

# The AHMADIYYA GAZETTE

An Official Organ of the Ahmadiyya Movement in Islam, Inc.

Shahadat 1360

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## THE WORD OF GOD, THE EXALTED

20. Is he, then, who knows that what has been revealed to thee from thy Lord is the truth, like one who is blind? But only those gifted with understanding will reflect.

21. Those who fulfil Allah's pact, and break not the covenant;

22. And those who join what Allah has commanded to be joined, and fear their Lord, and dread the evil reckoning;

23. And those who persevere in seeking the favor of their Lord, and observe prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the best reward of the final Abode—

24. Gardens of Eternity. They shall enter them and also those who are righteous from among their fathers, and their wives and their children. And angels shall enter unto them from every gate, saying:

25. 'Peace be unto you because you were steadfast; behold how excellent is the reward of the final Abode!'

26. And those who break the covenant of Allah, after having established it and cut assunder what Allah has commanded to be joined, and act corruptly in the earth—on them is the curse and they shall have a grievous abode.

27. Allah enlarges His provision for whomsoever He pleases and straitens it for whomsoever He pleases. And they rejoice in the present life, while the present life is but a temporary enjoyment as compared with that which is to come.

(The Holy Quran, 13:20-27)

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ  
إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى، إِنَّمَا يَتَذَكَّرُ  
أُولُو الْأَلْبَابِ ۗ الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا  
يَنْقُضُونَ الْمِيثَاقَ ۗ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ  
بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخِفُونَ سُوءَ  
الْحِسَابِ ۗ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا  
الصَّلَاةَ وَآتَوْا الزَّكَاةَ رِزْقَهُمْ سِرًّا وَوَعْلَانِيَةً  
وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى  
الدَّارِ ۗ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ  
آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ، وَالْمَلَائِكَةُ يَدْخُلُونَ  
عَلَيْهِمْ مِنْ كُلِّ بَابٍ ۖ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ  
فَنِعْمَ عُقْبَى الدَّارِ ۗ وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ  
مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ  
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ، أُولَئِكَ لَهُمُ اللَّعْنَةُ  
وَلَهُمْ سُوءُ الدَّارِ ۗ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
وَيَقْدِرُ، وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا، وَمَا الْحَيَاةُ  
الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ۗ

## BOARD OF DIRECTORS AND PRESIDENTS MEETING

Members of the Board of Directors will meet on April 1981 (Saturday) at 6 p.m. at the American Fazl Mosque, Washington, D.C.

The Presidents of Ahmadiyya Jamaats will hold their meeting on April 26, 1981 (Sunday) at 10 a.m. at the same place.

The agenda for these meetings is under preparation.

Members intending to bring up any items for discussion will kindly contact the undersigned so that their proposals be included in the agenda with the permission of the Muballigh Incharge.

(Mian Muhammad Ibrahim, General Secretary)

**EDITORIAL****ISLAM: A MESSAGE OF HOPE**

It needs a volume to portray the beauties of Islam. The word has got past other creeds. But Islam is for all times to come. It will never become a back number because it is a religion of *Fitrat* (human nature). Whatever the problems, however serious the social chaos, it will never fail its followers. Now the whole world is face to face with social problems. The creed of Nazareth has failed to grapple with the situation. New man-made systems occupy the stage. While they have triumphed in spreading atheism and Godlessness, they have miserably failed to solve social problems. They have set brother against brother and have made confusion worse confounded.

Man's inhumanity to man makes the heart sick. Islam alone can create cosmos out of chaos. Race hatred, class affinities and color groups have no place in Islam. It is not a strait jacket which crashes out race peculiarities. It is a divine framework which comprehends all humanity. Those who hitch their wagon to the star of Islam, become members of one universal brotherhood. Time and space do not affect this fraternity. This brotherhood is called *Ummat*. The members pool together as limbs of one body. They have a sacred mission before them. It is to propagate virtue and righteousness. Islamic society might well be termed a comradeship-in-arms against vice and wickedness. When Muslims give battle, they do so to make this world safe for the Kingdom of God.

Whether by the hearth-stone or on the battle-front, the same brotherly spirit animates the Muslims. Hazrat Abu Bakr (may Allah be pleased with him) addressing the people of Medina once said: "Muslims are brothers-in-faith, partners in the sharing of booty, allies against common foe." No religion has ever called into being so compact a society as that of Islam. Friend and foe all pay homage to the superiority of Islam.

