBER

MUSLEH-E-MAWOOD NUMBER

NEW YEAR OF WAQF-I-JADID ANNOUNCED

(Hazrat Khalifatul Masih IV delivered his Friday Sermon on December 31, 1993 in Mauritius while he was on a visit to that country. He announced the start of the new year for Waqf-i-Jadid in that sermon which was in the Urdu language. A summary of his sermon in English is reproduced below, rendered by M. S. Ashraf, Additional Wakilul Mal, London.)

Huzoor Aqdas, after reciting the customary verses in Arabic, said: The year 1993 started on Friday and has come to an end on Friday. It has brought for us many blessings which will, *Insha Allah*, remain with us and continue.

It has become a tradition that the announcement of the start of the new year of Waqf-i-Jadid is made on the last Friday of the year. Tahrik Waqf-i-Jadid was first inaugurated in the latter part of 1957. Since that time till the time that the mantle of Khilafat was bestowed upon me, I remained a humble servant of Waqf-i-Jadid. In this way I find a deep attachment with Waqf-i-Jadid and I feel very much elated by announcing that this Tehrik, by the grace of God, in its utility and benefits is broadening day by day.

Huzoor Aqdas said that he had announced last year that if the Jamaat put a little bit more effort, the contribution by foreign countries can be raised beyond ten million rupees at the end of the year. When this announcement was made there was a wide gap between this target and the promises which were received. But he felt very happy in announcing that in 1993, the total collections of Waqf-i-Jadid had exceeded nineteen million one hundred thousand rupees.

The total amount promised for the year 1993, including Pakistan, India and Bangladesh, was Rs.15,266,866. It included Rs.9,329,372 promised by countries other than Pakistan, India and Bangladesh.

The total amount collected this year reached Rs.19,168,082, including Rs.11,831,305 contributed solely by countries outside Pakistan, India and Bangladesh. By the grace of God, the Jamaat had fulfilled the expectations in a remarkable way.

Huzoor said: I was sure that this Jamaat, which has been raised by the Promised Messiah, is a Jamaat which works wonders. Whatever target you give it, by the grace of God, it goes for it and achieves it for sure. Sometimes a thing which seems impossible apparently is made possible by this Jamaat. I have no doubt that the Jamaat will continue its march on the road of progress triumphantly. So far as competing with one another is concerned, I have been quoting the names of some Jamaats for an illustration. Today, I have chosen a few Jamaats for their exemplary performance.

On the whole, Pakistan has surpassed all the
(continued on page 12)

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THE HOLY QURAN ON RAMADHAN

O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.

The prescribed fasting is for a fixed number of days, but whoso amongst you is sick or is on a journey shall fast the same number of other days: and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso does good of his own accord it is better for him. And fasting is good for you, if you only knew.

The month of Ramadhan is that in which the Quran was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is temporarily sick or is on a journey, shall fast the same number of other days. Allah desires ease for you, and He desires not hardship for you, and He desires that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful. (2:184-186)

يَا أَيُّهَا الَّذِينَ آمَنُوا
 كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
 لَعَلَّكُمْ تَتَّقُونَ ۗ أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ
 مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ
 يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا
 فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ
 تَعْلَمُونَ ۗ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ
 هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ
 شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى
 سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا
 يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى
 مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۗ

SAYINGS OF THE HOLY PROPHET (SAW) ON RAMADHAN

It is related by Hazrat Abu Hurairah that the Holy Prophet (peace be upon him) said: Allah says, every thing a man does is for himself. But his fast is for Me. I Myself shall be its reward, *i.e.*, I shall grant him My own view. Then Allah says that fast is a shield for him. Therefore, whenever someone from among you is fasting, he should neither indulge in small talk nor make a row. If someone fights with him or abuses him, let him say that he is fasting.

The Holy prophet said that he swore by the Lord Who holds the life of Muhammad,

that to Allah the smell of the mouth of him who fasts is more pleasing and agreeable than the fragrance of musk. It is because he did it for Allah alone. For him who fasts, there are two delights: one is when he breaks the fast and the other when he will meet his Lord due to his fasts.

It is narrated by Abu Hurairah that Allah's Apostle (s.a.w) said: When the month of Ramadhan starts, the gates of the heaven are opened and the gates of hell are closed, and the devils are chained

(Bukhari, Vol. 3, pp.67-69)

THE PROMISED MESSIAH ON RAMADHAN

Meaning of Ramadhan

Ramad means heat of the sun. In the month of *Ramadhan*, people, on the one hand, abstain from food, drink and all physical pleasures, and on the other hand develop a fervor and enthusiasm for the observance of Divine commandments. This spiritual and physical ardor and fervor, being combined together, constitute *Ramadhan*. The remarks of the lexicographers that fasting first occurred in a summer month and so was termed as *Ramadhan* is, in my opinion, not correct, for it is no mark of distinction in Arabia. *Ramad* in spiritual sense means spiritual zeal and enthusiasm and religious fervor. *Ramad* also implies the heat that makes stones and similar other things hot. (*Malfoozat*, Vol. I, p. 209-210)

Ramadhan is a month for prayer

The Quranic verse: *Ramadhan is the month in which the Holy Quran was revealed*, testifies to the high dignity and importance of this month. The *Sufis* (mystics) have declared this month as the best for illumination of the soul. In this month one is abundantly blessed with spiritual visions.

Prayer purifies the heart (of evil propensities) while fasting illuminates the soul. Purification of heart means freedom from the bondage of the inordinate lower propensities, and by the illumination of the soul a believer is blessed with spiritual vision by means of which he realizes God. In the above verse there is an indication of this fact. Undoubtedly, there is a great blessing in compliance with the injunction of fasting. In this respect God says: "*If you observe Fast, it will be a source of great blessings for you.*"

(*Fatawa-i-Ahmadiyya*, p. 175)

CENTENARY CELEBRATION OF THE GREAT HEAVENLY SIGNS

The Holy Prophet Mohammad (peace and Blessings of Allah be upon him) foretold that important heavenly events will take place to mark the advent of the Promised Messiah and the Mahdi, (peace be upon him).

He said: "The advent of our Mahdi will be marked by two important signs. These signs have never appeared before, not since the creation of Heaven and earth. One is the eclipse of the moon on the first of (the three possible nights of) Ramadhan and the other is the eclipse of the sun on the middle of (the three possible days of) Ramadhan, and these two signs have not appeared since the creation of the Heaven and earth." (Dar Qutni p. 188)

This prophecy was magnificently fulfilled in the year 1894 A.D. (1311 A.H.) when the moon was eclipsed on the first night of the three possible nights (*i.e.*, on 13th Ramadhan, March 21) and the sun was eclipsed on the middle of the three possible days (*i.e.*, 28th of Ramadhan, April 6, 1894).

Ahmadiyya Muslim Jama'at is celebrating the centenary of these great heavenly signs in March 1994. We look forward to having all religious minded people join us in sharing the excitement that a grand prophecy of the Holy Prophet of Islam (pbuh) has been fulfilled in our times.

THE DIVINE REVELATION CONCERNING THE MUSLEH MAUOOD

(Given below is an English translation by Sir Zafrulla Khan of the prophecy regarding the Musleh Mauood. Taken from the book Tadhkirah, an English language version of the prophecies, revelations, and dreams of the Promised Messiah, peace be on him.)

In the announcement of February 20, 1886, the Promised Messiah, peace be on him, says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

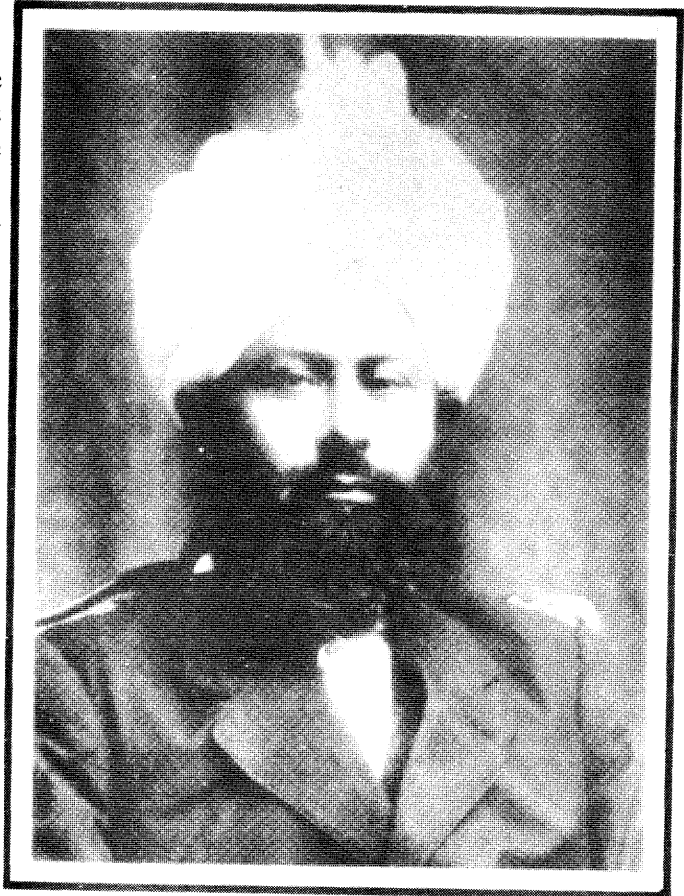
"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A sign of power, mercy, nearness to me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one (on whom be peace) may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt

receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.

THE CLAIM OF HAZRAT MUSLEH AL-MAU'OOD IN HIS OWN WORDS

Syedna Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon him) was demanded a special sign of the truth of the religion of Islam by the Hindus of Qadian. Under divine guidance he went to Hoshiarpur (a town a few miles east of Qadian) for this purpose and prayed to God for forty days. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. A part of this magnificent prophecy is being reproduced on page 4. Huzoor published this prophecy in his *Ishtihar* (leaflet) dated 20th February 1886. The son was born in 1889 and was named Bashir-ud-Din Mahmood Ahmad. He was to become *Musleh al-Mau'ood*. He was elected in 1914 as the second Khalifa of Jama'at Ahmadiyya. In 1944 when God manifestly revealed to him, then he openly declared that he was the same promised illustrious son of the Promised Messiah mentioned in the prophecy. Huzoor made this announcement on 20th February 1944 at Hoshiarpur before a large gathering in the following words:



"Under the divine command, I swear by God and announce that He has nominated me as the Promised Son according to the prophecy, who is to convey his (Promised Messiah) name to the corners of the earth. I do not say that I am the only Promised one and no other Promised one will come till Doomsday. From the prophecy, it seems that some other Promised ones will also come. Some of them may come even after centuries. Rather God has intimated me that He will send me again to this world in some later age and I shall come again in times of polytheism. This means that my spirit shall be given to some other person who will be possessing faculties like me. He will do the job of reformation of the world by following in my footsteps. Therefore, those who are to come will come according to the divine promises in their own times. What I say is that the prophecy has been fulfilled in my person that was given to the Promised Messiah in the house in front of me in this city of Hoshiarpur which he announced in this very town and about whom he said that he will be born within nine years. Now there will be no one else to claim truthfully the fulfillment of this prophecy."

(Al-Fazl, 19th February 1960)

A PASSIONATE AND MOVING PRAYER OF HAZRAT KHALIFATUL MASIH I

This is a soul stirring prayer of Hazrat Khalifatul Masih I to God Almighty (just a month before his passing away) to grant to Jama'at someone unique who may succeed him after his death. Again, this is a prayer for a Jama'at which may be given to him that should be extraordinarily pious and high in spiritual moral standards. God accepted his humble call and graciously granted him a unique successor in the person of Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, *Musleh al-Mauood* and a pious Jama'at of high spiritual standing. He says:

"Today I suffered a lot of pain and thought that my time had come. So I said two Rak'ats Namaz. In the first Rak'at I recited Surah *Al-Zuha* and in the second Surah *Alam Nashrah laka sadraka*. And then I prayed,

"O my Lord! We are stormed on all sides. O my Lord, Islam is being bruised badly. Muslims in the first place are apathetic and secondly unaware of Islam, the Holy Quran and of the Holy Prophet. O my Lord! Grant them a man who may have a magnetic personality and should not be lazy and sluggard. He may be resolute and apart from all this, a man of perseverance. He should be a supplicating person. He should have obeyed all your wishes, O my Lord, or most of them. Then grant him a Jama'at which should be free from guile and acrimony and they should be of very high resolve and strong will. They should be well aware of the knowledge of Quran and Hadith and observers of their commandments. Trials shall surely come, but keep them firm when they face them."

THE RESPONSIBILITIES OF THE VOTARIES OF MUSLEH MAU'OOD

"You who are the attestators of my this announcement, your foremost duty is to bring about a change in you. You should be prepared to shed even the last drop of your blood for the supremacy of Islam and Ahmadiyyat. You may rejoice that God has fulfilled this prophecy. Rather I say that you must rejoice because the Promised Messiah himself has written to rejoice and romp with joy that after this, light will come. Therefore, I neither stop you from rejoicing nor from romping. Do rejoice and romp with joy. But I say that you do not neglect your responsibilities in these rejoicings.

As God Almighty showed me in the vision

that I am running fast and the earth is shrinking under my feet, in the same way He has said about me that I shall grow very fast. Therefore, it is also destined for me that I should move fast in the field of progress. Simultaneously it is your duty also to quicken your speed and shed all indolence.

