

THE

Ahmadiyya Gazette

إِنِّ الدِّينَ عِنْدَ اللَّهِ الْأَسْلَامُ

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THE AHMADIYYA COMMUNITY MUST ALWAYS UPHOLD THE RESPECT AND DIGNITY OF THE AMIR

(The following is a summary of the Khutba of Hazrat Khalifatul Masih IV (may Allah strengthen him) of August 30, 1991 delivered in Germany. The summary was prepared by the Gazette staff at their own responsibility.)

After reciting the creed of Islam, and seeking the protection of Allah, Huzoor recited Sura al-Fatiha. He then said:

I started a new series of Khutbas last week pertaining to the subject of *Taqwa* (righteousness). I pointed out that lack of *Taqwa* leads one to commit wrongful acts, which are dangerous for him and, if he is dealing with Community affairs, may be dangerous for the entire Community. Most *Fitna* (treachery; treacherous acts) begins this way. As far as an individual's personal actions are concerned, they are between him and Allah; however, community affairs, if not performed correctly, can destroy the entire organizational structure of the community. In fact, it can become a stumbling block for generations to come. Not only one man falls, but millions fall with him.

In the past whenever this *Fitna* raised its head, I crushed it completely and effectively by the Grace of God. The matter was never brought to public attention. However, now I feel that the entire community should be informed of some aspects of these problems. The community should know how *Fitna* is created, how it develops, and how it tries to take root. Sometimes, some individuals who appear to be very righteous and well-intentioned, fall victim to it and become a source of trial for the entire community. They become instruments of Satan. Sometimes there are individuals who do this deliberately, but such individuals are rare in our community. How-

ever, there are others who commit serious mistakes because of their own simplicity, foolishness, or lack of *Taqwa*. These people cause me a great deal of agonized concern for the community.

I will place before you certain events concerning the Ahmadiyya community in Germany, which may not be known to most of you.

I had felt for a long time that the Majlis-i-Amila in Germany does not show proper respect for its Amir. There are elements within the Majlis-i-Amila which are filled with mutual hatred, causing bitter controversies in the meetings of Majlis-i-Amila, and a lack of respect for the Amir in Majlis-i-Amila. If you have among you a person who is a respected elder and a representative of the community, even raising your voice in his presence is discourteous. It is even worse to begin mutual bickering and fighting without his permission. Similarly, thinking ill of each other and behaving in a manner which compromises the dignity of Majlis-i-Amila is objectionable. I have not received any specific complaints from the Amir, yet whenever I asked him about community affairs he responded in a simple and righteous manner. He said that perhaps his own inexperience made him unable to control the meetings of Majlis-i-Amila.

During the previous year I have personally met with the Majlis-i-Amila twice and explained in great detail what is right and wrong behaviour, and emphasized that they must uphold the respect and dignity of

ABOUT ISLAMIC WORSHIP AND PRAYERS

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

From the Holy Quran

“Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation of the Quran in prayer at the dawn. Verily the recitation of the Quran at the dawn is specially acceptable to God. And wake up for it (the Quran) in the latter part of the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.” (17:79-80)

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ
قُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٩﴾
وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٨٠﴾

From the Hadith

The Sayings of the Holy Prophet Muhammad

Hazrat Abu Hurairah reports that he heard the Messenger of Allah, may peace and blessings of Allah be upon him, say: ‘Tell me if there is a stream at the door of one of you in which one bathes five times a day, what do you say—will anything of dirt be left on him?’ They said: ‘Nothing of dirt will remain.’ He said: ‘That is the action of the five daily prayers with which Allah blots out all sins.’ (Bukhari)

From the Writings of the Promised Messaih *The Holy Founder of the Ahmadiyya Movement in Islam*

But when thou standest up for prayer, it is incumbent on thee to hold that thy God has the power over all things. Only then shall thy prayer be accepted and thou shalt witness those marvels of the power of thy God which we have witnessed. And remember, our witness is not on the basis of hearsay; it is on the basis of things we have seen ourselves.

How can the prayers of one be accepted who does not hold that God has power over all things? And how can such a person in himself have the courage to pray to God over matters where the desired remedy or change would involve an infringement of the laws of nature as he understands them.

But O thou good person, thy God is He Who, without any pillars underneath, has hung up the countless stars in space; and Who created the earth and the heavens absolutely from naught. Dost thou hold that in regard to thy need He will prove to be helpless? The fact is that thy own misconceptions will keep thee deprived of the blessings. There are innumerable wonderful things in our God, but these are witnessed only by those who become His in all sincerity and faithfulness. He does not reveal these wonders to those who do not have faith in His powers, and who are not faithful and true.

(Our Teaching)

the Amir. I told them to shun minor quarells so that they could concentrate on the important task of implementing programs of moral training and reform for the community.

It had become apparent that some members of Majlis-i-Amila have in no way responded to my advice. Until then I had not decided to crush this *Fitna* once and for all, because some of the members appeared to be sincere and devoted Ahmadies with long records of service. Each felt that the fault lay with another, and not with themselves. After I explained all aspects of this problem to them, I decided that if the *Fitna* still continued I would expose it fully to the community in order to crush it completely. I consider this a duty entrusted to me by Allah and feel it is incumbent on me to carry it out fully and effectively.

This is how the latest aspect of the *Fitna* came to surface. When the Amir came to see me during Jalsa, I asked him about the community affairs and about the working of his office as Amir. He was overpowered by his emotions and said that the Naib-Amir and Murabbi-in-Charge had treated him with extreme disrespect during a previous meeting of Majlis-i-Amila. The attitude shown in the meeting was totally rebellious.

Since the reported incident concerned the organization of the community, I told the Amir to put his mind at ease and let me handle the affair. I also asked him to provide me with an audio tape of the proceedings of Majlis-i-Shura, in order for me to form my own opinion, rather than basing it on the report of an individual. Since an audio tape had not been made, I asked him to send me a detailed written report of Majlis-i-Amila.

When I received the report I sent a copy to the Murabbi-in-Charge and I asked him which things attributed to him in the report were wrong. He replied through a letter that there was no untrue statement in the report, but added that some relevant material was missing. I wrote and told him that he was free to write me a report pointing out any relevant material omitted by the Amir, I received his response.

This is how the *Fitna* developed. As a result of it, I was forced to releave some very experienced workers of the community from their duties.

There is also some background information I want to tell you. The Muballigh-in-Charge who served previously in Germany wrote me a letter after his appointment. This letter said that he should be given complete authority over all affairs in the community. Let me read a few sentences from that letter so that

not only Germany, but the entire community will realize how pride leads some to become a source of trial and leads them to make totally unreasonable demands.

According to the bylaws of the Ahmadiyya community, which are being implemented all over the world and are clearly kown to all members of the Majlis-i-Amila, especially to Murabbis, if the Murabbi is not holding the office of Amir, he is generally appointed Naib-Amir. In accordance with this practice it was my intention to appoint this Murabbi as Naib-Amir (Deputy Amir).

He wrote: "the implementation of the Tabligh program will be my major responsibility. In order to carry it out all the tabligh Secretaries should report directly to me. Similarly, the department of Moral Training shoud also report directly to me. I should not be given any office (like Naib-Amir) in Majlis-i-Amila. I should instead represent the center in meetings of Majlis-i-Amila and in that capacity should supervise the meeting of Majlis-i-Amila."

In other words, he wanted to be my representative above the Amir.

He further wrote "The Presidents of all the Auxiliaries should report directly to the Muballigh-in-Charge. All reports that are sent to Huzoor should also be sent to me. It will be the Amir and Majlis-i-Amila's duty to provide all the information I require to cary out my responsibilities in the areas of Propagation and moral training".

In other words, he was saying that even though he would not be called Amir he would be given a status and responsibility above the Amir and Majlis-i-Amila. He added that without this arrangement, he would be unable to serve effectively.

I responded by telling him that he was the Naib-Amir of the Ahmadiyya Community in West Germany and that was the extent of the role assigned to him in the Majlis-i-Amila. I added that it was his responsibility to give sincere advice to the respected Amir in all affairs, and to do his utmost to establish the dignity of the office of Amir in the community. I told him that if the Amir did not accept his advice, he should whole heartedly accept the decision of the Amir. However, if in his opinion, the decision of the Amir was contrary to the best interests of the community, he was free to write to me through the Amir.

"The Amir has the descretion to assign you any duties within the by-laws. I will not assign any specific powers to you. If the Amir has confidence in your abilities, he is free to make the decision. If this

rule is not followed, a double standard will occur in the administration of the affairs of the community". I added several other pieces of advice and concluded by saying "I had confidence in you that you would fully and completely have knowledge and understanding of all that I have stated to you. However, my confidence has been shattered by your lengthy queries".

At another occasion I told him that I smelled a *Fitna*. I advised him to act with *Taqwa*, and obey the Amir wholeheartedly. Otherwise, he would deprive himself of the opportunity to serve the community. Similarly, in a letter which I had written to him in English, I said that I could not do anything except to pray. I pray that Allah may save you from "total disintegration". He responded with an encouraging letter. He stated that he had understood the whole matter and that I would never have another cause of concern from him.

This is the background. I have mentioned it in detail to show that the strict action which has been taken is not undue, indeed it has been overdue. If I am guilty of delaying, may Allah forgive me.

The most recent event took place at the Majlis-e-Shura. If I had not listened to the tape of Majlis-Shura, I would have attended to the problem which was brought to me, namely that the Murabbi acted harshly and beyond his authority with the Sadr of Lajna so much so that she had a nervous breakdown. This was the only complaint. But after hearing the cassette myself and having gone over the detailed report sent by the Amir and the Murabbi-in-charge, I noted several things which I want to place before you. You and the entire Ahmadiyya community should be fully informed of what Majlis-Shura is and how it functions. You should be aware of what kind of behavior is unacceptable and exceeds the limits of what is proper.

Some proposals may not be approved for discussion by the Khalifa. According to our by-laws, these proposals are read out, but are not permitted to be discussed or commented upon. When these proposals were being read, the Murabbi interrupted the secretary and started giving his own comments. He then added that in his concluding address he would say more on these subjects. The Amir remained quiet, either because he does not understand Urdu or because of his natural modest attitude. Although he did not say anything then, he advised the Murabbi afterwards that he should not have violated the established practice of the community. The Murabbi was therefore not permitted to make his comments.

The Murabbi then called the secretary of Majlis Shura and told him that even though the Amir had not given him permission, he would definitely give his comments.

No member of Majlis Shura is permitted to say anything about the Shura directly. Everybody has a direct relationship with the presiding officer. The secretary only serves the presiding officer in discharging his duties; the secretary has no other independent authority. The Amir refused to give permission. His decision was correct and appropriate.

I was also surprised that the concluding address was given by the Naib Amir rather than the Amir.

Moreover, contrary to my explicit instructions, the proceedings of Majlis Shura were taking place in Urdu. Majlis Shura is a very important institution of the Community. I have instructed repeatedly that the prevailing language of the country should be used in our meetings. Exceptions can be made if an important member wishes to say something but cannot express himself in the native language; but translations into the national language must be made in such a case. Similarly, arrangements for translations into Urdu can be made for those who do not understand the national language. This instruction was totally ignored and the entire proceeding was taking place in Urdu.

Also, the long established and cherished tradition of the community was ignored when the concluding address was delivered by the Naib Amir rather than the Amir.

I was utterly astonished when I heard the concluding address. The first part of the address was devoted to his own health.

During his Khilafat, Hazrat Musleh Mau'ood used to start his Khutbas by saying something about his health. All the members of the community were eager to hear about his health and welfare. Therefore, the short time he took on this subject provided satisfaction to all listeners. This practice was appropriate in him alone; neither I nor Hazrat Khalifatul Masih III have adopted this tradition out of consideration for the members' time.

The Murabbi then said he wanted to say something about the President of Lajna and had reserved his comments for the concluding address.

You should know that if someone says anything inappropriate during the proceedings of Majlis Shura every member has a right to comment after properly obtaining permission from the President. If the Amir

does not grant permission, no one has the right to make any comments. Of course he can write to me (through the Amir) in order to rectify anything which has been practiced in contravention of the traditions of the community. This is the courteous and proper way to behave. However, on that occasion the man I am referring to did not adopt this proper manner. He did not request the Amir to stop the inappropriate behavior. Rather, he reserved his right to make a comment.