One might ask "Why all this?" The answer is that the whole system has a strong ethically religious basis. Mutual help is regarded a legal duty and not an act best left to the sweet will of the doer. He who evades it evokes moral indignation. Social service is a passport to social distinction. "The Muslims," says a Hadith, "are a single hand, like a compact wall whose bricks support each other.

The natural corollary of such a system is equality, political and civil. There is an aristocracy of virtue, but not of wealth. Even a man of no means can steal a march over a rich man if he is more virtuous. Hazrat Omar when he was Caliph said to Abu Musa Al-Ashari: "Let them all be equal before thee in respect of thy justice and tribunal, lest the powerful put their hope in thy partiality and the weak despair of thy justice."

The Divine Law (Shariah) ensures this healthy equality and emulous endeavors to acquire virtue against deterioration. In the West, law has proved a corrupting in-

fluence. Many social ills and maladies are traceable to the inefficiencies of Penal Codes. Laws are enacted with ulterior motives. They seek to benefit one party or section at the cost of other. It is the outcome of party system. When one party is in power, it seeks to undermine its opponents. Thus friction goes on with considerable injury to society. The Islamic law is not the result of party wire-pulling. It is enacted by One Who has created human nature. Hence it never fails. It is not retaliatory as human laws are. It fosters human faculties and regulates and directs all activities in healthy channels. It is neither Draconian in severity nor indulgent to the point of nullity. Prince and pauper must submit to it because it is from Him Who is greater than all.

Islamic law condemns asceticism and monkery. It bans excessive penances. It enjoins its followers to enjoy good things of the world within legitimate bounds. It allows all beneficial activities as agriculture, trade and industry. It frowns at parasites who sponge on society. It enjoins honorable living which is earned by one's honest labor. But it certainly puts curbs on greed and avarice. It does not condone a state of affairs in which a few grow fat, fatter, fattest; and many grow lean, leaner, leanest. It aims at creating and perpetuating a corporate life. Any act or activity which tends to cause social cleavage is regarded un-Islamic. It is said in *Durrul Mukhtar*: "Man is by nature a political animal because he cannot live by himself as other animals do, but requires the help and society of fellow-creatures." Avarice and greed undermine this aspect of society. Hence they are dealt with, with a heavy hand.

But all this must not be understood to mean that the individual is totally liquidated as in a Fascist society. An individual is perfectly welcome to develop his personality, but not in an aggressive manner. Even in the collective anonimity, one can see the glimmer of individual personality. In an Islamic society, the whole and the part are placed in perfect harmony. The advancement of one advances the other. This sustains vitality in society and insulates it against the onslaught of time. In a social life as we find in the West, there are jarring notes. But in a Muslim society there is a rhythm and a music, and affairs move on as on well oiled wheels.

Another safeguard against mutual wrangles is that the rights are not to be exercised in an aggressive manner. Rights are rights, but they do not justify an unsocial course. Even one's own person is not wholly one's own. Nobody can be an uncharted libertine. There are limits to personal liberty which conduce to social welfare. One cannot commit suicide nor can one sell oneself. Why? Because these acts are detrimental to public weal.

Europe finds itself on a volcano. A disastrous eruption might take place any time. This terrible mess is due

## GIST OF FRIDAY SERMONS OF KHALIFATUL MASIH III

### NO JOY OF LIFE WITHOUT PRAYER

**Rabwah, Pakistan:** Hazrat Mirza Nasir Ahmad, Khalifatul Masih III, in his Friday sermon delivered here on February 20, 1981 at Masjid Aqsa has exhorted the members not to be unmindful of prayers as there is no joy of life without prayer.

Prior to this exhortation, Khalifatul Masih giving the details of his sickness said, health and sickness are coming intermittently. He gets recovered but sickness returns again. He had been in Islamabad for a few days where he had his check-up and underwent some tests.

Continued from page 2

to the gross misconception of private rights. Socialism or Communism is a reaction against the inhuman exercise of individual rights. But even this Moscow creed does not restore social balance. Victimization continues in one form or another. It is no consolation that now many persecute few, while before this few persecuted many. The problem of social unrest stands. Some people call socialism an inverted form of capitalism. Where does the remedy lie? Not in **isms** which seek to turn our earthly planet into a cockpit of war. Nor again in the creed of Christ which has only disgraced religion. We don't want a lopsided Christian society where the poor are drugged into sleep by extolling poverty. It was this aspect of Christianity which led Marx to call religion an opiate of life. Islam is not a soporific but a stimulant. It creates zest for life. It is a divine call to all. It does not teach wretched contentment.