Blessed is he who keeps pace with me and runs along with me in the field of progress. May Allah have mercy on him who is sluggard and does not move fast due to neglect. Instead of moving fast, he lags behind like hypocrites. If you fully understand your responsibilities and want to make progress, then move with me foot by foot and shoulder by shoulder." (Al-Musleh Mau'ood)

RAMADAN, THE BLESSED MONTH

(Reprinted from Al-Islam, February, 1993)

Ramadhan is the ninth month of the Islamic lunar calendar. It is a blessed month in which, according to the Holy Qur'an, is a night that is better than a thousand months ("*Lailatul Qadre Khairum min alfi shahrin*"). "The word *Ramadhan* is derived from *Ramada*. They say *Ramada al-Sa'imu*, i.e., the inside of the man fasting became very hot with thirst owing to fasting (Lane). The month is so named because (1) fasting in this month produces heat and burning due to thirst; (2) worship in this month burns away the traces of sin in man ('Asakir & Mardawaih); and (3) because his devotions in this month produce in the heart of man the necessary warmth of love for his Creator and his fellow-beings. The name *Ramadhan* is of Islamic origin, the former name of the month being *Natiq* (Qadir)." (Detailed Commentary #207 of 2:186)

It is the month in which the prescribed obligatory fasting for the Muslim Ummah is embedded—the fasting of which starts with the appearance of the new moon of Ramadhan and ends with the appearance of the new moon of Shawaal.

It is a blessed and holy month in Islam. It is the month in which the Holy Qur'an was revealed. It was on the 24th of Ramadhan that the Holy Prophet received his first revelation (Jarir) and the whole revelation was rehearsed every year to the Holy Prophet by the angel Gabriel in this month. This practice continued till the very last year of the Prophet's life when the whole of the Qur'an was rehearsed to him twice by the Archangel Jibril in this month (Bukhari). Thus, in a way, even the whole of the Qur'an may be said to have been revealed in the month of Ramadhan." (Commentary #208 of 2:186). This adds to the importance of this month, for the Holy Qur'an is the last revealed law from Allah (Subhanahu wa Ta'ala) for the guidance of mankind, and the month in which it was revealed must be special.

Fasting (Saum) is one of the pillars of Islam together with Shahada (bearing witness to the Oneness of Allah and Muhammad (s.a.w.) being

His servant and messenger) and Salat (prayers), and followed by Zakat (obligatory alms) and Hajj (pilgrimage of the House of Allah in Mecca). Fasting is described in detail in the Holy Qur'an in terms of who should fast, when, exemptions, rewards for fasting, and above all, the commandment to do it. The sunna (practices) and hadith (sayings) of the Holy Prophet and the practices of the Khulafa-e-Rashideen (his four immediate and blessed Khalifas: Hazrat Abubakr, Hazrat Omar, Hazrat Uthman, Hazrat Ali, may Allah be pleased with all of them) completed the picture.

First of all, fasting in the month of Ramadhan is an obligation on believers—"O ye who believe! fasting is prescribed for you as it was prescribed for those before you, so that you may guard against evil." (Holy Qur'an, 2:184). So it is not a question of choice. Failure to do so in the prescribed manner constitutes going against the Commandments of Allah (SWT). The only exceptions for the believer who is of age (age of puberty) are: (a) one who is sick, (b) one who is on a journey (not drivers of carriers); (c) a woman in her menses; (d) one with permanent ailment or (e) one who is too old to fast. The first three, (a) to (c), will have to fast the same number of other days after Ramadhan for the days missed. In this connection, the Holy Qur'an says, "...but whoso among you is sick or is on a journey shall fast the same number of other days ...". Category (d) and (e) should expiate—"...and for those who are able to fast only with great difficulty is an expiation--the feeding of a poor man." (Holy Qur'an 2:185).

When one is genuinely sick during Ramadhan, he should not fast, but forging illness during the month to get an excuse for not fasting does not exempt one from the obligation. You are commanded to fast "*the same number of other days*." The suckling mother whose baby is very young and she refrains from fasting during the month, should "fast the same number of other days" when the child is stronger during the rest of the year. The Promised Messiah and Mahdi, (alaihis salaam) said in this connection:

If a person finds the observation of the fast difficult on account of the slothfulness of his spirit and imagines that he is not in good health, and that if he misses a meal he would suffer from various types of disorders, such as one, who imagines that a Divine blessing would sit heavy on him, would not deserve any spiritual merit. On the other hand, a person who feels happy at the approach of the month of Ramadhan and is eager to observe the fast, but is held back by illness from doing so, would not be deprived of the blessings of Ramadhan. Many people merely seek excuses and imagine that as they can deceive their fellow beings they can also deceive God. Such people make their own interpretations and deem them correct, but they are not correct in the estimation of God Almighty. But God is well aware of the motive and design of a person whose conduct is inspired by sincerity and devotion. God Almighty knows that his heart is eager and He bestows plentifully upon him, for the eagerness of the heart is valuable in the estimation of God." (Malfoozat, Vol. IV, pp. 259-260).

Allah, the Beneficent, is giving us all this opportunity for the believers to tap on His endless blessings. He has promised to reward the fasting person handsomely, so He gives the opportunity for the believers to take it. Allah (SWT) says, "*And fasting is good for you if you only knew.*" (2:185). There are endless rewards in fasting but we know just a few. By way of example, here are two cases: (a) the problem of overweight because of over-eating is a major one all over the world. The problem is more acute in countries and cultures where the Islamic mode of fasting is not practiced. There are quite a sizable number of weight loss programs costing millions of world currencies every year, and the basic one is abstinence from eating. Islam institutes a built in program of weight loss, spiritual upliftment and body cleansing through fasting in the month of Ramadhan. (b) The major agenda item in the world for today is Peace. If the burning sensation of love that the fasting person gives and receives was the norm for mankind, military budgets would not have been so high and the threat to world peace would have been averted. So, fasting is an

institution that engulfs endless blessings, and believers should vie with one another to earn as much of the blessings as they possibly can. They should do so with vigor from start to finish.

SIGHT OF THE NEW MOON

As stated earlier, the fast begins with the appearance of the new moon of the month of Ramadhan. On seeing the new moon, the Holy Prophet, Muhammad (s.a.w.) used to supplicate:

"Allahumma ahillahu alaina bil amni wal Eimani was salaamati wal Islam. Rabbi wa rabbu kallahu."

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

and also encouraged his "Ummah" (followers) to follow suit. The believer should then make a "niyyat" (intention) for keeping fast tomorrow.

Sometimes because of cloudy conditions the moon may not be visible in the area. If, however, two reliable Muslims say they have seen it and communicate the same to the Imam of the area, the people should fast the following day.

NAWAFIL:(Commonly referred to as Tahajjud)

These are supererogatory prayers that the Holy Prophet Muhammad (s.a.w.) prayed every night in response to a commandment from Allah (SWT), "*O thou wrapped up in a mantle, Stand up in Prayer at night except a small portion thereof--Half of it, or reduce from it a little, Or, add to it a little--and recite the Qur'an a good recital.---Verily getting up at night for Prayers is the most potent means of subduing the self and most effective in speech.*" (73:2-5 & 7). In the same Sura at another verse, Allah says, "*Surely, thy Lord knows that thou standest up praying for nearly two thirds of the night, and sometimes half or a third thereof, and also a party of those who are with thee.---Recite then as much of the Qur'an as is easy for you.---*"(73:21). And while enlisting the 'true servants of Allah (SWT),' the Holy Qur'an included, "*And who spends the night in prostration and standing before their Lord.*" (25:65) We read in Sahih Al-Bukhari:

Urwa Narrated that he was informed by Hazrat Ayesha, "Allah's Apostle went out in the middle of the night and prayed in the mosque and some men prayed behind him. In the morning, the people spoke about it and then a large number of them gathered and prayed behind him (on the second night). In the next morning the people again talked about it and on the third night the mosque was full with a large number of people. Allah's Apostle came out and the people prayed behind him. On the fourth night the Mosque was overwhelmed with people and could not accommodate them, but the Prophet came out (only) for the morning prayer. When the morning prayer was finished he recited Tashahhud and (addressing the people) said, "Amma ba'du, your presence was not hidden from me but I was afraid lest the night prayer (Qiyam) should be enjoined on you and you might not be able to carry it on." So, Allah's Apostle died and the situation remained like that (i.e. people prayed individually)." (Al-Bukhari, Vol. 3, pp. 127-128)

The "*taravih*" is prayed in congregation, but can also be offered individually after the *Isha* Prayers (four rak'ats of *Isha*). The practice of the Holy Prophet (s.a.w.) was to pray a total of eight rak'ats in intervals of two, and end it with the three rak'ats of *Vitr*. That makes the whole process a total of 11 rak'ats.

Since Allah (SWT) has ordained, "*Recite, then, as much of the Qur'an as is easy for you.*---"if one knows only Sura Al-Fatiha and one other sura, that can be used and will suffice for the whole "*taravih*". Some Hafiz ul Qur'an (those who have memorized the whole text of the Holy Quran) recite one of the thirty parts of the Holy Qur'an each night of the Ramadhan during "*taravih*"--this is easy for them and there is no problem, only that this situation is more ideal for individual prayers. After this, one goes to bed so as to get up early for "*nawafil*" and the meals.

EARLY MORNING MEAL (SOHOOR)

The Holy Prophet is reported to have said that the early morning meal is very important and one should partake of it. Even if one cannot eat that early, he should get up to take a drink of water. Allah (SWT) says, "---and eat and drink until the

white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall. --"(2:188). The Holy Prophet said that one should eat and drink till one hears the Azan (call to prayer) before Fajr Prayer. If one is waking up just at that time, he can have a bite of something to eat. Allah is Merciful to His believers.

If one is really so late to get up due to oversleeping that he misses the morning meals, that should not be a reason for not fasting. The believer then continues fasting. He should abstain from eating, drinking, smoking, sniffing something through the nose, chewing any substance (except for a chewing stick to brush the teeth), sexual intercourse or lustful thoughts and actions, injecting something into the body, vomiting a quantity that will allow part of it to be swallowed, stealing, telling lies, quarrelling and fighting, and severe cuts with much loss of blood. As regards lying, the Holy Prophet is reported to have asked, "of what use to Allah is the fast of one who does not abstain from lying and from deceit?" (Bukhari). The person fasting must complete his five daily prayers and is encouraged to supplicate a lot. "*Subhanallahi,*" "*Walhamdulillah,*" "*Wa laa ilaha illallahu,*" "*Allahu akbar,*" "*Allahumma salli alaa Muhammadin wa alla aale Muhammadin wa barik wasallim,*" "*Laa haula wa laa quwwata illa billa,*" "*Astagfirullah Rabbi min kulli zambin wa atoobu ilaih,*" and many others are common supplications that hold dear to Allah (SWT). In his speech at the Jalsa Salana (Annual Conference) of 1906 in Qadian, Hazrat Promised Messiah and Mahdi (AS) said among other things:

"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 Ramadhan. 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."

BREAKING THE FAST (IFTAR)

Just at the call for Maghrib Prayer or at the equivalent time, the believer is ready to break the fast. In fact the Holy Prophet is reported to have said that once the sun has completely disappeared into the horizon one should break the fast. This is supported by another saying of the Holy Prophet in which he said, "Eat late in the morning and break the fast early" (Bukhari). Before the believer breaks the fast, he should supplicate to Allah as follows:

"Allahuma inni laka sumtu wa alla rizqika aftartu."

"O my Lord, I fasted for Thee alone and I am breaking it with thy provisions."

Then it is customary to take one, three or five dates or a mouthful of plain water first before anything else.

Then he should pray Maghrib followed about an hour later by Isha, and the whole cycle starts again. Abu Hurairah narrated that the Holy Prophet said:

"Allah The Almighty says that all the deeds of a man are for his own sake except the fast. The fast is kept for My sake alone, and I am the reward for it. The fast is a shield against evil. Thus, when anyone of you is fasting, he should neither indulge in idle talk nor raise his voice. If anyone abuses him or starts quarrelling with him, he should just say, 'I am fasting.' Let Allah the Possessor of Muhammad and his life bear me out: the breath of one who is fasting is purer in the sight of Allah than the fragrance of musk. One who fasts experiences two joys: he is joyful when he breaks the fast, and he is joyful by virtue of the fast when he meets his Lord." (Bukhari)

LAILATUL QADR: (Night of Decree)

After nineteen days of fasting, the believer is now approaching the last ten nights of Ramadhan, one of which is Lailatul Qadr. This night is of special significance and so important that a whole sura (Chapter 97) of the Holy Qur'an is dedicated

to it. This very important night is in the last ten nights of Ramadhan, and closer still, in the odd nights (21st, 23rd, 25th, 27th and 29th). Nobody knows which one of them is it. We read in Sahih Al-Bukhari:

"Narrated by Ubada bin As-Samit: The Prophet (s.a.w.) came out to inform us about the Night of Qadr but two Muslims were quarrelling with each other. So, the Prophet (s.a.w.) said, I came out to inform you about the Night of Qadr but such-and-such persons were quarrelling, so the news about it had been taken away; yet that might be for your own good, so search for it on the 29th, 27th and 25th (of Ramadhan)."

It is for this reason that a lot of saints and pious men retire to the mosques in the last ten nights of Ramadhan to seek the blessings of this night, whichever one it is. Ayesha (radiallaho anha) narrated that the Holy Prophet would remain confined to the mosque (E'tikaf) for the last ten days of the month of Ramadhan. After his demise, his wives continued to observe the E'tikaf in the same manner. (Bukhari). Lailatul Qadr is meant to be sought, and on that night a lot of supplications should be made. A supplication that the Holy Prophet was very fond of while seeking the night's blessings is:

"Allahumma innaka 'afuwwun tohibbul afwa fa'fu anni."

"O my Lord, Thou art the Great Forgiver and Thou lovest forgiveness, so forgive me."

The activities of this night were not meant to be congregational in nature, neither did it call for any special assembly of believers on the streets or mosques to perform any form of ceremonies. The Holy Prophet never celebrated it, nor advised his Ummah to do so in this congregational feasty manner. It was and is still totally an individual affair and is meant to be solemn and sincere.