The manner in which he made his comments was not at all appropriate for his office. He spoke as if he was Khalifa or held an even bigger office. During his address he named one lady and related that she was raised in Qudian and she made a very good speech. He added that he advised the President of Lajna to get direction from her in order to benefit from her experience. *Inna lillahe wa inna alaihe rajeoon.*

The Khalifa has appointed one person as the President, yet the Naib Amir, contrary to the role assigned to him, asked the President of Lajna to follow the directions of someone else. Moreover, he took the liberty of naming the specific lady and praised her publicly as is done on appropriate occasions by the Khalifa. However, the Khalifa would never ask that someone appointed to an office should obey and learn from a different person.

In other words, just as he himself pretended to assume an office above the Amir, he appointed a President of Lajna Above the President appointed by the Khalifa. All of this was utter nonsense. But since the original instruction about the national language was ignored, it seems that the Amir was not aware of what was being said. Afterwards, when the Amir received the reports, the matter was brought up in the Majlis-Amila.

In another statement made during the Majlis-Shura, he asked the members of the Ahmadiyya Community in Germany to observe a fast every Thursday and pray especially for the construction of 100 mosques. I recall that Hazrat Khalifatul Masih III had made an appeal to fast the last week of every month to pray for the success of the Ahmadiyya Centenary. I am not aware of any Amir who has made such an appeal on his own. I have not made such an appeal. Such things can encourage ostentation. Prayers should not be turned into a show; they should emerge from the depth of the heart. If such a decision is to be made, it should be done by Khalifatul Masih. No individual has the right to make an appeal for fasting or Nawafil. This violates the traditions of the Jama'at.

The attitude adopted during the Majlis Amila was even more inappropriate and unrighteous. When the Amir objected to his attitude and statements during the meeting of Majlis Amila, the Murabbi said that in that case the community in Germany could not benefit from his services. He threw the papers at him. When I read this, I commented that he was, at the time, throwing away his life-long dedication and services.

The Murabbi also addressed the Amir and said that the Amir had no right to appoint a commission to investigate him, and added that he was not answerable to any commission appointed by the Amir. This was open rebellion. If the Amir had enough experience, he would have asked him to leave the room, and would have announced his dismissal and told him that a recommendation for his expulsion from the Community would be made to Khalifatul-Masih. But he is a righteous and unselfish person. It is indeed the misfortune of the Community in Germany that our Amir of such outstanding qualities has been treated with such disrespect by members of the Amila. My blood boiled when I received the report.

Once I wrote to the Murabbi that I realized the Amir lacked experience, but he is a righteous, truthful and straight forward man. In spite of having the office of Khalifa, I treat him with respect. I instruct you as a Murabbi to respect him. This letter was received by him; I have a complete record with dates. Despite my instructions, he showed reluctance in his attitude on two occasions.

At another occasion, he told the Amir that the Amir was under the influence of women. He also advised him that if he did not follow the advise that he gave, people who had complaints against him would come to the Murabbi, which would lead to a split in the Community. In other words, he accepted the leadership of the splitting group. It would have been appropriate for him to tell the Amir that he needed to have no worry about people complaining to the Murabbi because he would reprimand them in the strongest terms as agents of the accursed Satan.

Throughout their lives, the Murabbis have been taught the message of the Holy Prophet; "He who obeys my Amir obeys me, and he who obeys me, obeys Allah". Despite the lifelong rehearsal of this message the Murabbi forgot it in his old age.

In spite of my repeated advise that the Murabbi should respect the Amir, the Murabbi and some of his companions adopted a very objectionable attitude. I do not wish to mention any names. However, I could smell the problem and it was my

sincere wish that they reform themselves. Some good worker were among them and I continued to pray that Allah may protect them from stumbling. All of them write to me with utmost love and sincerity; but I cannot ignore the welfare of the Community for any personal relationship.

Many of the people concerned had been writing detailed letters to me, expressing a desire to show utmost humbleness. Such expressions carry no value with me. As Khalifa of the time I represent an organized community. All of you, together, constitute Khilafat. Khalifa is none other but a combined form of you. Anyone who does not respect the organisation and discipline of the community cannot, in truth, duly respect the Khalifa; such a person is a liar.

The Holy Quran makes this point abundantly clear. The Holy Quran states that those who discriminate between Allah and his messenger will see all of their efforts frustrated. People who are prone to this type of thinking say "we will make every sacrifice to the Khalifa", but the Amir, Sadr Khud-dam and Sadr Lajna are a different matter. These are the satanic inclinations which sometimes appear at the lower levels. One may say that I will obey the Amir, but such and such an affair is a different matter.

How does such a *Fitna* take root? The Holy Quran illustrates it through a parable in the very beginning. I have explained it often; but those who are deaf take no heed. Almighty Allah explains that the refusal of Iblis to submit to Adam was born out of Pride and haughtiness. He considered himself superior to the Amir appointed by Allah. Satan did not refuse to obey Allah, he only refused to submit to the one appointed by him. He talked about Adam with contempt and disdain, and regarded himself as superior to him.

How deep and full of wisdom is this parable. It has been repeated for thousands of years, yet the ignorant take no lesson from it. He who has lost his eyesight cannot benefit from the light.

Whenever a *Fitna* raised its head in the Ahmadiyya Community, the reasons that provoked it have remained the same. It is often said that the higher officers are fine, but the lower ones are unworthy of being obeyed. If these officers are truly weak it is your duty to write to the higher authority pointing out the problem. You can write the Khalifa that "As long as you have appointed him Amir, we will obey him; however, we wish to point out that he is making

such and such mistake".

To write in this manner is not in any way disrespectful, but to take it upon yourself to disobey the Amir amounts to starting a *Fitna*. It constitutes self-pride which leads to disobedience.

The Holy Quran also teaches us that obedience must be accompanied by respect. Obedience itself is not enough, The Holy Quran forbade Muslims to even raise their voice above the voice of the Holy Prophet (SAWS). Those who did so were said to deprive themselves of their faith. In other words, true obedience must be accompanied by respect. It is very important to establish a relationship of love and respect with the appointed Amir. If you hold a grudge against him, you will always be in danger of falling into disobedience. The Holy Prophet (SAWS) once said that even if an Ethiopian slave with a head the size of a raisin is appointed as a leader, you are duty bound to obey him.

Such is the spirit of respect and obedience for the Amir in Islam. The Holy Prophet (SAWS) has explained in detail all possible causes of *Fitna*. To stumble inspite of these warnings amounts to utter ignorance and is a suicidal act. I am surprised at why the members of the community withstood such propaganda for so long.

Those who created the *Fitna* and spread totally unjustified rumours will incur the wrath of Allah, unless they repent and reform themselves. These people have, in fact, broken their pledge of allegiance to me. They have nothing to do with me. They refused to heed my repeated warnings. If any mistakes were being made, they should have pointed them out to me. I would have investigated.

The Amir can make mistakes, but we have a well established system to correct the errors. The Khalifa, Nazir Aala, Wakil Aala, and the Presidents of the Auxiliaries can all be approached in such a case. However, no one has the authority to appoint himself as superior to the Amir and to correct him. There is only one situation under which the Jama'at can refuse to obey the Amir; and that is when the Amir acts against an explicit decision of the Khalifa. Such a situation is rare in the community. I am only aware of one incident during my Khilafat. Our Amirs, by the Grace of Allah, are sincere and devoted members of the community.

To safeguard the respect of the Amir is the duty of the Khalifa. Do you not see how Allah safeguards his messenger? See with what confidence the Promised Messiah challenged his opponents telling them: "I am

under the protection of my God. He would never leave me alone”.

The Khalifas must follow the same tradition. The prophets learn from Allah, and the Khalifas learn from the prophets. I assure you that the Khalifa will always provide full support to the Amir whom he has appointed. You cannot inflict any injury on the Amir without getting a response from the Khalifa. Anyone who entertains the view that while he criticizes the Amir, he respects the Khalifa is a liar. His views are satanic. His professions of love have absolutely no value for the Khalifa. The Khalifa will always defend his appointed Amir unless it is proven that the Amir deserves to be removed.

It was also stated that the Amir has a party. I want to tell you that there is only one party in Ahmadiyyat and that is the party of God. The Amir represents that party. All other parties are satanic, they have no right to exist.

I encourage the Amir to stand like a lion. The Khalifa and the entire Jama'at, in Germany and 126 countries, are all with you. The one who is appointed

by the Khalifa will always be supported by God. Those who raise the banner of rebellion will be crushed, just as those before him have disappeared.

Some people tell me “you are an ocean of love”. I tell them that oceans have storms. If the ocean of my heart develops a storm, all satanic vessels will drown in it. No one will be able to withstand it.

I expect the entire Ahmadiyya Community in Germany to whole heartedly obey the Amir. The community should assure me through resolutions that they will not only obey the Amir, but will respect him. I understand the community and I am certain that they will do so.

Remember that we have been raised at the head of the century. Any weaknesses or shortcomings which take root now, will emerge as bigger problems during the coming century. Be firm. Safeguard the traditions of the community. Put all proud rebels to naught.

May Allah be with us. May he grant us the ability to practice obedience and respect as his noble Messenger, Hazrat Muhammad (SAWS) taught us to do. Ameen.

Introducing the

BOOKS OF THE PROMISED MESSIAH

Kishti Nooh

(Editor's note: In order to encourage our readers to study the books of the Promised Messiah (PBOH), we are starting a series of introductory notes to his books. Readers who are interested in helping in preparing the introductory notes should write to the Editor of the Gazette, and a book will be assigned to each:

An English translation (prepared by Hazrat Mirza Bashir Ahmad) of the section entitled “Our Teaching” in *Kishti Nooh* is available in a very beautiful recent printing. All readers should read it many times. Those who read Urdu, should, of course frequently refresh their memory by reading the original Urdu text of *Kishti Nooh*.

A close study of *Kishti Nooh* is particularly important now-a-days. A new kind of plague (AIDS) has engulfed the world and is spreading fast. This new plague is also in accordance with the Divine prophecies. What saved the companions of the Promised Messiah (PBOH) will save us and our progenies.)

Kishti Nooh (Noah's ark) was published on October 5, 1902. It is also called *Da'watul Eiman* (Invitation to True Faith) and *Taqwiatul Eiman* (Strengthening of the True Faith). The title page contains verses from the Holy Qur'an and also features a revelation of the Promised Messiah (in Arabic) which had been previously published in the *Sabz Ishtihar*

“Build the Ark in Our Presence and in accordance with Our commandment. Those who make a covenant with you make a covenant with Allah. Allah's

hand is above their hands.”

Background of the Publication

On February 6, 1898, the Promised Messiah saw a vision that angels were sowing seeds of black trees in different parts of Punjab. The trees were dark and ugly. In his vision, he asked someone what the trees were. The answer was that the trees represented plague which was about to spread in Punjab. The Promised Messiah (PBOH) was not certain of the

timing of the epidemic. Before this, he had received a revelation concerning the plague:

“Verily Allah does not change the destiny of a nation unless it changes its own behavior. He is about to overtake the dwellings.”

In accordance with this prophecy, plague broke out in Punjab in October 1902. The Government launched a scheme to vaccinate the entire population against the plague, and also launched a campaign to invite all to get vaccinated. The Promised Messiah (PBOH) refused to be vaccinated and published a book explaining his reasons.

The Promised Messiah (PBOH) expressed his appreciation of the Government for launching the program saying:

It is the duty of all the wise from among the subjects of this kind Government to be thankful to the government.

However, he explained that there was a Divine injunction preventing him and his community from the vaccination program. The Divine injunction was that:

“Almighty Allah wishes to show a sign of mercy to the world in this day and age. He has informed me that he who is within the four walls of your household, who follows you fully and faithfully... will be saved from the plague... Allah so desired to make a clear discrimination among people.”

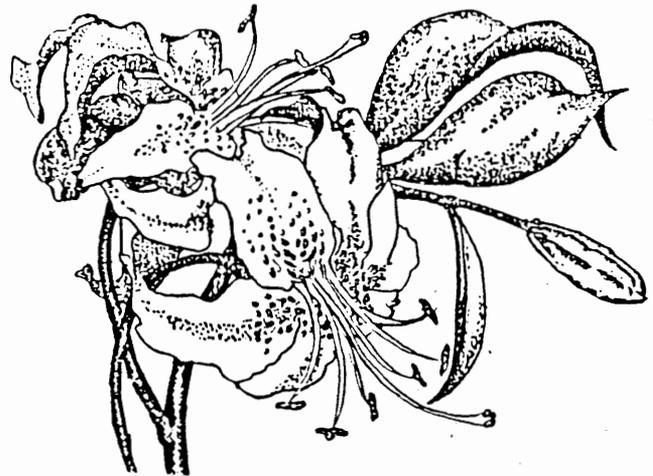
The introductory comments are followed by a statement of the teachings which, if followed, would entitle the members of his community to be counted as members of his household.

