



THE *Ahmadiyya* **Gazette** **USA**

פירשטווייזענדיג

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Below: The First Historical National Aamla Meeting held on December 3, 1994 at Baitur Rahman Mosque



THE HISTORIC VISIT OF HAZRAT KHALIFATUL MASIH IV (ABA) TO THE NATIONAL EXHIBITION OF THE AHMADIYYA MUSLIM COMMUNITY, USA

The blessings of Khilafat are infinite. Khilafat in Ahmadiyyat provides the most unique form of leadership. It paves the way for establishing the spiritual relationship between man and his Creator and provides continuous guidance for the enhancement of that relationship. It also provides an unparalleled intellectual foresight into human affairs because the Supreme Spiritual Head is in direct contact with millions all over the world. Thus, obedience to Khilafat is a blessing because in abiding by the admonishment and guidance of the Khalifa once again the benefits of world-wide experience and the true spiritual guidance that leads to the Almighty Allah.

The vast wisdom, experience and foresight of Khilafat has put Ahmadiyyat in the forefront of highly successful organizations today. As we stepped into our second century, Hazrat Khalifatul Masih IV directed the establishment of national exhibitions for the purposes of providing a brief insight into the world of Ahmadiyyat to our visiting guests. Today, while exhibitions have become a part of the Annual Conventions of professional organizations, the Ahmadiyya Muslim Community in the USA has a unique National

Exhibition on Islam and Ahmadiyyat that has had the honor of being blessed with the historic visit of Hazrat Khalifatul Masih IV in 1989, 1991 and in 1994. Scholars, diplomats and even exhibitors have expressed their admiration for the research, design and the format of our National Exhibition.

The Supreme Spiritual Head of the Ahmadiyya Muslim Community, Syedena Hazrat Khalifatul Masih IV, graced the National Exhibition with his blessed visit on the occasion of the Jalsa Salana of the U.S. Jamaat last year, inspite of his extremely busy schedule, our beloved Huzoor very kindly toured the exhibition along with his guests, Amirs of overseas Jamaats and his staff officers on the evening of Sunday, October 16, 1994, at 8:30 p.m. The exhibition was laid out in the basement of Masjid Baitur Rahman and also in the display cases on each floor of the National Mosque.

Our beloved Huzur affectionately examined the displays on the various themes. These themes are noted below:

The Glorious Attributes of the Almighty Allah:
Arabic Calligraphy on colored floral backgrounds
(continued on page 11)

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 become righteous.

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 mfor 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 أُنْزِلَ 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 them) 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 some one fights with him or abuses him,

let him say that he is fasting.

Then the Holy Prophet said, that he swore by the Lord Who holds the life of Mohammad, 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.

EDITOR

ZAFAR AHMAD SARWAR

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SYED GHULAM AHMAD FARRUKH
MIAN MUHAMMAD ISMAIL WASIM
ABDUL SHAKOOR AHMAD

It is related 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

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-e-Ahmadiyya, p. 175)

THE MEANING OF RAMADHAN

Ramadhan 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 as termed as Ramadhan is, in my opinion, not correct, for it is no mark of distinction in Arabia. Ramad in the 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, pp. 209-210)

HAPPY NEWS

We announce with pleasure the birth of a Waqf-e-Nau child who has been named Muhammad Kashif Mahmood by Hazrat Khalifatul Masih IV. He was born on January 18, 1995 at 7:30 p.m. at Fazl-e-Umar Hospital, Rabwah to Mr. Muhammad Mahmood Tahir, Waqif-e-Zindgi, Gold Medalist in Journalism, Bahawalpur University and Dure Sameen, M. Phil, Islamabad University.

Kashif is the maternal grandson of Mr. Rashid A Sabir, Account Officer of the U.S.A. Jamaat, and the paternal grandson of Chaudhry Muhammad Sadiq, Waqif-e-Zindgi, Wakalat-e-Tabshir, Rabwah.

We congratulate the families. The members of the Jamaat are requested to pray for his excellent health and long life.

Ramadhan, the Blessed Month

(continued from page 27)

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 month of Ramadhan with full vigor to follow the commandments of Allah and may we be rewarded as promised by Allah. Ameen!

THE INAUGURATION OF THE AHMADIYYA MUSLIM MOSQUE "MASJID BAIT-UR-RAHMAN" UNDER THE BLESSED CHAIRMANSHIP OF HAZRAT MIRZA TAHIR AHMAD, KHALIFATUL MASIH IV, SUPREME HEAD OF THE WORLD WIDE AHMADIYYA MOVEMENT IN ISLAM, ON OCTOBER 14, 1994

(Compiled by Mian M. I. Wasim, Secretary Public Relations)

The historic inauguration of the largest mosque on the eastern coast of the United States, that is "Masjid Bait-ur-Rahman" of the Ahmadiyya Movement in Islam, took place on October 14, 1994 at 4:00 p.m.

The ceremony was attended by more than 7000 jubilant Ahmadi Muslims from all over the United States, Canada, and other countries who repeatedly raised Islamic chants of "Allaho Akbar.", thanking Almighty Allah for giving them this opportunity to attend this historic event. They were joined by several VIP guests including members of the U.S. Congress, an ex-President of the World Bank, several Ambassadors, the Attorney General of the State of Maryland, Chairman of the Montgomery County Council, several Mayors and

high ranking officials, as well as more than two dozen members of the National and International press and media.

Allah Almighty bore fruit to our media and press contacts, which were started several months ago by my humble self, after receiving guidelines from our respected Amir, Sahibzada M. M. Ahmad.

We circulated several press releases, and the all important Press and Media "Information package" (Prepared under the Amir's directions by Alhaj Dhul Waqar Yaqoob, the National Secretary for Public Relations).

As of October 30, 1994, the following Agencies have published news items and articles about the events.

NEWSPAPERS	DATE	PAGE (S)
The Washington Post	October 08 October 15 October 16	A2 & B7 B1 & B2 A3
The Washington Time	October 15	A10
The Burtonsville Gazette	October 12 October 19	A3 A11
The Journal (Montgomery)	October 14 October 15	Page 1
The Diamondback	October 19 October 24 October 28	7 4 4
The Baltimore Sun	October 7	Religion

The Free Press	September 1	10
The Washington Citizen	October 22	2
TELEVISION		TIME
TV Channel 9 (CBS Affiliate)	October 14	5 p.m. news
RADIO		
Voice of America	October 23	Hindi news beamed to S.E. Asia.

INTERVIEWS WITH HUZOOR:

Voice of America: Conducted by Mr. Bhagwan Prakash, on October 17, 1994, at the "Bait-ur-Rahman"

The Washington Post: By Louis Aguilar, on October 11, 1994, at the Amir's residence.

The New York Times: By Gustav Neibour, on October 12, 1994, at the "Bait-ur-Rahman"

REPORTS AWAITED

Please note that the above mentioned are the reports of news items received as of October 30, 1994. We are expecting more reports especially from the following foreign and out of town agencies whose representatives attended the function for the purpose of covering the event:

Tokyo Broadcasting System
The Voice of America: Swahili Service
The Fiji Sun
The York Dispatch

The Georgetown Hoya
The News-Sun
The Telegraph
The Frontier Post

THE WASHINGTON POST, October 15, 1994

Pacifist Muslims Open

Md. Mosque

5,000 Attend Celebration Of

Widely Persecuted Group

By Louis Aguilar, Washington Post Staff Writer

The peace-loving Ahmadiyya Movement opened what it calls the largest mosque on the East Coast in Silver Spring yesterday with a flourish of dignitaries who warmly welcomed the Movement to Maryland even as much of the Muslim world shuns its doctrines.

An estimated 5,000 Ahmadis and guests from across the region came to the Masjid Bait-ur-Rahman, or House of Grace, the sect's \$4.25

million U.S. headquarters, to celebrate the new mosque there.

The structure appears traditional except for its setting amid suburban homes and open fields—and for the broadcast satellite dishes on its grounds.

As the Islamic call for prayer was chanted to the crowd, the wind fluttered a bright blue banner showing a satellite dish bringing the Ahmadiyya message to the world. The new buildings have television production facilities to produce English- and Spanish-speaking religious programming for global distribution.

That is in keeping with the movement's commitment to missionary work in 143 nations, which has brought the sect's numbers to 10 million.

Hamil Percy, a 35-year-old Detroit physician,

who traveled to Silver spring for the ceremonies, said: "The movement is simply about peace. That is truly the only message that comes across here."

But the mosque's pastoral location seems to underscore the isolation Ahmadis feel in the Muslim world as they proselytise in spite of the opposition of fundamentalist Muslims. Repression of Ahmadis has been especially severe in Pakistan in the last 10 years.

But yesterday the group's pacifist message was warmly received.

"We will work to remove misconception, from a variety of sources, that Islam is synonymous with violence and terrorism," Mirza Muzaffar Ahmad, the movement's U.S. leader told the gathering yesterday. "We renounce terrorism in all forms and under any conditions."

Rep. Constance A. Morella (R) was one of many Maryland politicians who denounced the oppression of the Ahmadis. "You have transcended the persecution," she said. "You have become strengthened by the persecution.....Montgomery County welcomes the mosque and your movement and considers it another testimony to the mosaic here."

The headquarters were moved to Silver Spring from its old office in the District.

The 22,000-square-foot mosque and an adjacent office building on 10 acres at Good Hope and Briggs Chaney roads, are distinguished by the silver dome and slender minaret. The mosque's interior is spartan.

It is one of 29 Ahmadi mosques in the United States, and it was built with contributions from the affluent and highly educated Ahmadi community, the group said. Many of the area Ahmadis live in Potomac and Laurel.

