

انَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ THE **Ahmadiyya** **Gazette** USA

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Editor: A. F. Umar Khan

So Said the Promised Messiah

On five occasions the life of the Holy Prophet was in serious danger and had he not been a true Prophet of God, he would certainly have been destroyed. One was the occasion when the disbelieving Quraish had surrounded his house and had sworn that they would kill him that night. The second occasion was when pursuers had arrived with a large body of men at the entrance to the cave in which he had taken shelter along with Hazrat Abu Bakr. The third occasion was when he had been left alone in the battle of Uhud and the Quraish had surrounded him and attacked him in a body but were foiled of their purpose. The fourth occasion was when a Jewish woman gave him meat to eat which had been saturated with a fatal poison. The fifth occasion was when Khusro Pervaiz, Emperor of Persia, had made up his mind to destroy him and had sent his emissaries to arrest him. His delivery on all these dangerous occasions and his ultimate triumph over all his enemies is conclusive proof that he was righteous and God was with him.

(Chashma Marifat, p. 252, footnote)

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ISLAMIC SOLUTION TO THE GULF CRISIS

(The following is an English rendering of the Friday Sermon delivered in Islamabad, U.K., by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, the Supreme Head of the Ahmadiyya Movement in Islam, on August 3, 1990, the day after the invasion of Kuwait by Iraq.)

After reciting Tashah'hud, and seeking the protection of Allah against Satan, Huzoor recited Sura Al-Fatiha and the following verses from the Holy Qur'an:

وَأِنْ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ
بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ
تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ
وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩٠﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ
فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٩١﴾

"And if two parties of believers fight each other, make peace between them, then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.

Surely, all believers are brothers. So make peace between your brothers, and fear Allah that mercy may be shown to you." (49:10-11)

Then he said: The verses which I just recited are from Sura Al-Hujurat of the Holy Qur'an. For more than a decade the world of Islam has suffered many calamities leading to a long series of hardships for the Muslims. Such events would have been very painful if they had been caused by the enemies of Islam; but it is even more painful that the Muslims themselves are responsible for causing the sufferings upon each other. Muslims have been divided into opposing camps; one causing problems for the other.

The oil wealth has benefitted many Muslim countries, but it has also done its damage. The biggest damage is that the spirit of righteousness (*Taqwa*) has gradually declined. Pursuit of material gains has attracted all their attention. Many historians have written, and even the writers of today have noted, that as long as the world of Islam was poor, it had the spirit of righteousness. But the oil wealth seems to have burned their righteousness.

The Muslim governments had the foremost duty to adopt righteousness, establish righteousness among their citizens and resolve their problems with the spirit of righteousness; but this is not the case.

The teachings of the Holy Qur'an are universal and comprehensive in character. They cover all possible

problems and provide guidance in resolving them. The possibility that there may be differences leading to open warfare, among the different Islamic countries is also mentioned in the Holy Qur'an. In this respect the Holy Qur'an says:

"And if two parties of believers fight each other, make peace between them, then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly, Verily, Allah loves the just." (49:10)

It is possible that one Muslim country may attack another Muslim country. In such an event, it is the joint responsibility of the entire world of Islam to bring about a reconciliation between them. But if one of the powers is bent upon its aggressive posture towards the other, and does not reform itself, then it is the duty of all the Muslim countries to jointly declare war upon it and to vanquish it. However, when such a power accepts the commandment of Allah and desists from its aggressive posture, it should not be persecuted any more. A new effort for bringing about reconciliation should be initiated. This new effort should also be pursued with a spirit of righteousness and justice, because Allah loves those who are just, then Allah says:

"Surely, all believers are brothers. So make peace between your brothers, and fear Allah that mercy may be shown to you." (49:11)

It is quite clear that the world of Islam has not acted upon these verses of the Holy Qur'an in resolving their mutual conflicts. If the Muslim powers had kept these directions in mind, the long and bloody war between Iran and Iraq could have been stopped within a few months. The problem is that the matters are decided on the basis of partisan interests and the spirit of righteousness is not upheld. For eleven long years, Muslims were divided into two warring camps, and some were helping the others. But the Islamic injunction to join hands, and to declare a joint war against the aggressor was ignored. Muslim countries like Pakistan, Indonesia and the Islamic countries of North Africa should have intervened in the war. Using their combined strength, they should have prevented

the aggressor from its aggression.

A more painful aspect has now come to surface; now it is not Iran vs. Arabs but rather the Arabs themselves have been divided. One Arab Muslim country has attacked another Arab Muslim country. I have heard the announcement of the spokesman of the Arab League and saw a program on T.V. in which he gave his views. I am surprised that in spite of the painful events of the last decade they have not learned their lesson. Instead of adopting the Islamic way, they are still trying to devise other methods of resolving the conflict. It is even more painful that countries which have nothing to do with Islam are ready to interfere in this affair; indeed, some Muslim countries are appealing to them for interference. I watched an interview in which a Western scholar gave his views. He said that as a result of the Iraq-Kuwait conflict two concentric circles have appeared. A small circle—of the Muslim powers; and a larger circle—of the whole world. He adds his hope that the smaller circle should concentrate upon resolving this conflict by paying full attention to it. But he continues that he does not expect that to happen and in all probability, the major powers would have to intervene in this matter.

In this brief Khutba, I would like to draw the attention of the world of Islam to return to the teachings of the Holy Qur'an. Then they will be able to resolve all their problems. It is a matter of great shame and loss for the Muslims that the entire world should interfere in the affairs of the Muslims and should use them as pawns in their own interests—using one against the other. This is what they have always done in the past. The fact is that the Muslim powers are using their wealth against their own brethren. Allah had granted the oil to the Muslims as a blessing. Oil has been a source of great economic development for other countries, but the Muslim countries have used this oil weapon to burn each other's homes. No other conclusion can be drawn.

If the world of Islam acts with righteousness and acts upon this teaching of the Holy Qur'an, there is still time to avert the possibility that the non-Muslim countries interfere in the affairs of Muslims.

It is essential, in the light of the injunctions of the verses of the Holy Qur'an which I recited, that efforts for the resolution of this conflict not be limited to the Arab countries. When an Islamic problem is viewed only as a regional problem, it will not have the blessings of Allah. The teachings of the Holy Qur'an do not refer to any country. The guidance offered by the Holy Qur'an addresses all Muslims together. They have

been addressed as brethren. Hence this is not an Arab problem; it is a problem of the world of Islam. Indonesia should interfere in it just as Pakistan should. So should Malaysia and Algeria. So should the others.

A joint board of all the countries should be formed; it should exhort the parties to conclude a just peace. If they do not agree, the combined power of all the Muslim countries should be mobilized against the one which refuses to conclude the peace. All foreign powers should be warned to stay away from the internal affairs of the Muslims. We should be fully capable of settling and resolving our affairs in the light of the teachings of the Holy Qur'an.

Unfortunately the possibility that action will be taken upon this teaching is not very promising. The event that has unfolded in the form of Iraq-Kuwait conflict, or in the attack of Iraq upon Kuwait, has the background of many broken promises and acts of deceit. It is not a matter of the differences between the Arabs; actually the other oil producing Muslim countries are also involved. Indonesia, for instance, has a complaint against the oil producers that the pledges they make under OPEC are secretly broken. As a result, the benefits that they could have derived from unity are turned into disadvantages. In turn, every country starts trying to sell its oil secretly and amass as much wealth as possible. This background also reveals a lack of the spirit of righteousness. It is not a matter of Iraq and Kuwait; it is a matter of the lack of righteousness in settling the mutual affairs.

The international body which is established to resolve the conflict between the two parties, or to determine the causes of the situation caused by the attack of one upon the other, would be responsible to analyze in depth all the factors which have been causing such events one after the other. Iran should participate in it fully; no Muslim country should remain outside this activity.

If they do so, they will deserve the results promised by Allah. He loves those who are just. In other words, the Divine support will bless their efforts and as a result, the efforts will definitely succeed.

Almighty Allah says: *Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just.*

These verses emphasize again that no matter related to Islam can be resolved without righteousness. The Holy Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad of Qadian, summed up his analysis of the problems of the Muslim world in the following words: *"The path of righteousness has been*

lost, i.e., the name of Islam exists, but the Muslims have lost track of the path of righteousness. Having lost that path, they would inevitably be lost in the wilderness.

As the Head of the Ahmadiyya Community in Islam, I address all my Muslim brethren—even if some of them do not consider us their brethren. I appeal to you with all my power. The Ummah of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) is surrounded with great dangers. The major powers are looking for excuses to interfere in your affairs. For a long time you have been playing in their hands like helpless pawns, inflicting untold grief and sufferings upon each other. Adopt righteousness and save the Ummah from being the object of ridicule. The Western powers seem to be playing with the Muslim world as a cat plays with a mouse before killing it. The treatment is despicable and a source of shame. It is blemishing the Muslim world. The honor and dignity of Islam are being compromised. Fear Allah, and return to the teachings of Islam. There is no other way to offer you security.

In my view, the series of problems and sufferings upon the world of Islam are the result of the refusal of the Muslims to accept Hazrat Mirza Ghulam Ahmad, who was sent by Allah as the Promised Messiah. There is no doubt about it.

My last word of advice is to bow before the Imam of the age. Accept the one who has been sent by Allah. He alone can guide you and lead you. Without him, you are like a body without a head. The body is suffering and the limbs are restlessly shaking with pain and suffering; but the head which has been appointed by Allah to direct it is disconnected. Revert then, and attach yourselves to the guidance appointed by Allah. Outside the guidance appointed by Allah, you have no peace and security. That is why the period of suffering has been so prolonged. Therefore, return and repent. I assure you that no matter how entangled be the affairs, if you accept the guidance appointed by Allah, you will not only emerge as a great power on earth, but also a great new movement for the victory of Islam all over the world will unfold itself. No worldly power will be able to compete with it. The victory of Islam which now seems a matter of centuries, will be achieved in decades or years. Even if you do not join in this effort, the Ahmadiyya Community in Islam, devoting all its physical powers and material resources, will continue to offer the greatest sacrifices for the victory of Islam as it has always done so; the garlands of victory will then be worn by the Ahmadiyya Community alone. I invite you to join this historic blessing. May Allah

enable you to do so. May Allah also enable us to serve you. You had been granted an excellent group of devotees, who were determined to serve you in all difficulties only for the sake of Allah and for the love of His apostle; you have not benefitted from their services. This is the greatest misfortune of the world of Islam today. May Allah grant them the wisdom and understanding.

My advice to the Ahmadiyya Community is this: even if the other Muslims do not benefit from your services, even if they do not treat you as brethren, continue helping the Ummah of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). Do not disregard the teaching of the Promised Messiah:

“O my heart, keep in mind always, that the Muslims who are opposing you, are the claimants of having a relationship of love with the beloved Holy Prophet. For the sake of your love for that dear Prophet, continue the relationship of love and goodness with them.”