It recognizes the right of private property. But it is erroneous to suppose that property as a right is unlimited. It finds a limit in its very nature. Nobody can employ his resources to the detriment of others. Islam brands as sin any use of property which impoverishes others or invades the sacred domain of human rights. It regards extravagance a mental malady which must be legally restrained. It considers monopoly a social tumor which pains the whole body polity. It must be lanced and weeded out. The religious idea has given the whole Islamic social system a moral bend. Partnership, loan, relations of the debtor and the creditor, the master and the servant and all bargains take on a form which is superior to mean self-interest. God says: "Help each other in good works." The Prophet says: "God helps man so long as man helps his brother."

Islam, in short, provides a sovereign cure for the economic ills of the world. Will the stricken world hearken to the divine melody which emanated from Mount Faran fourteen hundred years ago and which still grows in volume and velocity? O ye slaves of capitalism and victims of socialism and fascism! Cast away your quack nostrums. Rally around the banner of Islam. You will have nothing but chains to lose.

Consequently, antibiotic drugs were prescribed again for another month. Khalifatul Masih said, sickness is attached with man as he is prone to err. The Holy Quran says: *Iza Marizto*—man commits any mistake which results in his sickness. Nevertheless, the cure is in God's hand. Huzoor said, whatever we need from God we have to supplicate for it. He said, he prays and he expects from members also to pray for him that Allah the Exalted grant him recovery and empower him to work more than ever before. Huzoor said man has to carry out his responsibilities and he should perform them. It is neither favor upon you nor on any other. He said, during this sickness whenever he recovered he completed the accumulated work by working until two at night and dealt with all the accumulated mail. During sickness at times he was unable to do anything and thus the work piled up. When he recovered he had to overwork and this chain of health and sickness kept on following one another. It is the Grace of God, Khalifatul Masih continued, that he does not feel of sickness when he is engrossed in work. So when he met some friends, he was so happy with their meeting, they could not realize his weakness. Even the doctor remarked that apparently he looked very healthy, to which he responded that he always appeared well.

Khalifatul Masih remarked that not only there is no joy of life without prayer, but rather nothing could be gained without it. Neither we nor the coming generation, nor the man of today who is at the brink of disaster could achieve anything without prayer. He directed the Jamaat towards their obligation of praying abundantly. It is the mark of Jamaat Ahmadiyya, Huzoor continued, that its prayers are of various aspects. Hence, there should not be left anything of the universe that remained deprived of our prayers. This is so because we are the believers in the Holy Prophet Muhammad (peace and blessings of God be on him) about whom it has been pronounced that he is *Rahmatul Lilaalameen*—mercy for all the worlds. This means everything of the world is in need of His Mercy and is also acquiring it.

The beneficence of Muhammad (peace and blessings of God be on him) in its dimensions is encompassing all the worlds. Hence, his servants too should encompass all the worlds in their prayers. Khalifatul Masih remarked: at present humanity, our own brothers, our progeny, are in need of our prayers. He was saying on sure knowledge and he had felt it that the world was in such condition and its engagements were such that if a person does not put himself in prayer being vigilant, he falls prey of negligence in praying. It was for this very reason that he had been directing the attention of the Jamaat every now and then towards prayer. He said: Hazrat Ibrahim prayed that whatever prayer he would supplicate bowing before his God, it would not result in depriving him of his good fortune. In order to arouse one's luck the prayer is needed. Hence, it is only through

the Mercy of God that man can attain whatever a man is endowed to achieve, and God is ready to favor him with that too. If we fail to attain it, the fault lies with us and not with our God. Allah has pronounced that he who does not turn towards his Lord shall not succeed at all.

Khalifatul Masih concluded his sermon by saying: Pray and pray fervently that all the promises which God has made for the man of this age should come to pass in his lifetime, and our slackness may not defer them. Hence, he reemphasized that particular attention must be given to the upbringing of children. He prayed that God may empower us to understand this basic fact that we should always keep Him present in our minds. Ameen!  
(The daily *Alfazl*, Feb. 24, 1981)

### **Not Even a Moment of One's Life Should be Spent Devoid of God's Remembrance**

**Rabwah, Pakistan:** One should not spend even a moment of one's life devoid of God's remembrance. Then and then alone can man achieve the pleasure of God the Exalted. This was pronounced here by Hazrat Ameerul Momineen, Hafiz Mirza Nasir Ahmad, Khalifatul Masih III, in his Firday Sermon delivered at the Aqsa Mosque on February 27, 1981.