ZAKATUL FITR:

Before Eid-ul-Fitr prayer (commonly known as "KORITEH" or "SUNKARI SALO"), Zakatul Fitr, an obligatory contribution in cash or kind, should be paid for every member of the family. This is to be paid by the head of every household for every member of the household, even a one-day-old

baby. It is a certain measure of foodstuff or money per head to be paid to the Islamic Treasury to be distributed to the poor and the needy in the area so that they will have something to rejoice with on Eid day. This zakat is essential and has to be paid before or on Eid day before the prayers. The measure is a "Sa'a," an equivalent of two and half kilos of grains per head. So if a family is composed of six people including the mother, father, and anybody under the guardianship of the head of the family, fifteen kilos of the grain or foodstuff commonly consumed in the area, or its money equivalent is due from this family. Those who cannot afford in full are allowed to pay half rate.

SOME MISCONCEPTIONS

ABOUT FASTING

It is the conception of many people that the fasting person should not swallow his saliva. This causes people going around spitting all over the place and making the mosques and other public places very unhealthy. One should not think about saliva. It should take its normal course, remembering that Islam teaches cleanliness.

It is the conception of many people that it is only one day that we seek in the fasting month and nobody knows that day except the cats. Many relate this to Lailatul Qadr and because of this some people stop fasting after the 26th day concluding that the 27th night is Lailatul Qadr and they have achieved the object of the month. This is another misconception. The Holy Qur'an says, "*The prescribed fasting is for a fixed number of days ...*" (2:185), so it cannot be A DAY. Another clear injunction from the Holy Qur'an is, "*The month of Ramadhan is that in which the Qur'an was revealed as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month let him fast therein.*" (2:186). So the one-day concept should be wiped out. Also Lailatul Qadr is a night and its related activities are done at night, so it should not be misconceived.

It is the conception of some people that the fasting person should not take a bath or touch perfume. This is a wrong concept. Islam teaches

cleanliness and the Holy Prophet has urged the Ummah to take bath, especially on Fridays, put on clean clothes, put on perfume or sweet scent and go to the mosque. Ramadhan was made no exception.

It is the conception of some people that wet dreams while taking a nap during fast spoils the fast. It does not. What one should do is to take ghusl (bath) and continue with the fast and prayers.

It is the concept of some people that they can keep fast and not pray. This is wrong. Prayer is so fundamental in Islam that the Holy Prophet is reported to have said, "The distinction between a believer and a non-believer is prayer." So, how can one act as a disbeliever (through not praying)? This seems hypocritical.

It is the conception of some people that one should not have sexual intercourse with ones spouse during Ramadhan. This is a wrong concept. The Holy Qur'an says in this regard, "*It is made lawful for you to go in unto your wives on the night of the fast. They are a sort of garment for you and you are a sort of garment for them. ---*" (2:188). Allah (SWT) allows the fasting believers to have dealings with their spouses at night.

The concept that satan is chained during the fasting month is taken too literally. This concept has a spiritual connotation. Satan is said to inspire all evil and is therefore active and free when people are engaged in evil. During the fasting month believers are specially taught to be mindful of their obligations, to shun evil, and strive in the doing of good. If believers engage in such activities, satan has no room to maneuver. Isn't it true that even though "satan is chained" during the month of Ramadhan the same evil activities of non-believers and evil-doers take place simultaneously in the same month? Who is responsible for their doings? If it is their satans, is there more than one satan? The answer to the last question is obviously YES! Each one of us has his/her own satan and we are responsible to "chain" ours during Ramadhan through adhering to Islamic practices.

While fasting, if one genuinely forgets and
(continued on page 13)

New Year of Waqf-i-Jadid announced

(continued from page 1)

Jamaats of the world in the collection of Chanda Waqf-i-Jadid. It is well ahead of all other countries. America holds second position after paying Rs.4,063,000. Germany is third, Canada fourth, U.K. fifth, India sixth, Switzerland 7th, Japan 8th, Indonesia 9th, and Mauritius is tenth. Considering their numbers, the Mauritius Jamaat has done a remarkable sacrifice, May God bless them. Ameen!

As regards per capita contributions, Huzoor Aqdas said: Switzerland has resolved that they will never let any other country surpass them. Their per head contribution is £80. or a bit more. Keeping in view other diverse chandas, this is an extraordinary standard of sacrifice. They have left Japan far behind which was once quite close to them. Japan is second by paying £47 per head. Belgium is a very small county but it is rapidly pacing ahead. In the field of Tabligh they have exhibited such zeal and enthusiasm that they have overtaken several big countries. Its position is third in per capita payment. America is 4th and Germany is 5th.

Surprisingly, Ghana, an African country, has surpassed all other countries of the world by increasing the number of contributors. In 1992, the number of contributors in Ghana was 2520. This year their number is gone up to 9970. In this respect, Gambia is second, Palestine third, followed by Indonesia, Belgium and Mauritius, which is sixth. Their number has increased from 843 to 1142. Huzoor said: During my short stay in Mauritius, my observation is that with very little effort and drive, they can increase their number of participants considerably higher.

Huzoor Aqdas said: The kind of Jamaat establishment of a country plays a vital role in the quality of its performance. Their continuous hard work, enthusiasm and prayers can bring about dramatic changes. It has been observed that some Jamaats which were considered at the bottom in their performance came out to be at the top when a change took place in their system of organization. A long experience of my life has

convinced me that the Ahmadiyya Jamaats all over the world maintain a very high standard of sincerity, spirit of sacrifice and fidelity. There is no exception anywhere in the Jamaat.

Where there appears to be a difference, it is mainly due to the workers. They are inexperienced or lack in the knowledge. In new countries they do not know the proper way to do their job. How to approach the people and appeal to them and encourage them for sacrifice.

Huzoor said: The Ameer of all the countries ought to keep an eye on their workers. If they find any weakness or flaw in any branch, they should try to set it right from the start of the year. They should take proper steps to improve the efficiency of their workers. It has been noticed that wherever the right course is adopted, the Jamaat has responded positively. Never was there any complaint. It is written on the mind and soul of this Jamaat to say *Labbaik, Allahumma Labbaik*—we are here at your disposal, O Allah!

It is for the organizers to keep themselves alert and pay full attention to perform their job with proper care and responsibility.

Huzoor quoted the example of America. The Ameer of America had praised the spirit of devotion of Mr. Anwar Mahmood Khan, the National Secretary of Waqf-i-Jadid and requested for prayers for him from Huzoor. It was due to his tireless effort that he had brought the American Jamaat at the forefront in the payment of chanda Waqf-i-Jadid. Huzoor Aqdas asked the Jamaat to pray for him and for the other workers of the Jamaat.

After this Huzoor said: Pakistan pays a large amount of chanda Waqf-i-Jadid. Among its Jamaats, Karachi stands first in contributions, Rabwah second, Lahore third, Faisalabad 4th, Sialkot 5th, Islamabad 6th, Gujranwala 7th, Rawalpindi 8th, Gujrat 9th and Sheikhupura is tenth.

As regards chanda Atfal, Karachi stands first, Lahore second, Rabwah 3rd, Faisalabad 4th; after this, Gujranwala, Rawalpindi, Sialkot, Sheikhupura, Sargodha and Quetta come respectively.

Continuing his sermon, Huzoor Aqdas appealed to all the Jamaats to try to compete with one another in their chanda Waqf-i-Jadid. But when praying, they should not pray only for themselves but for all the worldwide Jamaats. Especially for those Jamaats who have gained top position. Allah may reward them with His choicest blessings. Also to remember those workers who have worked diligently for Waqf-i-Jadid.

Relating to the subject of Waqf-i-Jadid, Huzoor Aqdas described a dream of Mr. Abdul Ghani Jahangir, Missionary of France, who has devoted his life and originally belongs to Mauritius. In his dream he saw the Jamaat Ahmadiyya in the shape of a table whose legs were growing very fast. Its two legs—one of Tahrik-i-Jadid and the other of Waqf-i-Jadid—were growing more rapidly than the other legs. The process of growth of these two legs continues unhindered until the Tahrik-i-Jadid finds it hard to compete with the Waqf-i-Jadid leg. In the dream, Mr. Jahangir noticed that the Tahrik-i-Jadid leg starts talking and says to the Waqf-i-Jadid leg: Stop! Stop! I cannot take any more. Please slow down your pace. The Waqf-i-Jadid leg replied: I am helpless. I cannot stop. I am not growing on my own accord. I am destined to grow.

Huzoor said: The interpretation of this dream is obvious so far as the Chandas are concerned. The increment in Chanda Waqf-i-Jadid is much more greater than the Chanda Tahrik-i-Jadid. But apart from this, I am sure that it signifies another blessed interpretation.

Under the present setup the sphere of operation of Waqf-i-Jadid is confined to India, Bangladesh and Pakistan and at present under Tahrik-i-Jadid the Jamaats in foreign countries are progressing very rapidly. Therefore, I hope and pray that Mr. Jahangir's dream should be fulfilled in this way that all of a sudden the Jamaats of Bangladesh, India and Pakistan undergo a revolutionary change and start growing with such a tremendous speed that they leave behind all the Jamaats of the world. When the table is turned upon them they start saying: Stop! Stop! Lessen your speed. And they hear the reply from the Jamaats of Bangladesh, India and Pakistan that we

can not help it, we cannot stop. We are destined to grow.

In the end, Huzoor Aqdas said: May God fulfill this dream in the sense in which I have understood and interpreted it and in a much more splendid way. Ameen!

NOTE FROM ADDITIONAL VAKILUL MAL:

I have given above a brief summary of Huzoor Aqdas' Khutba regarding Waqf-i-Jadid. The new year has already started. Therefore, it is requested that the list of promises of Waqf-i-Jadid should be prepared and sent to this office.

In this Khutba, Huzoor Aqdas has pointed out that it rests mainly upon the workers of a country to make this Tehrik a success and achieve a distinctive position for their Jamaat. Those who have not joined yet, the workers must contact them and persuade them to join in. Young men who have freshly started earning may be induced to participate. Huzoor has said several times in the past that the children should also take part in this scheme. They can join by paying as small as one pound from their pocket money. It will give them spiritual joy and a taste of spending in the way of God.

May God bless us to work for His cause by sacrificing our wealth, time and lives in His way. Ameen!

Ramadhan, the Blessed Month

(continued from page 11)

eats or drinks, he is not to break his fast for the rest of that day nor should he make up for the fast at the end of Ramadhan. However, one must cease eating or drinking as soon as one realizes the mistake.

May Allah enable us to enter into the Ramadhan with full vigor to follow the commandments of Allah. And may we be rewarded as promised by Allah. (SWT). AMEEN!

TAHAJJUD PRAYER

(Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II)

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأَةً وَأَفْوَؤُكُمْ قَبِيلاً

Verily getting up at night is the most potent means of subduing the self and most effective in respect of words of prayer. (73:7)

The self can be reformed and great spiritual heights scaled with *Tahajjud* (Night Prayer). Anyone who performs it, will discover its importance. The Companions of the Holy Prophet were very regular in saying *Tahajjud*. Even though it is voluntary, the Holy Prophet used to walk around to see who observed it. Once the good qualities of Hazrat Abdullah bin Umar were being mentioned. The Holy Prophet said. Yes, he is very good, but he should also offer *Tahajjud*. He was a young man and was slack in *Tahajjud*. The Holy Prophet, peace and blessings of Allah be upon him, thus reminded him of his slackness in observing the *Tahajjud* prayers.

The Holy Prophet has said:

May Allah have mercy on the husband and the wife who awake each other up for prayer at night. If the husband wakes, let him offer *Tahajjud* and awaken his wife. If she does not get up, let him sprinkle some water on her face. Similarly, if the wife awakens, let her do the same, *i.e.*, offer *Tahajjud* and awaken her husband by sprinkling some water on his face.

The Holy Prophet has directed the wife to respect her husband. Yet he has permitted her to sprinkle some water, if necessary, to awaken him for *Tahajjud*. Obviously, he attached great importance to *Tahajjud*.

The Holy Qur'an tells us that getting up for prayer at night straightens the self. Accordingly the Holy Prophet said that you must perform *Tahajjud*, even if it be of two Rak'ats. He also said that God Almighty accepts prayers in abundance during the late part of the night. *Tahajjud*, therefore, is very important and beneficial.

HOW TO GET UP AT NIGHT FOR TAHAJJUD

One way - not very useful in my opinion - is to use an alarm clock. It creates dependency, and fails to produce the resolute will. If you go to sleep having resolved to get up for *Tahajjud*, you will be in a state of worship all night. Being determined, you will get up. Those depending on an alarm clock, but lacking determination, will often shut the alarm and go back to sleep. When they get up, they generally feel sleepy in prayers. Their dependency prevents them from fully awakening and feeling alert. Under certain circumstances an alarm clock may, however, be used by beginners or by others.

There are thirteen methods which can help to get up at night. Anyone who sincerely tries them will, God willing, benefit from them. There may be difficulties in the beginning, but in the end these methods will prove useful. I have derived these methods from the Holy Qur'an and *Ahadiith*. It is Allah's Grace that these points which remained hidden from others, have been manifested to me. To save time, I will only give my conclusions without quoting references.

1. It is a law of nature that everything reverts to its original state if similar circumstances reappear. Often, in old age, a person suffers from his childhood diseases. The same happens to birds and trees. This law can be helpful in cultivating the habit of getting up during the night. Perform *Zikr* for a while after *Isha* prayers. The more *Zikr* you perform, the earlier you will get up for *Zikr* before the morning.

2. Do not talk to anybody after *Isha* prayers. Although sometimes the Holy Prophet continued his conversation after *Isha*, as a general rule he had forbidden it. There are two reasons: (a) If you start talking, you will sleep late and will not be able to get up in the morning; and (b) If the conversation concerns things other than faith, your attention will be diverted. You should go to sleep while thinking of your faith; you will get up with the same thoughts. It is not forbidden to carry out

office work or other important assignments after *Isha*. But in that case it is better to spend some time in *Zikr* before going to sleep.