May Allah enable us to do so.

Hazrat Khalifatul Masih IV recently put forth the following to solve the Gulf crisis:

- 1) Iraq should evacuate Kuwait forthwith.
- 2) Iraq should submit itself to arbitration from Muslim Nations and should announce that it would abide by their decisions.
- 3) Iraq should allow all foreign nationals to leave Kuwait and Iraq, if they so desire.
- 4) Even failing that, food and medical supplies should not be included in the sanctions against Iraq or any other country. Food embargo is neither permissible according to the teachings of Islam nor is it acceptable according to the universally agreed principles of civilized behavior.
- 5) All foreign troops other than those belonging to Muslim States should be withdrawn from Saudi Arabia.
- 6) Principles of absolute justice and fairplay should be applied to all—friends and foes alike—and to all outstanding problems in the volatile Middle East region.

ISLAM IN THE USA—HISTORY AND PROSPECTS

(Al Haj Dr. Muzaffar Ahmad Zafr)

The Ahmadiyya Movement in Islam gained prominence in the United States press in 1911.

On May 15, 1911, the Indianapolis News carried an article that stated in part, "The Ahmadiyya Movement in Islam reprimands Americans for the fanatical intolerance of Islam." It also cited Islam as one of the great Monotheistic religions of the world.

On January 24, 1920, Dr. Mufti Mohammed Sadiq left England on the S.S. Haverford for the U.S.A. He arrived in the Philadelphia port on February 25, 1920, but was detained by the immigration authorities. The reason for his detention was: He represented a religious group that practiced polygamy.

The events that took place during Dr. Sadiq's confinement should have alerted America of the dynamic force that Islam was to become in American history. Nineteen persons were converted in the Philadelphia House of Detention.

The first convert was Mr. R. J. Rochford. Unfortunately, Mr. Rochford was sent back to England. He adopted the name, Hamid. The other converts were from Jamaica, British Guyana, Poland, Russia, Germany, Azores, Belgium, Portugal, Italy, and France.

These converts were from all races, which refutes any claim that Islam was only preached to African Americans.

This presentation will address the history of Islam in America and the contributions the Ahmadiyya Movement in Islam has made to this country.

The first problem Muslims had to overcome was discrimination. Many Muslim immigrants from the Middle East were refused entry into the U.S. because they were neither Caucasian nor African. The American press questioned the race of the Middle Eastern Muslims because of the shape of their noses and heads.

Yvonne Haddad wrote an article titled, *Muslim Experience in America*, published in *The Link* in October, 1979. (p. 2) She says:

"In 1907, there were several Anti Hindu riots on the West Coast. These racially oriented uprisings were directed against immigrants from the Punjab, who were perceived as an employment threat to the American worker. All Indians were viewed as Hindus by white Americans.

"In 1917, widespread hostility against Asians resulted in the passage of the Oriental Exclusion Act."

These were difficult times for all Asians. This atmosphere and the issue of Polygamy led to the detention of Dr. Sadiq.

Our Movement expressed its outrage at the detention of Dr. Sadiq in *The Review of Religions*, Volume 19 (April and May, 1920, pp. 158-160). Maulana Sher Ali cited the gap between America's ideas of freedom, justice, and equality, and their actual practice. Sher Ali proposed that if Dr. Sadiq could not preach Islam in the United States, then American Missionaries should be expelled from India. He also warned the United States that Islam would soon spread throughout the world, with or without its cooperation. How prophetic were these words. Today, We are a world-wide Movement, by the Grace of Allah.

After Mufti Sahib's release from detention in April, 1920, he set up his headquarters at 1897 Madison Avenue, in New York City. During the month of May, he made twelve new converts. Six were Christians and six were Muslims. For the record, two of the converts were Dr. George Baker, and Mr. Ahmad Anderson. The first woman converted was Mrs. S.W. Sobolewski. She was given the Muslim name, Fatima Mustafa, in fulfillment of a dream Mufti Sahib had in England about an American female convert.

It must be pointed out that Mufti Sahib did much of his preaching in the news media. According to *The Review of Religions*, volume 19, (July 1, 1920, p.24) he contributed twenty articles on Islam to various newspapers and periodicals; among them the *New York Times*.

In October, 1920, Dr. Sadiq moved our Headquarters from New York to Chicago because of its central location. During Mufti Sahib's first year in the U.S.A., he gave fifty lectures on various topics in American cities; to name a few: Chicago, New York, and Detroit.

Illinois is significant because it was one of the states that many Syrian and Lebanese had settled in during the period between 1875 and 1912, according to Yvonne Haddad.

The majority of these Muslims were Sunni. These Muslims had an organized community in Ross, North Dakota, in 1900, and in 1920, they built a mosque

there. A Muslim Association was established in Highland Park, Michigan in 1919, and in Detroit in 1922. The Young Men's Muslim Association was founded in Brooklyn in 1923. The Rose of Fraternity Lodge was founded in Cedar Rapids, Iowa, according to Yahya Fosse, Jr., in his *Fifty Years of Islam in Iowa, 1925-1975*. There was a significant Sunni Community in Toledo, Ohio, according to Abdo Elkholy's *The Arab Muslims in the United States*.

I have cited these events because these Muslims believed Mufti Sahib to be a pious Muslim. Not a single accusation against Ahmadiyyat or him was ever levelled. Surely, if our Movement had done any of the outrageous acts we have been accused of, these Muslims would have made some mention of it.

Mufti Sahib was not a man who hid the fact that he was an Ahmadi. To this end, in a speech delivered by Mufti Sahib and recorded in the October 1921 edition of *The Muslim Sunrise*, titled "My Advice to Muhammadans in America," Mufti Sahib stated; There were thousands of Muslims in The United States who had come from Albania, Bosnia, Serbia, Syria, Palestine, India, Kurdistan, and Turkey. However, most of these people were Muslims in name only, because Islam had ceased to play a practical role in their daily lives. The United States was a good country for millions of disbursed Muslims to settle in and preserve their culture. However, they must do the following things:

1. Retain their Muslim names
2. Say their daily prayers
3. Read, write, and speak Arabic, the common language of Islam
4. Teach their children to be good Muslims
5. Donate the interest earned from their savings bank accounts to the propagation of Islam
6. Build mosques in every town
7. Propagate Islam in America
8. Join the Ahmadiyya Movement

Does this sound like a man who was afraid to mention he was a follower of The Promised Messiah (peace be on him).

After this speech, in the fall of 1920, Mufti Sahib and Mr. Mohni, the editor of the Arabic newspaper *Alserat*, formed the Society for the Protection of Islam in the United States. Mufti Sahib was elected President and Mr. Mohni was elected Secretary of the newly formed organization.

Once again, Mufti Sahib moved the Headquarters. This time to Highland Park, Michigan, a suburb of

Detroit. This new location was named the Karoub House, one of the first mosques built in America. It was built by Mr. Hussain Karoub at the cost of \$55,000. Mr. Karoub was a Syrian Muslim. Later, he became the Imam of this mosque.

In July, 1921, *The Muslim Sunrise* began as a quarterly journal for the purpose of refuting misrepresentations of Islam that appeared in the American press, and for the preaching of Islam.

Khalifatul Masih II (R.A.T.A.) compared the mission in the U.S.A. to the original American pioneers and called his Missionaries here in America the pioneers in the spiritual colonization of the Western world.

During publication in the first quarter of *The Muslim Sunrise*, from July to October, 1921, our Movement received 646 communications and mailed out 2,800 pieces of mail. Five hundred letters about Islam were sent to Masonic Lodges in the U.S., along with copies of *The Muslim Sunrise*. Some of the noted personalities who received correspondence from Mufti Sahib were, Thomas Edison, Henry Ford, President Harding, the Prince of Wales, and I. Bonomi, Premier of Italy. These efforts resulted in thirty-one new converts.

One controversy dealt with in *The Sunrise* was titled, "Warm controversy on Mohammedanism." This article dealt with Mufti Sahib's exclusion from preaching in Detroit churches. He stated:

"If the Detroit churches are not open to me to preach in, I do not care a bit. No Muslim cares to see me preach in the churches. Moreover, the churches are not suitably furnished for our services. My challenge was to the broadmindedness of the Christian pastors in comparison with that shown by our Holy Prophet (SAWS). I was sure that the Christian statement, "Love your enemies," was only to preach and not to practice. But I wanted to get it out of their mouths, and I have got it.

From 1921 to 1925, 1,025 persons became Ahmadi. It was during this period that many African Americans became Ahmadi. They were residents of Chicago, Detroit, Gary, IN, and St. Louis, MO.

In 1922, Mufti Sahib moved our Headquarters to 4448 Wabash Avenue, in Chicago. This house was renovated to become a mosque. A small dome and Minarets were placed on the roof. Much of the money for this project was donated by Ahmadi in India.

Three Chicagoans whose efforts are worthy of prayers are Muhammad Yaqoub (Mr. Andrew Jacob),

Mrs. Ghulam Rasul (Mrs. Elias Russell), and James Sodick, a Russian Tartar.

In 1922, a picture of a new African American convert, Sheikh Ahmad Din (P. Nathaniel Johnson), appeared in *The Muslim Sunrise*. He was a newly appointed missionary. Sheikh Ahmad Din led a Jamaat consisting of African Americans, Turks, and Whites in St. Louis, Missouri. The *Post Dispatch* in St. Louis, stated that Sheikh Sahib had acquired one hundred converts during the first six months of his mission in St. Louis. Two other African Americans were cited for their propagation activities in *The Muslim Sunrise*. They were Brother Omar (William M. Patton), of the Lamarsary Shop, and Sister Noor (Mrs. Ophelia Avant). Another prominent African American known for his preaching activity was Brother Ahmadallah of Sioux City, Michigan.

One interesting story about Sheikh Ahmad Din's preaching skills must be mentioned. Dr. J.H. Humphries, who converted to Islam and was given the name Brother Hakim, came to the U.S. from Congo Free State (Belgian Congo) at the age of seventeen. He studied for the ministry at Tuskegee Institute for five years, after which he was ordained and became a Christian Missionary. After listening to one of Sheikh Ahmad Din's lectures, he became disillusioned with Christianity and accepted Islam. Brother Hakim became a zealous preacher of Islam and was reputed to possess extraordinary healing powers.

According to *The Muslim Sunrise* (January 2, 1923 p. 46), there were white Ahmadies, but none were preachers. Some notable white Ahmadies were: Mr. Denzel Carr (Abdullah Omar) and Sheikh Abdullah Din Muhammad. Sheikh Abdullah Din Muhammad was a lawyer, political leader, served in the U.S. Secret Service, and proprietor of the Ahmadi American Asiatic Agency (export and import business). Others of prominence were, Alois S. Knapp (Mohammad Bashir) and Enrico Flory (Mubarak Ahmad), who lived in Boise, Idaho.