The teaching which follows under the title our teachings is so pure and magnificent that if all members of the community act upon it with true sincerity, a complete revolution would be brought upon the face of the earth. Here is one excerpt from “Our Teachings”:

“I repeat once more that you must not rest satisfied merely because in outward form you have taken bai’at at my hand. The outward form means nothing. God sees what lies inside your hearts and He would deal with you on the basis of what He sees there. Lo and behold! I herein discharge my duty unto you by making it plain that sin is a poison. Do not take it. Disobedience to God is a dirty death which you should avoid. Turn to prayer that you should get the strength.

“At the time of prayer, if a man does not firmly believe that Allah has power over everything, except what may be contained in a previous promise, such a one is not of my community. He who is caught in a tangle of worldly greed, and never even raises his eyes to things which pertain to the next life, is not of my community. Whosoever does not wholly and completely keep away from every sin and every evil action, like wine, gambling, looking lustfully at women, dishonesty, bribes, and from every kind of illegal gratification, he is not of my community. Whosoever is not constantly turning to prayer, and does not remember Him in absolute humility of spirit, he is not of my community. Whosoever does not give up association with a bad companion, who exercises an unhealthy influence over him, he is not of my community.

“Whosoever does not respect his parents, whosoever does not render obedience to them in things which do not run counter to the Holy Quran, and whosoever is neglectful in rendering to them the service to which they are undoubtedly entitled, he is not of my community. Whosoever does not treat his wife and her relations with gentleness, goodness and magnanimity, he is not of my community. Whosoever deprives his neighbor of the very least good in his power, he is not of my community. Whosoever has no wish to forgive the faults of those who may have transgressed against him, and desires to nurse malice, he is not of my community. Every man or woman who is dishonest towards his or her spouse is not of my community. Whosoever, in any way, violates the pledge he took at the time of bai’at, he is not of my community.”



VERSES TO RECITE EVERY DAY

(Malina Tameem, San Jose, California)

Regarding these prayers the Holy Prophet Mohammed (SAW) said that "whosoever recites these prayers in this sequence after each obligatory prayers, for him Allah says that 'I have destined Paradise as his final abode and I will give him abode in the gardens of paradise and everyday I will let him have a glimpse of me 70 times.'" Amongst the Ayat the number 70 represents abundance. In these paradises there will be some like the Holy Prophet (SAW) who will have a constant glimpse of God. At the same time the Holy Prophet (SAW) has also said this prayer is a recipe of expansion of one's provisions so those who suffer various kinds of hardships should say these prayers in this sequence. (Taken from Huzoor's Friday Sermon of April 12, 1991)



1. In the name of Allah, the Gracious, the Merciful.
2. All praise belongs to Allah, Lord of all the worlds.
3. The Gracious, the Merciful.
4. Master of the Day of Judgment.
5. Thee alone do we worship and Thee alone do we implore for help.
6. Guide us in the right path—
7. The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

AYATUL-KURSI

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ
وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ
ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Allah—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
قَالُوا بِأَلْقُسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥٦﴾

Allah bears witness that there is no God but He—and also do the angels and those possessed of knowledge— Maintainer of justice; there is no God but He, the Mighty, the Wise.

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوْفِي الْمَلِكِ مَنْ تَشَاءُ وَتَنْزِعُ
الْمَلِكِ مَنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذَلُّ مَنْ
تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٧﴾
تُورِجُ أَيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي أَيْلَ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٥٨﴾

Say, 'O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy

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A TIME OF CONCERN FOR ALL AHMADIES LIVING IN THE WESTERN WORLD

(Maulana Ataullah Kaleem)

(The following is a profound article written by our respected elder, Maulana Ataullah Kaleem, to bring about an awareness within Ahmadies living in the West, of the dangers which surround them. The translation was prepared by the Gazette staff.)

Allah, the Exalted (Who knows the secrets of the present as well as the future, and for Whom past, present and the future are identical in terms of His knowledge) gave abundant knowledge of the secrets of the future to our beloved master, the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Among other future events, He also informed the Holy Prophet (SAWS) that a time will come when the Christians will attain great strength. A reference is made to the appearance of Dajjal, who is to be accompanied by fire and water. However, that which the people perceive as water, would in reality be burning fire; and that which appears to be fire, would actually be cool drinking water. The trial of Dajjal has been declared one of the greatest trials in the Holy Quran.

A reflection upon the verses of the Holy Quran and the ahadith of the Holy Prophet (SAWS) also make it clear that *Yajooj and Majooj* would attain great power and would occupy the best parts of the earth. No earthly power would have the capacity to destroy them. It is quite clear that (the current distorted version of) Christianity, Dajjal, Yajooj, and Majooj are different terms used to denote the same calamity which was destined to befall mankind. Because of its different characteristics, different names have been given to it. The calamity is the result of the distorted version of the teachings of Christianity, which have appeared in the Western world.

There is a famous Arabic axiom: People follow the faith of their rulers. The Western world has gained ascendancy in the material world as a result of its progress in science and technology. People of many cultures, in an effort to emulate the West, take pride in not only using the West as an example for scientific and technological progress, but also take it as a model for their cultural life and manners. Such people forget the words of our Holy Master (PBOH), "A word of wisdom is the lost property of a Muslim; he takes it where he finds it." All believers have complete freedom to benefit from science and technology wherever it is found. However, this does not mean that we should also blindly follow the manners and

culture of the people with whom we find such knowledge.

Allah the Exalted says in the Holy Quran:

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَ

هَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَجُجْرًا قَحْجُورًا ﴿٥٤﴾

"And He it is Who has caused the two seas to flow, this palatable and sweet, and that saltish and bitter; and between them He has placed a barrier and a great partition." (25:54)

In explaining these verses, Hazrat Musleh Mou'ood (may Allah be pleased with him) says:

"Ugag—the bitter water—refers to the Christian nations of Yajooj and Majooj. In contrast, the sweet water and a firm curtain has been mentioned to point out that you—the Muslims—will have to live among the Christian nations. At that time you should remember that you are sweet water and they are bitter, undrinkable, water. Therefore, never mimic the West. When you are living among them and are confronted with pressures for conformity, tell them clearly that you are different from them, just as Allah the Exalted teaches the Muslims to do in Sura Al-Kafiroon.

"The ascendancy of the powers of Dajjal has left nothing secure for Islam—its cultural injunctions are not secure, nor are its personal and political laws. Let there be a strong zeal and fervor among us—a spirit of madness indeed—to annihilate this scourge. Let there be an intensity of hatred in our hearts to wipe it out of the face of this earth. The intensity of this hatred should exceed all others. Until we work with that spirit we cannot succeed.

"Any one among us who is enamored with the Western culture is not fit to become a successful spiritual person. This is the culture which has presented a very distorted picture of our beloved master to the world; it has threatened the entire structure of the Islamic way of life. We can never live in peace until we totally destroy it.

"People who mimic the West can never succeed. The sincere ones among us should be burning with

rage at the sight of all their ways. Islam and western culture cannot exist side by side. Either the Islamic way will overcome or the Western way of life, because the fundamental premises on which the two have been built are totally opposite...they cannot co-exist. Life in the West is based on worldly enjoyment, whereas Islamic life is based on the pleasure of Allah.

“But remember, Western ways are not the same thing as Englishmen. The British are human beings just as we are. An Englishman can find and accept true guidance like every other human being. But present day Western culture cannot find true guidance or accept it, because it is an instrument of Satan. It must be destroyed. Until we destroy it, true peace will not usher on the face of the earth.

“This is the strong protective barrier that I have erected through Tehriki Jadid by asking the members of the community not to accept the influence of the West. An Ahmadi who wishes to drink the sweet water of Islamic teachings will definitely stay away from all traces of the bitter water of the Western way of life.

“Even those Muslims who have not accepted the Promised Messiah (PBOH) should refrain from all influences of the West. The warning against these influences was given by Allah the Exalted Himself, and also by His Noble Messenger (SAWS). But I regret to say that there is a group among the Muslims who take great pride and pleasure in copying the Western way of life. Some Ahmadies are also so inclined; these are Ahmadies only in name. They are not true Ahmadies.

“Once someone asked the Promised Messiah (Peace be on Him) why he did not permit his followers to mix freely with other Muslims, particularly in matters of marriages. He said: if you put a few drops of sour curd in pure milk, the entire vessel containing the milk would be spoiled.”

Many Ahmadies do not truly appreciate the importance of preserving the vitality of a nation by keeping it separate from the others. We have to fight the battle of Islam. If we are over-awed by them and start copying them, how can we engage in the fierce battle which is needed? It is therefore in the best interests of Muslims and Islam, that the army of soldiers which is being raised and trained for the protection of Islam, be separated and trained rigorously, lest they should forget the importance of tabligh as other Muslims have forgotten it. Islam has very few fighting soldiers; we cannot afford that the few also lose their strength of resolve.

“The Holy Qur’an says the “Dhul-Qurnain” was

asked by some nations to erect a strong barrier between them and Yajooj and Majooj. The Dhul-Qurnain of this age is the Promised Messiah (PBOH). It is therefore quite possible that the strong barrier being referred to is the barrier between Western ways and Islam.

“In summary, it is our duty to create a strong barrier between Islam and Western ways, so the influences of the Western way of life have no opportunity to enter among us. Thus the Islamic force would be secured against the satanic attacks.”

(Tafseer Kabeer, vol. 6, page 520-524)

Ahmadies living in Europe and America—whether they have migrated from other countries or they were born here—need to take special care that they seek the company of the righteous in order to protect their spiritual life and status. They should also guard their families against evil and unhealthy influences. Allah the Exalted commands the believers:

“*O ye who believe! fear Allah and be with the truthful.*” (9:119)

In elaborating the importance of this commandment, the Promised Messiah writes:

“One method of reforming the self, taught by the Holy Quran, is to keep the company of the righteous, i.e., be with those who are truthful in what they say, as well as what they do. This commandment is preceded by the “*O ye who believe, adopt the fear of Allah...*” Those who truly believe in Allah and fear Him will inevitably shun all that is evil and will be inclined towards those who are good.

“The company of the righteous has great force of reformation. If someone visits a brothel every day and then claims that he does not commit fornication, tell him that someday he will. Similarly, one who frequently visits the bars, will one day be attracted to taste the liquor. Never take this matter lightly. This is why Allah the Exalted has commanded the Muslims to keep the company of the righteous.

“The point of wisdom in this injunction is that the company invariably makes an impact. When a person frequently associates with the righteous, he will continuously receive imprints of their righteousness. He will thus gain better insight into the knowledge about Allah. He will see signs of the truth of God.”

(Malfoozat, Vol. 6, pp.247-248)

Everyday life in Europe and America takes liquor and sexual promiscuity for granted. There are other evils which permeate the life of every common man.

The importance of taking special care in these countries was very eloquently stated by Hazrat Musleh Mau'ood in his lecture entitled *Way of the Seekers*. He said:

“Another source of sin is the many invisible influences which criss-cross one another in our daily lives. They exert a kind of hypnotic influence unknown to the person affected... Let a decent person live in close proximity to nine others not so decent who nurse evil thoughts, without any overt communication. He will soon begin to feel the evil influence. This reminds me of a Sikh student who had great affection for the Promised Messiah. On one occasion he sent a message to him, through Hazrat Maulvi Noorud Din, that his mind was being affected by agnostic thinking. The Promised Messiah suggested that this young man should change his seat in the classroom and sit away from his class mate who sat close to him. The change proved a cure for his agnosticism. No argument had passed between them, but unexpressed thoughts were being communicated in some mysterious way.” (Way of the Seekers, p. 35)

The above quotations, from the writings of the Promised Messiah, peace be on him, and Hazrat Musleh Mau'ood, should suffice to open the eyes of those Ahmadi living in Germany, U.S.A. and other Western countries who go to the bars, discos and dance halls to sell flowers or to work as waiters. All such people are putting their spiritual life at stake. Ponder over the following words of the Promised Messiah (peace be on him):

“When someone attends the company of a righteous one, he is influenced with truthfulness. On the other hand, one sitting with the evildoers will be influenced by their evil. That is the reason the Holy Quran and the sayings of the Holy Prophet (peace and blessings of God be on him) so vehemently emphasize keeping the company of the righteous. It is also ordained that if a group is indulging in talks that are derogatory to Allah and His Messenger, the Muslims should immediately leave such a group. Anyone who does not leave them is one of them.