3. Perform *Wudhu* (ablution) before going to bed, even if you are already in a state of ablution. It affects the heart and creates a special kind of freshness. If you go to sleep in that state of freshness, you will get up in the same condition. This is a common observation. Someone smiling at bedtime is generally smiling when he gets up; one who is crying, will wake up crying. With ablution you will be fresh at the time of sleep and fresh when you wake up. It will also help you in getting up.

4. Recite some *Zikr* before falling asleep. This will cause you to wake up again for *Zikr* during the night. The Holy Prophet used to perform *Zikr* in the following manner before sleeping: He recited *Ayatul-Kursi* (verse 2:256) and the last three chapters of the Holy Qur'an; then he gently blew upon his hands and moved his hands lightly over his body three times. Then he turned right and said:

O Allah, I put myself in Thy protection, and turn my face towards Thee and assign all my affairs to Thee, with complete inclination and fear of Thee. There is no refuge or protection from Thee except toward Thyself. I believe in Thy Book which Thou hast revealed and Thy prophet that Thou has sent.

All believers should perform this *Zikr* and then continue with another form of *Zikr* until sleep takes over. An important recitation for this time is:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

Holy is Allah, with His praise; holy is Allah, with His Greatness.

The condition in which a person goes to sleep stays with him all night. If someone sleeps while performing *Tasbeeh* (Glorification of God) and *Tahmeed* (Praise of God) he will remain in that spiritual state all night. It is a common observation that ladies or children who are disturbed or in pain at bed time cry when they turn on their sides in sleep. Similarly, if someone goes to sleep reciting *Tasbeeh* he will recite *Tasbeeh* when he will turn over. God Almighty says:

تَتَجَنَّبُنِي عَنْ مُضَامِعِ بَدَنِي عَوْنُ رَبِّيهِمْ خَوْفًا وَطَمَعًا
وَمَا أَرْزُقْتَهُمْ يَنْفِقُونَ ﴿٣٢﴾

Their sides keep away from their beds; and they call on their Lord in fear and hope, and spend out of what We have bestowed on them. (32:17)

To a casual observer, it may not appear that the Muslims keep away from their beds. The Holy Prophet, peace and blessings of Allah be upon him, went to sleep and so do all the Muslims. But in truth their sleep is not sleep; it is a form of *Tasbeeh*. They appear to be sleeping, but in reality they are not. Their sides keep away from their beds, they are busy in the remembrance of their Lord.

5. Resolve firmly at bedtime to get up for *Tahajjud*. God Almighty has given man the power to make his mind obey his will. Philosophers have accepted this principle. Decide firmly that you will get up for *Tahajjud*. While your body sleeps, your mind will be alert. It will wake you up exactly at the desired time.

6. The sixth method is for the strong in faith. Instead of performing *Vitr* (three *Rak'ats* prescribed as essential) after *Isha*, leave *Vitr* for *Tahajjud* time. In general, people are regular in performing the obligatory worship, but show slackness in the voluntary. *Vitrs* are *Wajib*—an essential act of worship, not obligatory but more important than the voluntary. When a *Wajib* is combined with the *Nawafil* it would strengthen the resolve to observe both. The soul will not rest until the *Wajib* has been observed. So the *Nawafil* will also be observed. One who has already performed *Vitr* may not get up for *Tahajjud* even if he is awake. His soul will feel at ease. But if the *Vitr* are still due, the soul will be restless and will awaken him. Only the strong in faith should practice this method. The weak ones may deprive themselves even of the *Vitr* by doing so.

7. The seventh method is also for those who have excelled in faith. They should start offering *Nawafil* after *Isha* prayers and continue until they begin to doze off in prayer and are overpowered by sleep. Even though their total amount of sleep will be reduced, they will find themselves awake at the time of *Tahajjud*. This method is an exercise

for the spirit.

8. The eighth method has been practiced by many Sufis. I have not felt the need for it myself; but it seems useful. If you get into the habit of over-sleeping, change the soft bed for a hard one.

9. Take dinner several hours before going to bed. Eat before *Maghrib* prayer or immediately after it. Sometimes the spirit is there, but the body is not. The body acts like a yoke: if the yoke is too heavy, it strangles the spirit. The stomach should not be full at bed time. It has an adverse effect upon the heart and makes a man lazy.

10. Do not go to bed unclean. Angels associate with those who are clean; they do not approach the unclean. Once the Holy Prophet, peace and blessings of Allah be upon him, was offered something with a strong odor. He did not eat it, but permitted his Companions to do so. He explained to them that the angels, who visited him frequently, did not like such odors.

Angels abhor filth. Once Hazrat Khalifatul Masih I went to bed without washing his hands after dinner. He saw a dream. His elder brother wanted to present to him the Holy Qur'an, but when he was about to touch it, his brother withdrew it and said, Do not touch the Holy Qur'an; your hands are not clean.

Physical cleanliness affects purity of the heart. Those who are clean will have the angels' help to get up; the unclean will not be approached by them. So keep your bodies clean.

11. The bed should be clean. Many people ignore this matter. Remember that spirituality is directly influenced by cleanliness of the bed. Take special care in this respect.

12. Husband and wife should avoid going to sleep together. Amongst ordinary Muslims, this habit can harm spirituality, but it does not affect the spiritually advanced. The Holy Prophet slept on the same bed with his wives. He possessed a lofty spiritual status and his spirituality could not be compromised. Ordinary Muslims should be careful. Carnal passions adversely affect spirituality and that is why Islam teaches:

eat and drink but exceed not the bounds...(7:32)

Why does Islam prohibit us from exceeding the limits? Because it harms spirituality. People with self-control will not suffer by sleeping together, but ordinary Muslims may find that it keeps their minds inclined towards passion. That hurts spirituality and prevents them from getting up.

13. The last method is superior. It helps in getting up for Tahajjud and saves one from many sins and weaknesses. Before retiring for sleep, ponder if you have any malice or harbor any rancor or prejudice against anybody. If so, remove it. The purification achieved by this exercise will enable you to get up for Tahajjud.

The heart should be totally clean at bed time. Anybody who considers such thoughts to be of some worth, should remind himself that he may be free to indulge in them during the day, but he has no need for them at night. After all, he is not going to fight anybody during the night.

Once rooted out, such thoughts will generally not recur. Even if they do, their damage will not be very serious. The result of a thing depends on how long it has been influenced by something else. If you wipe something with a sponge, it will be moist. But if you soak the sponge for a long time, it will be drenched. Thoughts which linger and are repeated in your mind all night will overpower your heart.

Such thoughts cannot do much harm during the day because the mind is absorbed in other activities. But during the night the mind is free to be influenced. Eliminate all bad thoughts against others which occur at bed time lest they become rooted. To get rid of them will then not be difficult. Moreover, should you breathe your last during the night, you will miss the opportunity of asking forgiveness for this sin.

If you eliminate the rancor once, you will be free from it permanently. If you so purge yourselves at night, you will definitely be blessed with the opportunity of getting up for Tahajjud.

MAHMOOD'S LETTER FROM BAITUL HARAM TO HIS MASTER

(This is a letter which was written by Hazrat Mirza Bashiruddin Mahmood Ahmad to his master, Hazrat Maulana Nuruddin, Khalifatul Masih I, from Mecca in 1912 when he had gone for a trip to Egypt but instead performed Hajj as he has expressed the circumstances in the letter we are giving below.)

My Master, my Imam and my Mentor!

Assalamo Alaikum.

By the grace of God Almighty I, along with Meer Sahib, reached Makkatul Mukarrama yesterday on 7th November. It was His mercy that He granted us the opportunity to visit and see this holy and sacred place. Yesterday when we saw camels advancing towards Mecca, strange feelings were surging into our hearts. I am unable to express the condition. While they were coming closer, the zeal of my heart grew more and more. I wonder how God brought me from where to where under His great wisdom and plan. First I had the intention to proceed to Egypt. Then I thought that Makka is on the way and let us visit the holy place. Again I thought that these are the days of Hajj, and I should benefit from this opportunity too. Anyway, from Egypt, I intended to perform Hajj and at last God took me to the place which I had cherished for a long time. I was praying for it as well. But apparently, there was no way to it. I was worried about the hardships on the way. The thought of mischief by the opponents also came to the mind. But with the thought of visiting Egypt and to bypass Mecca was brazenness. There is no doubt that the journey from Jeddah to Makka is arduous. Meer Sahib practically fell sick. I also had a lot of trouble. Every limb of the body was shaken. But bigger blessings demand bigger sacrifices. What are these afflictions as compared to this great blessing. The way to Medina is longer and more painstaking. What is this as compared to the joy when we see the places where our Holy Prophet (peace be upon him) on whom my mother and father be sacrificed, spent the bright period of his ministry. My heart is laid at the doorstep of God Almighty on this great favor of His that under His mighty wisdom He brought me here.

This is the grace of Allah; He grants to whom He chooses.

From His wisdom, I understand that firstly I missed the ship destined for Egypt. Later when we boarded another ship, I dreamed that the Promised Messiah or you asked me to proceed to Mecca without delay. Maybe I do not get another chance. But we missed two ships and we could not proceed which confirmed my dream. Thus we could not go even for sight seeing in Egypt.

When we reached Mecca, we learned that now we cannot go back to Egypt. It is the regulation of Egyptian government that except an Egyptian national, no one can go to Egypt from Syria or Hejaz after Hajj for at least four months. Therefore, even if I want to go to Egypt now, I cannot proceed till April. I can only go at the end of April. At first I thought it was mere gossip. But later I learned from the representatives of Hajji Ali Jan of Delhi, who are traders here, that the regulation conveyed to me was correct. As these people have their business established in these countries, they have sure knowledge about such regulations. Another man told me last year he had to stay in Syria for three months and then got permission to enter Egypt.

Under the circumstances, it seems quite useless to go back to Egypt. It is useless to wait for four month to seek entry into that country. Considering all these circumstances I have concluded that God only wanted me to perform Hajj and the thought about Egypt was merely a plan for the project. I am extremely grateful for His blessings that He showered so much mercy on a sinner like me that He dispatched me to visit such holy and sacred places. It is beyond the ken of man to understand His love for His creatures. He is our *Mohsin*. It is only we who are ungrateful.

I seek protection of God from Satan the rejected.

I performed *Umra* yesterday and was privileged to offer supplications more than expected.

(continued on page 20)

HE WILL GROW RAPIDLY IN STATURE

In a speech given in 1944, Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, Khalifatul Masih II, and Musleh Mauood (may Allah be pleased with him), speaking of his father's prophecy concerning the promised son, said:

"Every member of the movement should realize that the revelation received by the Promised Messiah, peace be on him, concerning me, that I would grow up rapidly, did not mean that I would stand alone before the enemy hosts, but that, having regard to the importance of the work to be done, it would be my duty to advance rapidly. In the same way, when God manifested to me that the earth was being compressed under my feet and that I was running rapidly ahead, it meant that when I go forward rapidly, God Almighty will enable my sincere companions to traverse the earth quickly and to arrive speedily at the ends of the earth. So you must create an extraordinary change in yourselves and should prepare yourselves to make great sacrifices. Do not wait too long, for the prophecies indicate that the time has come that you will not have to wait for long. Great changes are about to manifest themselves in the world which are very important in God's estimate... The heart of him who does not keep company with me in these great events and does not advance rapidly, will be rusted and he will run the risk of losing his faith."

Thus, the meaning of his special title, *Musleh Mauood* (the promised Guide), and the meaning of the words of his father's prophecy are of paramount significance to all Ahmadi Muslims. The prophecy extends through the person of the Promised Son to include the whole of his community.

In the 1944 speech, Hazrat Musleh Mauood also showed the meaning of the other half of the prophecy which refers to releasing men from bondage. For the bondage to which the prophecy and the speech refers can be seen in the restrictions which men impose upon themselves or meekly accept as part of their human nature. Those restrictions keep men from fulfilling their role in creation. The guidance and example of Hazrat Musleh Mauood challenges men into

action, asks them to shed their laziness, and defies our innate resistance to change, demanding us not only to accept great changes but to become part of the cause of those changes.

It was this challenge and the community's response which combined, under active direction of God Almighty, to dramatically alter the course of human events. For this reason, the prophecy of February 20, 1886, named the promised son *Nafsi-Masih* (Messianic soul).

Hazrat Musleh Mauood lived and was the fulfillment of his father's prophecy. Through him, the special meaning for the Community was also realized and the Ahmadiyya Muslim Community also increased in stature. The inspiration of the Promised Son translated into progress for the Community as a whole.

A critical test of his ability to motivate the infant Community to keep his rapid pace came with the death of Hazrat Khalifatul Masih I (may Allah be pleased with him). One section of the community broke away and formed a rival group, forming an organization headed by a committee rather than a Khalifa. However, within only a few weeks after his election as Khalifatul Masih II, over 95% of the Community had sworn allegiance to him (including all of the children of the Promised Messiah). This massive acceptance of the new Khalifa refuted the boasting of the opposing group that 19/20ths of the Community had joined their movement. To this date, the efforts of that opposing group (popularly known as the Lahori Jamaat) to divide Ahmadiyyat have been insignificant. Their earliest annual conferences drew a crowd of a couple of thousand people. But in 1976, their annual conference was attended by only 400 (half of whom were members of the main Ahmadiyya Community). On the other hand, the first annual convention held during the lifetime of the Khalifatul Masih I (1913) was attended by several thousand Ahmadi Muslims. By the end of the second Khilafat (1964), the Annual Convention achieved an attendance of over 75,000, by the grace of God Almighty.