During this period, the *Detroit News* (November 23, 1922) carried a picture of Sister Rahatullah, the first woman Ahmadi Missionary to The United States. The article read:

"Mrs. Mustafa Taha, first woman Mohammadan Missionary to The United States, has come to Detroit to attempt to make converts. She is living at 128 Victor Avenue. Mrs. Taha is not a native Mohammadan. She says she was born on an Indian farm of Swiss parents, but was converted to Islam by the late Sheikh Muhammed Majid Gilani. She represents the

Ahmadiyya Movement of Islam."

For skeptics of Islamic history in America who believe that the Ahmadies only preached to one primary racial group, this should prove without any doubt that there were a significant number of whites and people from Muslim countries who embraced the Ahmadiyya Movement in Islam.

Now the question must arise, "What about African Americans?" Not only did Mufti Sahib preach to African Americans, but spoke out against the treatment of African Americans in this country.

It is sad that Mufti Sahib and the Ahmadiyya Movement are not recognized for the contribution made to the Civil Rights struggle of African Americans. Let me share with you some heretofore unknown facts about the Ahmadiyya Movement and Mufti Sahib's contribution.

In 1923, Dr. Mufti Mohammed Sadiq gave five lectures at the United Negro Improvement Association hall in Detroit (U.N.I.A.) This was Marcus Garvey's Movement. Mufti Sahib converted forty Garveyites. One prominent convert was Sheikh Abdus Salam. Brother Salam was made the leader of the Detroit Jamaat.

The *Muslim Sunrise* carried several articles in 1923 that captured the attention of African Americans. One article titled, "Crescent or Cross?", quotes:

"A Negro may aspire to any position under Islam without discrimination. The teachings of the Holy Prophet (SAWS) are being profitable imbibed with millions of Muslims the world over, pressure can be brought to solve the race question."

I shall cite the text of the article in *The Muslim Sunrise* (January 2, 1923 p. 184)

"The Real Solution to the Negro Question"

"My Dear American Negro....The Christian profiteers brought you out of your native lands of Africa, and in Christianizing you, made you forget the religion and language of your forefathers, which were Islam and Arabic. You have experienced Christianity for so many years and it has proved to be no good. It is a failure. Christianity cannot bring real brotherhood to the nations. So now leave it alone and join Islam, the real faith of universal brotherhood, which at once does away with all distinctions of race, color, and creed."

In the April, 1923 edition of *The Muslim Sunrise*, there appeared an article believed to be directed to the U.N.I.A. it read:

"Apart from the confederation of African tribes or

people of African origin, the possibility of which is an awful nightmare to the white man, he lives in fear and trembling that El Islam may become the religion of the Negro. And why should it not be? "El Islam" would be a wonderful spiritual force in the life of the colored races, uniting us in a bond of common sympathy and interest. We could then add to our motto of "one God, one aim, one destiny," the words "one language," which would remove the barriers which now face us in the intercommunication of the different tribes in Africa. Arabic is already spoken by millions of Negroes..."

"Yes, El Islam is spreading fast, and spreading fast not only in Africa, but also in these United States. Within three months, over 100 converts have been made to the cause of Mohammedanism in America. The spreading of El Islam cannot help but benefit the U.N.I.A., for they are desperately engaged in preparing for That Day—that day when we of the Universal are also preparing for.

"Great Britain, France, Spain—in fact all the White powers—fear Mohammedanism. None of them can afford to offend El Islam. With millions of Muslims in India, China, Arabia, Persia, Afghanistan, Turkey, Negroes would find valuable allies."

The contribution of the Ahmadiyya Movement did not escape the notice of Dr. W.E.B. Dubois, noted African American scholar, Historian, and one of the co-founders of the N.A.A.C.P. In an essay titled, "India's Relation to Negroes and the Color Problem," he indicated that the racial problems that existed in America and India were parallel. These parallels were the reasons why the Ahmadiyya Movement in Islam was able to relate so well to Blacks in the United States.

I must point out there were many other contributions made by our Movement to this country, and to African Americans, in particular.

Mr. Chairman, I have cited this portion of our history because it points out our future course as Ahmadi.

One: We must have the courage to preach Islam and have no fear of what our new found peers may think.

Two: African Americans; We must be the vanguard of this preaching effort. We have not yet reached our potential. Huzoor has repeatedly called our attention to preach to African Americans. But we remain pre-occupied with mundane things that do us more harm than good. Night after night, on the news we see the destruction that drugs, violence, teen pregnancy, unemployment, poor housing and crime infested

neighborhoods are bringing to our people.

Three: The ice has been broken. African American Muslims are running for public office and many are prepared to vote for them. We Ahmadi must now begin to address the arena.

Allah says in the Holy Quran:

"Those of the believers who sit at home, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah has exalted in rank those who strive with their wealth and their persons above those who sit at home. And to each, Allah has promised good. And Allah had exalted those who strive above those who sit at home, by a great reward." (4:96)

This verse speaks of two kinds of believers. The first: those who sincerely accept Islam and then try to live up to its teachings, but take no part in the struggle to defend and propagate the Faith. Those, as it were, who are passive believers; sitters, as this verse calls them. The second: those who not only live up to the teachings of Islam, but are also vigorously participating in the work of propagation. These are active believers—the strivers or Mujahids, as they are called. There is, however, a third class of believers who, even though they do not join their brethren in actually fighting disbelievers, get an equal reward with those who take part in the actual struggle. They are heart and soul with the Muslims who are Mujahids wherever the latter go to fight in the cause of Allah. But their particular circumstances—disease or poverty—do not allow them to join the expedition in person (654).

We must ask ourselves, "In which category do I fit?" Brothers, the battle is raging. Where do I fit is the question before us today. Our Imam (A.Y.T.A) is calling us to fight by his side. Do we hear and obey, or shall we sit at home?

Today you have seen the truth of a statement made by Hazrat Khalifatul Masih III (R.A.T.A.). He told us in Rabwah that all of this belongs to us. These people are just caretakers until we take our rightful place.

The main body of the early history of Islam in this speech was taken from Dr. Richard B. Turner's *The Ahmadiyya Mission to Blacks in the United States*. Dr. Turner has also written *The Ahmadiyya Movement in America*, published by Religion Today (U.K.). He is currently writing a new book. It's working title is *Islam in the United States in the 1920's: A History of the Ahmadiyya Movement in Islam's Mission to Afro Americans*. This Information was provided by Ms. Aminah Beverly McCloud.

(continued on page 19)

DR. MUFTI MUHAMMAD SADIQ

(We reproduce below a report from the *Ashland Daily Independent*, Ashland, KY. This was published on the occasion of his visit to Kentucky. The report also appeared in the *Muslim Sunrise*, October, 1923.)

PICTURESQUE ORIENTAL MISSIONARY HERE TO WIN ASHLAND CONVERTS TO MAHOMET

Dr. Mufti Sadiq, Native of India, Tells of Faith
Dazzling Dress Draws Crowd's Attention

(By Vernon C. Bailly)

Ashland today entertains a Moslem missionary, a man seeking converts for the faith of Mohammed, a man doing in this country a similar task to the men and women America sends to Africa, India and Burma, a learned man who is the head of the Moslem faith in the United States.

As he walks about the streets of this city, attention is attracted by the bright green turban adorning his head, his heavy grey beard, and his general demeanor.

A passerby nudges his companion whispering, "Who is that man?" The answer that he is a Mohammedan missionary increases instead of satisfies natural curiosity.

"A Mohammedan missionary? Why, what is he doing here?" These questions are not unexpected as the friend explains that the man is in Ashland to convert men and women to the Moslem faith. Perplexity grows as the passerby remembers that only a few Sundays ago, he made a contribution in his church to send a missionary to Arabia, the home of the Mohammedans.

Who, What, Why, Etc.?

Surely, there is something unexplained, in his natural thought, as he puzzles over the situation.

But the answer to his unspoken question lies in his own mind. What is so puzzling about Americans sending missionaries to foreign lands to secure converts for Christianity? In the same vein, is it not natural for Mohammedans to attempt to secure converts for their religion? Theirs would not be a religion without faith among its membrs, and its millions of followers in India, Arabia, Africa, and numerous other countries attest their faith.

Here Three Years

Dr. Sadiq has been in the United States for three years, and spent the same length of time in England before coming to this country. His stay in these two countries is apparent after a moment's conversation with him.

He speaks English fluently, his oriental accent being noticeable only on certain words.

Dr. Sadiq is a careful student of government and seems enlightened with conditions in many countries of the world. His home is in Qadian, Punjab, India. During his conversation yesterday, he spoke of the great passive resistance to British government movement and said that he believed it would have no wide effect as the English are permitting home rule in India as rapidly as possible.

The missionary will be in Ashland for a few days more and then will go to Williamson, W.Va., to visit Mohammedans in that mining center. He is touring the central states at present and says that he is being accorded a wonderful reception in every city.

Dr. Sadiq spoke of the broad-mindedness of the American people relative to religion and said this characteristic was much more noticeable here than in England. He said that in the United States the citizens were willing to listen to his or any preacher's remarks and to accept or not as their minds dictated.

"Seven hundred citizens of this country have become converts of my faith," said the missionary. "There are about a million Mohammedans in the United States, with the majority of them in the eastern states. I go out and visit their largest cities about twice a year and in that way keep in touch with them continually."

In addition to his travels about the country, Dr. Sadiq conducts regular services when he is in Chicago. The Ahmadia Movement has bought a house in Chicago and has converted it into a church. The Mohammedans call it a mosque and to make it more realistic of their life in their native countries have built a large dome on the top of the house, enabling it to serve as a minaret for them.

Mohammedans observe Friday as their Sabbath. On this day the call for prayer is heard from the minaret and the Moslems gather in their mosques for two hours of prayer.

Basic Tenets

They believe that Christ was a wonderful prophet, but do not believe that he was the son of God, nor that he was divine, nor that he died on the Cross. They believe that he was a prophet and according to their belief, no prophet dies on the Cross.

They believe in God as the Divine Being, but they do not believe in the Trinity, their faith in this regard approaching somewhat the views of the Unitarians of this country. They believe that Christ, Confucius, Moses, Buddha, David, Abraham, and Zoroaster were

great prophets but that Mohammad of Arabia was the greatest master-prophet of all.

They read and study the Christian Bible, but obtain their religious faith from the Koran and the laws laid down by Mohammed.

The Moslem faith, too, has its movements as does Christianity, but the Ahmadiyya Movement, which Dr. Sadiq represents, is the only one which sends out missionaries to foreign lands. This movement was started by the prophet Ahmad of India.