“According to a hadith, Allah the Exalted sends the angels to visit the company of the righteous. When they go back they report that all of them, except one, were remembering Him. Allah will tell them: He too gets his reward for being with them.” (Malfoozat, Vol. 6, p. 249)

On another occasion, the Promised Messiah says:

“One of the things that totally destroys a man is bad company. Abu Jahl not only himself died a death

of ignorance, he misled many others. There was nothing except jesting and mocking in his meetings...” (Malfoozat, Vol. 2, p. 185)

In his book *Noah's Ark*, the Promised Messiah, peace be on him, made a very clear and strong pronouncement: “Anyone who does not discard an evil companion who influences him badly, is not of my community.” (p.19)

The Promised Messiah also warned his followers to keep their children aloof from foreign cultures:

“If you do not save your children from the influence of the company of Christians, Aryans, and others, you are doing great harm to yourselves, to your progeny, to your nation, and to Islam itself. (Malfoozat, Vol. 1, p. 72)

I humbly request all those who are living in the Western countries to reflect upon the verses of the Holy Quran and the sayings of the Holy Prophet which I have presented before you here. Also please take to your hearts the special importance of these injunctions in this day and age as stated so eloquently by the Promised Messiah and the Promised Reformer. Please try not only to save yourselves from the *Dajjal*, but also continue to pray, as taught by the Holy Prophet: “I seek refuge with Allah against the mischief of the Dajjal.”

Verses to Recite Every Day

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hand is all good. Thou surely hast power to do all things.

‘Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.’

(Put together by Malina Tameen Lajna president, San Jose, California)

GROWTH OF ISLAM IN AMERICA

(Mubashar Ahmad, Baltimore)

At least eight million Muslims were brought to the United States from African countries through slave trade, and were converted to Christianity under duress. Later on, in the early decades of the 20th century, the Moorish-American Science Temple and the Nation of Islam (also known as the Black Muslims) promised the Afro-Americans to recapture their self-respect, identity, equality, social justice and economic prosperity by returning to their ancestral religion. These movements attracted thousands of Afro-Americans, but did not represent Islam in its pristine purity. For more than half a century Islam was perceived by the majority of Americans as a militant, separatist and black nationalist religion.

However, prior to these reactionary "proto-Islamic" movements, some white Americans had become Muslims— Reverend Norman, a Methodist missionary, and Alexander Russell Webb, a journalist and diplomat, being the most prominent. Mr. Webb had corresponded with the founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad of India, and became a Muslim in the 1880's. Mr. Webb proved to be an active missionary of Islam, and he established seven Islamic branches or circles in various cities in the United States. In 1893 he founded a publication, "The Muslim World".

Two foreign born missionaries, Sheikh Daud Ahmad of Granada, West Indies, and Dr. Mufti Muhammad Sadiq from India, represented orthodox Sunni Islam and the reformatory Ahmadiyya Movement in Islam respectively. They started propagation of Islam in the United States in 1920. Dr. Sadiq, and other missionaries who followed him, converted thousands of Americans—both the whites and the blacks—to Islam. They also tried to correct the misperception of Islam as was being created by the Nation of Islam. It was later in the 1960's, when Malcolm X, the most prominent and articulate leader of the Nation of Islam, traveled to Mecca to perform the pilgrimage of Hajj, that to his amazement he discovered a universal Islam different than the racist teachings of Elijah Muhammad, the leader of the Black Muslims. Malcolm X left the Nation of Islam in 1964. At the death of Elijah Muhammad in 1975, the Nation of Islam took a most significant turn under the leadership of Imam Warith Deen Muhammad,

Elijah Muhammad's son and successor, who adopted basic modification and outright reversal in the Nation of Islam's several un-Islamic doctrines. New names were adopted to reflect new directions. In 1976, the Nation of Islam became "The World Community of Islam in the West". Again, in 1980, the name was changed to "The American Muslim Mission". Only a small section of Elijah Muhammad's followers retained the original name of the Nation of Islam under the charismatic leadership of Minister Farrakh Khan. In 1985, Imam Warith Deen Muhammad decentralized the group and gave directions to more than 100,000 of his followers, belonging to 300 mosques, to assimilate into the mainstream Islam, which by then had already taken firm roots in America through more than three million immigrants from various Muslim countries.

Muslim immigrants had started arriving in the United States in early 19th century. These early Muslim immigrants were mostly uneducated, unskilled workers who usually settled in and around major commercial and industrial centers. A dramatic growth in their numbers, activities and organizations has taken place in the last 50 years. In contrast to early immigrants, most of the recent Muslim immigrants are well-educated and professionals. To satisfy the need to train and educate their children and the new converts to Islam, at present there are more than 600 mosques and Islamic centers, scores of Muslim parochial schools and several hundred weekend Islamic Schools. Muslim women organizations, student associations, youth groups and professional associations have been formed. Several Muslim newspapers, magazines and newsletters are regularly published.

To spread the message of Islam in the United States, American Muslims use the modern technology as well as the traditional ways of communication. Television and radio broadcasts, documentary films, audio and video tapes are circulated. At present there are more than one million Afro-Americans and approximately 75,000 white Americans who have accepted Islam, and their numbers are rapidly increasing. Islam has become the fastest growing religion in America. According to the Wall Street Journal, "the Moslem population may well surpass

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Editorial:

A NEW HEAVEN AND EARTH EMERGING BEFORE US Are We Ready?

The Holy Qur'an prophesies about momentous periods of history when the earth would be totally changed. At such times, people would be especially called to account by the Almighty Allah:

"On the day when this earth will be changed into another earth, and the heavens too, and they will all appear before Allah, the One, the Most Supreme." (14:44)

The grand manifestation of this phenomenon took place at the time of the Holy Prophet (SAW). The mighty kingdoms of Persia and Rome were uprooted and a totally uncivilized nation was transformed into a power that enlightened the world. The world was never again what it was before the advent of the Holy Prophet (SAWS).

There are clear prophecies that another grand manifestation of the same phenomenon is destined to take place in this age. Almighty Allah told the Promised Messiah that He was about to build a new heaven and earth through his mission.

We see that phenomenon unfolding right before our eyes. The message of true Islam has started spreading at a very accelerated pace—the shape of the new heaven is emerging. The shape of the new earth is being transformed at the same time. Major events are transforming the nature of societies, uprooting old and archaic systems and preparing the world for the ultimate divine purpose that humanity should accept the One, True God, and seek His love and compassion in the footsteps of His noble messenger, the Holy Prophet of Islam, Hazrat Muhammad, peace and blessings of Allah be upon him.

This remarkable period of history requires that we become especially vigilant in taking stock of ourselves. The Holy Qur'an reminds us that the grand prophecies have a purpose:

"This is a sufficient admonition for mankind that they may benefit by it and that they may be warned thereby, and that they may know that He is the only One God and that those possessed of understanding may take heed." (14:53)

- It is an exciting period of history; all the more exciting for us because we see the fulfillment of Divine promises.

- It is also an awe-inspiring period in view of the understanding that has been granted to us of Allah's purpose and our responsibilities that go with it.
- It is a time to carefully examine our lifestyles, our devotion to His cause, our training of our progenies and our efforts to save Allah's creatures from the wrong paths.
- It is time to truly fear Allah's displeasure and seek His forgiveness, lest we prove ourselves unworthy to serve the cause which He has ordained to be established on earth. We depend on His mercy. His cause does not, in the least, depend on us:

"Dost thou see that Allah created the heavens and the earth in accordance with the requirements of wisdom? If He please, He can do away with you and bring a new creation." (14:20)

A new heaven and earth will surely be established. The question is: Are we ready for it?

The last of our proclamations is:
All praise belongs to Allah, the Lord of all the worlds!

Growth of Islam in America

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"America's six million Jews before the decade is out." Some Christian institutes, like the World Vision, the Zwemer Institute of Islamic Studies, and the Center for Ministry to Muslims, are aggressively engaged to convert Muslims to Christianity by taking advantage of the presence of millions of Muslims living in America. How far their efforts will be successful to arrest the growth of Islam in America, only God/Jehovah/ Allah knows better. My hope and prayer is that mutual respect, love, trust and understanding may always remain the real winner among the children of Adam and Eve.

REFORM THROUGH ISLAM

(C. Naseer Ahmad)

Prisons hold the arsonists, hoodlums, thugs, murderers, repists and other criminals of a society. Many in the prisons, lacking any hope of reform, are stowed away for life — rejected by society. However, some like Malcolm X come out of the prison not only reformed but perhaps more refined than those outside. Faith — particularly Islam — appears to contribute reform of many who are incarcerated.

The Muhammad's Holy Mosque, organized under the banner of the Nation of Islam, is the meeting place for the prisoners in the city jail. Here a Muezzim calls the believers — perhaps with the passion of Hazrat Bilal — to pray and prostrate in the presence of the Almighty Allah. Those who hear the call gather quietly forming the lines in an orderly fashion. There is no struggle for who will be the leader. One of the believers is selected to be the Imam. It may be Brother Ismail Bilal Muhammad Ibrahim, Brother Asad Salik Halim or Brother Wali.

In a small prison room, the Imam is no different from the rest. For what these believers may have done in the past, society has left them with little. These believers use cardboard pieces or newspapers to shield their foreheads, as they prostrate on the hardened prison floors. In their own way, they are abiding by Muslim values and mending their ways.

Practice makes perfect, it is said. The recitation of the Holy Quran by the Imam at Isha prayers seemed more melodious than the music of Stevie Wonder. The deep voice echoed by the prison walls makes one pray harder — for those inside as well as outside.

For a visitor, the prison atmosphere is quite intimidating. The sight of the prison from the outside is depressing, from the outset. A number of iron gates welcome you at the entrance — before the prison guards screen you through a metal detector. One must leave all possessions in a locker. A dozen gates open and close behind you by the time one gets in the prisoners area. Once one is in among the prisoners, you are essentially on your own. The prison guards are on the other side of the metal bars.

One measure of the degree of reform among the prisoners is the manner in which the periodic meetings are conducted. They invite guests to speak on different religions and topics of the day. The meetings are orderly. Selected prisoners provide inter-

nal security.

Meetings begin with the recitation of the Holy Quran. Guests are requested to share their thoughts with the prisoners. This writer was invited to speak on Islam. Prisoners walk up to the microphones placed at different aisles to ask questions from the speakers. Judging from some of the questions raised, those who have accepted Islam seem to be more reformed and realistic about life in the world outside. For example, Brother Hakim, who also served as the co-ordinator, has a dream of becoming a businessman — not a Trump, but perhaps someone more solvent.

The meeting is not air-conditioned and the ventilation is barely adequate. The prisoners are mindful of the plight of the guests and their brethren. A man walks the aisles, passing a glass of water or iced tea to the thirsty. His demeanor is as respectful and as caring as any friend or a seasoned waiter at the Old Ebbitt's Grill in Washington.

At the end of the meeting, the prisoners come around and embrace guests — engaging in small talk or just sharing emotions. For those who come more frequently like Ebrahim Mbowe (of Gambia), Missionary Mubashir Ahmed and Hamza Zain-ud-din (President of Baltimore Ahmadiyya Jamaat), Father Tillman and believers of other faiths, the prisoners stay a bit longer until it is time to go back to their cells.

Before the guests are allowed to leave, all prisoners must be accounted for. Once the counting is certified, the visitor must again pass through numerous gates.

Stepping outside the prison walls, one not only appreciates the fresh air but also the value of freedom. A thought occurs that not all of those prisoners were the likes of the unfamous Willie Horton. In view of the ever-increasing prison population and the associated economic costs, one feels that politicians must do more than just portray the wayward as scum bags. These are troubled human beings who deserve more attention than the 30 second sound bites in those mean presidential or gubernatorial campaigns. For Muslims in America, here is a chance to cut across sectarian boundaries and play a meaningful role in helping cure the sick souls of the society.

From the Press:

Eastern Times, September 1991

Life of Prophet Muhammad: An Open Book

Recently I happened to come across several articles and editorials that directly attack the personality of Prophet Muhammad. After reading such articles which are full of prejudice, ignorance and hatred, I decided to write a few words and some opinions of the well known historians about this phenomenon known to the world as Muhammad.

The life of the Holy Founder of Islam is like an open book, one may turn to any aspect of his life and meet with interesting details. The life of no other Teacher or Prophet is as well recorded and as accessible to study as is the life of the Holy Prophet. True, this abundance of recorded facts has given malicious individuals their opportunity to criticize.