The sect has been condemned and persecuted by mainstream Muslims since its founder, Hazrat Mirza Ghulam Ahmad, declared himself a prophet of Allah in 1889. Ahmad claimed not only to be the Mahdi, the promised reformer of Muslims, but the Messiah of all other major religions. Orthodox Muslims believe that Muhammad was the last messenger of Allah. On this point, there can be no

compromise for traditional Muslims.

The Ahmadiyya movement was declared separate from the Muslim religion by Pakistan's highest court, and Ahmadis who present themselves as Muslims there can be imprisoned.

Ali Asan, an Islamic scholar at Harvard University, said that the persecution of the Ahmadis reflects the politicization of the Muslim world. "The whole Ahmadiyya problem . . . deals with accepting pluralism," he said. "In the early centuries of Islamic history, a lot was left for interpretation. Nowadays, with many countries' political systems accepting a certain definition of Islam, that freedom of interpretation has disappeared. That makes the position of the Ahmadiyya very difficult"

"In terms of their ethical, moral beliefs, I don't think they are so radical."

The supreme head of the Ahmadiyya Movement—Hazrat Mirza Tahir Ahmad, whose official title is Khalifatul Masih IV—compares his followers to early Christians.

"Our message is this: love for all . . . hatred for none," he said. "We are growing because we believe our message is right."

THE WASHINGTON TIMES, Oct. 15, 1994

Pacifist Muslim sect opens large mosque

Will be a mecca for area faithful

By Larry Witham, The Washington Times

As many as 7,000 people—most of them members of the Islamic Ahmadiyya Movement—turned out yesterday to inaugurate a Montgomery County mosque that will be the largest center for Muslim worship on the East Coast.

The pacifist Ahmadiyyas—who reject the idea of jihad as "holy war" and are known worldwide for their medical and educational missions—said the mosque will directly serve about 1,000 members of their sect in the Washington area.

But other Muslims said they also expect to attend the Masjid Baitur Rahman – the House of Grace Mosque – which sits on an 11 acre site at Good Hope and Briggs Chaney roads.

"We now have a large place for prayer," said Cehnoh Jalloh of Landover, who is not Ahmadiyya but spoke of crowded prayer days at the Muslim Community Center nearby on New Hampshire Avenue. "It's always nice to congregate."

The five daily prayers of Muslims can be conducted anywhere with a prayer rug, but Friday prayers and those of the holy month of Ramadhan lend to large gatherings. The community center, which had used an auditorium for prayers, is just completing its mosque, complete with a minaret.

"This is a mosque for all Muslims," said Mian M.I. Wasim, the publicist for yesterday's event. "They can come. ... In fact, anybody who believes in God is at home here."

The mosque has two floors of prayer rooms – one for men and one for women – and can accommodate 1,300 people. Its basement office will house the U.S. headquarters of the Ahmadiyya Movement, complete with a satellite station, a tool increasingly used by the far flung missionary group.

"Many misguided people, regardless of the religion they profess, need your help," former World Bank Chairman Barber Conable told yesterday's gathering. "This mosque will not only offer shelter . . . but will become a symbol of mankind's basic unity."

The ceremony was a homage to the traditions on nonviolence and tolerance in Islam. True Islam "is against violence and terrorism under any circumstance," said M.M. Ahmad, president of the U.S. branch of the Ahmadiyya Movement. For example, he said, in the Quran, "no physical punishment is described for blasphemy."

The comments, echoed by several other speakers, reflect an effort by American Muslims to overcome the harsh stereotypes of their religion.

Begun as a reform movement in India in 1889, the Ahmadiyya group was founded by Hazrat

Mirza Ghulan Ahmad, who claimed to be the final Messiah predicted by the Prophet Mohammad. That claim made it a sectarian movement in majority Sunni Islam, which persecuted its members at various times because of their claim of a prophet greater than Mohammad.

Since coming to the United States in 1920, the Ahmadiyyas have attracted more than 10,000 members, mostly of Indian and Pakistani extraction.

In 1984, the fourth "successor of the Messiah," His Holiness Hazrat Mirza Tahir Ahmad, left Pakistan for London because Sunnis had declared in Pakistani law that Ahmadiyyas were "a non-Muslim minority." He was at yesterday's event, one reason for the size of the gathering.

The ceremony was broadcast to the world's 10 million Ahmadiyyas in 14 countries over their extensive satellite network.

Speakers included Maryland Democratic Rep. Albert Wynn, Attorney General J. Joseph Curran, Montgomery County Executive Neal Potter and Maryland GOP Rep. Constance Morella, who told the crowd, "You have transcended this persecution."

Mr. Curran, citing his Irish Catholic ancestors, welcomed the Ahmadiyyas as the most recent addition to Maryland's religious pluralism. "It's a rather historic day for our state," he said.

The stretch of Montgomery County's upper New Hampshire Avenue, on which the mosque is located, has become a magnet for new centers of worship, including a Buddhist temple, Ukrainian and Russian Orthodox churches and now two mosques.

The Ahmadiyya mosque, which cost about \$4 million and took over a year to complete, has 125 parking spaces. The group said it has not had any run-ins yet with neighbors over traffic or parking problems in the semirural area, even at the prospect of 1,300 people converging there to pray.

UNITED STATES JAMA'AT HOLDS ITS 46TH ANNUAL CONVENTION

**HAZRAT KHALIFATUL-MASIH ADDRESSES THE PARTICIPANTS
THE NEWLY BUILT NATIONAL MOSQUE INAUGURATED
REPRESENTATIVES OF NATIONAL, REGIONAL, AND LOCAL
ADMINISTRATIONS ISSUE PROCLAMATIONS.**

(By Syed Sajid Ahmad)

Alhamdulillah, the 46th National Annual Convention of the Ahmadiyya Community of the United States of America was held at the newly built Masjid Bait-ur-Rahman near Washington, D.C., on October 14 and 15, 1994. Guests arrived from as far away as Ghana in Africa, Japan in Asia, and England in Europe. More than fifteen countries were represented at the occasion, including Pakistan and Bangladesh. A conservative estimate puts the total number of participants to be above seven thousand.

Majlis Khuddam-ul-Ahmadiyya, U.S.A., has been holding their national ijtimas at the site for a number of years before the completion of the building of the mosque. The masjid is located in the northern suburbs of the nation's capital, Washington, D.C., amongst green open fields, tree studded small farms, and scattered homes on rolling low hills. It is nearer to Washington but not far from Baltimore either, which is another large American city.

Dedicated volunteers spent long hours planning and making arrangements for the Convention for months under the direction of Sahibzada M. M. Ahmad, Ameer of the U.S. Jama'ats, and Malik Masoud Ahmad, Afsar Jalsa Salana. Registration forms and directions to the site were sent to all Ahmadi families in the States. Living arrangements with volunteering families in the vicinity and hotels were made and the guests were informed accordingly. Guests and participants had started arriving from all over the United States and the world many days before the start of the event.

The area around the mosque was occupied by tents and marquees to provide for separate seating for the male and female audience, separate facilities for male and female dining during the event, for book stalls, first aid booth, etc. Therefore, the large attendance at the occasion required renting a huge

parking lot a mile or so away from the mosque for participants arriving to attend the convention by car. Bus service was provided between the Jalsa site and the parking. A number of buses and vans shuttled the guests to and fro around the hour, day and night.

Guest registration booths were set up at the parking area. Arriving guests registered at the parking area and received a badge and a handbook containing information on the mosque. The handbook also contained copies of some of the proclamations made by government administrations around the country to celebrate the opening of the mosque.

The upper floor of the mosque was reserved for ladies, the main floor for men, and the lower floor housed a large exhibit on Islam and Ahmadiyyat.

Masjid Bait-ur-Rahman was inaugurated on Friday, October 14. First, the Jumua sermon was delivered by Hazrat Khalifatul-Masih and the salat was led by him. Mosque and the marquees were filled with the participants during the sermon. Rows of praying Ahmadis flowed onto the adjacent grassy areas. The proceedings were shown in the marquees through closed circuit television. Translations of the proceedings were also available through designated headphones.

In his sermon, Huzoor gave the happy news that an earth station had been established in Washington to serve the North American continent and it had started broadcasting Muslim Ahmadiyya TV programs three hours everyday. Huzoor gave instructions on the type and format of programs, especially teaching of the Holy Quran. Huzoor also commented on various other programs broadcast on the system including his classes on Urdu.

The opening ceremony was held in the afternoon and was also attended by dignitaries representing various

governmental and voluntary institutions. A U.S. flag hoisted over the Capitol was raised outside the Masjid Bait-ur-Rahman. The ceremony started by a recitation of the Holy Quran by Abid Haneef with its translation. Maulana Zafar A. Sarwar recited a poem which was translated by Yusef A. Lateef. Sahibzada M.M. Ahmad, Ameer, U.S. Jama'at, welcomed the guests. Dignitaries and their representatives addressed the audience. The ceremony ended with *Dua*. Distribution of mitha'ee (refreshments). Maghrib and Isha Prayers and dinner followed the ceremony.

Huzoor's address focused on the status, purpose, role, and rights of mosques. He explained that the grandeur of a mosque is not from the grandeur of the physical building or multitude of visitors. The grandeur of a mosque is from the spiritual and moral grandeur of its visitors. Huzoor explained that all mosques are open for the worship of the One and Only God by all people. Huzoor also pointed out the wrong use of the term fundamentalism for persons trained to hate the followers of other religions.

Saturday started with Tahajjud and Fajr Prayers followed by a reading from the Quran and commentary by Maulana Shamshad Ahmad Nasir on etiquettes of mosques.