Recollections of Hazrat Mufti Muhammad Sadiq by his Grand-daughter, Amtul Hayy Yahya

I was about three or four years old. I remember very well our respected grandfather, Hazrat Mufti Muhammad Sadiq Sahib (may Allah be pleased with him) coming to our home every Friday. On one of these occasions, he pulled me aside and asked, "Would you like one *ana*?" At that time, one *ana* was a lot of money to us children because we never received more than one *paisa* at a time (there were four *paisa* in one *ana*). And I could stretch one *paisa* to buy four delights: roasted chick peas, sweet anise seed, peanuts, and on the typical Punjabi sweet dishes such as *riyorian*. For this reason, when he asked if I would like whole *ana*,

I was overjoyed and quickly answered, "Yes, sir"—all of us children had been carefully taught to respond to our elders with a polite "sir" or "ma'am." At that point, grandfather instructed me to raise my hands in prayer and say, "O Great Sustainer! Please place one *ana* for me in such and such a chink of such and such a wall." He raised his hands with me and we prayed. Then, I went and looked into the specified chink in the wall and found an *ana*!

I was at such a young and tender age that this caused my heart to fill with love of Allah and assurance of prayer. He had, with such a trivial example, taught a lesson: no matter what one requires, it is important to first seek help from Allah through prayer. I immediately began prayer after prayer that an *ana* should appear in various chinks of the wall. But, as I ran to each chink I had named, there were no more coins. When I got tired of this pursuit, grandfather explained with the greatest affection that simply wanting is not enough; Allah expects that we should also work towards the goals for which we pray. Without fervent effort on our part, prayer is ineffectual.

On another occasion, only ten or fifteen days remained until I was to take an important exam in school. I

asked him to pray for my success. He responded that he would certainly pray for me, but that I should study hard and also personally pray for Allah's help. He taught me to pray: "O God! I have tried as hard as I could, studied, and struggled. Now, please bless me with the greatest success in these exams. Amin." At that time I did not fully understand how important a lesson he had taught me, both with the example of the coin and with my exam preparations.

When I grew older, whenever I pondered over these two instances, I appreciated the profound nature of those lessons for us children. Yet, grandfather never raised his voice, scolded, or harshly criticised us. He taught through patience, love, and gentle persuasion. He taught us: (1) to love Allah; (2) to trust in the efficacy of prayer; (3) that our own efforts are necessary to earn the desired results of prayer; (4) and, for everything we might require, there is an appropriate Divine attribute to which we should appeal (just as he had taught me to say "O Great Sustainer!" when I asked for the one *ana* coin).

Whenever I remember Hazrat Mufti Muhammad Sadiq Sahib, I picture him in his typical almond colored or deep green robe. In such a dress, and wearing a green turban, he would leave the house. Sometimes he wore a white turban.

Our grandfather performed Tahajjud prayers every day. Whenever I spent the night in his home, my eyes would open to his words, "O Beneficent and Merciful! Have mercy on us. I am a humble sinner. You are the Provider and Sustainer of All. O You who are the Most Forgiving, the Most Merciful, please forgive our sins." Always, with this plea would come the sound of crying. When I would arise and check, I would find our grandfather prostrate in his Tahajjud prayers, tearfully occupied in supplication.

It was also his habit to read the Holy Qur'an to us children. He usually attended Fajr prayers at the mosque; and at times when my brothers, sisters, and I were present, he would take my brothers with him for Fajr prayers at the mosque. Afterwards, he would gather all the children together to read the Holy Qur'an.

Without fail, during the month of Ramadan, preparations in his home for breaking the fast included cooking a variety of foods: pakoras, dahi bailey, chana ke chat, tamarind chutney, mint chutney, tea and sherbet. In addition, he would order special delicacies from the bazaar, sometimes jalebi, sometimes ras ghula, sometimes samosas, and always namak pari. Sometimes there would be sweets such as bundian or laddoo. Tea would be made in a huge stainless steel container (called a *hamam*). Hordes of children and poor people would participate in this breaking of the fast at grandfather's house. I can also remember rice pilao, tandoor bread, potato and meat curries, and the like. Perhaps there was also an intentional lesson for us children in the inviting of so many children and poor people to the breaking of the daily fast.

It was also his wont to personally attend to the sick instantly upon hearing news of a person's illness. Often, he would pick me up on the way to the sick person's house. I always noted that after a short period in which he inquired after the person's condition, he would offer a prayer. He would raise his hands in prayer and, after praising Allah, he would offer a special prayer for the sick person. Afterwards, he would be silent for a few moments and then say "Amin." Perhaps he was saying other prayers for the sick person during that silence. After saying "Amin," he would necessarily convert his prayers for blessings by blowing softly over the body of the sick person.

Once, grandfather told us a humorous but true story about himself. He said he had travelled somewhere to preach about Islam. An Arab invited him into his home for dinner, offering a most excellent fare. He ate gracefully and with enjoyment. When it came time to leave, he sought to honor his host and respectfully said "Jezakum Allah." Upon hearing these words, the Arab flew in anger. "Do you curse me?" The Arab asked. Grandfather, surprised, replied that he had said the words at the door of the Arab's house out of sincere respect and appreciation. The Arab explained that the expression he had used has two meanings: one is a wish for the best, and the other is a wish for the worst. He explained further that, if the desire is to express good intentions, then, the proper way to say it is "Jezakum Allah ahsanul Jeza." Grandfather then instructed that

we children should always say "Jezakum Allah Ahsanul Jeza" when showing appreciation and gratitude to others.

He once told us another humorous story about himself. At that time in Qadian there was a tradition during cold days of placing tealeaves in a large pot on a big stove. People would sit around the stove and be served piping hot tea to drink. In order to cool the tea so that it would not scald them, they would take a deep breath and sip the tea by slurping. In this manner, everyone fully enjoyed their tea. However, once, when grandfather was in London on a preaching mission, he took shelter from the severe cold by entering a hotel and ordering hot tea. He slurped the tea as he had always done in Qadian. He began to notice that, one by one, people were getting up from their tables and leaving the hotel. By the time he had finished his tea, nearly half the hotel was empty. When the bill arrived it was exorbitant. Surprised and confused, he asked the waiter to explain how one cup of tea could cost so much. The waiter responded that so many others had become disgusted with the manner in which he had slurped his tea that they had left without paying their bills. Those bills must then be paid by him! After narrating this humorous story, our grandfather warned us that some things which we do among ourselves innocently can appear ill-mannered to others. For this reason, he instructed us to always remember our manners and deportment. In every act of eating, every act of drinking, and in every gathering we should be conscious of our manners. See how, by getting us to laugh at his humorous predicament, he had conveyed a most important lesson to us children. By shedding light on how London society had become offended by his own innocent actions, he taught us the importance of our manners. I cannot help but appreciate how much he seemed concerned about the training and discipline of children.

I recall one time when I was distressed about an upcoming exam. It was grandfather's habit to take walks early in the morning. Always upon returning from these walks, he would inquire after our mother's health and our health. On this occasion, he noted my distress and comforted, "There is no reason to be upset. Write down this prayer, carry it with you as a reminder, and repeat it after praising Allah." He wrote:

"O my Lord! Make this (exam) paper easy for me. Remove all difficulties and let me complete it in the best of ways."

After a few days, he came to me and told me that this prayer is not just for exams. Whatever difficulty I face,

I should substitute the word "paper" with the name of that difficulty. Allah will ease every trouble in the way.

I pray that Allah Almighty will grant him a high

rank in Paradise! I pray that He will raise him higher and higher. Amin. And, may we always remember him lovingly in our prayers. Amin.

SUFI MITTIUR RAHMAN BENGALÉE, M.A.

(By Jaleel Ahmad Akbar)

I have been asked to write some things on my grandfather, Sufi Muttiur Rahman Bengalee, who was a Missionary to the United States from 1928-1948. What little I know about him comes from talks with my grandmother and some literature and pictures left. The following should not be taken as representative of a history or his work, but just shreds of information describing some of his life.

Sufi Mutiur Rahman Bengalee Sahib accepted Ahmadiyyat while he was young and lived with his family in Bangal, India. One day during dinner, he decided to let his family know that he had become an Ahmadi. His father, who was regarded highly in the surrounding area because of his being a maulvi or a religious scholar, was enraged when he heard the news from him and expelled him from the house. Sufi Sahib still had a morsel of food in his hand when he left right then, his mother crying as she came running behind asking him not to leave.

Sufi Sahib settled in Qadian, and eventually earned his Masters in Arabic and English from the Punjab University. He dedicated his life in the service of the Ahmadiyya Movement in Islam. Hazrat Khalifatul Masih II assigned him as a Missionary for the United States where he arrived in 1928. At that time, the headquarters of the movement were in Chicago. When he arrived, he was alone and he found that he had to begin his work from scratch, because a few years had elapsed since the previous missionary for the U.S. had left.

One of the methods he used for preaching was to go to various churches and deliver lectures. The newspapers would often print an article or advertisement announcing the planned speech or a later report of it—that "A man from India will come to speak on Islam." The fact that he was from India was a great novelty for Americans and thus, in those days, was certainly an attraction. Gradually, many of these newspaper articles were saved by my grandmother in a scrapbook. Later, Tahrik-i-Jadid asked for the scrapbook but unfortunately, my grandmother has no idea whether they still have it or whether it still exists.

A lecture delivered by him was later reproduced in

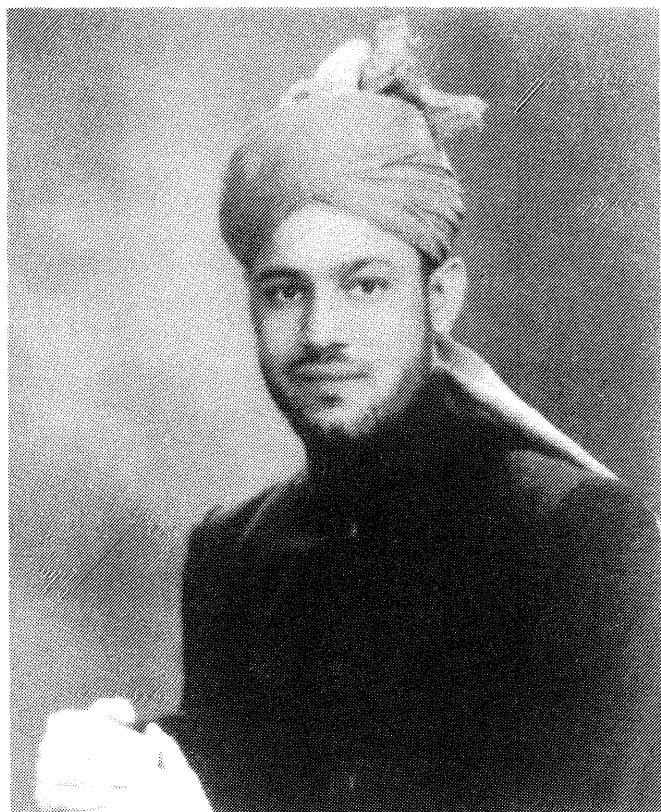
the form of a pamphlet: *Religious Prejudice—Can it be Overcome?* which discusses some of the ignorance Westerners had concerning non-Christian faiths and Islam's solutions for overcoming prejudice. This lecture was given at the Sinai Temple in Chicago and was recorded by one of the temple's stenographers.