When we scrutinize the life of the Great Prophet Muhammad we see that his life was rigidly simple. He was a king and held sway over the entire kingdom of Arabia and yet he never sat on the throne; he had all the kingly greatness in him and yet he never wore a crown; he lived among the tribal chiefs, without the royal pomp and splendor; he never needed protection against the deadly foes and for that he kept no guard nor the royal page. Such was the king of the kings. He was well aware of the fact that he was once among the common men and confessed without reservation that he was a humble servant of God; and all his spiritual and secular glories revolve round this very fact.

Those who study sincerely the life and teachings of the Holy Prophet have to admire his noble qualities, as Major Arthur Leonard remarks: "If ever a man on this earth found God, if ever a man devoted his life to God's service with a good and great motive, it is certain that the Prophet of Arabia was that man; not only great but the greatest i.e. truest man that humanity has ever produced." (Islam and its moral and spiritual value)

George Bernard Shaw says: "I have always held the religion of Muhammad in highest esteem because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to every age. The world must doubtless attach high value to the predictions of great men like me. I have prophesied about the faith of Muhammad, that it would be acceptable to the Europe of

tomorrow, as it is beginning to be acceptable to the Europe of today. The Medieval ecclesiastics, either through ignorance or bigotry, painted the religion of Muhammad in the darkest colors. They were in fact trained to hate both the man Muhammad, and his religion. To them Muhammad was anti-Christ. I have studied him, the wonderful man, and in my opinion far from being anti-Christ, he must be called the Savior of Humanity. I believe if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring in the much needed peace and happiness." (On Getting Married)

Dr. Tara Chand, the well known Indian historian says: "Islam appeared upon the scene with a simple formula of faith, well defined dogmas and rites and democratic theories of social organization." (Influence of Islam)

The Cultural Heritage of India, published by Ramkrishna Centenary, quotes: "No one can deny that the Islamic religion has contributed civilization, its knowledge and its culture, although even in this enlightened age the admission is made grudgingly and with some hesitation." (Page 352)

It is a matter of utmost significance that the Holy Prophet Muhammad gave to mankind a compendium of laws, which is far ahead of any code of laws that we can find in the twentieth century.

The present generation is confronted with many tangled and vexing problems such as international relations, marriage and divorce problems and many other which apparently have no solution. If the principles as promulgated by this Saviour of humanity were to be applied, how quickly and beautifully they would be solved. And peace would cover the earth as waters cover the seas. The German scholar, Noldecke, affirms about Muhammad: "Most successful of all prophets and religious personalities." (Enc. Brit. Eleventh Edition under the word Koran)

It is a present day need that the followers of all faiths mention the names of the founders of other religions, or the religious leaders of other faiths, with respect. And confine himself in expounding the beauties and excellences of his own faith, rather than finding fault with other faiths, attacking other faiths does not prove the truth or superiority of your own faith, nor does this type of attitude or criticism attract others to your own faith. There is no compulsion in any religion of the world. May God enable all of us to treat our brethren of other faiths with respect and tolerance.

Abdul Shukoor Ahmed
Hyattsville

A GRAND SEERATUN NABI CONFERENCE IN WASHINGTON

The Washington Post called it a "Moslem Unity event"

(Mian Wasim, Secretary Public Relations)

The Amir, Sahibzada M.M. Ahmad said the purpose is "to remove misunderstandings about Islam and Holy Prophet Muhammad (SAWS) in an atmosphere of harmony".

Dr. Mahdi, Secretary General National Council of Islamic affairs, said, "Message of Islam and Holy Prophet Muhammad is as fresh as 21st century"

Another grand chapter was written in the history of Ahmadiyya Movement in Islam. The Washington chapter of the Ahmadiyya Movement in Islam, had a singular honor, once again, as they do every year, to be hosts to celebrate the Holy life and the most noble and worthy character of the Holy Founder of Islam, Prophet Muhammad (SAWS) at a grand Seeratun Nabi conference held at the American University on Sunday, September 29, 1991. Along with hundreds of Ahmadi Muslims, a good number of our Muslim brothers and sisters attended the blessed function to pay homage and respect to the Holy founder of Islam. *Alhamdo Lillahe Ala Zalik.*

Members of the local majlis Amla under the leadership of Chaudhry Allah Buksh had chalked out plans well ahead of time. A press release explaining the importance and significance of this Conference was issued by the Secretary for Public Relations and a sub-committee was formed to take charge of various duties and functions. By the grace of Allah the local media gave wide publicity to the conference. Three radio stations gave repeated announcements. T.V. channel 60 recorded the proceedings and four area newspapers including the Washington Post, one of the worlds largest published articles about the Conference before and after the function. Radio WPFW announced live interview with Sister Shakoora Nooriya. Among those who attended were two representatives and the leader of Muhammad's mosques.

The grand Conference was presided over by the respected Amir of the Ahmadiyya Movement in Islam, U.S.A., Sahibzada M.M. Ahmad.

The conference opened with a recitation of the Holy Quran given by Malik Mubarak. A legendary poem in Arabic language (Qaseeda) in extreme whole-hearted and heart warming praise of the Holy Prophet Muhammad, (SAWS) composed by the

Holy founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad, was recited before the gathering by Maulana Zafar Sarwar, Brother Munawar Saeed, in his characteristic softly spoken but very effective way explained the life of the Holy Prophet as "Social Reformer". In his well researched and very well delivered speech, Dr. Ayub K. Ommaya, of George Washington University explained the peaceful nature of the message of the Holy Prophet Muhammad. His topic was: Holy Prophet Muhammad (SAWS) and Jihad of the pen. Dr. M.T. Mahdi, Secretary General National council of Islamic Affairs, explained the eternal nature of the Message of Islam and its Holy founder, Hazrat Muhammad (SAWS). His speech was titled: *The Life of Holy Prophet Muhammad (SAWS) as our guide today.* He said, "The message of Islam is as fresh as the 21st century." Commenting on the situation in Pakistan and some other Islamic countries, Dr. Mahdi remarked that "Political governments have no right to declare anybody a non-Muslim and the they (political governments) must refrain from indulging in religious affairs." Maulana Mubashar Ahmad, Regional Missionary, Ahmadiyya Movement in Islam, forcefully and eloquently explained in his speech the fact that the Holy Prophet of Islam (SAWS) was a "Mercy to Mankind". His mercy encompasses all human beings, Muslims and non-Muslims alike, and even the animals.

In his closing remarks, the presiding officer of the conference, Sahibzada M.M. Ahmad, among other things, said, as quoted by the Washington Post, "...the national president of the Ahmadiyya Muslim Community in America, said the purpose (of holding this Conference) was to remove misunderstandings (about Islam and the life of Muhammad) in an atmosphere of harmony." That was the real "tone" of this blessed function. Quoting extensively from the books of Hazrat Mirza Ghulam Ahmad, Mr. M.M. Ahmad also mentioned the fact that the Holy founder of the Ahmadiyya Movement in Islam, who claimed to be the Reformer and Mahdi of this Age, right in accordance with the teachings of the Holy Quran and the very sayings of the Holy Prophet Muhammad (SAWS) was no more than a true servant of the Holy Prophet Muhammad (SAWS) and had

extreme love and devotion for the Holy Prophet Muhammad, (May peace and blessings of Allah be upon him.)

A great, moving and spiritually charged scene was set up towards the end of the function when the Amir of the Ahmadiyya Movement in Islam stood up and loudly recited the "Darood", (Allahumma Salle Alaa Muhammadin wa Alla Aale Muhammad.....) invoking blessings of Allah on the Holy Founder of Islam, Prophet Muhammad (SAWS) who brought the final and eternal teachings for the entire mankind and whose message is **love for all and hatred for none**. Hundreds of the present men, women and children, (the ladies seated comfortably in the adjacent hall heard and viewed on a closed circuit T.V.) joined in this recitation. All praise to the Almighty Allah who empowered us to serve the cause of Islam and the Holy Founder of Islam (SAWS). *Wa ma taufikana illa billah.*

Our guests, among them a number of Christian students and University Professors, joined the hosts in an informal refreshment party. Everybody got a chance to have a look at some of the books, pamphlets (among them a very presentable one titled

"Muhammad...in the Bible") and brochures arranged in an exhibition by our Secretary for Tabligh, Brother Martin Rashid Ahmad.

The Washington Post, Saturday October 5, 1991 (B7)

Moslem Unity Event

Hundreds of Moslems gathered Sunday at American University to commemorate the life and character of Muhammad, the prophet of Islam. An array of speakers shared their understanding of the teachings and visions of Muhammad.

The meeting, organized by the Ahmadiyya Moslem Community of Washington, represented the first time recently the Moslems of varying opinions have gathered under the Ahmadiyya Moslem umbrella to celebrate the spiritual leadership of Muhammad, said Miam Wasim, a spokesman for the Washington area Ahmadiyya Movement in Islam Inc. M.M. Ahmad, the national president of the Ahmadiyya Moslem Community in America, said the purpose was to "remove misunderstandings (about Islam and the life of Muhammad) in an atmosphere of harmony."

PROPAGATION WEEK BY KHUDDAM OF WASHINGTON

(Abdul Shakoor Ahmad, Qaid Majlis, Washington D.C.)

Alhamdo-lillah the propagation week celebrated by Khuddamul Ahmadiyya was very successful. The greatest need in the propagation week was the commitment of time, as our beloved Imam, Hazrath Khalifatul Masih IV wants every Ahmadi to be a muballigh. The khuddam of Washington majlis participated very enthusiastically in these events. Every khadim who took part felt that the enjoyment of preaching exceeds all the pleasures one had from other forms of entertainment. They enjoyed so much that they will not back away from it.

PRINCE GEORGE'S COUNTY FAIR

There was a book stall set up in the P.G. County Fair on the morning of September 2, 1991. Brother Kalimullah Khan saheb supervised the whole set-up. It was beautifully set up with all our English publications, about 40 translations of the Holy Quran and a lot of free literature. The fair started on September 2 at 11:00 A.M. Before the fair started we prayed to God to give us success and fruits in our efforts. Approximately 2000 people visited our bookstall and

were given free literature. About 80 people signed the guest book to send them invitations to our meetings. It was a very good opportunity to introduce ourselves to the community. People had different reactions after seeing the bookstall. I like to mention some of them. A Christian lady appreciated very much and said, "she loves everyone who remembers God". A German visitor liked the German translation of the Holy Quran and took the address of the mosque. An Iranian lady was very impressed with the translations of the Holy Quran and brought a lot of her friends to our stall. She took lots of literature to pass on to her non-Muslim friends. Young Khuddam like Fouzan Mansoor, Usama Malik and Hadi Ahmed also answered some of the basic questions about Islam and Ahmadiyyat. The fair was open till September 8, 1991. The fair was open for a total of 60 hours during the whole week. At all times, there were at least 3 khuddam on duty. We distributed at least 6000 pieces of literature. A lot of them were "Women in Islam", "Muhammad the Liberator of Women", "Islam: the Misunderstood Religion", "Invitation to all Good

Christians" and "Muhammad in the Bible".

ADAMS MORGAN FESTIVAL

September 8, 11 a.m. to 8 p.m.

There was a bookstall set up in the Adams Morgan Festival in the non profit organizations section. Few Khuddam carried all the stuff in the morning on Sunday to fix the book stall before 11 a.m. Nearly 1400 people visited our book stall and 37 people signed the guest book. In this festival, Khuddam served free coke to the people who stopped on our book stall.

Nearly 1200 people were served coke. Everyone appreciated our efforts to provide drinks on a hot sunny day. Lots of books were sold. There was a great demand for *Woman in Islam* and *Philosophy of the Teachings of Islam*. We ran out of these books in a few hours. This was a nice experience for all the Khuddam to preach and serve drinks to a multi-cultural festival. Invitations to *Khatamun Nabiyeen Conference* were also given to interested people.

SEERATUN NABI MEETING IN LOS ANGELES

(Anwar M. Khan, Nazim-e-Tabligh, Majlis Ansaarullah Los Angeles)

The Seeratun Nabi Jalsa was held here on Sunday August 25. The successful event was attended by about 350 people including 70 Ahmadies. People travelled as much as 60 miles to join the occasion.

The secret of the success was the effort put by Jamaat members in propagating the event. Seven Pakistani and Indian outlets were contacted for press coverage. An advertisement was also placed in a paper 'The Pakistan Link'. Also announcements were relayed on local radio stations for three consecutive Saturdays. A major Wagaar-e-Amal was carried out before the Jalsa.

The topics covered in the speeches were:

Holy Prophet's Seerat	Maulana Azhar Hanif
Holy Prophet's Character	Dr. Muneer Khan
Holy Prophet's Relation with Allah	Abdul Samee Khan
Life of Mohammad	Dr. Nadir Khan (Non-Ahmadi)
Semitic Representation of Holy Quran	Dr. Syed Khaleelian (Non-Ahmadi)
The Chief of Prophets	Anwar M. Khan

Ladies' section was provided with live transmission of the entire program through TV monitors. Food was also served. May Allah reward all the participants of this occasion.