The Ahmadiyya Muslim Community prospered under the charismatic and dynamic leadership of Hazrat Musleh Mauood. His personal magnetism and noble character were prime ingredients of that success. On 7 December 1934, he instituted Tahrik-i-Jadid (the New Scheme) and appealed to the Community for 27,500 rupees to cover the first year's operating expenses. Instead, he received 107,000 rupees--nearly four times what he had asked for. Today's budget for Tahrik-i-Jadid is counted in terms of millions of rupees! Moreover, that scheme succeeded in establishing mosques and mission houses throughout the world. Thus, as intimated in his 1944 speech, the followers of Hazrat Musleh Mauood indeed arrived speedily at the ends of the earth. This was no small accomplishment for a small Community in a poor and obscure corner of the globe.

On another occasion, in the home of the Sahabi Mian Abdul Aziz Sahib Moghul, Hazrat Musleh Mauood made an appeal for contributions to build a mosque in London. Then and there, all the women present took off the jewelry they were wearing as the first contribution to the London Mosque. This was typical of the love and admiration inspired by the promised son of the Promised Messiah.

In his opening speech for the first annual convention in Rabwah (April 1948), Hazrat Musleh Mauood requested the people to pray that a water supply might be found for the Community's new headquarters. The area was arid and the government geologists had already declared it to be devoid of water. In heat greater than one hundred degrees, thousands of Ahmadi Muslims immediately bowed their heads in prayer. The result was immediate. The Khalifa placed a tap in the ground near his feet and it gushed forth water! All praise belongs to Allah! the scene was so charged with power that many spectators came forward and pledged their allegiance to Khalifatul Masih II.

All of the stamina which Hazrat Musleh Mauood displayed throughout his life is even more remarkable when one remembers his long history of poor health and the young age at which he was compelled to accept such awesome duties. He had been ill throughout most of his childhood; so ill in

fact that he was not able to keep up with school work and could not graduate from high school. Yet under the personal tutelage of the first Khalifa, he learned the Holy Qur'an and the Hadith (Traditions), and God Almighty instilled in him an unsurpassed intellect encompassing a vast range of subjects. He developed and employed management techniques for the administration of the Community which modern management scientists are only now "discovering." He was a gifted writer, speaker, and poet. His speeches have been likened to intellectual banquets. He was also a noted commentator of the Holy Qur'an.

In short, Hazrat Musleh Mauood graphically proved that a community which actively supports the rightly guided Khalifa and which diligently strives to uphold even the strictest of his instructions, has unlimited growth potential. Thus, if there is a lesson to be learned from the life of Hazrat Musleh Mauood, it is that the Community cannot afford to bask in past accomplishments. Ahmadi Muslims must look to Hazrat Musleh Mauood for inspiration and an example. Only then will his challenge have been truly met. Those who do not maintain the discipline and forward momentum will surely rust and stand in dire jeopardy for their souls. The prophecy of 20 February 1886 and its fulfillment in the person of Hazrat Mirza Bashir-ud-din Mahmood Ahmad should ring in the hearts of all Ahmadis.

The late Hazrat Ch. Muhammad Zafrulla Khan Sahib (may Allah be pleased with him) summed it all up most eloquently:

"Among his positive assets was not only that he was one of the sons of the Promised Messiah, but that he was the promised son concerning whom the grand prophesies, set out in the announcement of 20 February 1886, were revealed to the Promised Messiah. The fulfillment of these prophesies was gradually unfolded over half a century of the period of his Khilafat. His whole life...and all the series of his great achievements in almost every walk of life, constituted a fulfillment of those prophesies, which furnished irrefutable proof of the truth of the Promised Messiah and the fact that the Khalifatul Masih II was the promised son."

HAZRAT HAFIZ ROSHAN ALI

(Sheikh Mohammad Ahmad Mazhar)

Hazrat Hafiz Roshan Ali was one of the wonderful scholars God granted to Jama'at Ahmadiyya. Great scholars like Maulana Jalaluddin Shams, Maulana Abul Ata, Maulana Mohammad Saleem and many others sat at his feet to partake of the treasure of learning from him. The following is an interesting personal account by Sheikh Mohammad Ahmad Mazhar about him.

"I had the honor to listen to the speeches of Hazrat Hafiz Roshan Ali, participate in *Dars*, and to talk to him personally a number of times. I am giving below some of my impressions about him.

At the time of Jalsa Salana, he used to speak and his speech was arranged logically and with beautiful convincing Quranic proofs. His speech was such that he would speak for five or seven minutes and then recite some verses of the Holy Quran. They were recited so sweetly and melodiously and with emotions that the spirits of the audience were revived. It was the speech or the *Dars* of Hafiz Sahib, that no one among the audience felt tired and bored and did not want to leave the company. Everyone listened to it with rapt attention. It seemed that the listeners were dipped in the waves of rivulets of paradise as a Persian poet has said:

The listener swam in the waves of
Kauthar and *Tasneem*.

During the speech of Hazrat Fazle Omar, he used to sit very close to him. Whenever Huzoor wanted a Quranic reference, at his indication, he would recite the verse spontaneously. It seemed that Hafiz Sahib was the concordance of the Holy Quran who could tell the relevant verse of the desired subject without delay. This was another wonderful trait of Hafiz Sahib that he used to speak according to the mental stature of the audience. He used to address on Soofism, philosophy, logic, and issues related to modern science. He took full care whether his audience consisted of older school of thought or belonged to the people influenced by the modern European ideology and what proof will be appropriate for them.

His eyesight was very weak and he was not able to read and write himself. I have seen him reading some writing by bringing the paper very close to his eyes. He had abundance of knowledge which he had acquired only by listening. This was soaked in his whole brain. It seemed as if he was a moving library.

In the year 1921, an issue of geography came up which related to the fasting in Ramadhan in the countries where sunlight remains for 16, 18 and 20 hours. The issue was, how the people of those countries should observe their fasts? It was related to both *Fiqh* and geography. Hazrat Fazle Omar nominated Hafiz Sahib to submit a report in two days and seek help of Hazrat Sahibzada Mirza Bashir Ahmad also.

Hazrat Hafiz Sahib employed his pupils on the job and helped them in making research in *Fiqh* books. Within the stipulated time, he presented his report to Hazrat Fazle Omar. I vividly recall that Hazrat Hafiz Sahib was climbing the stairs of Masjid Mubarak Qadian and his pupils, Maulana Jalaluddin Shams and Maulana Abul Ata, were with him carrying books for the presentation of the report to Huzoor.

MAHMOOD'S LETTER

(continued from page 17)

To my capacity, I prayed for you, your family and for the Ahmadiyya Community, Islam and the Muslims. These prayers were offered at the time of seeing *Baitullah* and *Sa'ee* of *Safa* and *Marwah*. They were especially for the advancement of the Jama'at and love and unity among us. God is He Who grants our prayers.

Mirza Mahmood Ahmad.

(Sawaneh Fazle Omar pp. 289-290)

HOW CHILDREN CAN BE "DAI-ILALLAH"

Maaz A. T. Bajwa, Charlotte, N.C.

Respected Missionary Sahib, President Sahib, elders and friends *Asslamoalikum*. Today I am going to talk about "How Children can be *Dai-Ilallah*". First let me explain the term "*Dai-Ilallah*". The word means "caller towards Allah," therefore anyone who tells non-Muslims about Islam and invites them to join Islam is "*Dai-Ilallah*".

How should children of the Jamaat go about doing this? The most obvious way is to show others through our own good behavior. The Holy Prophet (peace and blessings of Allah be upon him) has said: "*I guarantee a home within the boundary of Paradise for one who will give up showing off, even if he is right; and a home in the middle of Paradise for one who will give up lying even in fun; and a home on the heights of Paradise for one whose behavior is excellent.*"

Our parents try to teach us from a very early age to excel in virtues by being kind, honest, unselfish, hardworking at school, etc. These are qualities that will definitely get us noticed. Once we have attracted that kind of positive attention and respect, we can go on to show people how all these things are naturally a part of our lives due to the teachings of Islam and Ahmadiyyat. Try to remember all these things when you invite non-Muslim friends over. Say for example, your friend's parents come over as well and it is getting near to your prayer time. Don't be polite for their sake, or miss an opportunity to please Allah because you are too embarrassed to pray in front of them. Just go ahead and do it. It not only gives you the opportunity to explain about our "*Namaaz*" schedule but also shows them that you have learned to pray in the Arabic language from an early age. Your friends will think it is so cool! Let me tell you about two occasions when I realized how good it feels to be "*Dai-Ilallah*".

When I completed reading the Holy Quran, my mother made a point of telling my second grade teacher about it. She was so impressed that she invited us to share the whole experience with my class. I read from the Holy Quran with translation, we explained about our Ameen

ceremony to them and gave out some "*Methai*". They asked a lot of questions and they were really fascinated. Sharing your religious beliefs might feel strange at first but you soon get used to it. On another occasion in Michigan our friend Jimmy was staying the night with us and in the morning when my brother Moazzum and I stood to say our "*Fajr*" prayer, Jimmy automatically stood next to us and joined in! He was so used to seeing us pray he did not even think about it! We had often offered prayers in front of him and his family. By the way they were Catholics. You will find that there will be nothing but respect in the hearts of the non-Muslims with whom you share your beliefs.

Everyday life gives us so many opportunities to be active "*Dai-Ilallah*". Why, for example, do we greet each other with "*Assalaamoalaikum*" instead of just "hello"? Why do we start each and every activity with the words "*Bismillah arahmanirahim*"? Why do we remember Allah after sneezing? What is wrong with eating pork? All of these are things that can come up in day-to-day conversations, especially at school, and, we can then carry on a detailed explanation by inviting friends to our homes.

We have all seen how much Americans enjoy their various holidays throughout the year. This gives us, as Muslims, an excellent opportunity to teach schoolmates, teachers, neighbors, etc. something about our own celebrations for "*Eid*". For example, every year from kindergarten on, my mother has always come into our classrooms at school and shared the meaning of "*Eid-ul-Fitr*" and "*Eid-ul-Adhiya*" with everyone. Last year when I was in fourth grade and my brother was in first grade my then four year old sister modelled her beautiful Eid clothes which was a big hit with everyone. We also share traditional Eid food with the class. Children are usually fascinated by the idea of fasting during Ramadhan and ask many questions about it. Any information that can give non-Muslims a better idea of who we are, and the reasons why we believe what we do, helps our

(continued on page 29)

RAMADHAN AND EIDUL FITR

(Dr. Masoud A. Malik, General Secretary, USA)

During the current Hijra Calendar 1414, the dates of the beginning of Ramadhan and Eidul Fitr will be as follows:

- The first day of Ramadhan (beginning of fasting) will be on Saturday 12th February 1994, *Insha Allah*.
- Eidul Fitr will be celebrated on Ist of Shawwal, corresponding to Monday, 14th March 1994, *Insha Allah*.

It may be noted that these dates have been worked out on the basis of scientific information and in accordance with the procedure U.K. has been following in the previous years, with the approval of Huzoor. According to the Royal Observatory, it is possible to sight the new moon with the naked eye, weather permitting, if the age of the moon is around 20 hours and the elongation is at least 10 degree.

Scientifically speaking, the age of the moon is measured from the time of the Astronomical new moon when the sun and the moon have the same apparent longitude, *i.e.*, the Moon is between the sun and the earth and none of its illuminated face can be seen.

Elongation is the angular separation of the moon from the sun.

According to the scientific information available in Washington, DC, the scientific age of

the moon on 10 February 1994 will be 8 hours 12 minutes and the elongation will be 6.0 degree. This clearly rules out its visibility on that day with the naked eye. It will, however, be observable on 11th February 1994 when the age of the moon will be 32 hours 12 minutes at sunset and the elongation will be 16.0 degree.

As both the conditions are fully satisfied on 11th February 1994, it can be safely predicted that the new moon will be sighted on that evening and the first day of Ramadhan will, *Insha Allah*, be on Saturday, 12th February 1994.

Similarly, the scientific age of the moon on 12 March 1994 will be 16 hours 06 minutes and the elongation will be 9.0 degree. According to the scientific criteria mentioned above, it will not be possible to sight the new moon on that evening. The next day, 13th March 1994, the scientific age of the moon will be 40 hours 06 minutes and the elongation will be 19.0 degree. Both the conditions will be fully satisfied on that day and the new moon will, *Insha Allah*, be sighted on that evening. The Eidul Fitr will, therefore, be celebrated on Monday, 14th March 1994.

Similarly, both the conditions for Zul Hijjah are fully satisfied on May 11, 1994. Therefore, Eidul Adhia will be celebrated on May 21, 1994.

Complete data on three cities in the U.S.A. are given below for your information.