Another quality that Sufi Sahib had is shown by the fact that he would not immediately report a conversion to the headquarters. When my grandmother asked him why, he said that it would just be showing off. My grandmother explained that it was often too early to tell whether the conversion was a genuine one or not.

One of the other aspects of the missionary work he picked up was the full editorial and publishing work of *The Muslim Sunrise*, which was called *The Moslem Sunrise* at that time because of the old fashioned way of spelling the word Muslim. My mother tells me that since there was not enough money to support its publication, it was a quarterly journal. Sufi Sahib would get contributions from Ahmadis to help support its publication. He also received money from individual Arab Americans who lived in the Great lakes region of the U.S. who would respectfully say that they were giving him money for *The Muslim Sunrise* because he was doing work for God.

Sufi Sahib's method of preaching and training can also be seen in the old issues of *The Muslim Sunrise*. He would write very creative articles such as: *What Would Muhammad Say to Present-Day Chicago, if he were alive?* I have seen a title something to that effect. He would also print articles or speeches of Hazrat Khalifatul Masih II. There is also printed a letter which he wrote to Herbert Hoover congratulating him on being elected as President of the United States. Of course, this is just a glimpse into the past issues.

My grandmother has described to me one of his methods for tarbiyyat and keeping in contact with Ahmadis. First of all, there eventually grew small jamaats in the Midwest from Chicago to Pittsburg and perhaps some other places. In summer, he would go to these jamaats and stay with some of the Ahmadis in their houses. There he would develop a personal rela-



Dr. Khalil Ahmad Nasir
Missionary in the USA 1946-1959



Hazrat Dr. Mufti Muhammad Sadiq,
The first Ahmadi Missionary to the USA



Sufi Mutiur Rahman Bengali (Left) with Hazrat Ch. Sir Muhammad Zafrulla Khan (right) and his
close friend Dr. C.S. Brady, (center) Professor at Northwestern University.

tionship with them and give them not only religious training, but teach some things about Indian culture such as Indian cooking. After staying about a week or a few days, he would go to the next jamaat. In this way, he would continue to stay in touch and provide tarbiyyat and training to Ahmadis. My mother tells me that later on, after he brought his wife to the U.S. in 1936, he would take the family with him on these tours. My grandmother and her children would stay at an Ahmadi house and provide religious instruction to the local jamaat while Sufi Sahib went on, and at the same time, provided similar training to the next local jamaat. My mother remembers having to go to Indianapolis and Pittsburg in this way.

In 1936, Sufi Sahib went back to Qadian for a visit, and he also got married during his stay. He brought his wife back with him on his return to the U.S. and it was the first time that a missionary's wife was sent to the U.S. Also, Hazrat Khalifatul Masih II sent another missionary with him on his return to assist him. There are a couple of interesting stories related to his return to the U.S., told to me by my grandmother.

When they had to pass through customs on Ellis Island near New York City, he warned the other missionary about being asked about polygamy by the customs officials. When the other missionary was screened by the customs official in a private room, he was asked whether he believed in "bigamy." The missionary got into a debate with the customs official about polygamy, but the outcome was that he was denied entry into the U.S. Hazrat Khalifatul Masih II sent that missionary to Europe. When Sufi Sahib and my grandmother went before customs and he was asked whether he believed in bigamy, instead of Sufi Sahib having he time to answer, my grandmother spoke up right then and told the customs official, "Well, he has one wife!" They were both given entry to the U.S.

My grandmother also helped in the tarbiyyat of the local jamaat. She organized some activities for the ladies. She also showed them how to sew better clothes for purdah around their calves. My mother remembers that regular meetings with the jamaat were held and she would sit and listen to the speeches.

One of the greatest literary works that Sufi Sahib composed was the book *The Life of Muhammad* published in 1941. He would go to the Oriental Institute of the University of Chicago where he would work from morning until night and wrote a biography on the Holy Prophet Muhammad, peace and blessings of Allah be on him. I would like to provide the following quote from the preface: "The first incentive to write this book

came in 1927, when Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Supreme Head of the Ahmadiyya Movement, Qadian, Punjab, India, made an appeal to the effect that many books need to be written in order to acquaint the general public with true facts concerning the life and teachings of the Holy Prophet Muhammad, and I humbly dedicate this book to him. This volume is the result of several years' labor. During my visit to India in 1936 Hazrat Mirza Bashir Ahmad, M.A. kindly read three chapters of it and gave me permission to publish it, in his capacity as the Nazir Talif-o-Tasnif (the Head of the Department of publication). To him I record my deep gratitude. Since then, the book has been thoroughly revised and considerably enlarged."

When the book was finished, Hazrat Khalifatul Masih II liked it because it was well written for its intended Western audience. My mother tells me that it was beautifully printed with a green hardback cover, but I have never seen this original edition of this book. There may still be some Ahmadi families who have inherited the original printing, I don't know, but there are none in my family. I have a copy of an old reprint with an orange paperback cover.

Another book written by him was *The Tomb of Jesus* published in 1946 which provided to the Western audience the Ahmadiyya belief and the proofs regarding the life of Jesus, peace be upon him. The book is very well written and the references in the back show how widely he had read Western literature regarding the subject as well as Ahmadiyya literature.

For many years during the early part of the 20th century, the U.S. was an extremely remote place from the point of view of Qadian and the Ahmadiyya Movement in Islam. But in the 1940's there were some more people from the movement who came to the U.S. First, I have a picture of Sufi Sahib standing with Chaudhry Muhammad Zafrullah Khan, which shows that he came to the U.S. sometime during those early years. Second, my uncle Dr. Khalil Ahmad Nasir, was sent to the U.S. as a missionary in 1946 to assist Sufi Sahib. My mother remembers that two other missionaries also arrived around the same time. And finally, in two group pictures of the jamaat giving farewell to Sufi Sahib in 1948, one can see the other missionaries and people of Pakistani-Indian origin in addition to the American Ahmadis.

Sufi Mutiur Rahman Bengalee returned from the U.S. in 1948 to Lahore and then to Rabwah a couple of years later when it was built up enough for the family to live. While he was living in Lahore initially, he was

assigned as the Editor of *The Review of Religions*. After only a few years in Rabwah, he tragically got gangrene in his leg which was amputated, but later passed away in Rabwah in 1955.

On other sources of information which I know of on Sufi Mutiur Rahman Bengalee, it is related by my grandmother that one of the later missionaries of Dayton, Ohio, Mian Muhammad Ibrahim, after talk-

ing with my grandmother, wrote an article for *The Muslim Sunrise* on him. But he printed much less than the information given to him, and the notes are still with him. However, there do exist a few newspaper articles which have been found in the Washington headquarters, and I have xerox copies of them. Also in some footage of color movies taken at Rabwah in the 1950's there is a shot of Sufi Sahib.

WESTERN HISTORY ON ISLAM DECLARED FALSE BY CHICAGO COURT

(Reprinted from *The Muslim Sunrise* Oct-Jan 1932-1933)

The Standard Historical Society of Cincinnati, Ohio, publishes a set of books which they call "*The Standard History of the World*", and like the old *Holy Roman Empire*, which was neither Holy, nor Roman, nor an Empire, these books are neither Standard, nor a History, nor about the World. They were merely a hodge-podge of the author's imagination, prejudice, and falsehoods.

Robert E. Barclay, an attorney whose articles on Islam have appeared in these pages, received a set of books, examined them, and promptly sent them back. Among other errors which he pointed out was that the story of Islam and the life of Muhammad were far from true. The Standard Historical Society brought suit.

The Moslem Missionary, Sufi M. R. Bengalee, was brought before Judge Edward B. Casey to testify on the life of the Prophet and the accepted history of Islam. To secure other expert testimony, Judge Casey summoned Prof. Martin Sprengling of the Oriental Institute at the University of Chicago. Both the expert witnesses agreed upon the unauthenticity and incorrectness of the history. The result was the bringing out for judicial notice a great many errors in the common beliefs regarding Islam and its Prophet.

Among these were:

Muhammad's mother was not a Christian Jewess, who taught her son Christian principles which he later subverted to his own ends, but a simple Arab Quarish girl who died while her illustrious son was still too young to think of such subjects.

The statements made in the History concerning Islam were confused with the incidents taken from the Arabian Night's Entertainment, a book of stories and folk lore of many oriental peoples, and in no wise has the least bearing on Islam as a religion any more than Grimm's Fairy Stories on Christianity.

The Quran was written in its entirety during the life

of the Prophet and gathered together within two years after his death. And today we read Quran exactly in the same words as it was first written, without the slightest change.

Many other facts were brought out and other common fallacies rectified, but space prevents the detailing of the testimony, for the trial was in process for two days.

The interesting result was that Judge Casey held against the Book Concern, declaring that books containing so many errors cannot rightly go by the name of History. And further, the case received wide-spread publicity throughout the World, for reporters writing, "Muhammad in Court", made an item of unusual news interest.

DR. KHALIL AHMAD NASIR

(By Jaleel Ahmad Akbar)

Background: Dr. Khalil Ahmad Nasir was born in Sialkot in 1917. His father, Chaudhry Umar Din, was a companion of the Promised Messiah. Dr. Khalil Nasir dedicated his life to the Ahmadiyya Movement in Islam and moved to Qadian where he studied from 1937 to 1945 and completed training as a missionary. He was appointed as a Secretary for Khuddamul Ahmadiyya when it was first formed by Hazrat Khalifatul Masih II. He was assigned as a missionary for the United States in 1946.

When he first arrived in Chicago, his job was to assist the current missionary in-charge, Sufi Mutiur Rahman Bengalee: "...my job again was on the one hand, to help my senior in the office work in the preparation of our quarterly English journal called *The Muslim Sunrise*, and also to hold meetings of our members every week. Our mission house was in south Chicago, although our office for publication and other administrative jobs was in the downtown area of

Chicago known as State Street."

Sufi Mutiur Rahman Bengalee had to leave for Pakistan (which was created in the middle of 1947) in early 1948. Dr. Khalil Nasir became the next missionary in-charge. The first Annual convention of the Ahmadiyya Movement in Islam in the United States was held in Dayton, Ohio in 1948. He studied at Northwestern University where he received his Masters Degree in Political Science. He was also invited to join the Pakistani delegation for the United Nations by the Foreign Minister of Pakistan, Sir Muhammad Zafrullah Khan, where he attended the General Assembly Session in New York for a few weeks. In the summer of 1949, he went back to Pakistan and visited Hazrat Khalifatul Masih II, then went to Hyderabad, India where his wife and daughter were living at the time, and brought his family to the United States.

"When I visited my spiritual leader (Hazrat Khalifatul Masih II), he instructed me that in the post-war world, Washington had become far more important internationally and, therefore, we should move our national headquarters to Washington. When we returned to Chicago, we spent a few months in a very cold and severe winter and, in the meantime, started to look for a place in Washington, and luckily, by early 1950, we were able to find a very suitable desirable house right in the center of the embassy area of Washington, on Leroy Place and we were lucky to have it on a very acceptable price. By early summer, we moved to Washington D.C. and since then that has been our national headquarters..."