A HEARTY WELCOME TO NEW CONVERTS

By Allah's mercy the following blessed persons have entered into the divine community of the Promised Messiah and Mahdi (PBOH):

Brother Yusuf Abdus Samad (John Green) accepted Ahmadiyyat in late July. He was introduced to Ahmadiyyat by Brother Sadat Abdullah, our dear brother who has just recently converted to Ahmadiyyat. Brother Yusuf is currently a prisoner at Augusta Correctional Facility with Brother Abdullah. Brother Yusuf is 49 years old and was previously a Muslim. He is a dental technician by profession. May Allah bless him and protect him.

Brother Rashid Abdul Bilal (Dwight Thorton) accepted Ahmadiyyat in late July. He was also introduced to Ahmadiyyat by Brother Abdullah. Brother Bilal is also currently a prisoner at Augusta Correc-

tional Center. He is 34 years of age and attended Virginia State University for two years, he is a brickmason by trade. May Allah bless him and protect him.

Brother Antonio Finney-Bey accepted Ahmadiyyat in late July. He also was introduced to Ahmadiyyat by Brother Abdullah and is currently at Augusta Correctional Center. Brother Antonio is 26 years of age. May Allah bless him and protect him.

Brother Faruq Al Razzaq (Alonzo Peeples) accepted Ahmadiyyat in late July. He was introduced to Ahmadiyyat by Brother Abdullah as well. Brother Faruq is 30 years of age and is a painter by trade. He is currently at Augusta Correctional Center. May Allah bless him and protect him.

EXHIBITION IN SAN JOSE

(Malina Sameen, President Lajna, San Jose)

An exhibition was arranged at the Santa Tresa Branch Library in the city of San Jose. We had talked to the supervisors of two libraries in Fremont and San Jose but they had not agreed. However, we got the permission at Santa Tresa for a display of our literature. We told the staff that our purpose is to introduce to the general public the Ahmadiyya Movement in Islam and to tell them that the Promised Messiah has already come in the person of Hazrat Mirza Ghulam Ahmad of Qadian (PBOH): *Al-HumdoLillah*.

By the Grace of Allah the exhibition ran for a complete month (June). We had two glass cases in the lobby of the library. It attracted a lot of people. The lady supervisor remarked that she had never seen such an (religious) exhibition attracting so many

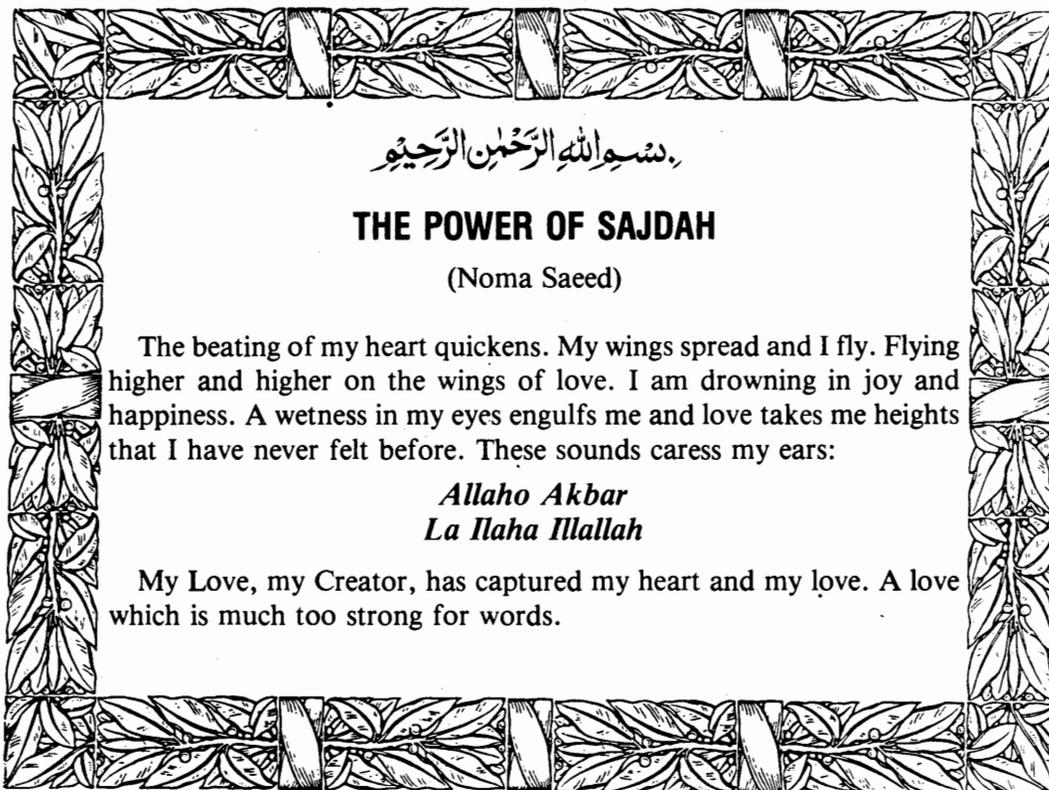
people. And it was the first time to have such an exhibition in that library.

Among other things the exhibition consisted of photographs of Hazrat Massih-e-Mauood (AS) and the Successors with a brief description of each. Various books by the Founder of Ahmadiyyat and his Caliphs were displayed. The Holy Quran in thirteen different languages was also on the site. One of the major attractions was a large map showing the path followed by Jesus Christ during his migration to India, with a photograph of his tomb in Srinagar (Kashmir). Books for children were also available on the glass cases. The exhibition was a big success and as Maulana Azhar Hanif pointed out, 'most certainly it's an exhibition of its kind in the states of California, Oregon, and Washington.'

Young Writers Forum

We would like to have contributions from our young writers. For the January Issue, it is suggested that our young writers send us brief articles (not more than one Gazette page) recording their own personal experiences as Ahmadi Muslims living in the U.S.

Here is one entry.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE POWER OF SAJDAH

(Noma Saeed)

The beating of my heart quickens. My wings spread and I fly. Flying higher and higher on the wings of love. I am drowning in joy and happiness. A wetness in my eyes engulfs me and love takes me heights that I have never felt before. These sounds caress my ears:

*Allaho Akbar
La Ilaha Illallah*

My Love, my Creator, has captured my heart and my love. A love which is much too strong for words.

LAJNA REPORT (JULY, 1991)

(S. Butt, General Secretary)

Chicago (North): Average attendance was 18. **Education:** Members studied Sura Al-Nisa, Ruku 14. Important words were discussed. **Propagation:** Two people were preached to this month. **Social:** Donated canned food and clothing to the needy.

DAYTON: Average attendance was 6. **Propagation:** Two people were preached to this month. **Social:** Donations were made to the Food Pantry. Two Ahmadi families received food for this month. One sister was awarded a certificate for her volunteer work in public schools. One sister manned the SCAN hotline for two shifts. On Feed the Hungry Day, 66 helpings of food were served. **Moral:** A Hadith was recited and pages 22-24 & 39 were read from the Psalms of Ahmad.

DETROIT: Average attendance was 10. **Education:** Members studied Sura Al-Nisa, Ruku 11 & 12. Important words were discussed. **Propagation:** Eleven people were preached to this month. **Social:** Clothes were collected for the needy. **Moral:** A Hadith was read from the *Gardens of the Righteous*.

HOUSTON: Average attendance was 13. **Education:** Members studied Sura Al-Nisa, Ruku 1. Important words were discussed. The sisters also discussed the Creation of Man & woman from a single soul, just treatment of orphans and basic laws that limit polygamy in Islam. **Propagation:** Three people were preached to this month. A copy of the Philosophy of the Teachings of Islam and Man of God were distributed. **Social:** Clothes were given to the Purple Heart and to a school's Clothes Drive. **Moral:** A Nazam, a Hadith and two speeches "Status of Women in Islam" and an article written by Hazrat Musleh Mau'ood were presented this month. **Sports/Health:** One sister read an article about the effects of exercising in polluted air.

LOS ANGELES: Average attendance was 40. **Propagation:** Four people were preached to this month. **Social:** Letters were sent to Sister Salme Ghani in appreciation of her work for the past 10 years and to Sister Amtul Hakeem Abdullah to welcome her as the National Sadr. Sisters donated clothes to Africa and Bangladesh. Sacrificed goat meat was sent to homeless shelter. Five sisters visited homeless shelter and helped the children. Sisters donated furniture to a needy family. **Publication:** An essay "Significance of the Holy Quran" and a "Dream" of our sisters

was sent to Ayesha magazine this month. **Moral:** A lecture on "Backbiting" was presented with a general discussion following the lecture. **Handicraft:** Meena Bazaar was held during the Young Lajna Ijtema. Money was raised for the Washington Mosque Fund.

NEW ORLEANS: Average attendance was 9. **Education:** Studying Sura Al-Nisa, Rukus 1-8. The Regional President visited and gave a good speech on Tabligh, Taqwa and Prayers. **Propagation:** Two people were preached to this month. **Social:** Clothes were collected for Liberian refugees. **Moral:** Teaching Nasirats how to live in this western society and are teaching boys the correct pronunciation of Azan and Talawat. **Handicraft:** Working on T-shirts and sweat shirts. **Health:** Checked the blood-pressure of sisters and gave prescriptions to those who needed them.

NEW YORK: Average attendance was 65. **Education:** The members are studying Sura Al-Nisa and important words were discussed. The members learnt about the rights of women and orphans, about hypocrisy and death of Jesus. **Propagation:** 15 People were preached to this month. One sister spoke to the Right to Life Party representative. **Social:** 6 Members volunteered 20 hours each to Queens Council-Woman Julia Harrison. Clothes were collected for Africa. **Publication:** An article on "Purdah in Islam" was sent to Ayesha magazine. **Moral:** Begum Mahmooda Saqi visited and talked to the sisters about their responsibilities to their children, need for Tabligh and Tarbiyat classes for young lajna, rights of women in Islam, reminded sisters not to backbite other members, instill respect of Khilafat in children and the importance of Purdah. A Hadith was read on the "Inner Discipline of Soul". A commentary on this Hadith was done in English and Urdu.

NORTH JERSEY: Average attendance was 16. **Education:** The members are studying Sura Al-Hujurat, Ruku 1. The members learnt the proper etiquette of the Holy Prophet (SAWS) and the Solidarity of Islam. **Propagation:** 3 People were preached to this month. **Social:** 25 Bags of clothing were sent to Africa. One sister helped a sick neighbor and gave her information on juice therapy. **Moral:** An article on Al-Rahman by the Promised Messiah (PBOH) was read, one article on environmental conservation was read and one sister spoke on correct posture in prayers and its significance. **Sports/Health:** Three sisters who live close by are doing one-mile walks.

SAN FRANCISCO: Average attendance was 24. **Education:** Studying Sura Al-Nisa, Ruku 16. **Propagation:**

3 People were preached to this month. **Social:** Collected canned food and clothing for the needy. **Moral:** The members talked about the duties of mothers. **Sports/Health:** Members discussed the benefits of exercise and diet and weight loss programs.

SAN JOSE: Average attendance was 9. **Education:** Revised Sura Al-Nisa and discussed question and answers. **Propagation:** 20-25 People were preached to this month. A copy of the Holy Quran, the Philosophy of the Teachings of Islam and a flyer about Ahmadiyyat were distributed. Taped sermons of Huzoor were distributed to Pakistani non-Ahmadi friends. The San Jose Jamaat is also giving a monthly advertisement inviting people to ask questions about the Promised Messiah and Mahdi. **Social:** Members are distributing canned foods, clothing, shoes and household utensils to homeless shelters, Goodwill, Salvation Army and Cancer Society. They are also distributing cereal for breakfast every month to Casa Dellara Catholic Worker. **Publication:** Photographs from an exhibition arranged by Lajna at a local library were sent to Ahmadiyya Gazette for publication. **Moral:** Lajna meetings are being conducted in an organized manner, correct lines are inspected before Salaat, Holy Quran is read regularly, Duas recommended by Huzoor in Friday sermons are prayed, Khutba tapes are listened to and the Jamaat is offering Magrib and Isha Prayers in congregation on Fridays, Saturdays and Sundays. Nearly half of the Lajna Members are observing Purdah. **Sports/Health:** A flyer published by American Heart Association on the Six Important Facts for a Healthy Heart was distributed to the members.