Giving the commentary of verse 23 of chapter 13 of the Holy Quran, Khalifatul Masih remarked that it does explain every basic fact connected with each moment of human life. In order to achieve God's pleasure, His servants must hold fast *Salat* (prayers) and supplication. As a matter of fact the *Salat* of five times serves as supporting pillar for supplicating all the time. It has been further told that one cannot achieve the pleasure of God through the dint of his arms, hence power must be implored from God.

The second thing explained in this verse is to abide by every commandment of the Holy Quran. To observe *Salat*, remain in prostration while saying optional prayers in the mosque (merely for a show to other people) keeping the fast of Ramadhan, performance of the pilgrimage, payment of *Zakat* and spending in the way of God—these few things alone cannot suffice at all. The Holy Quran has prescribed 700 commandments and it is essential to put them all into practice. God the Exalted would not query about one thing alone, whether you have acted on it or not. Rather, He would ask whether you had been following the Quran or not. Hence, each good action must be done as the occasion demands. If with the recitation of the Holy Quran, a sick student's sleep is disturbed, then this recitation is not a rewardable act; rather, it would be considered as a sin.

Khalifatul Masih said: Visualising a few things embodied with the beauty, light and verities of the Holy Quran is not sufficient at all. Lay your neck before God like a goat before a butcher; nevertheless, not through force but with complete submission.

The third thing explained in this verse is that whatever Allah has bestowed upon man, he should spend out of it in His way. God the Exalted has favored

man with wealth, prestige, knowledge, intelligence, life, children and thousands of other things. However, He enjoined us to use them in accordance with His command.

Describing *Tahajjud* prayers as an illustration, Khalifatul Masih said: God the exalted has directed that neither recite so low in the *Tahajjud* prayers that you yourselves could not hear your own voice, nor recite loud to the hearing of other people. This has been enjoined for the sole purpose that the good work should be done only for the sake of God's pleasure. It must not underlie any mischief or disorder. It is a short verse, but in it Allah has explained the gist of the Islamic teachings. It is by acting on these directions that we all would spend our lives in accordance with the commandments of God the Exalted and would share the paradise of God's pleasure.

Concluding his sermon, Khalifatul Masih prayed that May Allah the Exalted grant us a place in paradise of His pleasure in this world as well as in the next world. May He shower His Grace upon us. Ameen!

(The Daily *Alfazl*, March 7, 1981)

### **Ahmadiyya Jamaat Must Deliver the world out of troubles**

**Rabwah, Pakistan:** Hazrat Ameerul Momineen, Hafiz Mirza Nasir Ahmad, Khalifatul Masih III, delivering his Friday sermon here at the Aqsa Mosque on March 6, 1981, said that the Holy Quran has explained at many places in detail that if one wishes to win the pleasure of God, then he must act upon the teachings brought by it for mankind. Islamic teachings cover every aspect of life. Each Ahmadi must make efforts, being vigilant at all times, that to the extent of his power he should not ignore even a single commandment of God the Exalted. In order to gain this goal, Khalifatul Masih continued, it is essential to acquire the knowledge of the Quranic commandments, and the true knowledge cannot be attained without offering humble supplications to God the Exalted.

Elucidating various aspects of Quranic teachings, Khalifatul Masih remarked that each commandment directed by the Holy Quran could be carried out by every healthy person. There are many facilities granted in these teachings. For instance, every person is required to go to the mosque to perform five times a day congregational *Salat*. Nevertheless, a sick person has been permitted to perform them at home. If the sickness is serious and one cannot pray while standing, he is permitted to pray while sitting, lying or even by gestures. If one cannot pray even by gestures, he is permitted to recite the prayers while simply recollecting these postures in mind; and the prayer of each person would be accepted. If one becomes unconscious, he is instructed to observe *Salat* when he regains consciousness.

Taking the case of fasting, Khalifatul Masih said: A traveller is prohibited from fasting. Nevertheless, there are some people who assert that as the journey has become easy nowadays, we should now fast even while

travelling. Khalifatul Masih said: God the Exalted who commanded not to fast while travelling in hard days knew of this age of convenience. One who does not avail of the privileges granted by God to His servants exhibits arrogance.

The Quranic teachings have great vastness in themselves. There is not any harm or trouble even for a moment. Where man has not recognized his own right, God has recognized it and has granted facility. Every commandment of God, as far as its obedience is concerned, is equal to every other commandment. If anyone perceives that obedience is permissible in some commandments and there is room for revolt in others, he is committing a blunder. This kind of thinking could be the way of a transgressor, a sick or disbelieving mind, but not of a believer. In order to attract the mercy of God, adopt those very ways which Allah the Exalted Himself has disclosed.