"The nature of our activities in Washington became more complex. Here we had to deal with the embassies of the Muslim and other countries, and had to keep in touch with the State Department. In addition our quarterly magazine (*The Muslim Sunrise*) now started being published from Washington D.C. This added prestige to it and it became more regular in its publication. I attended national and international conferences of a religious nature. For example, between 1950 and 1960 I went to Japan, southern part of the Philippines known as Morolane, Indonesia, and several European countries." Dr. Khalil Nasir completed his Ph.D. in International Relations at American University in Washington D.C. in 1957.

"...our publication, *The Muslim Sunrise*, had articles regularly which were of a comparative religious nature and, therefore, they presented [the] beauties and characteristics of Islam. We tried to give what Islam has to offer and, therefore, we gave a better understanding of Islam to the people of the United States in particular and the West in general. We were also able

to publish a few books in the United States about Islam which introduced Islam in depth and on a wider scale. These books were written not only by Muslim scholars, but by non-Muslim scholars as well who were authorities on Islam and comparative religions."

"A well known writer, Mr. James A. Michener, wrote an article for *Reader's Digest*, which was later on published by many other magazines as well and therefore it reached millions and millions of people around the globe. The title was "*Islam, The Misunderstood Religion*." We were fortunate that Mr. Michener consulted us for the factual matters of his article and we played a part in bringing information which brought a truer and sympathetic picture of Islam. A book written in Italian by an Italian scholar, Professor Vaglieri, was translated in English by another Italian Professor who became a very good friend of mine and this book was published by our Movement under the title of *An Interpretation of Islam*. It is an excellent book to explain the teachings as well as the history of Islam and to introduce Islam in the true and proper way to the people who don't know much about it."

"Islam takes great pride in claiming that it teaches perfect equality of mankind not only in thoughts but also in social and other types of dealings. In the early history of Islam, many people who were born as slaves, after they became Muslims, they were given equal opportunity and in fact they became the leaders, spiritual as well as otherwise of the free, so far, free Muslims and there were absolutely no distinctions left. There was free intermingling, free intermarriages among those who were born slaves and those who were born free. Because of this, Islam was particularly attractive in this country to the black people who were in those years very harshly segregated and discriminated against. For instance, restaurants would refuse to serve any black person because there are to be restaurants for the white people and blacks were not permitted. Similarly, in the buses, in the trains, they were treated very badly. It was only natural that Islam will appeal more to these people than anybody else. Many of them joined our movement, and some of them later on started their own denominations, like the Black Muslims, and the organization of Malcom X, and some of them are now, very important and nationally known."

Dr. Khalil Ahmad Nasir has authored several books as a missionary. Among them: *Muhammad in the Bible*, *Biblical Background of the Quran*, *Status of Women in Islam*, and *The Rise and Fall of Dr. John Alexander Dowie*.

DAWN OF THE SECOND CENTURY

Allah bless the Ahmadiis
 Allah bless our progenies
 Our children so blessed
 Chosen from the rest
 To follow the path
 Away from God's wrath
 And guide all mankind
 Leaving material life behind

With Islam you Shouldn't miss
 Achieving eternal bliss
 Ahmadiyyat is Allah's vow
 To the Messiah we follow now
 To spread Allah's word
 Till the whole world has heard
 The message of truth
 To all of the youth

Our second century has begun
 As surely as the rising sun
 We'll overcome our plight
 And receive eternal light
 Let's pledge to be part of Allah's plan
 Revealed to the Qadiani man
 What great responsibilities
 Placed upon the Ahmadiis

Allah grant us your support
 So our efforts will not abort
 We will fulfill the destiny
 Promised to our progeny
 By being an exemplary force
 To put them on the right course
 So open your mind and heart
 Let God purify every part

And live each and every day
 In the most Islamic way
 Never tire of doing God's work
 Don't allow laziness to lurk
 Remember the gift of life so dear
 And thoughts of Allah will appear

No longer stride for earthly possessions
 Money, clothes, friends, material obsessions
 Will not keep you on Allah's road
 Nor fill your permanent abode
 We must tripple our efforts before we are gone
 To ensure that our children will carry on

Created by Maryam Chaudhry, President
 Glen Ellyn Halka of Chicago Lajna
 with the help of Gazanfar Hamid Chaudhry
 Aisha Chaudhry
 Daud Ahmad Chaudhry

OBEDIENCE THE HOLY QUR'AN

Almighty Allah says in the Holy Qur'an:

"O ye who believe! Obey Allah and His Messenger, and do not turn away from him while you hear him speak.

And be not like those who say, "We hear" but they hear not." (8:21-22)

"And obey Allah and the Messenger that you may be shown mercy." (3:133)

THE HOLY PROPHET (Peace and blessings of Allah be upon him)

Hazrat Ibn Umar relates that the Holy Prophet (SAWS) said: "It is obligatory for every Muslim to hear (those who are in positions of authority) with attention and obey even if he does not like what he hears. There is only one exception: if he is told to do something contrary to the laws of Islam, it is incumbent upon him not to pay any attention, nor to obey what he is told.

THE PROMISED MESSIAH (On him be peace).

There are many kinds of men; there are some who take pride in their ability to refrain from a sin after being used to it. This is nothing to be boasted. To avoid evil like this is not a true virtue; even animals can be trained to act like that. A trader, Mian Husain Baig, had a dog that watched over his food. He even trained a cat to do the same. When people heard his story, they tried to test it. They locked up the cat in a room with some cat food items. Upon opening the door after a few days they found the cat dead; all the food remained untouched. Just imagine! The cat, an animal, obeyed the man. But here we see intelligent human beings who do not obey God. Many such stories can be narrated to serve as a warning. There is many a faithful dog. But alas! These men do not reach the level of obedience displayed by the dogs, yet they pray to God for so much! Almighty Allah has granted to men the abilities which He has not granted to any other of His creatures. In eschewing evil, many animals equal man. Some horses are so obedient to their masters that if the lash drops from his hand they pick it up with their teeth and give it to him. They sit, stand, walk at his first command and are perfect in obedience. In short, it is not a matter of pride for men to stay away from a few sins relating to his physical body. Of course those who do commit them rank with lowly animal, for instance, like dogs and cats who cannot resist eating when they see food.

NEWS FROM THE USA 1990 ANNUAL CONVENTION

(from the report sent to Huzoor by the Amir, Mian M. M. Ahmad)

Hazoor's blessed message was read out both in Urdu and English and moved the audience.

There were 13 speakers of whom 5 were Afro Americans and in addition 2 from Khuddams and Atfal each for a 5 minute address. Topics besides traditional subjects included subjects of current interest, or those on which misunderstandings about Islam prevail. The Washington Mosque project was presented with slides and appeal for funds renewed in reference to Hazoor's khutbas in LA and London.

A total of 1750 attended including 231 from Canada. Forty-one non-Ahmadiis attended of which 4 joined Ahmadiyyat by signing initiation pledges at the Convention.

On conclusion of Jalsa programs each evening, Tabligh workshops, Human Rights matters and Finance issues particularly in context of Computer programs introduced from July 1, were discussed and Association meetings of Khuddam, Doctors, Engi-

neers, and Student Association were also held in the evenings on Friday and Saturday.

Sessions were joint for men and women seated in separate halls except one session on Saturday morning which was of Lajna exclusively.

Detroit Jamaat under leadership of their President Nasir Mahmud Malik and local Lajna with support from Sadar Khuddamul Ahmadiyya Qamar Ahmad Shams and his team from Washington and other areas made excellent arrangements demonstrating great administrative capability. Good security arrangements were supervised by Al-Haj Muzaffar A. Zafr. Naib Amir. Jalsa participants enjoyed and appreciated their organizational arrangements made for smooth working and success of Jalsa.

With humble request for prayers for them and the U.S. Jamaat.

Humbly,
M.M. Ahmad

Some 2,500 Moslem Faithful Converge for EMU Gathering

(From the *Ypsilanti Press*, June 30, 1990, page 1)

By Stephen Goldstein, Press Staff Writer

Eastern Michigan University provides the setting this weekend for up to 2,500 Moslems to attend the 42nd annual convention of the Ahmadiyya Movement in Islam.

About 10 million of the world's 880 million Moslems have joined the movement of Islam in 120 countries. It claims the first introduction of Islam to the United States in 1920.

The convention opened with prayers at 3 p.m. Friday at the Warner Gymnasium and will conclude Sunday afternoon with an exhibition and bookstall at the gymnasium.

Mayor Clyde King welcomed the group Friday and praised the movement's objective of shunning all forms of bigotry. He also invited the visitors to explore Ypsilanti.

The Ahmadiyya Movement explicitly rejects the Islamic Jihad, or Holy War, in the Middle East, because the Holy Qur'an (Koran), the book of divine revelations to Mohammed, teaches war is permitted only against aggression and in defense of the freedom of religion.

The Ahmadi Moslems also reject all forms of terrorism.

The Shi'a Moslems who established an Islamic republic in Iran in 1979 cannot claim to follow the teachings of the Qur'an when they "take hostages the people who had been (U.S.) ambassadors," said S. Burhan A. Qaderi, a Livonia resident and research chemist for the Ford Motor Co.

"Freedom of expression is permitted" in Islam, Qaderi said. "It doesn't warrant killing. You cannot present religion as blind faith. It must be presented as a rational belief."

A native of India, Qaderi earned a scholarship 20 years ago to study in the United States.

"I'm like Rip Van Winkle, waking up after 20 years" to Islamic teachings. He said his brother graduated from EMU in 1976.

I can relate much better to my American and British friends," he said, and he praised the writings of Thomas Hardy.

Muhammad Sohna, one of the Detroit organizers of the convention, said Moslems believe Islam is a revealed religion.

"Everything that is contained in the Qur'an is a divine revelation, and Almighty God is perfect in His attributes," said Sohna, a native of Gambia in west Africa who earned a doctorate in philosophy from Wayne State University in Detroit. He also earned a master's degree in government and a bachelor's degree in economics, political science, and public administration, he said.

Qaderi said the diverse culture of the United States is more open to the Ahmadi Moslems than other societies of the world, particularly Pakistan.

Yet Sohna said the Anglo-Saxon culture dominates the United States.

The convention program also included an opening address Friday by Sahibzada Mirza Muzaffar Ahmad, the movement's leader in the United States, and various presentations, poems and prayers.

He began with a message in Urdu from the movement's leader, Hazrat Khalifatul Masih IV, which was translated into English for the audience.

Ahmad also said, "We can take pride the sun never sets on Ahmadiyyat," but he prodded the members of

the Ahmadiyya Movement in the United States to try harder to practice the faith.

The Ahmadiyya Moslem movement, which marked its centennial last year, also has translated the Qur'an into 54 languages and has built 1,200 mosques and 28 hospitals in the world, he said, and the movement has grown to 30 missions today from only six in 1935.