Two separate sessions were arranged for ladies exclusively during Saturday morning. Amatullah Hakeem Abdullah presided over the first session which consisted of recitation from the Holy Quran by Bushra Iqbal translated by Saliha Haneef, prize distribution, and a speech by Fatimah Haneef on Remembrance of Allah. The second ladies' session was presided by Hazrat Khalifatul-Masih. Rashda Hamid recited a poem. Its translation was presented by Atiya Bashir. Hazrat Khalifatul-Masih, *ayyadaholiah Taala*, addressed the ladies.

Huzoor expalined in detail the status, role, and responsibilities of women in the light of the Holy Quran and the observations of the Holy Prophet, Mohammed, *sallallahu alaihe wasallam*. Huzoor elucidated the importance of the role of the mother in the training and proper upbringing of the next generations.

Men's first session in the morning was presided by Maulana Naseem Mehdi, Ameer Jama'at Ahmadiyya, Canada. Mubarak Kukoyi presented

recitation of a portion of the Holy Quran followed by its translation by Musa Asad. Athar B. Malik presented recitation of a poem followed by its translation by Munir Hamid. Iftikhar Ahmad, a young speaker, discussed Responsibilities of Muslim Youth. Anwar Mahmood Khan spoke on the Objectives of Ahmadiyya Jama'at. Maulana Azhar Haneef delivered a speech on Islamic Family Values. In men's second session, they listened to Huzoor's speech for the ladies's second session which was relayed to the men's section by audio and closed circuit TV.

After lunch, Zuhra and Asr Prayers were led by Hazrat Khalifatul-Masih. The afternoon session was presided over by Huzoor. Hafiz Samiullah Chaudhry recited a portion of the Holy Quran which was translated by Tariq Sharif. Rashid Bhatti recited a poem which was translated by Rahim Agayi Kolade. Atfal recited a poem in chorus. Huzoor addressed the audience and concluded the Jalsa with *dua*.

Huzoor started his address by expressing his pleasure on the attendance. Huzoor expressed his concern about the upbringing of the young and the state of preaching generally in North America. Huzoor warned the Ahmadis to be aware of the American atmosphere polluted by the toxin of materialism which is attacking human soul and heart spiritually. Huzoor said that the recent conversions have been from among the people who already were Ahmadis in their conduct and attitude. Huzoor defined such people as balanced, rational, and honest people who always belonged to Ahmadiyyat. Huzoor expressed his confidence that if members identify and contact such people in their communities to call them to the One God, they will be rewarded with success. Huzoor explained that great things are happening internationally with respect to conversions and Americans need to become part and parcel of international community in this respect too.

Huzoor said that love of Allah and humanity is the basic motivation for preaching. Once the heart is set on preaching, the mind is excited and generates wisdom necessary for the task. Huzoor explained the rest of the ingredients to success as a fertile soil, a concerted and persistent effort, and earnest prayers. Huzoor supported his narrative with examples of prophets. Huzoor said: "You are situated in a very

important country... If you win America, you win the whole world."

Huzoor led the Maghrib and Isha Salats and conducted Aameen for young children who had recently completed their first reading of the Holy Quran. Huzoor and Maulana Zafar A. Sarwar announced nikahs. Huzoor accepted Baiat from 32 new converts to Ahmadiyyat, the True Islam. One of them made history by being the first Ahmadi Muslim from Jamaica. *Barakallaho lahum.*

The last function of the night was a question and answer session with Huzoor. A variety of topics were discussed by Huzoor from Arabic as mother of all languages to the number of universes, innocent birth of Man to secularism and religion, reservation of space in the mosque for certain people to heavenly punishments, big bang theory, the effect of Quran on a believer's behavior, and from the use of 786 in place of tasmiyah to holocaust.

(continued from page 2)

gracing the top portion of each display case. Handsomely leather-bound translations and commentaries of the Holy Quran. The beauties of the Holy Quran described in the Holy Quran and also beautifully encapsuled by the Promised Messiah, peace be upon him. The teachings of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, regarding the treatment of the family, the first recorders, reciters, and teachers of the Holy Quran. The Life of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, through a pictorial time-line of historic events with photos of sites, maps, etc. Brief sketches on the Ummahatul Momeen, may Allah be pleased with them. The Life and Works of Hazrat Promised Messiah, peace be on him: a pictorial time-line of historic events, publications, travels, debates, mubahelas, munazeras, speeches, visits, bai'ats, claims, trials, miracles, and proofs of the truth of his claims, etc.

Khulafa-e-Ahmadiyyat, Suhaba, Missionaries, Amirs, Presidents and children. International Majlis-e-Irfaan and International Bai'at. The progress and development of the international world wide Community.

Our beloved Huzoor was pleased with the exhibition. Huzoor graced us with his appreciation and prayers and gave directions as to its improvement, enhancement and the further development. Huzoor also clarified the authenticity of certain photographs and suggested ways of automated narration

ration and comparisons. These directions are being implemented.

Many guests, including research scholars from NASA, diplomats and neighbors, visited the exhibition and spent hours discussing issues like the proofs of the death of Jesus, the Chola Baba Nanak and the Eclipses, in the pictorial environment of these now undeniable testimonies. It should be noted that the basement was kept secure hindering access for which we extend our apologies. Restricted display space did not allow wide angle photographing of the visit of our Beloved Huzoor along with the guests.

The exhibition was especially appreciated by the Amirs of other countries who expressed their desire to have copies of the exhibits. There were welcome gestures of both advice and donations of rare photographs from Ahmadi guests. Many months of hard work, travels and research went into the preparation, design, construction and transportation of the exhibits.

The list of workers from all over the US Jamaat runs lovingly long and they all deserve our loving appreciation and special prayers. Our special thanks go to Mohtaram Amir, Sahibzada M.M. Ahmad Sahib, who provided able leadership and affectionate support at all odd hours inspite of his serious ailment. May the Almighty Allah grant him strength, long life, and health to lead us in our humble efforts to serve Khilafat-e-Ahmadiyyat.

YEAR 61 OF TEHRIK-I-JADID ANNOUNCED

GIST OF KHUTBA JUMMA, NOVEMBER 4, 1994

From The desk of Mr. M.S. Ashraf, Addl. Wakil-ul-Mal, London

Hazrat Khalifatul Masih IV (atba) delivered his Friday Sermon on 4th November 1994 in Fazal Mosque, London. After reciting the traditional verses, Hazrat Aqdas recited the following verse of the Holy Quran as a prelude to the announcement of the new year of Tehrik-i-Jadid, which started on 1st November 1994

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتُبَيِّنَاتٍ
الْفَسِيهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أَكْثَرُهَا
ضَعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on an elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do." (2:266)

Before starting his Khutba on Tehrik-i-Jadid, Hazrat Khalifatul Masih made his comments on Annual Ijtimah of Majlis Ansarullah, U.K. and gave them guidance on certain points. After making his comments, Huzoor said: "I come back to the subject and make announcement of the new year of Tahrik-i-Jadid.

Alhamdulillah, the Tehrik-i-Jadid is now entering into 61st year of the 1st register: (*Daftar Awal*); 51st year of the 2nd register: (*Daftar Do'em*); 30th year of 3rd register: (*Daftar So'em*); and 10th year of the 4th register: (*Daftar Cha'haram*).

Huzoor Aqdas said: "As far as the registers of the Tehrik-i-Jadid of various levels are concerned and how the distribution of the work is done, it is not kept in mind. In the course of time, the reason why these various registers (*Dafatar*) had been started, is not kept in view and when I tried to find out from the facts and figures about the progress, I found that there was no mention of the 1st register: (*Daftar Awal*) or the 2nd; 3rd or the 4th. Then through faxes, the big Jama'ats in Europe and America were asked to send us facts and figures of

each register. From everywhere we received the apology that they had not maintained the registers separately. Huzoor Aqdas said: "With regard to Tehrik-i-Jadid, the first admonition is that these registers of Tehrik-i-Jadid should be maintained. By saying registers means the various levels should be handed over to those workers and volunteers who are working for Tehrik-i-Jadid. Every Secretary of Tehrik-i-Jadid should have one Assistant of 1st register (*Daftar Awal*), 2nd assistant for the 2nd register (*Daftar Do'em*) 3rd for the 3rd Register (*Daftar So'em*) and the 4th for the fourth register (*Daftar Chaa'haram*). So that they compare the various registers and then, because of the comparisons, general standard will be raised.

Actually the division into various registers of Tehrik-i-Jadid has come about because of the various generations. Keeping in view the various generations it was decided to make the 1st register. When ten years were completed, Hazrat Musleh Mauood gave the suggestion that the first people who had joined the Tehrik-i-Jadid, their register should be separated and a 2nd register should be started and new entries should be made. Those members of the Jama'at who did not get included in this scheme they will then be included into the scheme of second register (*Daftar Do'em*). So if the first register is called to show their functioning and progress, it should be kept aside from the 2nd register. This was continued for some time, after about 31 years of the formation of the 1st register, 3rd register was started.

Huzoor Aqdas said that 10 years ago he announced the opening of the **fourth register** (*Daftar Cha'haram*) at he meant was that the young children and the new comers into the Jama'at should be knitted into different organizations and the work should be done in an organized way.

Huzoor went on to say that his admonishment is that you must keep these differentiations in mind and within the department you should have these assistants who will keep an eye on each register (*Daftar*). And if it is a small Jama'at and it is not possible to have this differentiation then whoever is

the secretary of the Tehrik-i-Jadid, he himself should take upon himself that he will remember that which register a person belongs to and should keep the record of all the registers (*Dafatar*) separately.