Khalifatul Masih exhorted the Jamaat to do good to humanity and treat them sympathetically. Lift up the fallen ones, ward off the troubles and respect every person. However a person might have excelled intellectually and religiously, yet as far as the respect of humanity is concerned, a wild dweller of the bush is worthy of the same respect that is due to a learned scholar.

Africa embraced Islam, Khalifatul Masih remarked, for this very reason. They did not find the feelings of love in any eyes but the Muslim eyes. Referring to one of his tours in Africa, Huzoor said, when he showed affection to one African child, there was a great wave of happiness in the entire gathering to such an extent that he himself could hear the voice of rejoicing. The world has suffered a lot of troubles by discarding the teachings of the Holy Quran. It is the duty of the Ahmadiyya Jamaat to exert in their collective prayers to deliver the world out of troubles, and never injure anyone in life. Each Ahmadi's relationship with other Ahmadies is of brotherhood, love, affection and to exhibit the manifestations of the beauty of the morals. Huzoor stressed upon the congregation to create such a society that witnessing that standard the world may be obliged to turn towards Islam. He prayed that May Allah enable the members to comprehend their position and get themselves benefitted abundantly through it. Ameen!

(The Daily Alfazl, March 12, 1981)

## SISTER KHADIJA HONORED

Sis. Khadija Israfil of Milwaukee will be listed in the 1980-81 edition of *The National Dean's List*, a hard cover book which lists academically gifted students who are nominated by their college dean or faculty representative. Sis. Khadija was nominated by the University of Wisconsin—Milwaukee, based on her 3.5 grade point average (based on a 4-point system) which she earned during the second semester of the 1980-81 academic year.

Sis. Khadija was awarded a Bachelor of Business Administration degree in Industrial Relations, in December 1980. *Alhamdo Lillah!*

## ISLAM PREACHED TO STUDENTS

**Pittsburgh, Pa:** Maulvi Ata Ullah Kaleem addressed the students of various institutions and different races on "The Second Advent of Christ" at Wheaton Room, Carnegie Mellon University, Pittsburgh, on March 7, 1981.

The speech was followed by questions and answers period which lasted an hour.

The lecture was arranged by Majlis Khuddamul Ahmadiyya Pittsburgh, and its members presented copies of the Holy Quran translated into English, the *Philosophy of the Teachings of Islam, Muhammad in the Bible, Why I Believe in Islam, My Faith, A Glimpse into the Life and Teachings of Muhammad* and *The Second Advent of Christ* to all the participants of the lecture.

**Gettysburg, Pa:** Seyyed Mahmud Ahmad Nasir addressed almost ninety student of three classes of Gettysburg College on "Islam And Its Teachings" in one of the College Halls on March 16, 1981. The lecture was followed by a questions and answers period that lasted an hour. Later on the Professors and the students had individual discussions with the lecturer and Maulvi A. U. Kaleem and Maulvi M.A.R. Yahya who accompanied the lecturer. All the students and the professors were presented with the copies of the leaflet "The Promised Messiah and Mahdi has Come."

**Gettysburg, Pa:** Br. Yahya Sharif, the Nazim Tabligh, also addressed the students of Gettysburg College on "What is Ahmadiyyat" in one of the college auditoriums on March 17, 1981. The lecture was followed by a questions and answers period. It is worth mentioning that the College has purchased 75 copies of the book *What is Ahmadiyyat* a lecture of Hazrat Mirza Bashir-Ud-Din Manmud Ahmad Khalifatul Masih II for its students.

## PATIENCE—NOT REVENGE

You should be patient. This is the time to show patience. He who shows patience, gets the increase from God.

Revenge is like alcohol. When somebody starts taking it just a little, he finds that later on he continues adding to it, so much so that a time comes when he cannot get rid of it and goes beyond the bounds. This is how when a man starts taking revenge, he reaches a stage where he becomes cruel and unjust. (*Malfoozat*, Vol. VI, p.32)

## OBITUARY

Br. Muzaffar Ahmad Mirza of Houston, Texas, has been bereaved by the sad demise of his father, Mirza Rahmatullah. He was 70 years old. *Inna Lillahe Wa Inna Ilaihe Rajeoon*. As He was a moosee, his body was buried in *Bahishti Maqbara* in Rabwah. May Allah enter him in *Jannatul Firdaus*. Our heartfelt condolences to members of his family.