About 300 men gathered on the second-floor auditorium of Pray-Harrod Classroom Building as women watched the proceedings on television in a separate room. Individuals punctuated the speeches with exclamations of religious faith, to which the audience responded.

Among the presentations, Azhar Haneef, a missionary discussed on Friday the existence of God, and a final workshop was scheduled on Friday evening.

The program for today includes "The Holy Qur'an: Moral, Cultural and Political Significance" by Masood A.Qazi of Chicago; "The Role of Muslim Parents in Western Society" by Yousaf A. Latif of Boston, and "Abortion: Definition of Life Beginning and End," by Khalid Malik of Philadelphia.

A LETTER FROM THE MISSIONARY INCHARGE TO MIKHAIL GORBACHEV

His Excellency Mikhail S. Gorbachev, President
Union of Soviet Socialist Republics

Dear Mr. President:

On behalf of the members of the Ahmadiyya Movement in Islam living in the United States, I heartily welcome you to this country and pray that your visit may be a source of promoting peace and harmony among the Soviet Union and the United States, as well as improving international relations in general. On this auspicious occasion, I have the honor of presenting you with a copy of the Holy Quran, the Holy Book of Islam, with a translation in Russian. The translation has been prepared by the Ahmadiyya Movement in Islam.

The Ahmadiyya Movement in Islam was founded in 1889 by Hazrat Mirza Ghulam Ahmad. He was the expected world reformer and the Promised Messiah, whose advent had been foretold by the Holy Prophet of Islam, Hazrat Muhammad (peace and blessings of Allah be on him). The present Head of the Movement is Hazrat Mirza Tahir Ahmad. The Movement is an embodiment of the true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. More than ten million people in over 120 countries have joined the Movement. In fulfillment of its task to spread the message of Islam, the

Ahmadiyya Movement has, inter alia, translated the complete Holy Quran in fifty four languages and portions of the Holy Quran in another one hundred eighteen.

We believe it will be helpful to you to study the Holy Quran for two reasons: It claims to be the final Divine Law for all mankind, and therefore, a source of guidance for people, wherever they may be. You are, as such, one of the addressees of the message of the Holy Quran. Secondly, the Holy Quran provides guidance and inspiration which molds the daily life of the Muslims, who comprise one fourth of the population of the globe, including several million in the Soviet Union.

Islam in the USA

(continued from page 8)

Neither of these people are Ahmadi, but Allah saw fit to put these facts in our hands, proving that the statement of Khalifatul Masih III was true.

Now is the time for us to claim America for Islam and Ahmadiyyat. Our future is one of greatness in this country, and in the world, because Allah has promised us Ahmadi the Victory of Islam.

JAMAAT ACTIVITY REPORTS

New York, NY: Our Muballigh, Inamul Haq Kausar left for Los Angeles on May 5, 1990, after serving in New York and the North East region for about 5½ years. New York Jamaat presented a farewell address at a special program given in honor of Kausar Saheb in which the President of the New York Jamaat, Mr. Nazir Ayaz, paid tribute to the outgoing missionary on behalf of the New York Jamaat. His sacrifices, his devotion, his sense of humor, his quality of creativity and his great help in inspiring the Jamaat of New York were some of the points mentioned in this address. Dinner was served in honor of Kausar Saheb. Mrs. Qanta Kausar, wife of the outgoing missionary was also honored by the New York Lajna. We wish him all the best and our sincere prayers will always be with him and his family.

Mukhtar Ahmad Cheema, our new missionary of the North East region has taken over his duties and we wish him all the luck and our best wishes are for him. We assure Cheema Saheb that he will always find the members of the New York Jamaat fully cooperative and we will do all we can to make his stay a very successful and enjoyable one. Missionary Cheema Saheb has served in Ghana for a number of years before his arrival in the USA. He accepted Ahmadiyyat himself in 1972. He has excellent qualities which we will see as we get to know him more and more. Our prayers for Cheema Saheb in his new venture are always there.

RAMADHAN: Alhamdo Lillah, this Ramadhan's program held at Baitul Zafar, compared to previous years, has been the most successful on record. The attendance for Dars and Taraviah prayers on weekends, which began at 6:30 p.m., started off with an average of about 100 members and increased to about an average of 200 during the later weekends of Ramadhan. We also had Dars and Taraviah prayers on weekdays, starting at 9 p.m. with 50-60 members attending. The Dars was given by our Muballigh Inamul Haq Kausar and Abdul Hadi Nasir. The Taraviah prayers were led by Latif Ahmad Tahir, Saleem Ahmad, Irfan Alladin and Hadi Nasir Sahib.

Eidul Fitr was celebrated on April 26 at Baitul Zafar. Nearly 700 people attended the Eid prayers. Mr. Inamul Haq Kausar led the prayers and delivered the Khutba in which he stressed the importance of good family relations. He also read out Huzoor's message on the occasion of Eidul Fitr. Fitrana money was distributed among deserving people. A news release covering the Eid celebrations was faxed to New York

Newsday and the Voice and another copy was hand delivered to the Daily Challenger News.

The Khuddamul Ahmadiyya hosted a dinner in honor of Kausar Saheb and Mukhtar Ahmad Cheema Saheb on May 2nd, 1990. This was to bid farewell to the departing missionary, Kausar Saheb, and to welcome the incoming missionary, Cheema Saheb. A plaque was presented to Kausar Saheb in appreciation of his dedicated services.

We had two new members join the Ahmadiyya Movement, Major Gundall is from Pakistan and Luqman Abdul Hanif, an Afro-American. May Allah bless them and give them all the strength to serve Islam and Ahmadiyyat.

EMBRACE Foundation has put us on its Islamic International Board which has members around the world and also informed major U.S. media about us as spokesmen on Islamic affairs.

USSR Mission to UNO requested copies of the Russian translation of the Holy Quran. We supplied them with the same. Irfan Alladin set up a Book Stall at SUNY Binghamton College where over 2000 students checked out our literature. He was helped by other Muslim students. Queens College, NY City University, acknowledged Books on Islam that were presented for their library. Thanks to Farhan Ahmad for his efforts.

Philadelphia, PA: We had one more Bai'at in May. The new member is Raabita Abdul Hadi. Tabligh activities were reported by 20 Da'een Ilallah members of the Jamaat. Dr. Mubarak Shah invited 50 non-Muslims and non-Ahmadi Muslims to his daughter's Ameen ceremony for tabligh purposes.

Pittsburgh, PA: The Pittsburgh Jamaat holds Jumma services every Friday. Every Sunday we hold our auxiliary meetings of Lajna, Khuddam and Ansar. Educational classes are held every Sunday for the Nasirat and Atfal. The classes include Yassarnal Quran, learning the five daily prayers, Hadith and Sunnah of the Holy Prophet, on whom be peace and blessings of Allah. The third Sunday of each month a children's program is held that includes speeches on Islam, poems of the Promised Messiah or the recitation of prayers. Huzoor's Friday sermon tapes are heard on a weekly basis.

Our Social Service program included the collection of food from Jamaat members and its distribution to the needy in the community. Volunteer work is done

by some of the Jamaat members by helping those elderly who are unable to go out of their homes and also by working with stroke group members on a weekly basis. All of the Ahmadiyya Movement holidays are observed throughout the calendar year and guests are invited and literature is passed out.

In the area of Tabligh there is some individual propagation. However, much improvement needs to be done in this area on a collective basis.

During the year, the City of Pittsburgh held its annual Little League Baseball Banquet. The Little League Baseball Association is composed of young boys ages 8-11, who play baseball on teams throughout the city. Ahmad Sharif, a member of Pittsburgh Jamaat is the President of the Little League Baseball Association. On this occasion, our Muballigh Shamshad Ahmad Nasir, opened the banquet with a prayer in Arabic, gave the English translation and explanation of the prayer and gave a short explanation of Islam in which he received a standing ovation.

In March of this year, the Pittsburgh Jamaat held its first public meeting. The meeting was held at a Public Library auditorium in Pittsburgh area. We had 25-30 people in attendance. There were three speakers from our Jamaat. Omar Shaheed spoke on *Why We Believe In Islam*; Abdur Rahman Shareef spoke on *Islam, Religion and Man*; and Ahmad Shareef spoke on *Islam and Slavery*. There was a question and answer period that followed the program and free literature was given to all guests.

The Pittsburgh Jamaat had a small increase in financial contributions. Our largest increase of contribution was in the area of National Mosque Fund and Washington Mosque Fund. Efforts are being made to contact members who are not paying their chanda at all or not on time.

We are also updating our tajneed forms to furnish Washington with an accurate listing of members.

Washington, DC: April 14: Khuddam day was held at the new mosque site. Our dear Cheema Sahib presided over the taleem program. Mr. Abdul Shakoor spoke on steadfastness. Cheema Sahib then presented a detailed refutation of Christian teachings regarding Easter celebrations, all the arguments of which were derived from the Bible.

April 19: There was a waqar-e-amal in which books were transported from Baltimore harbor to storage in Washington.

April 20: Waqar-e-amal was performed by Jalal Malik who took care of moving some old cabinets out of the mosque.

April 26: At Eid-ul-Fitr, Khuddam helped in setup, and served food to all the members. They also helped to finish it up by eating most of it.

York, PA: Saturday Iftari Programs held regularly at Noor Mosque beginning with the recitation of the Holy Quran at 6 p.m. followed by collective Iftari and Nimaz-e-Maghrib. Members brought their own food and shared with others.

Juma prayers performed regularly. Missionary Sahib Mubashir Ahmad led Juma on Easter to a practically full mosque.

Eidul Fitr was held at the Mosque, April 26, 1990. The entire jamaat was present and was presided by the Sadr Khan Sb. Several outside guests also attended, non-Muslim as well as non-Ahmadi.

EARTH DAY: April 22nd: Khan Sb. worked on the committee of organizers of religious services. He also chose to recite Sura-Fatiha followed by other appropriate verses from the Holy Quran relating to the theme of the day on preserving the planet. Six members were also there at Rocky Ridge Park. Several members of the public thanked Khan Sb. for his address.

Later on in the day, a majlis-e-Amila meeting was held at 4 p.m. following the Earth Day.

TABLIGH: April 1 & 8, 1990: A Zion Methodist Church group in Red Lion invited our missionary to encapsulate their Islamic Study Course, which had been running for 6 weeks. Mr. Mubasher Ahmad responded and attended the last two weekly sessions. The entire study was for 8 weeks.

AHMADI AWARDED FDA AWARD OF MERIT

Mirza Wazed Ali, Ph.D., a Senior Staff Fellow and Mathematical Statistician at the Center for Drug Evaluation and Research of the U.S. Food and Drug Administration, has been awarded the 1990 FDA Award of Merit. *Alhamdo Lillah!* The Award of Merit is the highest honor award the FDA confers on its employees in recognition of significant contributions in accomplishing the FDA's mission. Dr. Ali joined the FDA in June 1988, and has received the award in a short time.