So far as the general progress of the Tehrik-i-Jadid is concerned, with the grace of Allah, the Jama'at is offering sacrifices for the sake of Allah. From 1934 up to 1994, in these 60 years, not a single year has passed when the Jama'at was tired of these sacrifices or its step slowed down."

Huzoor Aqdas said: "the verse of the Holy Quran which I have recited says that those people who spend their wealth seeking the pleasure of Allah and to strengthen their souls.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ
أَنفُسِهِمْ

These words mean that they spend their wealth seeking the pleasure of Allah and their other desire is that through sacrifices of wealth their faith will be strengthened and they will become steadfast by their financial sacrifices. These two things and the history of Jama'at Ahmadiyya seems to confirm to be absolutely correct when you see this phenomenon in the mirror of the sacrifices of the Jama'at. This does not mean that only the word of God is true, of course it is true but the Jama'at is also true which has done these good things. A person who offers financial sacrifices is strengthened in his goodness and his zeal to participate in good work increases. So the conduct of the Jama'at over the last 100 years declares openly the truthfulness of the Jama'at and reflects their love for Allah the Almighty.

Allah the Almighty says that the example of these people is such that they are on heights, on hills, and mountains and on these mountains there are some gardens.

أَصَابَهَا دَائِلٌ

Heavy rain falls on it. If they receive heavy rainfall, it does not damage them, the extra water just flows down, it does not stagnate in the roots. It brings forth its fruit two fold. Also on such high places there are (فَطَلٌّ) dew drops which descend on them and converge on them. Dew drops do not flow down, they are absorbed by the roots. So heavy rain does not damage them nor the slow rain or dew drops. Even that is sufficient for them.

The example which Allah has used has many angles. One angle is that by mentioning this garden it means also those people who, due to their closeness to God, are established on great heights. When they are granted a lot of wealth, it does not damage them spiritually. In spite of their worldly interests they do not flow towards the world. They tend to incline even more towards sacrifices for the sake of faith. They flourish more and if by any reason there is lack of wealth they do not turn away from sacrifices. These people, whether they are passing through a period of great wealth or small wealth, their gardens of sacrifices flourish and bloom all the time. God has described them in such a beautiful way that He says:

فَأَتَتْهُمُ أَكْثَافُ ضَعْفَيْنِ

The amount of their fruits becomes double.

Allah the Almighty says "My servants, when they sacrifice for my sake, I give them blessings and bounties. They fall on them like heavy rain fall. Their sacrifices do not drop down, rather they start increasing in sacrifices. And even when they face poverty, even then they do not remain back. In spite of their poverty they continue producing double the fruits.

There are a large number of people who do not have a close relationship with God, when their wealth is curtailed they start stepping back in offering sacrifices. And there are those who after being wealthy and affluent when the standard of their wealth drops they increase themselves in their sacrifices.

In this verse the Holy Quran tells us that Allah keeps an eye on your sacrifices. So in the sight of Allah those who in spite of being poor are offering sacrifices, Allah accepts their sacrifices with great pleasure. So no Muslim who is poor can complain on account of poverty for not being able to offer big sacrifice. Allah tells them even your small sacrifices are big in my sight.

Huzoor Aqdas said: "I have chosen a verse of the Holy Quran in which there is a warning for you. In that Allah says "In your children and in your wealth there is a trial for you". This is the subject, Huzoor said, which he wanted to express and mention. Allah says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَ أَجْرٍ عَظِيمٍ

"Verily your wealth and your children are a trial, but with Allah is an immense reward". (64:16).

Commenting on this, Huzoor said that some people are so involved in their large wealth that they overlook and forget their responsibilities. They stand in the way of fulfilment of their responsibilities to the faith of Allah. Allah goes on to say

وَاللَّهُ عِنْدَ أَجْرٍ عَظِيمٍ

Remember when you offer your sacrifices for the sake of Allah it will appear that you have encroached upon the rights of your children. Allah says this will not be a loss for you. Allah will give you so much reward that these sacrifices will not create any loss for you. Then Allah says;

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ So fear Allah as best as you can". Huzoor Aqdas said: "your fear of Allah should be in accordance with the strength you have to do; How best you have the ability to do. This sacrifice would also mean that if a person had a small property and his ability to sacrifice will also be small. Allah will view it in a way that whatever have been given to you, you have sacrificed that for His sake. Allah goes on further and says

وَأَسْمِعُوا وَأَطِيعُوا

وَأَنْفَقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُؤَقِّ شَحًّا نَفْسِهِ فَأُولَئِكَ هُمُ الْفٰلِحُونَ

"And listen and obey and spend in His cause; it will be good for yourselves and whoso is rid of the covetousness of his own soul – it is such who shall be successful". (64:17)

Huzoor said that God here says "obey and spend in His cause." By mentioning the ability to spend, you are required to spend in accordance with your **Taqwa**. There is very deep message in this verse which we can draw by understanding it. The first thing is that in the sight of Allah there is no sacrifice worth while which is not connected to the ability of **Taqwa**. If you are offering great sacrifices but they are out of your sphere of **Taqwa** you might be doing that just for a show off and that will not be acceptable to Allah.

Another angle is that you should try and reach out to your sphere and do not hold yourself back. When a person increases in his ability for **Taqwa** then he increases in his ability for Financial sacrifices. So when a person increases his financial sacrifices, it indicates under the spirit of this verse of the Holy Quran that that person has achieved a high status in **Taqwa** and Allah then accepts the sacrifices of this person.

Huzoor Aqdas said: "We get our light from this verse of the Holy Quran, Allah says

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

you should mould your conduct in accordance with the love and fear of Allah. If you will not do that you will not be given the ability to undertake the other goodness. You should grow in your **Taqwa**. Then Allah says:

وَأَسْمِعُوا وَأَطِيعُوا and listen and obey,
وَأَنْفَقُوا and then spend,

خَيْرًا لِّأَنْفُسِكُمْ then whatever you spend

it will be good for you. Then Allah says "and whosoever is rid of the covetousness of his own soul, is such who shall be successful".

As the standard of **Taqwa** is increasing, the sacrifices of the people are also increasing. And people who spend out of false notions, these people are decreasing. Huzoor said: "May Allah make the Jama'at grow in sacrifices. Even when there are trials they may be able to continue in acquiring **Taqwa** and pleasure of God. 60 years of Tehrik-i-Jadid show how the Jama'at has struggled and progressed and continued to grow in **Taqwa** and sacrifices.

Huzoor Aqdas said: "Now I will present to you facts and figures of the year 1993/94. In this year the international Jama'at Ahmadiyya was able to offer the promises of Rs585,236,000 out of that income is Rs552,822,000, which is slightly lower than the promises. Huzoor said "this is our experience that in the first month after the completion of the year, those who did not fulfill their promises, they give so much that the actual income is far more bigger than what had been promised. In sterling the promises were £1,245,200 and Income is £1,176,200. The deficit is about

£69,000. There are European Jama'ats and I admonish that in the next 15 to 20 days they should put in their full efforts and fulfill their promises.

Huzoor said "It has become a rule that always the actual income is more than the promises; because all the promises of the people are not recorded into the registers. There is always a sizeable number of people who give their sacrifices without making any promise. When all the amounts which were given without promises having been made are added it will certainly increase the actual income. As a proof, in 1992/93 the promises were £1,087,836 and income was £1,091,919. Income was more than promises. The reason is the same.

In whole of the world, Masha-Allah the Jama'at in Pakistan has outdone all other Jama'ats. Germany this year has been left far behind. Huzoor said "I congratulate the Pakistani Jama'at, that you have not only left Germany behind you have left them quite far behind. Germany is second, 3rd is America. 4th is U.K., who is trying to hold this position. 5th is Canada, 6th Indonesia. Japan is 7th, Mauritius is 8th, 9th is Switzerland and 10th is India.

"Last year Switzerland's per capita sacrifice was £163.9, which is quite a large sacrifice and high standard. I said to Japan that they are behind Switzerland. So they increased their efforts and have attained £163.9 their standard of per person sacrifice, but the difference this year has outdone them by 11 steps. This year per person sacrifice of Switzerland is £174.38. May Allah make it a blessing for them.

America holds 3rd place. Their per person sacrifice is £65. In America there are either very rich people or ordinary people. Their standard of sacrifice per person can only be increased if the rich members try and increase their contributions even on the part of their poor brethren. Belgium also is coming forward. It is a small Jama'at but is progressing very fast. Its per person sacrifice is £57.6 and holds 4th position. U.K. holds fifth position. In U.K. there are people of general good standard. They have other responsibilities and they are worthy to be remembered in prayers.

As far as the increase this year in income of the Jama'ats in comparison to the last year is concerned, Guyana Jama'at has worked hard. Their increment

is 795% over the last year. This means there was a lot of scope but there was a general lethargy in previous years. Zambia has come forward with an increase of 104%, Surinam 98%, Spain 87%, Sierra Leone, in spite of their poverty and unrest, has increased their sacrifice 44%. Gambia 40%, Australia 31%, Belgium 30%, Norway 23% and Sweden has increased its sacrifice 16%.

Huzoor Aqdas said "as far as needs of the Jama'at are concerned they are fulfilled by the grace of Allah and in that there is never a shadow of doubt in my heart. It is my experience that when we had needs, Allah the Almighty has always fulfilled those needs. We should always remember that our financial sacrifices should always be wrapped in Taqwa. When they grow they should always be indicative of our increase in Taqwa.