Astronomical new moon Greenwich Time		Date	Sunset (Local time)	Moonset	age of moon hours	moonset lag Hrs/mts	moon's elongation
WASHINGTON, DC							
2/10/94	2:30 PM	2/10/94	5:40 PM	6:05 PM	8.2	0:25	6°
2/10/94	2:30 PM	2/11/94	5:41 PM	7:05 PM	32.2	1:24	16°
3/12/94	7:05 AM	3/12/94	6:12 PM	6:52 PM	16.1	0:40	9°
3/12/94	7:05 AM	3/13/94	6:13 PM	7:49 PM	40.1	1:36	19°
5/10/94	5:07 PM	5/10/94	7:09 PM	7:21 PM	7.0	0:12	3°
5/10/94	5:07 PM	5/11/94	7:10 PM	8:15 PM	31.1	1:05	14°

Astronomical new moon Greenwich Time		Date	Sunset (Local time)	Moonset	age of moon hours	moonset lag Hrs/mts	moon's elongation
CHICAGO, IL							
2/10/94	2:30 PM	2/10/94	5:18 PM	5:46 PM	8.8	0:28	7°
2/10/94	2:30 PM	2/11/94	5:19 PM	6:48 PM	32.8	1:29	17°
3/12/94	7:05 AM	3/12/94	5:54 PM	6:37 PM	16.8	0:43	9°
3/12/94	7:05 AM	3/13/94	5:55 PM	7:36 PM	40.8	1:41	19°
5/10/94	5:07 PM	5/10/94	6:59 PM	7:12 PM	7.9	0:13	4°
5/10/94	5:07 PM	5/11/94	7:00 PM	8:07 PM	31.9	1:07	15°
LOS ANGELES, CA							
2/10/94	2:30 PM	2/10/94	5:32 PM	6:01 PM	11.0	0:29	7°
2/10/94	2:30 PM	2/11/94	5:33 PM	6:58 PM	35.1	1:25	18°
3/12/94	7:05 AM	3/12/94	5:58 PM	6:41 PM	18.9	0:43	10°
3/12/94	7:05 AM	3/13/94	5:59 PM	7:35 PM	42.9	1:36	20°
5/10/94	5:07 PM	5/10/94	6:44 PM	7:01 PM	9.6	0:17	4°
5/10/94	5:07 PM	5/11/94	6:45 PM	7:53 PM	33.6	1:08	15°

From the Desk of MR. HADI ALI CHAUDHRY

Add. Wakilut Tabshir, London, U.K.

1. It has come to the notice of Hazrat Khalifatul Masih IV recently that a colored photograph of the Promised Messiah (peace be upon him) has been produced by a photographer for sale. Huzoor has expressed his deep concern and displeasure saying that whosoever has done so, has done it due to complete ignorance and in utter disregard to the religious ethics and as a matter of fact he has done an injustice to himself.

As already forbidden by Huzoor earlier, this practice must cease forthwith and anybody in possession of such colored photographs, whether in their albums or in frames, must be destroyed immediately. It should be remembered that in the days of the Promised Messiah (peace be upon him) there were no color photographs. Color photography is a modern invention and as such the production of photographs of the Promised Messiah (peace be upon him) should remain restricted to the extent that the Promised Messiah (peace be upon him) himself allowed, that is, in black and white only. Coloring at a later stage distorts the purpose. Persons who are in possession

of such photographs or have been involved in their preparation must beg pardon from God Almighty.

The contents of this letter should be brought to the notice of all Jama'ats.

2. The worldwide Ahmadiyya Movement in Islam is, by the Grace of Allah, publishing papers and periodicals of a very high standard, eg., Al-Fazal International (Urdu), Al-Taqwa (Arabic), Review of Religions (English). The material published therein is of a very high quality. The intellectuals of the Jamaat are contributing very valuable articles. However sometimes, some of the articles cannot be published due to the lack of proper references to the quotations given therein. We therefore request all our scholars, researchers and other contributors that correct reference to all the quotations must be given in a most up to date way. If someone is unable to find the correct reference then this should be stated clearly, but every effort should first be made to find out the correct reference.

Jazakallah.

**FROM THE DESK OF SAHIBZADA MIRZA MUZAFFAR AHMAD SAHIB
AMEER JAMAAT, U.S.A.**

1. Hazrat Khalifatul Masih (ABA) in his sermon today, 7th January 1994, has reminded us that since the Review of Religions will be published 10,000 in number in fulfillment of the desire of the Promised Messiah; you are requested to kindly prepare a list of suitable individuals from non-Muslims, non-Ahmadis, Religious Scholars, interested people, libraries, etc., where copies of the Review of Religions may be sent initially for a year and thereafter those who are interested can contribute to it, unless they plead inability to pay for it.

2. RE: Satellite Transmission

A review of the collections to meet expenditure on the Satellite program shows that the collections so far in the first 5 months are very poor. The total amount collected does not exceed \$13,000 whereas our liability for this period (5 months) is \$67,000. It is imperative for the Jamaat Presidents and Financial Secretaries to pay very special attention to accelerate this collection.

As this is to be a regular permanent feature, it is suggested that the major Jamaats (Washington, L.A., New York and Chicago) and the others, where the Presidents may deem desirable, a whole time Assistant Secretary Finance be appointed solely for this purpose.

Proposals in this behalf may please be submitted urgently and the question of collections for the Satellite Fund be reviewed in your Amla meetings on a regular basis until the situation is firmly consolidated to meet our obligations.

3. STUENTS FOR TASHKENT STATE UNIV.

Mr. Munawar A. Saeed has recently visited Tashkent and has been able to conclude arrangements with the Rector of Tashkent State University of Economic for accepting about 10 Ahmadis. The individuals who had applied are being contacted to complete arrangements for

going to Tashkent in this regard.

During his discussion the University showed great interest in welcoming students with good knowledge of English being interested to teach English language to the first and second year students of their College. They will provide free food and lodging and will permit these students to take any courses without payment of fees. Our interest will particularly be in learning Russian language. The duration of a student's stay is flexible. The students will be expected to meet their own travel expenses to Tashkent and back.

Please explore in your Jamaat whether any students meet the above mentioned qualifications and terms and are willing to accept the offer and proceed to Tashkent. The full particulars of those students be provided in order to enable the processing of their application with the University.

4. SUPREME COURT DECISION

In pursuance of earlier directions the Jamaat members have been addressing letters to the President of USA, Senators, Congressmen, State Department, Human Rights Organizations and have also been moving resolutions in City Councils (Baltimore, Washington and Dayton).

The State Department's response and the letters received from Congressmen and Senators have been somewhat stereotyped. The replies refer to the Ordinance of 1984 declaring Ahmadis to be non-Muslims and prohibiting them from using Islamic practices, phrases and from preaching or propagating Ahmadiyyat. The letters go on to say that since Ahmadis consider themselves Muslims and follow Muslim religious practices they find themselves in conflict with the Ordinance. Further that the July 3rd decision of the Supreme Court has held that the Ordinance XX does not violate the guarantees of the freedom of speech and freedom of religion as provided by the Pakistan Constitution.

This response is merely descriptive and totally

JAMAAT-E-AHMADIYYA U.S.A.
STATUS OF COLLECTION AS OF NOVEMBER 1993
SATELLITE FUND

JAMAATS	PRORATED BUDGET RATIO: 41.67%		ACTUAL COLLECTION JUL 93-NOV 93	VARIANCE
	BUDGET 1993-94	PRORATED BUDGET		
ALABAMA/TENNESSE	735.20	306.33	0.00	(306.33)
AMARILLO	160.00	66.67	30.00	(36.67)
ATHENS	320.00	133.33	0.00	(133.33)
BALTMORE	2,406.70	1,002.79	255.00	(747.79)
BOSTON	2,088.70	870.29	270.00	(600.29)
CHICAGO	10,855.30	4,523.04	711.83	(3,811.21)
CLEVELAND	2,174.00	905.83	1,000.00	94.17
COLUMBUS	300.00	125.00	0.00	(125.00)
DALLAS	4,242.81	1,767.84	344.41	(1,423.43)
DAYTON	2,482.20	1,034.25	115.50	(918.75)
DETRIOT	6,862.60	2,859.42	1,089.00	(1,770.42)
HOUSTON	4,446.20	1,852.58	1,625.00	(227.58)
LOS ANGELES	20,078.40	8,366.00	40.00	(8,326.00)
MERCRD	823.10	342.96	15.00	(327.96)
MIAMI	4,153.70	1,730.71	207.00	(1,523.71)
MILWAUKEE	4,631.40	1,929.75	105.00	(1,824.75)
NEW ORLEANS	1,286.90	536.21	491.00	(45.21)
NEW YORK	17,645.60	7,352.33	315.00	(7,037.33)
NEW JERSY	6,364.60	2,651.92	182.00	(2,469.92)
PHILADELPHIA	7,578.90	3,157.88	530.00	(2,627.88)
PHOENIX	210.00	87.50	0.00	(87.50)
PITTSBURG	1,777.60	740.67	432.00	(308.67)
PORTLAND	2,557.00	1,065.42	215.00	(850.42)
ROCHESTER	4,206.40	1,752.67	665.00	(1,087.67)
HARTFORT	1,009.00	420.42	315.00	(105.42)
SACRAMENTO	300.00	125.00	0.00	(125.00)
SAN FRANCISCO	2,482.20	1,034.25	80.00	(954.25)
SAN JOSE	3,227.00	1,344.58	33.00	(1,311.58)
SEATTLE	915.90	381.63	0.00	(381.63)
NORTH CAROLINA	1,312.80	547.00	477.00	(70.00)
St. LOUIS	1,998.20	832.58	120.00	(712.58)
St. PAUL	639.00	266.25	85.00	(181.25)
TUCSON	1,315.20	548.00	20.00	(528.00)
TULSA	663.40	276.42	130.50	(145.92)
WASHINGTON	18,378.40	7,657.67	908.90	(6,748.77)
GEORGIA-CAROLINA	720.00	300.00	130.00	(170.00)
ZOIN	2,057.41	857.25	929.26	72.01
WILLINGBORO	3,758.00	1,565.83	125.00	(1,440.83)
YORK	2,628.00	1,095.00	569.00	(526.00)
INDIVIDJALS	10,224.18	4,260.08	100.00	(4,160.08)
TOTAL	160,016.00	66,673.33	12,660.40	(54,012.93)

inadequate. We must, in our communications to all mentioned above emphasize that the real culprit is the Ordinance XX whose mere perusal establishes that it constitutes violation of human rights, denial of religious freedom and is in conflict with clear provisions of Pakistan Constitution and Pakistan's commitment as a signatory in the UN Declaration of Human Rights. This view is not merely that of the Ahmadiyya community but practically of every independent organization like Amnesty International, Asia Watch, a Lawyers forum, International jurists, Sub-Commission on Prevention of Discrimination and Protection of Minorities and many advocates like Ms. Karen Parker.

This matter should be clarified in our representations so that the attention of those to whom these representations are addressed is focussed on the basic and real problem, *i.e.*, rescinding of the offensive Ordinance XX of 1984.

It is requested that a fresh line of campaign on the above lines be launched immediately and copies sent to us for record along with copies of responses received in this regard.

5. U.S.A. ANNUAL CONVENTION

We have normally been holding our annual convention in the month of June. This was discussed in context with the inauguration of the National Washington Mosque Project which was to be combined with the holding of the convention. For the following reason the June date was not considered to be appropriate on this occasion:

(a) The UK Jalsa is fixed for July 29 to 31, 1994, and is followed by International Shoora as well as by a large number of mulaqats which Huzoor grants to a number of visitors from all over the World on the occasion of the UK Jalsa. A date in August would not have been very convenient and tight to fit in the program.

(b) There was possibility of delay in the completion of the building of the mosque which is currently scheduled at the end of June but is running behind schedule on account of many

factors. Even after completion there is a need to obtain a Occupancy Permit which also involves some time. It was considered that any date even at the close of August will be inadvisable for inauguration.

(c) The Universities contacted in Washington indicated that they are unable to accommodate us on any date after the middle of August and their estimates were very excessive for accommodation.

(d) As we intend and hope to contact a large number of elected officials and non Muslim and non Ahmadis, the month of August was considered as holiday month when most of them will not be available.

In these circumstances and because of Huzoor's commitment for Jalsa in Germany, the dates of 14 and 15 Oct. were suggested and Huzoor has now approved the October dates for the above mentioned reasons. The intention is that the inauguration will be held on the site on Friday and the Reception after the inauguration will follow the Friday Sermon at the new Mosque site. On Saturday the Jalsa will be held at another Center to be intimated later.

This is for the information of all office holders and all Jamaat members.

The President and other office holders should try to contact elected officials, other important personalities among the non Muslims and non Ahmadis for the inauguration ceremony. Expenses in limited selected cases for travel can be met but commitment should be made only after the clearance from the National H.Q. Most of the elected officials among Senators and Congressmen should be available in Washington when the Congress will be in Session.

6. WASHINGTON MOSQUE NAMED

Huzoor has directed that the Washington Mosque Project be named "Masjid Bait-ur-Rehman".

PAKISTAN FALLS SHORT ON RELIGIOUS FREEDOM

(Reproduced from the Christian Science Monitor, Wednesday, January 5, 1994)

By Robert F. Drinan

In a recent report on Pakistan, Asia Watch observes that some civil and criminal laws "have dangerously undermined fundamental rights of freedom of religion and expression, and have led to serious abuses against the country's religious minorities." The situation is urgent because the religious intolerance in Pakistan has now received judicial approval that has opened the way for further persecution of its minorities. A decision of the Pakistani Supreme Court last July has effectively closed the door to any legal redress for the intolerance and persecution that the Ahmadiyya Muslims have been encountering in Pakistan for the last two decades.

Like all major world religions, Islam has many sects. Every living religion produces reformers and progressive interpreters from within, bringing different denominations and schools of thought into existence. Keeping in mind the diversity and natural growth of religious bodies, all civilized nations have cherished freedom of conscience, thought, and religion. The United Nations Universal Declaration of Human Rights safeguards these fundamental human rights. Pakistan's Constitution also embodies and upholds these freedoms. For that reason, the Supreme Court of Pakistan was expected to protect these rights; it was approached by some Ahmadi Muslims, who had been persecuted and victimized by lower courts, to resolve an important constitutional issue.

In 1984, when the Constitution of Pakistan was in abeyance, the then Martial Law Administrator, General Mohammed Zia ul-Haq, promulgated Ordinance XX, curtailing the religious freedom of Ahmadis and changing some religious practices of Ahmadis into punishable crimes.

Since then the Pakistan government has allowed, under the cover of law, blatant abuse of human rights in violation of Pakistan's constitutional protection of religious freedom, freedom of speech, and the equality of its citizens. Many Ahmadis have been imprisoned and heavily fined merely for the "crime" of calling themselves Muslims or even for "posing" as Muslims.