## JAMAATS ACTIVITIES REPORTS

**Baltimore, MD:** The Lajna has given seven copies of the Holy Quran to non-Muslims. Three copies were put in Doctors' offices. The Lajna held its election with the following results:

President: Azeeza Hafeez; Vice President: Bateena Rahman; Secretary: Haleema Aina; Financial Secretary: Ameena Parker; Education Sec.: Lateefa Ilyas; Social Sec.: Aisha Azeez; Publications Sec.: Haleema Aina; Handicrafts Sec.: Jamila Hafeez; Nasirat Sec.: Jamila Hafeez; and Library Sec.: Kareema Karim.

**Washington, D.C.:** The Jamaat held Muslehe Mauood Day meeting on February 22, 1981, at the American Fazl Mosque, with Ch. Allah Bukhsh the President in the chair. After the recitation of a portion of the Holy Quran by Br. Munir Ahmad Khan and a poem of the Muslehe Mauood by Br. Mubarak Ahmad Malik, speeches were delivered by Br. Noorud Din Alhadith, Maulvi Ata Ullah Kaleem and Syed Mahmud Ahmad Nasir, on *The Life and Works of Muslehe Mauood; He will be saturated with secular and spiritual knowledge; and His fame shall reach the corners of the earth*, respectively.

The tape of a portion of the speech delivered by Hazrat Muslehe Mauood, Khalifatul Masih II, to the participants of Jalsa Salana, 1953, at Rabwah, Pakistan, was played to the audience and its English translation was presented by Br. Mubashir Ahmad.

The Jamaat celebrated Masih Mauood Day by conducting a meeting on March 22, 1981, at the American Fazl Mosque with Maulvi Ata Ullah Kaleem in the chair. After the recitation of the Holy Quran by Br. Munir Ahmad Khan and a poem of the Promised Messiah by Br. Hamid Ahmad Bhatti, *The Heavenly Signs for the Promised Messiah; The Regenerator of the Universal Faith; The Renaissance of Islam Through the Promised Messiah; and Some Prophecies of the Promised Messiah*; were explained by Br. Noorud Din Alhadith, Br. Yahya Sharif, M. A. Rashid Yahya, and Br. Munawwar Saeed respectively. Maulvi Kaleem in his chairman's remarks elaborated on the topics spoken by speakers. Br. Naseer Ahmad Khan presented his own poem under the title of *Manifestation of Nature*.

The members from Baltimore, Harrisburg and York attended the meeting in considerable numbers. *Jazahum Allahu*

**Harrisburg, PA:** The York-Harrisburg Jamaat celebrated Muslehe Mauood Day by conducting a meeting on February 22, 1981, at Harrisburg with M.A. Rashid Yahya as a guest speaker.

**Houston, Tex:** The Jamaat convened its monthly meeting and besides other program, expressed its condolences on the sad demise of Mirza Rahmatullah in Lahore, Pakistan, father of Mirza Muzaffar Ahmad of Houston; and the passing away of Col. Dr. Muhammad Ramzan in Zambia, father of Dr. B. K. Ahmad of Houston.

Soofi Zafrullah has been blessed with a baby girl who has been named Ameena Zafar.

**Los Angeles, CA:** The Jamaat held its monthly meeting with almost forty members. Br. Inayatullah recited a portion of the Holy Quran and the translation and a short commentary of these verses was presented by Br. Rahmat Jamal, the President of the Jamaat. Br. Aftab presented a few traditions of the Holy Prophet (peace and blessings of God be on him). Br. Bashir Ahmad Malik who came from Bakersfield specially to attend the meeting exhorted the audience to take active part in the Jamaat activities. Br. Rahmat Jamal, reading a few passages from the writings of the Promised Messiah, reminded the members of their religious obligations. Br. Anwar Mahmud Khan, who recently returned from Pakistan, narrated the proceedings of Jalsa Salana held at Qadian and Rabwah.

**Pittsburg, PA:** The Jamaat celebrated Muslehe Mauood Day by holding a meeting at Masjid Annoor on February 22, 1981, with Br. Jamilur Rahman, the Jamaat's President in the chair. Br. Nazeer Ilahi, Br. Jamal Mustafa, Br. Muhammad Tayyeb and Br. Wahid Hikmat delivered speeches on various aspects of the prophecy of the Promised Messiah regarding an illustrious son granted to him by God, and proved beyond any shadow of a doubt that the prophecy was fulfilled in the person of Hazrat Mirza Bashirud Din Mahmud Ahmad, Khalifatul Masih II (Allah be pleased with him).

### Important Announcement:

## RULES REGARDING THE BURIAL OF MOOSEES

Many Moosees have expressed the desire of being buried in Qadian at the Bahishti Maqbara. We are pleased that now facilities have been created for all such persons and the Secretary of the Bahishti Maqbara has issued instructions for all such persons:

(1) The Moosee's relations must at first obtain in writing the permission of Hazrat Khalifatul-Masih III, Rabwah, for the burial of the Moosi in Bahishti Maqbara, Qadian. The coffin should be consigned to Qadian only after such permission has been obtained.