There are some poor people who in spite of hardship make sacrifices to fulfill their financial promise. For such people Allah has promised that He will make them grow in worldly wealth as well. This is a reality related to those people who in the past had offered sacrifices and today their generations are reaping those fruits and what you are using today its fruit will be reaped by the future generation; Insha-Allah. Allah will make the capacity of the Jama'at to grow. After observing these pictures may Allah make us His grateful servants. Amin!

Huzoor Aqdas delivered his sermon in Urdu and I have rendered its summary in English. Please try that the outstanding amounts of the last year's promises are collected as soon as possible and communicated to this office.

While collecting promises for the year 1994/95 various registers should be maintained properly and separately. For this purpose the Secretary Tehrik-i-Jadid must have a separate assistant for each register (Dhaka).

Every member of the Jama'at must be approached and included to participate in Chanda Tehrik-i-Jadid. Especially those young people who have recently started employment and earning. Those who are paying regularly they should be induced to increase their promises even if with a small amount.

(continued on page 22)

UPROOT THE VICIOUS HABIT OF BACKBITING

WIDEN THE CIRCLE OF YOUR RELATIONS BASED ON TRUE LOVE

LOVE ALL WORKERS OF THE JAMA'AT FOR THE SAKE OF ALLAH

(The following is an English rendering of the Friday Khutba delivered by Hadhrat Amirul Mominin Khalifatul Masih IV, May Allah strengthen him, on November 18, 1994, in Masjid Fazl, London. Translated by Munawar A. Saeed.)

After reciting the creed of Islam and Sura Al-Fatiha, Huzoor recited the following verses from the Holy Quran:

O ye who believe! Avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor backbite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is oft-Returning with compassion and is Merciful. (49:13)

Then he said: In the verse of the Holy Quran which I have selected as the theme of my Khutba today, the community of believers has been warned against certain evils in the society—most importantly backbiting. The words which have been used in this warning are so strong that if one understands their significance, even the thought of backbiting will not cross his mind. The words which have been used indicate that the habit of backbiting is reprehensible, but even knowing their evil consequences, many cannot refrain from it. Allah says, "*Oh ye who believe! Avoid suspicion (conjecturing about what might have happened), for some of the suspicions are definitely sin.*"

In other words, Almighty Allah is warning us that the habit is like walking in a jungle which is full of hidden ditches or is inhabited by wild animals. No matter how careful one is about walking in such a jungle, he is likely to fall or become a victim.

(i) All conjectures are not bad. A conjecture or an assumption which is based on fact is not a sin. But the habit of constant conjectures is bad; one who has the habit is likely to commit sin.

(ii) The second thing Almighty Allah says is "Do not be too inquisitive about the affairs of

others." A person who is in the habit of conjecturing will often be led to sin if he is too inquisitive. Such a person is generally looking for the weaknesses of his brothers and sisters. If the habit of conjecturing joins an inquisitive nature, the chances of this leading to sinful conduct are very high.

(iii) Going further into the subject, Allah says: "You should not backbite each other." In other words, no one should comment about another in the absence of the person concerned. This is the logical conclusion of the first two. The person who is in the habit of conjecturing ("this is the way it must have happened") does not use his inquisitiveness without a purpose. He is eager to find something which he can build up. It is very likely that conjectures as to "what must have happened." leads such a person to the wrong conclusion.

Why is a person so inquisitive? Generally a person has a deep seated secret enmity against his brother or sister. He does not like him/her. Backbiting is always directed against the person you hate. You will never hear a father or mother backbiting against their children, or children backbiting against their parents. If that happens, there is definitely some flaw in the relationship which amounts to madness. This kind of hatred leads to inquisitiveness ("We did not go into the room but it seems clear that this is what must have been going on"). Since the journey starts with evil intentions, and further continues along that path, then they mention the result of their conjectures into their meetings with great relish.

This is the psychological phenomenon of the journey which a backbiter undertakes. The Holy Quran has described each step of this journey to us in its logical sequence.

However, this is not the only form of

backbiting. Backbiting may be caused without inquisitiveness. For instance, one may come to know about something evil, not by inquisitiveness or conjecture, but as an absolute reality. However, instead of making an honest effort to remove it, if one starts spreading it to those who have no concern with it, that is backbiting. Sometimes the intention is that as a result of spreading the word, the person who is backbiting will win the favor of his audience in comparison of the person whose backbiting is being done. Sometimes such backbiting is based on definite fact and reality.

In order to define something as backbiting, crookedness of intention is essential. Once the Holy Prophet, peace and blessings of Allah be upon him, said something to one of his wives. She suspected that it might be backbiting. Sometimes one who has been entrusted with a responsibility makes his comments known to others. His intention is not to create a gulf of hatred between his immediate audience and the people being mentioned. The purpose is simply to give an example, i.e., "this was an undesirable act, you shouldn't do it." Since there is no crookedness of intention, it would not count as backbiting in the sight of Allah. The Holy Prophet, peace and blessings of Allah be upon him, never backbited.

By looking at the various traditions of the Holy Prophet, peace and blessings of Allah be upon him, the conclusion is that if one is attacking someone secretly in the manner that someone is trying to establish some superiority over the person being attacked and at the same time is afraid that his attacks may be found out, that is backbiting. The secrecy of the attack and the fear of being found out show what it is. The Holy Quran gives an illustration of the process by saying:

"Do you desire to devour the flesh of your dead brother; you will certainly loathe it"

Just imagine! you hate it. But why do you loathe it when for all practical purposes, this is your practice in your daily life. When you backbite against your brother (i.e., the absent person) it is like eating the flesh of a dead brother. But you did it with relish. But when the example is mentioned to you, you express revulsion. Actually, they both amount to the same thing. You relish one but

loathe the other.

In spite of this illustration, there are people who backbite. This shows that such a person is incapable of understanding some of the spiritual matters. He reads the illustration in the Holy Quran and believes: If Allah says so, this must be so. But when living his real life, he relishes what he is doing. This shows that his judgment has been corrupted. The angle from which he is observing his life and actions is not the angle of God. It is not the angle of the prophet of God.

He is not committing just one sin; there is a basic flaw in his thinking and judgment. Such a flaw is much more difficult to cure. There are people who commit a sin when they are attracted by one of the immediate pleasures they derive from that sin. Often they repent and seek forgiveness of Allah. But I have not seen such repentance among people who backbite. I often receive letters from people who write something in clear words, and sometimes there is a hint which is clearly understandable, that they committed a sin and they ask for prayers. But I have never received a letter from anybody who says, "I have backbited. I have raised a lot of filth. Please pray for my forgiveness." This is what I mean by saying that the judgments have changed. When judgments change, advice does not have much impact. Such a person would falter again and again.

If such a person puts himself in the place of the person against whom backbiting is being directed, it may be possible for them to understand. Or maybe, if he imagines that the person concerned suddenly appears in the room where he is being talked about, it might be possible to make the backbiters realize the seriousness of what they are doing. What kind of hidden smile you see on the faces of everybody involved! They often resort to telling lies to create a favorable impression. And when the person departs, they continue in their hidden smiles: "what a stupidity!" All these are signs that they were committing a crime. Otherwise they would not have acted that way!

Sometimes it happens that someone mentions another; but the intention is to make a point for the purpose of reformation. Such a situation is easy to

recognize. It does not result in hatred; nor does it increase the social gap between the people concerned.

Backbiting is of two types: One, to spread false things based on conjecture, and two, to spread things which are actually true, but the intent is to humiliate someone. Those based on conjecture are also of two types: If it is true, it is backbiting. If it is false, it is not backbiting but a much greater sin which is known by another name.

There is a tradition of the Holy Prophet, peace and blessings of Allah be upon him, in *Muslim* – the Book of traditions – chapter Al-birr. The Holy Prophet, peace and blessings of Allah be upon him, was asked what backbiting is. He answered: "To mention your brother in his absence in a matter that he would dislike." He was asked: "Even if it is true, O Prophet of Allah." He answered: "That is what backbiting is. If it is not true, then it is slander." Slander against innocent people is such a heinous crime that the Holy Qur'an has announced very harsh punishment for it.

In either case there is no justification for spreading things based on conjectures. If it is true, it is backbiting. If it is false it is slander. If it is backbiting, it is eating the flesh of a dead brother—he was attacked in a situation that he was not in a position to defend himself. As for slander, it amounts to murder in the spiritual phenomenon. It is a capital offense and is liable for serious punishment.

To repeat, if mention is being made of someone in a meeting and great relish is being taken in "devouring his flesh" – and if he appears all of a sudden, everybody becomes totally silent—these are all sure indicators that what was going on was backbiting.

It is a very important lesson for the preservation of the fabric of the Islamic society. Those who do not take its importance to heart run the risk of becoming hypocrites. Backbiting is the biggest cause of hypocrisy. To talk against someone behind his back, while maintaining a friendly stance in his presence, is hypocrisy. This kind of hypocrisy is fatal for the organization of the community.

The object of the backbiter may be an individual in the beginning; but gradually, the target shifts to the Amir, the President, or other office holders. Backbiting of the individual thus turns into the backbiting of the organization of the community. It can lead to a situation that people stop cooperating with the office holders who are devoting their time for the service of God. Those who listen to such talk feel alienated from, rather than attracted to, the community. They lose everything! The culprits are those cruel ones who started these baseless conjectures and are themselves turned into hypocrites.

You will always find a common pattern. Hatred appears first and then it leads to backbiting. Love and backbiting cannot co-exist.

One way to put a stop to the habit of backbiting is to cultivate our relationships with one another on the basis of love and tenderness for all members of the community. As for the office holders and devotees, you should constantly remind yourselves that these people have devoted their times and lives for the service of God. Maintaining good relations with them would earn you the pleasure of God.