The question of law before the Supreme Court of Pakistan was whether Ordinance XX of 1984 violated the Constitution of Pakistan. Justice Shaifur Rehman, the senior justice on the bench, gave his opinion that a number of provisions of Ordinance XX were repugnant to fundamental human rights as guaranteed by the Constitution:

"Prohibiting Ahmadis from calling their place of worship a 'masjid' and preventing Azan (the Islamic way of calling to prayer) violated fundamental rights. These practices were not of recent origin or device and adopted not with a view to annoy or outrage the sentiments of non-Ahmadis. The provision violated the fundamental right to equality because only Ahmadis are restricted by it. And being an essential element of their faith, it violated the right of religious freedom. Preventing them from propagating their faith without practicing similar prohibition on any other minority is discriminatory."

Two other Justices, however, dissented and went into a lengthy discussion on a subject which was never raised for the Court's opinion: Without giving the appellants any opportunity to refute polemical allegations, the dissenting Justices wrote a biased and discriminatory opinion on the question of whether Ahmadis were Muslims or not. Most amazingly, the justices justified the laws prohibiting Ahmadis the use of Islamic phrases by drawing a parallel from the trade laws prohibitive of trade and merchandise marks. This is a distasteful monetization of something spiritual and sublime. Furthermore, the Supreme Court's decision encourages religious intolerance and violence against Ahmadis.

All the appeals were dismissed by the majority decision. The Ahmadis were taken into custody forthwith for the "crime" that they practiced Islam as their religion, and they were required to undergo the remainder of the three-year imprisonment along with heavy monetary penalties.

If no redemptive measure is immediately taken in Pakistan against such flagrant and mind-

boggling injustice against its citizens, Pakistan's hope to reestablish friendly relations with the United States and other civilized countries that are signatories of the UN convention may be doomed. The religious intolerance portrayed by the majority decision of the Pakistan Supreme Court not only contains onerous implications for law-abiding and peace-loving religious minorities, it also gives strong and direct support to the growth of fundamentalism in that region. Mass migration to other countries for asylum created unnecessary strains on the world's economy. The persistent abuse of human rights, especially legalized terrorism, may become a severe problem. By stating that allowing an Ahmadi to display Islamic symbols in public is like creating a Salman Rushdie out of him, the Court has made a direct

incitement to kill Ahmadis.

The US should have a profound stake in this situation, which has serious worldwide implications. It is time that what America stands for and believes in is given more importance than any economic or geopolitical considerations. President Kennedy was right when he said that peace in the last analysis is a matter of human rights. Both for the world at large and indeed for Pakistan's own future, the restoration of fundamental human rights and religious freedom is imperative.

The Rev. Robert F. Drinan, S.J., is a professor at the Georgetown University Law Center and a member of the board at the Lawyer's Committee for Human Rights.

A COMMENT ON THE JUDGEMENT IN THE CASE OF AHMADIS

Is the Supreme Court of Pakistan an arbiter of Constitution or a long arm of religious fanatics

(By: S. Aftab Sharif, Attorney at Law, Houston, Texas)

On July 3, 1993, the Supreme Court of Pakistan handed down its verdict on appeals arisen out of proceedings initiated by or against certain individuals belonging to Ahmadiyya community. The question of law common to all these appeals was "whether Ordinance No. XX of 1984 [The Anti-Islamic Activities of the Qadiani Group, Lahori Group and Ahmadies (Prohibition and Punishment) Ordinance, 1984] is ultra vires the Constitution."

Lahor has strictly scrutinizing the ordinance and its derivative laws to determine whether they were offensive to the basic rights guaranteed under the Article 20 of the Constitution of Pakistan as the minority had done, the majority veered out of tracks of constitutional issues and concluded that Ahmadiyya practice of Islamic religion is offensive to all Muslims and, thus, the repugnant, unconscionable and blatantly discriminatory laws to enforce Ordinance No. XX which was enacted by a tyrant and dictator do not offend the basic human rights guaranteed by the constitution.

A half century ago, The United States Supreme Court decided *Korematsu*, the infamous Japanese Exclusion Case. This case involved a post-Pearl Harbor military order excluding all

persons of Japanese ancestry from certain area of the West Coast, and resulting in their effective imprisonment. The order was applied against citizen as well as non-citizen. The Supreme Court upheld the order. The majority reasoned that there was a compelling need to prevent espionage and sabotage, and that there was no practical and sufficiently rapid way for the military to distinguish the loyal from the disloyal.

Commentators have almost universally scorned *Korematsu* as one of the worst betrayals of America's constitutional rights in the Supreme Court's history. A few years ago, the United States Congress officially condemned and regretted the enforcement of that order and apologized to affected Japanese Americans and their children for action taken by the United States Government then. The Congress has allocated funds to compensate those who were affected by that order.

Justice Jackson, a dissenter in *Korematsu*, suggested that the order was based at least in part on racial prejudice when he pointed out that no attempt was made anywhere in the United States to exclude German or Italian aliens. However, in Pakistani case, one can argue that not only the Ordinance and the derivative laws are oppressive

but certain parts of the judgement are unjust and blatantly discriminatory as a result of Justice's personal prejudice and hatred against Ahmadiyya rather than their legal analysis and logical reasoning. The majority has terribly failed to follow the well established sound principles of interpretation of constitution laid down by the same court earlier in its 1957 decision in *Jibindra Kishore's case*. Where the Court had stated:

The very conception of a fundamental right is that it being a right guaranteed by the constitution cannot be taken away by law and it is not only inartistic but a fraud on the citizens, for maker of the constitution to say that the right is fundamental but it may be taken away by law The constitution should receive a liberal interpretation in favor of citizen especially with respect to those provisions which were designed to safeguard freedom of conscience and worship.

In the present case at bar, the question before the Court was not to determine the religious belief of Ahmadi and to declare them Muslim or non-Muslims. Nonetheless, the majority took it as if it was called upon to decide that particular issue. Writing for majority, Justice Chaudhry condemned the Ahmadiyya faith, fired vicious and cheap ugly shots at the founder of the religion and ridiculed him by depicting some paragraphs from his book to boost his view on Islam. As the Justice observed:

Quran on the other hand, praises Jesus Christ, his mother and his family (citation omitted). Can any Muslim utter anything against Quran and can anyone who does so claim to be

Muslim? How can then Mirza Ghulam Ahmed or his followers claim to be Muslims. It may also be noted here that, for his above writings, Mirza Sahib could have been convicted and punished, by an English Court, for the offence of blasphemy, under the Blasphemy Act, 1679, with the term of imprisonment.

Moreover, the majority granted the use of words such as Kalima, Azan and Masjid to only Muslims exclusively by labeling them as patents or trade marks of Islam, thus, making it property which can be traded. This is the most absurd legal argument this commentator ever heard. The Court has correctly stated that the religious rights are not absolute, as it has been observed by the highest Courts of other nations. However, unlike the Pakistan Supreme Court, the United States Supreme Court has been applying this principle across the board to all the religions regardless of their size and belief, and whether it offended the feeling of any particular sect or religion.

The *Korematsu's* decision and Pakistan Supreme Court decision in *the case of Ahmadi* smell like rotten eggs. Both decisions upheld the discriminatory orders based on racial prejudice and on religious prejudice respectively. After considering totality of circumstances under which both decisions were made, this commentator concludes that Pakistan Supreme Court decision in the case of Ahmadi scores a landslide victory for the worst rotten stinking egg.

Note: *This commentator does not belong to Ahmadiyya community, and does not have enough knowledge of this particular sect and therefore has no comments on Ahmadiyya religious belief.*

CHILDREN ... DAI ILALLAH

(continued from page 23)

friends and acquaintances feel more comfortable with us and want to learn more. At the same time we must remember to show respect for their beliefs and traditions. Even if we disagree with something they say or do we should not be rude or disrespectful.

In closing, let me say that the most important step to being successful "*Dai-Ilallah*" is self education. If we are sure about ourselves as

Ahmadi Muslims, we will not be shy or self-conscious about sharing our beliefs with others. That is why it is very important to keep up with our own learning about Islam so that we are prepared to answer any kinds of questions. Sometimes it is hard feeling like you are on one side and everyone else is on another. But if we are strong in our faith and proud, we will never let anyone make us feel inferior. Allah is with us and with His help, we can become very productive messengers for Islam, *Inshallah*.

Jazzakomullah Ta'ala.

THE 8TH WEST COAST JALSA SALANA

(By Anwar Mahmood Khan, General Secretary L.A. Jamaat)

A BRIEF REPORT

By the Grace of Allah, Jama'at Ahmadiyya Los Angeles was able to organize 8th West Coast Jalsa Salana on December 24, 25 and 26th 1993. A brief report of this sacred Jalsa is presented below:

PRE JALSA ARRANGEMENTS:

Our President Sahib appointed the following people for the tasks of Jalsa Salana and the special Program arrangements:

Rashid Lateef Rashidi Sahib	Afsar Jalsa Gaah
Dr. Waseem Sayed	Afsar Jalsa Salana
Anwer M. Khan	Special Saturday Program

The following arrangements were made prior to the actual Jalsa:

Facilities Preparation: The entire Mosque and Hall were cleaned thoroughly by Vaquar-e-Amal performed by Khuddam and Lajna teams.

A new paint job was done through out the place where needed. A patio was built near the house for Tea arrangements of the Jalsa. New Shamianas were prepared by Lajna members along with the curtains for the Tahir Hall. Several ladies participated in these preparations. Three large marquees were installed, two for food serving and one large marquee for the Exhibition.

A beautiful stage was prepared by Khuddam and Lajna members.

Accommodation: All the incoming guest were accommodated in the member's homes with great care and enthusiasm as usual. Food was also distributed for the guest's return journey at the close of the program.

Media and Press: Seven newspapers were contacted 3-4 weeks in advance and a news release was sent along with an introduction to the Jalsa Salana. By the Grace of Allah, four papers published the event on different dates. A small introduction of Jalsa salana appeared in *Riverside Press Enterprise*, the picture of our chief guest

Prof. Aloyzar Sakalas was printed in *Chino Champion*.

Special Saturday Program: This year, we invited Professor Aloyzar Sakalas, Vice Speaker of the Parliament of Lithuania, to attend our Jalsa. In addition we contacted the following

Mayors of the Cities of Chino, Chino Hills, Montclair, Walnut, Claremont, Diamond Bar, Pomona, Ontario and Upland.

Senator Ruben S. Ayala of California, Assemblyman Fred Aquiar and Congressman Jay Kim of California

Mr Cekanaskas, Counsel General of Lithuania

The Counsel General of Turkey

Mrs. Violeta Goudegas, President, Lithuania American Community

100 Lithuanians living in the southland

300 other friends of the Baitul Hamid Mosque.

500 invitation cards were printed and distributed to non Ahmedi friends

The Lithuanian Radio broadcasted the event in its Sunday broadcast.

14 members were given a briefing of Reception and the guided tour of the Exhibition.

100 gift wrapped packages, each containing 5 literature pieces, were distributed as gifts to all the non Ahmedi guests.

The dignitaries were presented with custom made gifts and the chief guest was also presented a plaque of honor.

Food Arrangements: Two breakfasts, three lunches and two dinners were served in Tahir Hall with an excellent setup and arrangements. The tea was served at appropriate times under the newly made patio in front of the Mosque.

HIGHLIGHTS OF THE JALSA

The 8th West Coast Jalsa Salana took place on

Friday, Saturday and Sunday - December 24, 25 and 26th, 1993 at the Baltul Hamid Mosque.

All the 550 participants eagerly heard and watched the two spiritually invigorating addresses of our beloved Imam directly received from Mauritius via satellite.

An added glad tiding was the announcement of Jama'at at USA in Chanda Waqf a Jadeed like last year along with the gracious mention of the Jama'ats name in Huzoor's sermon.

The magnificent exhibition on Islam was an added feature of this Jalsa which was well prepared, organized, and presented by our National Secretary Publication Colonel Dr. Fazal Ahmed Sahib.

Sayed Fazal Ahmed Sahib of Bihar performed the opening and the closing ceremony of the Jalsa Salana.

Prof. Aloyzar Sakalas, Vice Speaker of the Parliament of the Republic of Lithuania was the Chief guest of the Saturday Dinner function.

Congressman Jay Kim, Mayor Larry Rhinehart of Montclair, and Mayor Pro-tem Mr. Wickman of Chino Hills were among the other dignitaries of the Saturday Dinner. In addition 26 other Lithuanians and 20 other non Ahmedi guests also attended the program.

All the non Ahmedi guest were presented with gifts of our literature.

One individual came into the fold of Ahmadiyyat at the end of the Jalsa. *Alhamdo Lillah.*

Four newspapers covered the commencement of our Jalsa in their Saturday publications. One American family, who attended the entire program, learned about the Jalsa from *Press Enterprise* coverage.

City of Chino Hills presented a Certificate of Proclamation on behalf of the City Council.

The Mayor Protem of the city of Chino Hills made an interesting comment thus: "Any member of this community, no matter which area he resides will be an asset to that community".

Congratulations to all the members of Jama'at Ahmadiyya, Los Angeles, keep up this fine honor. *Alhamdo Lillah*

IMPRESSIONS OF THE JALSA

By the Grace of Allah, the Jalsa was well conducted and organized. The attendance was less than the last two years due to sicknesses, members being out of town and also economic reasons for the members from distant Jama'ats.

Every attendee invariably liked the Saturday program and the arrangements in general. The Exhibition was very much liked by a great majority.

The dignitaries and outside non Ahmedi guests liked the program very well, especially the speech of Maulana Azhar Haneef Sahib during the Saturday night dinner.

The program in general was well received, and a comment made was the fact that there should be no program after Maghrib prayers besides dinner.