TUCSON: Average attendance was 10. **Education:** The members studied Sura Al-Nisa, Ruku 5-9. The sisters are holding an extra 2 hour education class in addition to their monthly general meetings. **Propagation:** One person was preached to this month. A non-Ahmadi sister has been taken into the Dai ilallah program. **Social:** Some sisters visited the home of the education secretary whose health has been declining. Prayers are requested for her recovery. **Moral:** Straight lines are observed during Salat, silence is observed during Khutba, sisters are listening to Huzoor's tapes, some are reciting the Holy Quran daily, some have memorized the first 17 verses of Sura al-Baqarah and some are observing Purdah. A speech was given on the Islamic etiquettes of eating. **Sports/Health:** Some exercises were demonstrated to the sisters by the Physical Health Secretary.

WASHINGTON D.C.: Average attendance was 12. **Education:** The members studied Sura Al-Nisa, Ruku 1-5. Important words and commentary were discussed. **Propagation:** 18 People were preached to during June-July. Some non-Ahmadi guests attended Huzoor's public Tabligh reception. Washington Lajna was awarded first place for public preaching and this award was presented by Huzoor at the convention. Literature was distributed on campuses of schools and colleges. Books were sold at bookstalls and distributed at embassies and libraries. Letters and articles (8) were published in newspapers. Five converts were gained from individual preaching during 1991. One Sister signed Bai't and bought 10 books in July. The Holy Quran was sold to an Egyptian Muslim sister. Members are compiling a booklet on articles from the Review of Religions. **Social:** Lajna hosted the National Amila Reception for Begum Sahiba and presented gifts to her and her daughters. The members helped to run the Langer Khana for guests during Huzoor's visit in D.C. in June. Donated clothes to Liberian Refugees, African Fund and Qadian Guest House Fund. **Moral:** 40 Members participated in a 40 Day Prayer Vigil (June 7-July 16) for nearness to Allah, Divine Protection, Spiritual Progress, Success in preaching Islam, Unity and Cooperation. Copies of "Blessing of Prayer" by the Promised Messiah (PBOH) were distributed for study and members are learning Nawafil Prayers.

YORK/HARRISBURG: Average attendance was 12. **Propagation:** Four goals of group preaching have been completed. **Social:** Members sent condolence letters to Sister Salma Ghani and Sister Shahida Muhaimin. A congratulation's letter was sent to Sister Amtul Hakeem Abdullah for her new office as National Sadr. An appreciation letter was sent to Sister Salma Ghani for being National Sadr for 10 years. A Hospitality Committee has been set up to welcome guests and speak to them in English. **Moral:** Sisters were told the importance of Salat and the translation. Sisters were asked to recite the Holy Quran and say their Prayers in Arabic and were corrected for mistakes. **Sports/Health:** Sisters were advised to drink a lot of water during summer and also to eat celery if the body lacks salt and eat calcium containing products.

NASIRAT REPORT FOR JULY, 1991

HOUSTON: 7-9: Average attendance for this month was 4. The Nasirats are learning obligatory Prayers, learning Yassarnal Quran, learning the Holy Quran in Arabic, memorizing the last 5 Suras of the Holy Quran, memorizing assigned Hadiths and Attributes and reading and discussing religious knowledge. 10-12: Average attendance for this month was 5. The Nasirats were tested in Salat. They are learning obligatory Prayers, learning to read the Holy Quran, memorizing the first 10 verses of Sura Al-Baqarah, memorizing assigned Hadiths, Prayers, Speeches, and Attributes. They are also reading the Book of Religious Knowledge. 13-15: Average attendance for this month was 1. The Nasirat is studying translation of the 5th part of the Holy Quran and commentary, memorizing the first 17 verses of Sura Al-Baqarah, made a response to the first verse of Sura Al-Ala and studies from Forty Gems of Beauty.

LOS ANGELES: 7-9: Average attendance was 10. The Nasirats are learning obligatory Prayers, Yassarnal Quran, Holy Quran in Arabic, memorizing last 5 Suras of the Holy Quran, memorizing assigned Hadiths, Speeches and Attributes. They are reading the book, Golden Deeds of Muslims. 10-12: Average attendance was 4. The Nasirats were tested in Salat, are learning obligatory Prayers, Holy Quran, memorizing first 10 verses from Sura Al-Baqarah, memorizing assigned Hadiths, Speeches and Attributes. They are also discussing General Knowledge. The Nasirats were taught how to cut a shirt material to their own measurement at one meeting. 13-15: Average attendance was 8. The Nasirats are knowledgeable of Prayers, and are studying the translation of the fifth part of the Holy Quran. They have memorized the first 17 verses of Sura Al-Baqarah, responded to first verse of Sura Al-Ala and Sura Ghashiya. They are studying Hadith in 40 Gems of Beauty, wrote an essay on the benefits of Purdah, and are reading "Jesus in India".

NEW YORK: There was no Nasirat meeting held this month. However, the New York Jamaat held its Annual Tahir Summer Camp and 20 Nasirats attended this camp. The ages of the girls at this 6 day camp ranged from 10 to 16. The Nasirats were taught the following subjects while at the camp: 1) Holy Quran 2) Salat 3) Hadith 4) Fiqa 5) Ilme Kalaam 6) Comparative Studies 7) History of Islam. The Nasirats enjoyed the camp and learned a lot.

SAN FRANCISCO: The Nasirat meeting was held in

conjunction with the Lajna meeting for this month. One of the Nasirats read a poem of the Promised Messiah (PBOH). Two Nasirats gave speeches on two topics: Modesty and The Life of Holy Prophet (SAWS). The Nasirats also memorized 20 Attributes of Allah.

SAN JOSE: 7-9: There is 1 Nasirat in this age group. She is learning obligatory prayers, Yassarnal Quran, memorizing the last 5. Suras of the Holy Quran, Hadiths and Attributes. 10-12: Average attendance for this month was 1. She has been tested in Salat, learning obligatory Prayers, reading Holy Quran in Arabic, memorizing the first 10 verses of Sura Al-Baqarah, memorizing assigned Prayers, Hadiths, and Attributes. 13-15: The Nasirats are knowledgeable of their prayers. They are memorizing the first 17 verses of Sura Al-Baqarah, have made a response to Sura Al-Ala and Sura Ghashiya and are making assigned speeches.

TUCSON: 7-9: Average attendance for this month was 4. The Nasirats are learning obligatory Prayers, Yassarnal Quran, memorizing last 4 Suras of the Holy Quran, and 20 Attributes of Allah. One Nasirat memorized the Nasirat Pledge and 4 Nasirats memorized the Prayer before meals and one memorized the Prayer after meals. They also learned that there are 30 parts and 114 chapters in the Holy Quran. A Nasirat class was held for 2 weeks in which 7 Nasirats and 2 Tifal attended. On the last day of this session, the Nasirats made different dishes and ate dinner together. 12-13: Average attendance for this month was 2. They memorized one Hadith, memorized Prayers and Attributes. They also read the 2nd part of the Lesson of Islam. They memorized Sura Al-Kafiroon. There was a speech on Truthfulness, memorization of the Nasirat Pledge and Prayers after meals and before entering the mosque. 14-15: One Nasirat in this age group. She has knowledge of Prayers, is memorizing 14 verses of Sura Al-Baqarah, memorizing 110-111 chapter of the Holy Quran, has finished 19th part of the Holy Quran and has memorized 30 Attributes of Allah.

YORK/HARRISBURG: Average attendance was 4. 7-9: Learned Prayers, Yassarnal Quran, said speech on Truthfulness and Honesty, learned Hadith, 10 Attributes, and one Nasirat did a speech on Courtesy of Prayer in the Mosque. 10-12: They have learned their Prayers, and 15 Attributes. One Nasirat did a speech on Prophecy of the Promised Messiah (PBOH) and how it was fulfilled. They are also helping with preparation of Banner. 13-15: The Nasirats are

knowledgeable of their Prayers in Arabic, and are memorizing the translation. They are learning Sura Al-Baqarah and 25 Attributes. One Nasirat did a speech on Hazrat Umar (PBOH). They are also designing banner for the Handicraft.

LAJNA REPORT (AUGUST 1991)

BALTIMORE: Average attendance was 14. **Social:** Some food and clothes were given to the mentally ill. The members held a meeting to honor the newly elected National Sadr.

CHICAGO (NORTH): Average attendance was 10-12. **Education:** Members studied Sura Al-Nisa, Ruku 21. Important words were discussed. The members learnt the conditions under which prayer may be shortened.

CHICAGO (SOUTH): **Propagation:** Two new converts have joined the Jamaat, Mona Salahuddin and Zondra Mamu Ahmad. One family was preached to this month. **Social:** Clothing has been collected to send to Liberian refugees. **Moral:** Members have been listening to Huzoor's sermon of May 31, 1991.

CONNECTICUT: Average attendance was 7. **Education:** Members studied Sura Al-Nisa, Ruku 1. **Propagation:** 2 People were preached to this month. **Moral:** Members watched the videotape on "Salat". A Nazam was read from Dure-Sameen. Short passages were read from "Way of the Seekers" and "Philosophy of the Teachings of Islam". The Hadith for this month was to do with the proper upbringing of our children.

DAYTON: Average attendance was 6. **Education:** Members are studying Sura Al-Nisa, Rukus 1-3 at home. **Social:** Donations were made to the Food Pantry. Members helped on Feed the Hungry Day, where 75 helpings of food were served. One sister manned the SCAN hotline and represented the Lajna at the National Law and Education Affiliate. **Moral:** Sisters listened to Huzoor's sermon of May 31st, 1991.

DETROIT: Average attendance was 11. **Education:** Members studied Sura Al-Nisa, Ruku 13. **Propagation:** One person was preached to this month. **Moral:** Hadith was read from "Gardens of the Righteous" and the subject matter dealt with striving in the cause of Allah. All members present listened to Huzoor's sermon of May 31st, 1991.

HOUSTON: Average attendance was 19. **Education:** Members studied Sura Al-Nisa, Ruku 3. Important words and the rights of women were discussed. **Propagation:** 3 People were preached to this month.

Social: Clothes were given to the Salvation Army; two sisters volunteered for the "Sheltering Arms" program, a branch of "United Ways". **Moral:** A Nazam from Kalame Mahmood was read. Two Hadiths were recited and an article from Al-Fazal was read.

LOS ANGELES: Average attendance was 65. **Education:** Members studied Sura Ta Ha. A study guide was prepared and members are studying at home. Members are also reading "Philosophy of the teachings of Islam". **Propagation:** 40 People were preached to this month. The Jamaat held a Seeratun-Nabi Jalsa in the Urdu language. 30 Non-Ahmadi ladies from Pakistan and India attended and enjoyed the program very much. **Social:** \$400 was collected and sent through the local jamaat to the victims of the Bangladesh typhoon. The young lajnas held an Ijtemah in July with competitions in Tilawat, Speech, Nazam, Hifaz and Quran. A meena bazaar was held and \$150 was raised which was sent to Washington D.C. for the Washington Mosque fund. The L.A. Lajna has divided itself into 10 Halqas. Nigrans of each Halqa have been appointed by the president and guidelines given to each Halqa on how to conduct their meetings. Two visits were made to the "Our House" shelter, a program was conducted in "Children's Hour" and a meal was prepared for the residents. **Publication:** The publication secretary is in the process of preparing 3 articles on request of a Non-Ahmadi professor on the E. Coast. The topics are: Islam and Jihad, Muslim Social Life in USA and Misconceptions about Islam in the West. **Moral:** A directive was sent by the president reminding members of their responsibilities. A three day summer camp was arranged for Nasirat and young Lajnas. A speech "Ahmadi ladies living abroad" by Hazrat Mariam Sadiqa Sahiba was read. A speech on "Etiquettes and Manners" was read and discussed. **Handicraft:** Mothers are teaching their daughters to sew. **Sports/Health:** A First-Aid program was conducted, a detailed demonstration on CPR was given and the sisters are exercising in their homes.

NEW YORK No monthly meeting was held this month. **Education:** Each Halqa is studying Sura Al-Nisa, Rukus 1-8. The third annual Lajna Ijtemah was held in Willingboro on August 10-11; 22 members attended and participated in different workshops and learned a lot. **Propagation:** 5 Members from the young lajna category participated in a TV program "Growing up as Muslim Girls in USA" The program was released on August 31st on Manhattan and Queens cables. The girls answered many questions and the program

was very successful. **Social:** One sister contributed to the Muscular Dystrophy Foundation. **Moral:** Special meetings have been planned to listen to Huzoor's Khutbas. An article "O, Muslim Lady" written by Sheikh Mohamad Ismail Pani Pati was copied for distribution to the ladies. **Handicraft:** Ladies are making Shalwar Qameez for the October Meena Bazaar. **Sports/Health:** Sisters who participated in the Annual Ijtemah in Willingboro also took a very active part in the sports that were held there.