Each Ahmadi should respect the office holders of the Jama'at even if the office holders are younger. And you should treat them with love. Even if you do not feel a natural inclination towards them, your treatment of respect will lead to a mutual love. Love also arises out of beauty. But it also happens that if someone is devoted to a beautiful one, you start loving such a person for the sake of the beautiful one, whom you also love.

There are legends about Majnoon, a famous lover, about his love for Laila. The biggest point made to prove his love is that he loved even the dog of Laila. No doubt, if love becomes an uncontrollable passion, then everything related to the beloved seems lovely. Therefore, when I ask you to love the office holders of the community I am not asking you to be hypocrites. I am expressing a basic reality that love has a chain reaction which keeps making it wider.

The companions of the Promised Messiah loved the Promised Messiah, peace be upon him.

Love permeated their faces and their entire beings. I remember as a child I was often faced with an embarrassing situation. Their love was so uncontrollable that they expressed their love to everyone who had a relation with the Promised Messiah, peace be upon him. There was no artificiality in what they were doing. It was a natural result of love.

When I ask you to love the workers of the community, I do not ask for an artificial show of affection. If you truly love God you will experience love for everyone working for His cause. If you truly love God, you will never disdain the organization of the community which is devoted to serve Him.

It would be impossible for such a devoted one to make comments like: "O, I know he is the Amir! but we know what his son or daughter has done." It seems that by portraying the Amir as sinful, these people hope to establish their righteousness in the eyes of God. Actually, they are being led from one evil to another. Backbiting leads them to hypocrisy. They then start fabricating slanderous accusations.

Do not consider backbiting to be a minor sin. Abstain from it totally. One way to achieve that objective is to expand the circle of those you truly love. Love the organization of the community for the sake of Allah. For other members, think of the common bond created by Islam.

The Holy Prophet, peace and blessings of Allah be upon him, often mentions how a Muslim does not hate other Muslims. I used to wonder why the Holy Prophet, peace and blessings of Allah be upon him, specifies the Muslims when he is the mercy for all mankind. Digging deeper, I have discovered that this is the way the Holy Prophet, peace and blessings of Allah be upon him, reminds the Muslims of the natural consequences of their common bond of the love of God and His Messenger. This bond must, of necessity, exist between all Muslims.

Outside Islam, the bond gets weaker. When a point is made, reference is always given to the strongest examples. So the Holy Prophet, peace and blessings of Allah be upon him, is saying: "A

Muslim hurting another Muslim is absolutely out of question. If you do it, you are a sinner, not a true Muslim." There are other sayings of his which deal with good treatment of others, even animal and birds. In one Tradition the Holy Prophet, peace and blessings of Allah be upon him, said that a she camel was crying against the ill treatment of its owner. The companion concerned immediately freed her. In another tradition he enquired about who had put a bird to trouble and rectified the situation.

The Holy Prophet, peace and blessings of Allah be upon him, was a mercy for all creatures of God. Any Tradition which portrays him in a different picture is wrong. When he talks about the special treatment of Muslims, he is making a very wise effort to improve the life and character of his followers by referring to the common bond of Islam. When we widen that circle we see the broader aspects. Increase the shadow of your love to all mankind.

The blessings which flowed from the Holy Prophet, peace and blessings of Allah be upon him, should be shared by all Muslims. He was, in the word of Allah: "Tender and Ever merciful to the believers". If you love the Holy Prophet, peace and blessings of Allah be upon him, love those who love him. If there is love, there cannot be any backbiting. That is why the Holy Prophet, peace and blessings of Allah be upon him, told his wife that he was not backbiting. He could see that in the depth of his heart there was no ill-will.

Sometimes events have to be narrated for a purpose. That is not backbiting. All Muslims should be tender and ever merciful to each other, because they all love the one who was tender and ever merciful. This is the tree under which the ugly thistles of backbiting cannot take root.

True love for all mankind requires a true Jihad. On the surface, the words love and Jihad do not go together. The love that the Holy Prophet, peace and blessings of Allah be upon him, had for all mankind arose from his love for Allah. It was a natural reaction and there was no struggle or jihad on his part. For a common man, the jihad is required. When he tries to travel along that road, he would come to a realization that there was a

basic flaw in the original concept of his love for Allah and His Messenger. To rectify this situation and to love the Holy Prophet, peace and blessings of Allah be upon him, in a manner that the love is transformed into love for the whole mankind is not an easy objective. It cannot be done without elevating the level of your spiritual understanding and commitment. Without such an understanding you can neither truly love Allah, nor His messenger.

Crookedness of understanding and commitment distorts your view. There are people who say that they pray but their prayers are not answered. The answer lies in the distortion of their concepts. It makes the bad look good to you. If you suffer from such distorted perception, your claim of love for Allah and His messenger would be just an empty claim. True love will yield the results in the form of a flowing love for all.

Reform is impossible without correcting the distorted perception. If you backbite and do not hate it, that is a sure sign of the distorted perception. By mentioning the loathsome aspects of backbiting, Allah has provided a touchstone for judging yourselves. This is a touchstone which does not tell a lie. Use it in safeguarding your faith. Straighten your understanding and commitment. Then you will love the Holy Prophet, peace and blessings of Allah be upon him. By doing this exercise alone, you can move yourselves away from the path of crookedness to the path of righteousness.

The next demand I make of all Ahmadis is this: Analyze your own behavior. Try to judge how much you relish backbiting. If you cannot refrain from it totally, see if its occurrence is decreasing day by day. If it is, you are on the path of recovery. If you hear my advice, but falter into it and experience the same kind of relish which you did before, you have not achieved any real reformation. Your effort was at the surface and the roots are still intact.

Things which arise from deep seated characteristics cannot be changed without changing those attitudes. Look at backbiting with the depth of understanding that I have tried to present to you. If we, as a community, eradicate backbiting our

social relations will be reformed. The organization of the community will be established along very solid lines. Moreover, the evil consequences of this bad habit, which we see daily in the form of failed marriages, will be transformed into a positive phenomenon.

I can imagine sisters getting together and talking against their brother's wife. At times, the brother concerned, if he is shameless and does not uphold the honor of his wife, may join such talk. It is cruel and unforgivable. In addition to backbiting it often includes other cruel injustices. Suppose a daughter/sister in law does make a mistake. If you truly love her – which you must because of the common bond with the Holy Prophet, peace and blessings of Allah be upon him – you should act as a mirror to her. Make her understand the situation. Share her anguish; Don't relish it! Your criticism may at times be bitter, but you will never relish it. You will never turn it into jokes. You will not be looking for excuses to bring about embarrassment and humiliation.

Backbiting is a totally sinful journey. It starts with evil intentions and leads to evil results. If the parties concerned had any love for the Holy Prophet, peace and blessings of Allah be upon him, they would have listened to his advice: A Muslim is a mirror to another Muslim. A mirror does not raise any hue and cry. It does not tell others what it has seen of one person. It informs the person concerned very quietly.

Daughters-in-law are not the only ones who are victimized. At times, wives try to cut their husbands away from their brothers and sisters. All of this is contrary to the message of Islam which tells us that after marriage parents of both parties are equally respectable to both. Islam talks about the ties of kinship on both sides. Whichever side violates it is committing an evil and sin. The result is cutting off of relationship which Allah bid to be cultivated and strengthened. It is not a blessed effort. It can destroy the society.

Often those who suffer from backbiting are otherwise healthy in their spiritual life; their disease is compartmentalized. One part is affected, but the rest of the structure is healthy. Many people, suffering from backbiting are otherwise

good. They have a habit of praying and doing other good deeds. Sometimes wives write to me about their husbands. They point out a shortcoming, but then add: He is otherwise very good; if you advise him he will change. Such people are easier to reform. Like cancer which has affected only one organ, such cases need be tackled by awakening the whole body against the disease.

If the love of Allah and His messenger is alive in the other parts of the body, the affected part can be reformed with the help of the rest of the body. Think carefully of your behavior. Would the Holy Prophet, peace and blessings of Allah be upon him, like it? Or would Allah like it based on the understanding about Allah which the Holy Prophet, peace and blessings of Allah be upon him, has given us. If not, then what is the value of your prayers to God? Your activities are loathsome to Allah and His Messenger. But your talk and prayers are for the forgiveness of Allah. You pray that the love of Allah be dear to you as a thirsty man loves water; but your deeds are such that they cut you off from God!

When I say cutting off, I am using an expression used by the Holy Prophet, peace and blessings of Allah be upon him, himself. Whether it is a case of daughter-in-law affecting her husband, or the others attacking the daughter in law, in both cases the words of Allah will be fulfilled. The mercy of Allah disappears from such families.

The reformation of the society cannot be achieved by mere talk. We have been made responsible for the reformation of the whole society. We have to understand the inner secrets of this dreadful phenomenon; if you do not understand the disease you cannot treat the patient. Therefore, I am advising you again and again, not only to reform yourselves, but to make the matter so firmly understood and implemented in your families and circle of friends that the reformed attitude totally overpowers the hearts of everybody concerned.

Once the Holy Prophet, peace and blessings of Allah be upon him, said that satan is inside everybody. He was asked: Even in you, O Prophet

of Allah. He said: Yes, but it has submitted. Despite your best efforts, the propensity to indulge in backbiting may not disappear altogether; but you can change its nature. It may circulate like a dead cell in the body and not do any harm. It would be buried alive. And if you find yourselves backbiting again, analyze yourselves in depth: "Why am I doing it? If I relished it, why?" If you really did relish it, you are still relishing eating the flesh of your dead brother.