(2) The relations should also produce a certificate obtained from the local Jammaat that no arrears of any kind are due from the Moosee and that he lived his life according to what is contained in Al-Wassiyat.

(3) In case the Moosee lived originally in Pakistan and subsequently settled in a foreign country, then, his relations must produce a certificate from the office of the Bahishti Maqbara, Rabwah that no arrears of any kind are due from the Moosee.

(4) If the coffin is sent to Qadian without the permission it will be interred as a trust in the common cemetery and shall be buried in the Bahishti Maqbara only after the permission from Hazrat Khalifatul Masih has been duly obtained and also other necessary action completed, which will take at least six months.

## DAYTON AHMADIES OBSERVE MUSLEHE MAUOOD DAY

On Sunday, Feb 22, 1981, over one hundred people gathered together at the Dayton Convention Center to join in the celebration of the fulfillment of the prophecy of the founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad, (peace and blessings be on him), made regarding the birth of his son, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Musleh Mauood—the Promised Reformer.

The program began at 4 p.m. with a recitation from the Holy Quran by Br. Abdur Rahim, who was followed with introductory remarks by Hajji Muzaffar Ahmad, National President of the Ahmadiyya Movement in Islam.

Br. Abdul Shakur Ahmad, Propagation Secretary, introduced the special guest moderator, Mr. Marcus Hammonds, President of the National Association for the Advancement of Colored Peoples (NAACP), Middletown, Ohio Branch, who did an excellent job in directing the program.

Speeches on the fulfillment of the above prophecy were then given by (a) Dr. Sajid Husain, from Chillicothe, Ohio; (b) Hajji Muzaffar Ahmad and (c) Dr. Muhammad Ibrahim, which were received most favorably.

Press releases on the meeting were published in the Dayton Newspapers: Jet Stone News, Daily News and Journal Herald, also in the Middletown Journal.

Highlight of the session were the significant remarks made by the distinguished Christian Moderator, who has been closely studying Islam, particularly Ahmadiyyat and was highly impressed by its teaching.

Below we reproduce the remarks (verbatim) by Mr. Marcus Hammonds, President of the National Association for the Advancement of Colored Peoples (NAACP), Middletown, Ohio; the Guest Moderator

Thank you,

I am very pleased and honored to be here today on Musleh Mauood Day. I understand it is a very high day, a very important day in which prophecies about the 2nd Khalifa are reviewed and honored and revered. In my studies of world History, I have found that prophecies play a very important part in the world and that prophets themselves are holy and exalted people and without prophecies the world as we know it today could not exist.

When I was asked to be here, I readily accepted, because I appreciate the importance of religion in our lives. I feel especially close to the Ahmadiyya Movement

Islam because I've worked for 15 years with one of the brethren, I call him Bro. Wilson, (Bro. Amjad Ahmad). My good friend who introduced me, Bro. Abdul Shakur Ahmad, and I have worked together quite a bit; my nephew, Bro. Abdullah Hashir, and I have discussed Islam on many occasions and I've read much of the

literature on the Holy Prophet. It's a lot of things I understand about the Ahmadiyya Movement. I have my three children here today so that they would be able to understand a little about their roots, a little bit about where they come from. I told them that it might seem strange to them, but across the world there are countries whose only religion is that of Islam. I appreciate you and I appreciate you asking me to come, and as the program goes on, I'll probably say some things to you about what I've been taught about prophecy and prophets. I'm not going to usurp the floor from our distinguished speakers, but I'll be dropping little things here and there.

I hope that you understand that I do understand a little bit about the Ahmadiyya Movement in Islam. I didn't go through much preparation for this occasion, because I felt that I was among friends. I'm hoping that those of us, who are not members of the Movement are beginning to understand the importance of prophecies in our lives.