EXHIBITION OF THE JALSA

One unique feature of the 1993 West Coast Jalsa Salana was the arrival and display of National Exhibition materials during the last two days of the gathering. A few weeks before the Jalsa, eight large boxes of materials for the Exhibition arrived. These materials included several photographic collections covering such diverse areas as early Islamic history, the history of Ahmadiyyat, Ahmadiyyat in the United States, etc.

Colonel Fazal Ahmad, our National Publications Secretary, arrived a few days before the Jalsa to supervise the set-up and construction of the Exhibition, particularly the large marquee tent that was placed in the parking lot area in front of Imam Kauser's residence.

Several workers helped in setting up the Exhibition, working day and night to help make it a success. Efforts included printing of captions and photos; cutting, pasting, and boardwork, assembling and erecting display stalls, and posting signs and banners.

Alhamdo Lillah, many visitors came to the

Exhibition. Our honorable guest of the Jalsa Salana, the Vice-Speaker of the Parliament of the Republic of Lithuania, Dr. Aloyzar Sakalas, cut the ceremonial ribbon to mark the opening of the Exhibition. He took the first tour of the Exhibition for approximately half hour. He then came again on his own during a break in the Jalsa session, expressing his interest in the mass of information displayed.

Notable features of this exhibition included the following:

- * detailed plates of historic sites in Saudi Arabia - specifically battle sites such as Badr, Uhud and Khandaq.
- * pictures, maps and drawings of historical sites and the beautiful art work of Spain: in particular, coins depicting ornate Arabic inscriptions minted during the reign of Islam in Spain; pictures of Jabal Tariq (The Rock of Gibraltar), etc.

* pictures of the sacred sites of Qadian and Rabwah during various Jalsa Salana sessions.

* photographs of members of Jama'at U.S.A., both past and present.

* pictures of local events at Baitul Hameed Mosque.

* In addition, some 350 to 400 pictures—many of them rare—have now been mounted permanently for our Mosque's local collection.

Alhamdo Lillah, approximately 450 people visited the exhibition. Seventy-five of these were non-Ahmadi guests who received guided tours, including the Mayor of Montclair, Mayor Protem of Chino Hills, and members of the American Lithuanian Society.

Alhamdo Lillah, that Allah enabled the Jama'at to organize this Jalsa. May He bring forth delicious fruits in the form of several new converts to the fold of Islam. Ameen!

REPORT OF THE LAJNA IMAILLAH SESSION OF THE JALSA

(By: Aziza Rahaum, Southwest Regional President)

The West Coast Jalsa Salana was held on December 24, 25 and 26th. *Alhamdo Lillah* the event was a great success. Lajna Imaillah was able to hold its own session on the afternoon of December 25th. By the Grace of Allah, the session was well attended, and the participants were all well prepared and interesting to listen to. They represented all Jamaats of the West coast area.

The ladies session was presided over by Southwest Regional President, Aziza Rahman, and began with Recitation of the Holy Quran by Laiqa Malik (L.A. West Lajna). The translation was read by Mary Sue Ahmad (L.A. West). This was followed by a poem of the Promised Messiah (aaihissalam) by Amtul Hamid Bokhari (Tucson). Translation was given by Rahat Jalal (President L.A. West). After this a welcome address was delivered by Lubna Hakeem on behalf of Shamim Sheikh (President L.A. East).

The first speech of the session was given by Amtul Rafe Abbasi (President San Francisco) on the subject of Hazrat Khadija (may Allah be pleased with her). It contained many interesting

aspects of her life, and her devotion to the Holy Prophet (Peace and blessings of Allah be on Him). This was followed by a talk on "What Muslim women can offer society today" by Shirley Dunnells (Sacramento). She spoke on what attracted her to Ahmadiyyat and urged sisters to share their qualities with American women. The next item was recitation of the Arabic Qaseeda of the Promised Messiah (as) by Amatul Karim Nusrat (President San Jose), with translation read by Miriam Rashedi (L.A. West).

The topic of the next speech was kept in accordance with the wishes of our beloved Imam, Hazrat Khalifatul Masih IV, (may Allah strengthen) who stated during a recent Juma sermon that women should speak on this subject. It was "Muslim women's responsibility to their husbands", and was delivered by Tanvir Rajpoot (L.A. East). She spoke on "Tarbiyyate Aulaad" (upbringing of children) and gave excellent examples on how to bring up our children in this society. After this Badar Khalid (L.A. East) recited a poem from Kalame Mahmood, and the

translation was read by Maryam Khan (L.A. East).

The final address was to have been given by Sahibzadi Amtul Qayyum Begum; however, due to the illness of our respected Amir Sahib, she was unable to attend. But we were fortunate to have two guests attending the jalsa who are very devoted and pious ladies, who graciously agreed to say a few words. The first was Sister Rasheeda Saeed (National Sadr U.S.A., 1974-1980). She spoke on the topic of purdah, and reminded sisters of their duty, and gave a very interesting incident of her own life which led her to wearing a veil. The other speaker was Begum Masooda Samad (National Sadr of Bangladesh Lajna). She spoke

on the importance of reciting the Holy Quran daily, and making it a part of our lives, and she also stressed the importance of purdah. The session ended with concluding remarks by Aziza Rahman (Southwest Regional President), who thanked the speakers and all the Lajna members for their hard work during the Jalsa.

Alhamdo Lillah, the session was very successful, with interesting speeches which were appreciated by all the Lajna Members. May Allah bless and reward all those who took part, and all the sisters who worked very hard for weeks before the Jalsa to make everything ready. Ameen.

THE WASHINGTON MOSQUE PROJECT

CONSTRUCTION UPDATE AS OF JANUARY 24, 1994

By the grace of Allah the Almighty, the Mosque Project is making good progress. The main items of work under active construction are as follows:

1. Foundations and Walls, of the main building are now completed about 90%.
2. Structural Steel Erection began, first floor columns have been installed. First floor steel beams/girders have been installed about 80%.
3. The first floor concrete deck is scheduled to be poured soon.
4. Precast concrete wall panels are now under fabrication in the plant.

5. Plumbing and Electrical work is in progress with the structure.

6. Material selection and procurement for other items of work are in progress now.

The weather here during the past few weeks has been posing a special challenge to the progress at the site. All the brothers and sisters are requested to continue to pray to Allah for the timely completion and success of this project, Aameen. Also please remember the construction committee members in your special prayers.

Manzoor Rehman

Deputy Chairman Mosque Committee

PERFORMANCE REPORT

(CONTINUED FROM PAGE 35)

Los Angles: storage facility; library:10,000 books; 600 users.

Cleveland: library

Chicago: library and reading facilities

Milwaukee: display arrangements

Dayton: library

Baltimore: library: 251 books; reading facilities.

Detroit: library.

North Jersey: Library: 26 books; reading facilities

North Carolina: books on display.

Pittsburgh (CA): library; storage and reading facilities.

Rochester: library

York: library

Houston: library and reading facilities

Dr. Fazal Ahmad, Sec. Publications

REPORTS FROM CHAPTERS LOCATED ALL OVER U.S.A.

(Compiled and edited by Mian Wasim.)

MIAMI, FL.: Our bookstall at the Miami International Book Fair was very successful. Scores of people from all walks of life visited our stall, bought books on Islam and Ahmadiyyat and asked many questions about our Movement. Our volunteers gave appropriate replies. We have regularly participated in this important South Florida cultural event since 1989.

GEORGIA-S. CAROLINA: During the month of December a general meeting of the Jamaat was held in which Huzoor's Friday Sermon of Dec. 10th was replayed. Speakers included, Mansoor Ahmad (who spoke on the noble character of the Holy Prophet Muhammad. (S.A.W.) and Mahmood Ahmad (who spoke on the life of the Holy Prophet (S.A.W.) and his treatment of children with love and compassion. Both speakers emphasized the fact that we must always try to emulate the noble actions of the Holy Prophet (S.A.W.)

A meeting of the Lajna was also held. It featured, Narration of a Hadith of the Holy Prophet (S.A.W.), and an essay on "Family life in Islam".

YORK-HARRISBURG, PA: The Secretary for Tabligh reports that the Da'wat Ilallah center will open twice a month on alternate Wednesdays. Seminars geared towards college students, neighbors, etc., are planned.

Different families have been asked to present speeches of Khilafat for the general meeting during January.

NEW YORK, N.Y.: As per New York "ENVOY" of December 93, the following activities were held: Tahir classes have started in full swing with an average attendance of 85 students. Young Lajna meets every Saturday under the supervision of sister Zakiyya Mahmood for Quran classes. During the past three months, we have distributed thousands of pieces of informative literature to different areas of New York including Jamaica, Queens, Brooklyn and Wyckoff. On the Macy's Thanksgiving Day parade our banner was held

high for all to see that the Messiah for whom the world was waiting has already come in the person of the holy founder of the Ahmadiyya Movement of Islam, Hazrat Mirza Ghulam Ahmad (A.S.)

Under the leadership of Imam M. A. Cheema and President Nazir Ayyaz, meetings and discussions were held with representatives of the Unification Church. Imam Cheema presented Islamic perspective at a Forum titled: *Religion and Society*, held at Brooklyn College. Religious leaders of Judaism and Christianity also presented their own points of view. This program was initiated and put together by Ifikhar Ahmad.

CHARLOTTE, NC: Regular monthly general meeting was held. Huzoor's sermons are viewed regularly every Friday. The center has purchased its own satellite dish.

A city councilman from Charlotte came to attend a meeting at our center and praised the contributions of the Ahmadiyya Muslim Community.

TULSA, OKLAHOMA: Abdul Razak and Anwar Chaudri met with an editor of the *Tulsa World* newspaper and gave her information on Islam and Ahmadiyyat. A few books were also presented to her.

WASHINGTON, DC (Greater Metropolitan area): A general meeting of the Jamaat was held in which all the secretaries presented their reports of the activities held during 1993. Plans for the new year 1994 were also discussed. Questions and concerns raised by the members were answered by the concerned secretaries and the President of the Jamaat Dr. Hidayat Khan.

The Amla has decided to hold two meetings each month instead of just one. The forum of the meetings is also being changed. The time devoted for the speeches will be shortened giving way to open questions and answer sessions concerning Talim and Tarbiyyat. More emphasis will be given to training ourselves for Tabligh efforts.

PERFORMANCE REPORT OF JAMAATS

The Publication Secretaries of New York, Los Angeles, Milwaukee and North Carolina have excelled over all others in the following areas:

1. Timely reports and over-all cooperation.
2. Inventory and Storage and Display of books.
3. Sales, Promotion, and Accounting
4. Library facilities maintenance and development.
5. Participation in Book Fairs.

STOCK POSITIONS

Significant stock figures (dollar value of books in store) are:

New York: \$18,000 (\$25,000 in July 1993)
 Milwaukee: \$922.00 Baltimore: \$689.75
 North Carolina: \$360.00 Willingboro: \$2,500.00
 Detroit: \$4,124.00 North Jersey: \$1,052.00
 Los Angeles: \$5,380.00

SALES TO MEMBERS

New York: \$1,000.00 (monthly)
 Milwaukee: \$1,200.00 North Carolina: \$100.00
 Detroit: \$4,124.00
 Los Angeles: \$14,563.00 (HOLY QURAN sales: \$60.00 monthly)

SALES TO NON-MEMBERS:

New York: \$1,200.00 Milwaukee: \$560.00
 North Carolina: \$78.00 Los Angeles: \$200.00

SALES TO ETHNIC GROUPS

New York: to Albanians \$90.00
 Los Angeles: to Spanish and Bengalis.

FREE DISTRIBUTION

New York: \$600.00 Milwaukee: \$60.00
 North Carolina: \$5.00 Willingboro: \$150.00
 Los Angeles: \$400.00

EXHIBITIONS

The National Exhibition on the occasion of the Annual Convention of the US Jamaat had an underlying theme: The Life and The Works of the Promised Messiah, peace and blessings of Allah be upon him. It was visited by over 100 dignitaries, including New York's politicians, professors and public servants. The exhibits were colorfully laid out in two halls, with audio and video display arrangements. The thoroughly researched exhibition covered the life-history of the Promised Messiah, peace be on him, on a year by year, month by month and even daily basis, with maps, photographs and charts. The members of the Jamaat appreciated the in-depth presentation.

The Los Angeles Jamaat arranged an excellent exhibition that attracted the guests of the West Coast National Convention. It consisted of other exhibits on Early Islam, Islam in Spain and Ahmadiyyat.

Los Angeles Jamaat has invested in machinery, equipment, materials for the development of their permanent exhibition. They have received training in the acquisition, engineering, decoration, designing and presentation of the exhibition.

SALES AT THE BOOK FAIRS

LA Jamaat

- (1) Chino Exhibition, July 93, 6000 visitors
- (2) Claremont Exhibition in Sept. 93, 3,000 visitors. Free literature worth \$1,772.00 distributed.
- (3) Human Rights Symposium Book Fair: Sales: \$130.00
- (4) West Coast Annual Convention Book Fair Sales: \$1,622.00
- (5) Chino Chamber of Commerce Book Fair: \$60.00

NY Jamaat

- (1) "New York is Book Country", Manhattan, Oct. 93. Over 400,000 visitors. Sales \$700.00. Free literature \$400.00 was distributed.
- (2) Local Book Fairs/Book Stands: \$100.00
- (3) Annual Convention, Book Fair: \$11,000.00

NC Jamaat

Charlotte Book Fair, in Mar. 93 visited by 40 people. Sales: \$64.00.

Miami Jamaat

Dade County Annual Book Fair, October 93.

Milwaukee Jamaat

Afro-Fest Book Fair, July 1993. 70,000 visitors. Sales \$157.00. Free literature worth \$50.00 was distributed.

STORAGE FACILITIES, LIBRARIES AND DISPLAY ARRANGEMENTS

The following Jamaats have some types of libraries/reading-room facilities and arrangements for displaying literature.

New York: storage shelter; library; displays; all titles.