I feel that we should undertake this effort in the form of a jihad. If we succeed, it would be a major achievement for the community. I was recently in the United States of America. It is an advanced country. I was shocked to find that some Jama'ats in that country suffer from a very bad habit of backbiting. I wondered what had happened to such sincere Ahmadis. In some communities both men and women were backbiting. It seemed as if it was a community of carnivorous ones who enjoy eating the dead bodies.

They say that the man-eating tiger does not enjoy any other flesh. The illustration of the backbiting given in the Holy Quran has a lot of depth. It is so difficult to change this taste. That is the case of these communities in America. I do not say this to defame America. There are communities in Pakistan which suffer from the same disease. But I mention it as a result of my recent trip. Those who know that I am talking about them should seek the forgiveness of Allah and should launch a campaign of reformation within their own areas.

Sometimes if you do not maintain the trust involved in attending a meeting, it can lead to backbiting. In a meeting, mention may be made of an individual to illustrate a point – referring not to a hidden sin of his, but to something which is common knowledge. If someone starts spreading the word after the meeting, he would be guilty of breaching the trust of the meeting. The Holy Prophet, peace and blessings of Allah be upon him, has clearly admonished us that the meetings are a trust and to talk outside about the proceedings in an irresponsible manner is a sin. The general principle is that if it is something which will promote good-ness, then propagate it. The Holy Prophet, peace and blessings of Allah be upon him,

himself admonished: Let those who are present tell those who are absent. But if mention is made of an individual and spreading the word can result in disruption of relationships, then propagating the word without permission is prohibited. If we act on this principle, all avenues of backbiting would be closed.

Some people are careless in maintaining the trust of the meetings. My Mulaqats are intended for light conversation and getting to know the people concerned. Despite my best efforts to the contrary, some people drag in these meetings their fights and differences with other members. I often tell them that the Jama'at has a separate system to deal with such quarrels, but they persist. I sometimes give them a rhetorical response: "If it is really the way you say, then why did you establish ties of relationship with such quarrelsome people." Going outside the meeting, they quote me as

saying: "You are so unfortunate to get messed up with these people. O, they are so quarrel-some!" *Inna Lillahi wa Inna Ilaihi Raji'un*. Where is the trust of the meeting? What happened to the dignity of the relationship with the Khalifa of the time?

On occasions such talk even reaches the Qada (arbitration) system. Once a Qadi (arbitrator) asked me: Such and such has been reported to us as your comment; and if it is so, then such and such is wrong. Absolutely wrong. Since I am the Final Qadi, how can I possibly express an opinion at the first stage of the proceedings of Qada. He who attributes something to me is definitely wrong.

May Allah grant you an understanding of the deeper meanings of the subject as I have tried to present before you. We have been raised as witnesses over the whole world. We must reform ourselves first to be fit to perform that role. Amin.

Year 61 of Tehrik-i-Jadid Announced

(continued ofrom page 15)

Under instructions from Hazrat Khalifatul Masih, following clarification and change is requested to be made.

Regarding the division of various registers, their duration is as follows:

1. The First Register (*Daftar Awwal*) consists of all the participants during 1934 to 1944.
2. Second Register (*Daftar Do'em*) consists of all the new participants during 1944 to 1965.
3. Third Register (*Daftar So'em*) consists of all the new participants during 1965 to 1985.
4. Fourth Register (*Daftar Cha'haram*) consists of all the new participants from 1985 to date.

As the Tehrik-i-Jadid's year starts on 1st November of each year, therefore, the last two months of the same year form part of the next year but are accounted for in the same year as well. That is why the first register ends in 1944 and also

starts for the 2nd register in the same year in 1944.

Second point is the distribution of responsibility for maintaining these registers:

1. First register and fourth registers are the responsibility of Ansarullah to obtain promises, collection and keeping the record etc.
2. Second register is the responsibility of the Khuddamul Ahmadiyya and to maintain the record of promises and collection etc.
3. Third Register is the responsibility of Lajna Imaillah and to maintain the record of promises and collection etc.

These sub-organizations have to work under the guidance and co-operation of the Secretary of Tehrik-i-Jadid of the Jama'at.

After compiling the lists of Tehrik-i-Jadid promises, please send them to this office.

May God help you and reward you abundantly. Ameen!

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'im*, 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 *Natq* (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 alaa 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 feastly 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)

SYMPOSIUM ON "WOMEN IN THE SOCIETY"

Women and their place in religion has always been a highly explosive topic prone to multiple opinions varying on personal belief. On November 13, 1994, from 2 pm to 5 pm, Lajna Imaillah, the women's auxiliary of the Ahmadiyya Movement in Islam, sponsored a symposium on "Women In the Society" at the Baitul-Hameed Mosque, Chino, CA, to help the women of various religious backgrounds to come to a better understanding of one another. About 250 women from different religions attended the Symposium.

The symposium began with the traditional reciting of a few verses from the Holy Quran. Recitation of verses was done by Amtul Noor Lubna and was followed by translation in English by Khadija Jawad. The organizer of the Symposium and Moderator, Aisha Jameel, after explaining the objective of the symposium, welcomed the array of speakers and guests and introduced the local Lajna President, Shamim Shiekh, who spoke briefly on what a positive affair it was to have so many different schools of thought speaking on one occasion. She gave a warm welcome to the speakers, guests and the audience and introduced the organization and its objectives. The foundation stone of the movement was laid by Hazrat Mirza Ghulam Ahmad, who claimed to be the Messiah of the age. This Movement is spreading rapidly and is working all over the world serving mankind at large. Missions have already been established in 143 countries.

The first speaker, Sandee Sewell, then took the podium, speaking on the topic of problems faced by American women today. She urged the audience to stand firm in their moral beliefs against the newly rising lack of values prevalent in modern day society. Mrs. Sewell is a member of the American Family Association, a member of a Political Action Committee that supports traditional family values.

Diedre Marshall then spoke on "Women In History". She shared four stories of women, two of which were about Biblical characters, and related how they were role models because of their courage, kindness, wisdom, resourcefulness and faith in God. Diedre Marshall has a degree in both

Political Science and African American Studies, and is the wife of a pastor of the First Baptist Church.

On the topic of Women in Christianity, Carol Larson spoke about spiritual birth and how women are important in both home and church because they impart love, faith and wisdom to future generations.

Maryam Rashidi, a convert to the Islamic faith, then spoke on "Disparity of the Role of Women in Society". She acknowledged that the desire to conform is prevalent in all times, but now is a time to especially stand up because the moral fabric of this country is being shredded. She reiterated the concern of the loss of dignity and respect for women and agreed with the other speakers that there is a need to return to more traditional values. She gave a glimpse of many disparities in the role of women in this society and the consequences as well. She said that modesty and chastity which is the most valued asset of a woman is slipping away and urged every woman to recapture these blessings and pass them on to our future generations.

From the Church of Jesus Christ of Latter Day Saints, Madelene Galbraith spoke on the role of a Christian woman. In her speech she explained that education of women is very important because if you educate a man, you educate one person but when you educate a woman, you educate a whole generation.

Lending a Hindu perspective, Saradesha Prena, a native Australian, informed the audience on "Women in Hinduism". Saradesha spoke on what roles women had through the 4000 years of Hinduism's history. In Hinduism both men and women were given revelations and the woman was said to be the greatest teacher. Woman also makes the greatest sacrifice because she risks her own life in the act of giving birth.

Kim Recker from the Calvary Chapel of Downy then spoke on "Women in the Church". She said, "The status of Christian woman is not in what we do, but who we are! Through faith in Christ we are all children of God – equal! She has

traveled extensively, spreading the message of Christianity to various nations in South America, North America, Africa and Europe.

The last speaker of the day was Aziza Rahman, a Ph.D. in Biochemistry and President of the Southwest region of the Ahmadiyya Movement in Islam. She spoke on "Women in Islam". She corrected many myths of Islam's harsh treatment of women and told how women in Islam were actually one of the earliest groups of females to receive rights such as education, property rights and the right to divorce. She said that a woman's duty is first to God, then to her husband and children. One of the most beautiful aspect of the teachings of Islam is that it defines the role of women in society and gives dignity to their role and Muslim women feel fulfilled in themselves. This she said is a great blessing of God.

The symposium was closed by silent prayers. Dinner was served afterwards.

CHINO CHAMPION, Chino, Ca.

WOMEN'S SYMPOSIUM PLANNED AT MOSQUE

The Lajna Imaillah (International Ahmadiyya Women Organization) will host a women's symposium on "Women in the Society" on Sunday, Nov. 13 from 2 to 4:30 p.m. at the Bait-ul Hameed Mosque, 11941 Ramona Ave. in Chino.

Dinner will be served following and the cost is free.

There will be eight different topics from speakers all over including:

"Women in History" by Deidre Marshall, Living Word of Missionary Baptist in San Bernardino

"Problems faced by American women today" by Sandee Sewell, American Family Association in Chino Hills.

"Women in Christianity" by Carol Larson, Lakeview Church in Pasadena.

"Disparity of the role of Women in Society" by Maryam Rashidi, Ahmadiyya Center in Los Angeles.

"My role as a Christian Woman" by Madeline

Galbraith, The Church of Christ of Latter Day Saints in Diamond Bar.

"Women in Hinduism" by Saradesha Prena, Vedanta Society Temple in Hollywood

"Women in the Church" by Kim Recker, Calvary Chapel in Downy

"Women in Islam" by Dr. Aziza Rahman of Bait-ul Hameed Mosque in Chino

To make reservations or for more information call 627-2252 or (818) 963-0186.

CHINO CHAMPION, Dec. 8, 1994

250 ATTEND WOMEN'S SYMPOSIUM

It was a full house at the Baitul-Hameed Mosque in Chino when the women's auxiliary of the Ahmadiyya Movement in Islam sponsored its recent "Women in Society" symposium.