I am going to relate to something that was rather amusing to me and as the years wore on, I understood it much better. 15 years ago, in 1966, I was working in the shipping department at Frigidaire along with Bro. Amjad Ahmad. We were working side by side and we were working with a couple of Christian (Baptist) preachers. Bro. Ahmad was an enthusiastic propagator of the religious tenets and aspects of the Ahmadiyya Movement, he raised his voice and waved his hands in making his point, and he was telling those Baptist ministers some things that were really upsetting them. Now, when you start telling Christians that Christ didn't die on the cross, you're a revolutionary, and when you show him evidence, he's not going to believe it, what he's going to do is start looking for his gun, especially when you tell a preacher that, when all his life he's been preaching that Christ died for our sins, then all of a sudden one of the brothers from the Ahmadiyya Movement is going to come and stick a book in his face saying that Christ didn't die on the cross, he's going to say, "You've got to be crazy!" Well, that's what this brother was doing 15 years ago when I first met him. I thought he was crazy too. But a couple of years ago, my nephew, Bro. A. Hashir gave me a book and as I read this book I saw the preponderance of scientific evidence that he didn't actually die on the cross. Now, my father is a preacher, and I haven't told him yet, and there's no way I'm going to tell that old man that Christ didn't die on the cross. He's 68 years old and he's been preaching that for 40 years, he'd disown me! But, when you believe something and it's right, you've got to go through that, don't you? Now, I know many of you have relatives who are not members of the Movement, and when you embraced the Movement, they thought you were something weird!

(Abdul Shakur Ahmad, Propagation Secretary)

## INTRODUCTION OF ISLAM ON AMERICAN TELEVISION

**Philadelphia, PA:** The Ahmadiyya Jamaat Philadelphia deserves congratulations for arranging a one hour discussion on T.V. Network WCAU Channel 10 in their Creedo program.

The panel representing the Ahmadiyya Movement in Islam comprised of Maulvi Ata Ullah Kaleem the Imam of the American Fazl Mosque, Washington, D.C., Br. Bilal Abdus Salam the Secretary for Preaching, Philadelphia Chapter of the Movement and Maj. Fazl Ahmad a sincere member of the said Chapter.

Dr. David Reed as Moderator of the T.V. Network started discussion by putting questions to the members of the panel. The program was recorded on March 10, 1981 at the Studio of the Network.

The questions and their answers varied from Islam-its meaning and significance; the Prophecies of the Bible regarding the advent of the Holy Prophet Muhammad (peace and blessings of God be upon him), the relationship of Ahmadiyyat to Islam, the Second Advent of

Christ and its fulfilment in the person of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, the Founder of the Ahmadiyya Movement in Islam, to the status of women in Islam, Islamic marriages and the basic points of Islamic society.

While reading the translations of the verses of the Holy Quran, connected with the status of women in Islam, the Sacred Book was shown to the viewers as was shown the *Philosophy of the Teachings of Islam* written by the Promised Messiah. All the ten conditions of Baiat-Pledge of Initiation into the fold of Ahmadiyat the True Islam were read out and the picture of the Promised Messiah was shown to the viewers.

The entire one hour program was relaid and shown on Saturday, March 21, 1981 at 7:00 a.m. All Praise belong to Allah the Lord of all the worlds.

### LECTURE IN A CHURCH

**Washington, D.C.:** Syed Mahmud Ahmad Nasir addressed the members of Chevy Chase Presbyterian Church on *Introduction to Islam*, in their church on March 1, 1981. The speech was followed by questions to which the speaker answered to the entire satisfaction of the questioners.

### ATTENTION

Anyone having knowledge or relevant documents (biographical information, articles, speeches, etc.) which relate to an American Ahmadi by the name of Mr. Muhammad Alexander Webb, is requested to contact Br. A. F. Umar Khan, 5944 Fairgreen, San Antonio, Texas 78242. This information will, by the grace of Allah, be assimilated into a book about Mr. Webb for the American Jamaat.

### ANNOUNCEMENT

In accordance with the directions recently received from the International Headquarters, Rabwah, Pakistan, the following changes have taken place in the administration of the Ahmadiyya Movement in Islam the United States of America:

(1) Maulvi Ata Ullah Kaleem has been appointed Ameer and Muballigh Incharge of the Movement in U.S.A. with his office and residence at the American Fazl Mosque, 2141 Leroy Place, N.W., Washington D.C. 20008. Telephone: (202) 232-3737.

(2) Syed Mahmud Ahmad Nasir has been appointed Regional Missionary for the West Coast Region of the States with his office and residence at 434 Peppertree Road, Walnut Creek, California 94598. Telephone: (415) 939-6056. He has also been made responsible for the preaching work in the entire country. Besides, he has been entrusted with the task of the Grand Conference **Deliverance from Cross**, to be held on Saturday and Sunday, September 4 & 5, 1982, at the Madison Square Garden Center, New York. Insha Allah.

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Telephone: (202) 232-3737.

AHMADIYYA MOVEMENT IN ISLAM, INC.  
2141 Leroy Place, N.W.  
WASHINGTON, D.C. 20008

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