PHILADELPHIA Average attendance was 26. **Propagation:** 11 People were preached to this month. Three NEW converts have joined the Philadelphia Lajna. Asifa Salma Ahmad's Ba'it was held in Willingboro by Huzoor. The other two sisters took Ba'it at the Jalsa Salana in Detroit this year. **Social:** The ladies helped in financing the meals during Huzoor's visit and for the guests. The ladies played an active role during Huzoor's visit, serving their tome for security, food-service, discipline and general organization. The members were also involved in organizing the National Ijtemah which was held in Willingboro on August 9-11. Members participated in the discussions and workshops. **Moral:** Members have been listening to Huzoor's sermon of May 31, 1991 in Surinam. Emphasis is being placed on reading the Holy Quran, sisters are paying special attention to performing Salat in a neat and organized manner; straight lines are formed with members standing shoulder to shoulder. Attention is also being given to paying of Zakat and Chanda. **Handicraft:** Philadelphia Lajna received the First Prize in the Dupatta competition for the Painted category.

PITTSBURGH: Average attendance was 6. **Education/Morals:** Sisters continue to read from the "Philosophy of the Teachings of Islam". Procedures for handling the deceased was read and demonstrated. Hadiths and readings from the Psalms of Ahmad were read. **Propagation:** Literature was distributed and individual preaching was done by 3 members. **Social:** Canned and dry goods were collected for the "needy" basket. Three sisters continue to do volunteer work for local communities. Sister Aliyyah Shaheed was commended by the Visiting Nurses Association for volunteering over 700 hours of service to a Stroke Victims Group. 8 Lajna members and 3 Nasirats attended the National Lajna Ijtemah in Willingboro on August 10-11.

SAN FRANCISCO Average attendance was 22. **Education:** Members studied Al-Nisa, Ruku 1. **Propagation:** 4 Persons were preached to this month. Members discussed ways to distribute literature in

public places such as shopping malls and parking lots. **Social:** Clothes and shoes were given to the needy and to Salvation Army. **Moral:** Members listened to Huzoor's sermon of May 31st, 1991. **Handicraft:** Members are learning to stitch different styles of Kameez. **Sports/Health:** Members were taught exercises to relax their muscles.

ST. LOUIS Education: Members studied Sura Al-Nisa, Rukus 1-5. Members have been listening to Huzoor's May 31st tape. **Propagation:** 4 People were preached to this month. **Social:** Two members attended the National Lajna Ijtemah held in Willingboro on August 10-11.

SAN JOSE Average attendance was 16. **Education:** Members studied Sura Al-Nisa and completed verses 1-13. A question & answer session was held from the study guide. Special emphasis was laid on the following points regarding the recitation of the Holy Quran: Holy Quran should be recited slowly, words pronounced clearly and correctly according to the different strokes on them, The significance of the different signs of the Holy Quran were explained. In addition, the President explained the meaning of the word "sacrifice" in the Lajna Pledge with reference to the Holy Prophet (PBOH) and his companions. **Propagation:** Approximately 50-60 members were preached to this month. After the president returned from attending the National Ijtemah, she stressed that members should be on the alert for any onslaught against Islam in the news media and should counteract effectively. Literature was distributed in libraries, colleges and other public places. Audio cassette tapes were mailed to non-Ahmadis in Florida. One lajna member is actively propagating to an American couple. An advertisement with reference to the long-awaited Messiah and Mahdi appears monthly in a local magazine called "India Currents". **Social:** One sister provided cereal for breakfast at a shelter for homeless women, all members are donating canned food, clothing, shoes, household items, etc. to Good Will, Salvation Army and the Cancer Society. A list of shelters for homeless people has been acquired and families will be assigned to take care of some of the basic needs of these shelters. **Moral:** Careful attention is paid to conduct meetings in an organized manner. Members are asked to recite from the Holy Quran at the start of each meeting, correct lines and postures are inspected before and during Salat, complete silence is observed during Friday Sermon. Congregational Prayers are held on Friday, Saturday and Sunday. Taped sermons of Huzoor are listened to by everyone and then

discussed. The prayer of Prophet Solomon (PBOH) was written out and distributed to all members by the Lajna President and urged to memorize it. Children are reminded to greet each other by saying "Assalamo Alaikum" rather than Hello or Hi. They are being taught not to pass in front of a person saying prayers. **Sports/Health:** Members are trying to eat healthy foods and stay away from excess sugar and caffeine. Some members exercise on a regular basis at home and members are asked to maintain cleanliness of mind, body and environment.

WASHINGTON D.C. Average attendance was 20. **Education:** Members studied Sura Al-Nisa, Ruku 5. **Propagation:** 5 Persons were preached to this month. In addition, 2 articles were written about Islam in local Asian and American newspapers. A rebuttal letter was written in response to a Hindu attack on Islam. One article in defense of Islam (Islam was not spread by the sword) was written. 4 Non-Ahmadi families with severe personal problems were counseled. A welcoming reception was held for 3 NEW converts. The book "A Man of God" was given to an interested person. **Social:** Clothing collected for the Liberian Refugees. Donations made to Transafrica advocate group for S. Africa and the Caribbean. Members attended Janaza Prayer for the late son-in-law of Imam Ata Ullah Kaleem. Members also prayed for and visited ill members. 30 Members attended the Third Annual National Lajna Ijtemah in Willingboro, August 9-11, 1991. **Moral:** Members are reading "Blessings of Prayer" written by the Promised Messiah (PBOH). Members have been requested to clean the Mosque, make proper lines during prayers, to avoid gossip and backbiting.

WILLINGBORO Average attendance was 19. **Education:** Members studied Sura Al-Nisa, Ruku 2 with tranliteration and explanation. A Hadith was read with reference to those women who stay home and take care of it; such women would receive the reward of a Mujahid. **Propagation:** One person was preached to this month. **Social:** The members actively participated in the organization and were the hosts for the National Lajna Ijtemah on August 9-11. **Moral:** Meetings begin with the recitation of the Holy Quran. Prayers are observed in the correct manner. Members continue to read "The Philosophy of the Teachings of Islam". Members are reminded about observing Purdah. **Publication:** Dues were collected for the Ayesha Magazine. **Sports/Health:** During the Ijtemah members were involved in organizing games and also took part in them.

YORK/HARRISBURG Average attendance was 14. **Pro-**

pagation: Members have completed the 4 goals of group preaching. **Social:** The Jamaat held a picnic which was enjoyed by all. Food was distributed to 7 needy families. A condolence letter was sent to Huzoor on the sad demise of his brother, Sahibzada Mirza Naeem Ahmad. **Moral:** Sisters were asked to recite from the Holy Quran and to say their Prayers in Arabic with the translation. The members listened to Huzoor's tape dated May 31st, 1991 at Surinam. **Publication:** 5 Members have subscribed to Ayesha Magazine.

NASIRAT REPORT FOR AUGUST, 1991

CONNECTICUT All children in attendance watched Part 1 of the videotape "Salat". All the children recited the Kalima, two recited portions of the Holy Quran and two recited parts of the Namaaz.

HOUSTON 7-9: Average attendance was 3. The Nasirats are learning obligatory Prayers, Yassaral Quran, learning to read the Holy Quran, memorizing assigned Hadiths and Attributes. They are also reading "Religious Knowledge". **10-12:** Average attendance was 3. The Nasirats were tested in Salat. They are learning obligatory Prayers, learning to read the Holy Quran, memorizing the first 10 verses of Sura Al-Baqarah, memorizing assigned Hadiths, Attributes, Speeches and Prayers. They are also reading the book "Religious Knowledge". **13-15:** Average attendance was 2. The Nasirats know their full Prayers, are studying translation of the 5th part of the Holy Quran, memorizing the first 17 verses of Sura Al-Baqarah, wrote an essay on the commentary of Sura Al-Hujarat and on the benefits of Purdah, made a response to the first verse of Sura Al-Ala and Sura Ghashiya, are studying the Hadiths in "40 Gems of Beauty" and are reading the book "Religious Knowledge".

LOS ANGELES 7-9: Average attendance was 7. The Nasirats are learning their obligatory Prayers, Yassaral Quran, Holy Quran in Arabic, memorizing last 5 Suras, memorizing assigned Hadiths, Speeches and Attributes. They are also reading the book "Golden Deeds of Muslims". **10-12:** Average attendance was 8. The Nasirats were tested in Salat. They are learning obligatory Prayers, Holy Quran, memorizing first 10 verses of Sura Al-Baqarah, memorizing assigned Speeches, Hadiths and Attributes. The Nasirats are learning to stitch and cook. **13-15:** The Nasirats are studying the translation of the 5th part of the Holy Quran and commentary, memorizing the first 17 verses of Sura Al-Baqarah, wrote and essay on the commentary of Sura Al-Hujarat, made a response to

the first verse of Sura Al-Ala and Sura Ghashiya, studying the Hadiths in "40 Gems of Beauty", wrote an essay on the benefits of Purdah and are reading "Jesus in India". A summer camp for Nasirat and Young Lajna was held on August 9-11. A total of 45 Nasirat and Young Lajna attended and it was a big success.

YORK/HARRISBURG The Nasirats had this month's

meeting in the Park. **7-9:** The Nasirats are learning Yassarnal Quran, their Prayers, assigned Hadiths. **10-12:** The Nasirats in this age group recited their Prayers and Hadiths. **13-15:** The Nasirats recited from the Holy Quran, said their Prayers and Hadiths. All the Nasirats listened to Huzoor's sermon of May 31, 1991.

WAQF-E-JADEED

The blessed scheme of Waqf-e-Jadeed was initiated in 1957 by Hazrat Khalifatul Masih II, Allah be pleased with him, for the education and spiritual training of the Jamaat in villages. The promised Messiah, peace be on him, had expressed his ardent desire for the propagation of Islam as follows:

"For the sake of propagating religion ... there should be admonishers and teachers everywhere and they should call God's people to the truth." (Nishane-Asmaani P.44; Tabligh-e-Risalat Vol.2 P.153)

The scheme of Waqf-e-Jadid embodies the above sacred desire of the Promised Messiah, peace be on him.

Hazrat Musleh Mauood, Allah be pleased with him, has explained this scheme as follows:

"The Youth should dedicate their lives for serving in the Waqf-e-Jadeed scheme and should follow the example of the prophet Hazrat Ismael, peace be on him, ... They should follow the footsteps of Godly men like Hazrat Moinuddin Chishti, Hazrat Shahabuddin Soharwardi, Hazrat Ismael Shaheed, may Allah have mercy on them. They should give spiritual habitation to the barren land. They should educate the Muslims, teach them the Holy Quran and the Hadith, produce their successors far and wide, and spread the light of Islam." (ALFAZAL 4 February, 1958) Indicating the importance of the Waqf-e-Jadeed, He said:

"This is the work of Almighty God and it will certainly be done. Since Almighty God has put this scheme into my mind, I will do this duty even if I have to sell away my house and my clothes ... Almighty God will separate those people who will not support me and He will send angels from heaven for my help."

This blessed scheme puts two important responsibilities on the Ahmadiyya community. The first is that people should dedicate their lives for the purpose of disseminating religious knowledge in the villages all over the country. The second responsibility is that they should strengthen the mission by their financial support. The first responsibility is concerned only with the adults. Hazrat Khalifatul Masih III, may Allah have mercy on him, has included the children also in the discharge of the second responsibility. They are also expected to take part in strengthening the funds.

Hazrat Khalifatul Masih II, Allah be pleased with him said: "If our Jamaat wishes to prosper it will have to extend its preaching activity in every quarter. There is need to amplify considerably our efforts so that our voice may reach every house in every town." (Alfazal 11 January, 1958)

In order to fulfil this earnest desire, the task of imparting religious education to the villages is in progress and there has been extra-ordinary expansion for our activities and by God's grace we are getting good results.

In order to accelerate the progress, Hazrat Khalifatul Masih IV, may Allah be his Helper, made the Waqf-e-Jadeed a world-wide scheme. Huzoor explained the background for this as follows:

"Last year I had made Waqf-e-Jadeed a world-wide scheme and Almighty God made it a great boon for the Jamaat: I feel that Almighty God (moved) my heart as a result of which the need was felt to make it world-wide, in other words, it may be said that time has come for making it world-wide." (Badr 3 Feb, 1987)