According to Aisha Jameel, moderator and organizer of the symposium, the forum was held to help women of various religious backgrounds get a better understanding of one another.

AFA speaker

The first speaker, Sandee Sewell, spoke on the topic of problems faced by American women today. She urged the audience to stand firm in their moral beliefs against the rising lack of values in society.

Mrs. Sewell is president of the Chino Hills American Family Association, Inc., and a board member of a political action committee called Supporting Traditional Educational Principles.

Diedre Marshall then spoke on "Women in History," sharing four stories of women, two from the Bible, who were role models because of their courage, wisdom, compassion and faith in God.

Carol Larson spoke about "Women in Christianity," discussing spiritual birth.

Maryam Rashidi, a convert to the Islamic faith, spoke on the "Disparity of the role of Women in Society."

She said the moral fabric of this country is being shredded and discussed the loss of dignity and respect for women.

(continued on page 32)

TRANSLATION OF LETTERS RECEIVED FROM HUZOOR*Basmillahir Rahmanir Rahim**Nahmoduhu wa Nusalli ala Rasulihil Karim*

London, October 28, 1994

Dear and Respected Amir, U.S.A.

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

We have arrived in London safely after our travel to America. *Alhamdo Lillah*. During this journey, the members of the Jama'at showed great sincerity and tremendous love. Although a few minor events of concern also took place, but they provided an opportunity to admonish the Jama'at on the matters concerned. On the whole, everybody has done a lot of good work.

Please convey my thanks to all. Please also ask them not to mind the words of admonition which I had to give. Indeed I am very thankful to everybody and have returned pleased with them all. May Allah bestow all of them with the best reward in this world and in the Hereafter. May Allah establish them all firmly on the path of His pleasure

Wassalam

Mirza Tahir Ahmad

Khalifatul Masi IV

*Basmillahir Rahmanir Rahim**Nahmoduhu wa Nusalli ala Rasulihil Karim*

London, November 1, 1994

Dear and Respected Amir, U.S.A.

Assalamo Alaikum wa Rahmatullahi wa Barakatuhu

During my recent journey to America, the members of the Jama'at showed tremendous love and expressed their sincerity in different ways. It is not possible for me to write to every one individually. But I was observing them all and deriving great pleasure from what I saw. I was praying for all of them and am continuing to do so. May Allah shower His love upon them all. May He count them among His dear and near ones.

Please convey the following message to all:

I am very thankful to all of you and value your love from the depth of my heart. I had an earnest desire to spend more time with you, but some of the personal meetings had to be cut short for shortage of time, for which I express my regrets.

May Allah be with all of you.

Wassalam

Mirza Tahir Ahmad

Khalifatul Masi IV

CALENDAR OF EVENTS 1995

Jan. 08	Sunday	Program Plans for 1995 by different departments of each local Jamaat	Local
Feb. 01	Wed.	First day of Ramadhan (Fasting)	
Feb. 20	Monday	Musleh Mauood Day (Historical Feb. 20)	Local
Mar. 03	Friday	Eidul Fitr	
Mar. 23	Thursday	Masih Mauood Day (Historical March 23)	Local
Apr. 28-30	Fri-Sun	Majlis-e-Shura at Baitur Rahman	
May 10	Wed.	Eidul Adhia	
May 27	Saturday	Khilafat Day (Historical May 27)	Local
June 23-25	Fri-Sun	Jalsa Salana USA at Baitur Rahman	National
June 30- July 02	Fri-Sun	Jalsa Salana Canada at Toronto	Canada
July 14-16	Fri-Sun	Ijtema Lajna at Los Angeles	West Coast
July 28-30	Fri-Sun	Jalsa Salana, U.K. at Islamabad	U.K.
Aug. 4-6	Fri-Sun	Ijtema Khuddam at Washington Metro	National
Aug. 4-6	Fri-Sun	Ijtema Lajna at Baitur Rahman	National
Sept 15-17	Fri-Sun	Ijtema Ansarullah at Baitur Rahman	National
Sept. 24	Sunday	Seeratun Nabi Day**	Regional*
Oct. 22	Sunday	Religious Founders' Day	Regional
Any Convenient Date		Family Day / Introduction of New Ahmadies	Regional

* Dates for Local / Regional events can be changed for local needs.

** Additional Seeratun Nabi Days should be arranged.

FROM THE DESK OF SAHIBZADA M.M. AHMAD, AMIR U.S.A.

I.

A member of the Jama'at has printed his business card in the corner of which is a photo of the Promised Messiah. This is very inappropriate and Huzoor has taken very strong exception to this practice. The Jama'at members may therefore be advised not to follow this practice under any circumstances.

II.

The Tehrike Jadid financial year concluded on October 31 and our collections amounted to \$212,000. We were unable to meet our target and this matter is being examined in depth by National Secretary Tehrike Jadid.

2. On receipt of Huzoor's Friday sermon inaugurating the next year of the Tehrike Jadid (November 94 to October 95) we have pledged an amount of \$255,000.

3. It is requested that all Jama'ats should make the required effort to meet this target in time.

III.

Hazrat Khalifatul Masih (ABA) in his Friday sermon of November 4, 1994 appealed for contribution for the new year and reviewed the performance of different Jama'ats from various angles. During the course of review Huzoor observed that categorization of contributors by various "Daftars" are not being maintained. It is important that this information should be available in future.

2. Both contributors and the Jama'at officials concerned in accepting contributions and maintaining the record should in future indicate to which "Daftar" a member contributor belongs. At the end of the financial year the report should indicate the number of contributors in Different "Dafatar".

3. There are 4 "Dafatar" of Tehrike Jadid at

present, of which the detail is as follows:

Daftar Awal - (I) - Those who joined the Tehrike Jadid Scheme between 1934 and 1943.

Daftar Doem - (II) - Those who joined the Tehrike Jadid Scheme between 1944 and 1964.

Daftar Soem - (III) - Those who joined the Tehrike Jadid Scheme between 1965 and 1984.

Daftar Chaharam - (IV) - Those who joined the Tehrike Jadid Scheme in 1985.

Women In Society

(continued from page 29)

Modesty and chastity is slipping away, she said, urging every woman to recapture these blessings for future generations.

Latter-Day Saints

Madeline Galbraith of the Church of Jesus Christ of Latter-Day Saints spoke on the role of Christian women and Saradesha Prena, a native Australian, informed the audience on "Women in Hinduism."

Her husband, Gary Galbraith, is the local stake president.

Kim Recker of Calvary Chapel of Downy spoke on "Women in the Church" describing the status of Christian women based on who they are, not what they do.

And Aziza Rahman, president of the Southwest region of the Ahmadiyya Movement in Islam, correcting many myths of Islam's harsh treatment of women.

A woman's duty is first to God, then to her husband and children, she said.

After silent prayers, dinner was served to all.

THE STUDENT DESK

Organizer: Imran Ahmad Chaudhry

Attention All Students!

I have been experiencing some trouble in getting your letters forwarded to me. It is for this reason I am requesting you, from now on please send your letters directly to me at the following address:

3105 Montrose Ave.,
Alexandria, Virginia 22305.

If you wish to get in touch by phone, the number is (703) 548-7443. Finally for those who have written already, please put in the extra effort to write again.

This month: Dentistry

We have all heard people make jokes about dentists. Their views drastically change however, when a throbbing toothache wakes them up at three in the morning. They wind up going to the emergency room only to be told that they can only be treated by a dentist (in the morning of course) and the best that can be done for them right then is a dose or two of painkillers. Some of these painkillers unfortunately have side-effects such as upsetting the stomach and a feeling of grogginess the following morning. Suddenly these people feel a respect and need for the same professional who until a few days earlier, had been the object of their ridicule. Anyway, enough with the story, here is the information that you would-be-dentists out there want to hear.

Dentistry is a four year program with no mandatory residency program afterwards. If one chooses, one may subsequently specialize or enroll in a one year general residency program. The basic pre-requisite for gaining admission into a dental school within the U.S. is having completed the basic first year university level science courses such as biology, physics, chemistry, calculus and english. You also need to take microbiology, second year chemistry (usually inorganic), anatomy and physiology. Some schools require additional admission requirements, it is best to check with the individual schools. You must have completed a minimum of three years of under-

graduate study before you can apply and most accepted applicants are undergraduate degree holders.

There is a central application service which all the dental schools use, *i.e.*, you send your transcripts and other documentation to ADSAS (American Dental School Application Service) and they in turn send your application to the dental schools you wish to apply to. The individual dental schools then get in touch with you and the process moves forward. Three reference letters are required and it is a good idea to have one from your family dentist (this is not mandatory, it's just a suggestion). Some community service is also a good idea to make your application look good, hospitals and retirement homes are suitable places for this purpose.

You also have to write an exam called the DAT (Dental Aptitude Test) which covers science subjects and general intelligence tests such as reading comprehension and spatial perception. For information on the DAT and ADSAS, call the American Dental Association whose headquarters are in Chicago, at 1-800-621-8099. Based on personal experience, here are some schools which are not "easy" to get into, rather they are, let us say, more "accomodating." They are: University of Detroit, Howard University, Temple University, University of Marquette.

From the Desk of Mr. Mansoor A. Khan, Wakil-ut-Tabshir, Rabwah

According to the information received from Nazir Amoor Aama Sahib Rabwah vide their letter No. 4415 dated October 10, 1994, Hazrat Khalifatul Masih IV has graciously pardoned Mr. Mohammad Rashid Shams S/o Mr. Muhammad Sadiq, currently living in the United States.