As a statistician, Dr. Ali is involved in the drug evaluation and approval process. He received this award for his outstanding achievements in research on statistical methods and development of statistical computing software which improved the review and evaluation of Animal carcinogenicity studies. Dr. Mirza Wazed Ali resides in Gaithersburg, Maryland.

يَنْصُرُكَ رِجَالٌ نُوْحِي إِلَيْهِمْ مِنَ السَّمَاءِ

People whom We will direct from heaven will help you
(Testimonies of those who have embraced Islam through Ahmadiyyat)

PERSONAL TESTIMONY OF A.F. UMAR KHAN

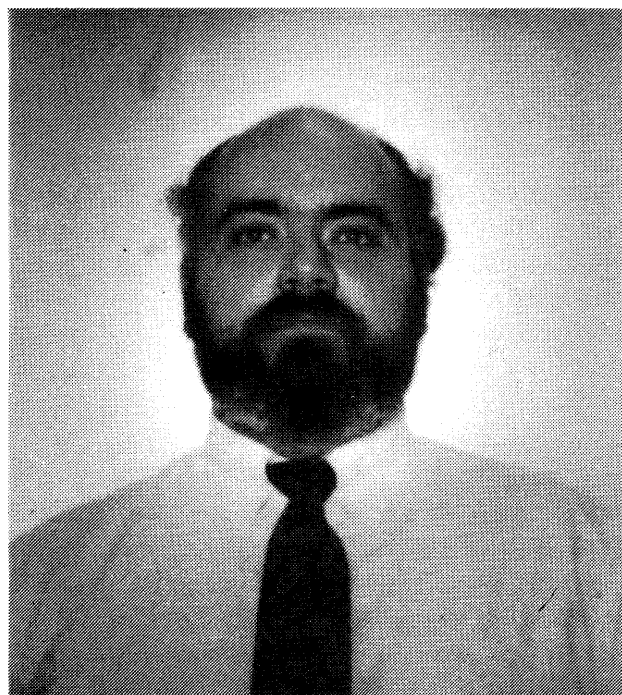
I was born in a village in upstate New York in 1951. My father died before I was born and my mother died when I was only sixteen months old. She must have held her faith very dearly because her last wish was that I be adopted by Episcopalians. When she died, I was taken in by the local priest for four months, until I was adopted. These events occurred before I was of an age to remember much, but retelling by my new parents had a profound effect during my formative years. I cannot remember a time when I didn't know this story nor a time when I wasn't interested in religion.

One of my earliest memories is of a recurring dream: it was a night scene, I was a toddler standing next to a giant glowing plastic heart (I was adopted on Valentine's Day) on the porch of that priest's house, in pale blue flannel PJ's (the kind with feet and a button-up back door), while my new family drove up the dark, tree lined road towards the house with an angel flying over their yellow Desoto. A later memory comes from a time when I was about five years old, after we moved to Virginia. I had a daytime vision of an angel hovering just outside my bedroom window. Was it a true vision? I don't know. But it was at least an indication of my state of mind at that tender age.

Although I attended Sunday School, I began to question the religion into which I had been born. I had already evolved a personal faith based on my own concept of who man is, who God is, and what the relationship between man and God should be. By the time I was ten years old, I was reading everything I could find, searching for someone who believed *exactly* as I did.

I clearly remember one Sunday when I was twelve. We were in church for my Confirmation. The Bishop was present and listed in the bulletin as "Right Reverend." Quite absent minded, I scribbled in the margin next to the Bishop's name: "Only God is worthy of reverence." My father happened to glance over and see what I had written. His glare presaged the punishment I would get when we got home.

Shortly afterwards, on one of many forays to a bookstore, I found my first book on Islam. It was a copy of *The Meaning of the Glorious Koran* by



Mohammed Marmaduke Picktall. I read that book from cover to cover in one sitting. I had found it! Here was a religion which portrayed God and man in the very terms I used. Of course, there was much more in that book too, more than my prepubescent mind could ever have imagined or grasped.

This book spoke to me of a God Who was close than my jugular vein, Who understood my human nature, Who had shown extreme patience and love for mankind, Who declared all pursuit of knowledge to be holy, and Who required no intercession by special (holier) people. This God actually wanted to form a direct personal relationship with *me*. And the crowning touch: He did not expect me to swallow something I felt to be too much like the ancient Roman and Greek myths—it did not preach the divinity and mystical sonship of Christ (peace be on him). Here was a religion a young boy could comprehend without mental gymnastics and without sacrificing reason.

So, I had found my religion. But, I didn't know what to do with it. I had never even met a Muslim. I found no books to tell me how to become a Muslim. Somehow, I found a pamphlet from the Islamic Center in Washington D.C. I wrote and received a form to fill

out and return. I was instructed to declare in front of two Muslim witnesses: there is none worthy of worship save Allah, and, Muhammad (peace and blessings of Allah be on him) is His Prophet.

I scoured the phone book for names like Muhammad or Abdullah and found a Palestinian professor and a Turkish college student. I saved up my allowance and invited them to lunch at a restaurant. Thus, in 1965, at the age of fourteen, I proclaimed my faith in Islam in front of two strangers. The form asked for my Muslim name. I wrote the given name of a favorite poet, Abu'l-Fateh Umar ibn Ibrahim al-Khayyam (Omar Khayyam). I simply didn't know many other Muslim names at the time.

I may have been mature enough to find and accept a new religious path, but I was neither mature enough nor strong enough to face my father's inevitable wrath. So, I kept my secret from my parents, but I did not hide my faith from anyone else. That openness led me to my first exposures to religious intolerance.

In high school, a teacher who was Maronite Christian, grilled me mercilessly about my "change of religion." Didn't I know that the Holy Qur'an had been written by a Christian monk and dropped in front of the Prophet Muhammad (peace and blessings of Allah be on him) who only thought he was praying alone in the cave (May Allah protect us!)? My bitterest high school memory, from 1967, involves widespread controversy which was raised when I took too active a role in memorial services for a young Jewish classmate who died suddenly. My pain and friendship were both genuine, but neither students, teachers, nor administration could believe friendship between a Muslim and a Jew so soon after the Six Day War. In college, as it had been in high school, there were no other Muslims in the student body or faculty. I was accosted by a class fellow, the son of a U.S. diplomat who had attended high school in Turkey: Didn't I know Muslims were filthy people? People made tasteless jokes upon hearing my recordings of the Holy Qur'an. Nonetheless, my dormitory room was the site of many religious discussions; I was prepared to debate even Fundamentalist objectors.

Individuals were bad enough, but prejudice could also be institutional. In my Methodist college, Religion was mandatory. While taking Old Testament, only at the cost of a letter grade reduction for the semester was I allowed a day off from class to attend *Eid* celebrations with Muslim friends over a hundred miles away. Yet, school policy allowed absences if there was a "good reason." In New Testament, I was assigned the topic: "Christ the Redeemer." My term

paper became a refutation of the Christian doctrine of Redemption via Vicarious Atonement using a book by Hazrat Mufti Muhammad Sadiq (may Allah be pleased with him) as the primary reference. The professor gave me a low grade; I had not done what he wanted. In reviewing that paper, someone wrote: "It was like a man with appendicitis going to a brain surgeon who performed a brilliant lobotomy. I don't know if the patient recovered, but he'll certainly never be the same again."

It was while in college that I also met my first Ahmadi Muslims: a university professor and his family. Immediately after reading their literature on Ahmadiyyat, I sensed a kindred spirit. Ahmadiyyat filled in gaps in my religious thinking and answered many nagging questions. I visited the American Fazl Mosque and met the missionary, Syed Jawad Ali. Within a few weeks, I signed a *ba'ait* form. That was 1969, the year America and I landed on the Moon!

This was the second time I had made such a decision without consulting my parents. The time soon came to pay the piper. I was actually naive enough to believe my secret was still hidden from my father. But, it is more likely that he had held his feelings inside, waiting for me to find the nerve to raise the subject myself. The 60's had just ended; it was the spring of 1971—a time of hippies, Zen, the deprogramming of children who had run away to join cults and communes, Hari Krishna in airports, and the Maharishi Mahesh Yogi. In a heated disagreement over a number of issues, Father confronted me with his knowledge of my conversion, calling it a "fad," an "infatuation" with things exotic and foreign. One thing led to another; we both said and did things we would regret. My college funds were summarily cut off.

At twenty, I was on my own with only two years of college and no resume. But, I took advantage of my new, albeit painful, freedom and legally changed my name (not out of spite, as my parents thought at the time, but out of a sincere desire to be totally Muslim). I needed a surname. Muslim friends had taken to calling me "Khan" because of my fair skin, grey eyes, and the way I looked in Pakistani clothes. So, I became Abu'l-Fateh Umar Khan.

After a few years of odd jobs, I enlisted in the Air Force; and married Tahira Siddiq, daughter of Mian Ahmad Din Rana (a *sohabi*) and Amtullah Begum Moghul (a saintly lady, herself the daughter and granddaughter of *sohabis* and past president of Lajna Imaillah in Lahore for over twenty years). Sadly, my father and I were not to be reconciled (except for a brief period when I got married) before his death in

1977. My chief regret is that my father didn't live to appreciate that Islam was not a fad; it is my sustaining blessing. Through the patient persistence of my wife, my mother and I were reconciled about eight years ago. And, I gave her a copy of *My Mother* specially autographed for her by Hazrat Chaudhry Muhammad Zafrullah Khan (may Allah be pleased with him) about a month before his death. I believe that book has helped her to better understand my deep feelings for her, feelings which are totally enhanced by my religion. I believe she now appreciates how my choice of religions has made me a better son and how Islam inspires me to honor my Father's memory. For, as the Holy Qur'an instructs: *"We have enjoined on man benevolence towards his parents"* (29:9); *"Say, O Prophet: Come let me rehearse to you that which your Lord has enjoined: that you associate not anything as partners with Him; that you behave benevolently towards your parents..."* (6:152); *"We have enjoined upon man concerning his parents: Be grateful to Me and to thy parents; unto Me is the final return..."* (31:15); *"Thy Lord has commanded that ye worship none but Him, and has enjoined benevolence towards parents. Should either or both of them attain old age in thy lifetime, never say 'Ugh' to them; be humbly tender with them and pray: 'Lord, have mercy on them even as they nurtured me when I was little.'"* (17:24-25).

In all of the above verses, belief in the Unity of God and benevolence towards parents are mentioned together, in the same breath as it were; and, in the last verse quoted, the specific title for addressing Allah [رب] and the word used for describing a parent's nurturing of a child [رَبَّيَانِي] are both derived from the same Arabic root.

By the grace of Allah, I completed my B.S. under the Air Force's Bootstrap Program. I left the military in 1987 to become a civil service computer scientist for the Air Force. And, now, at the age of thirty-nine, I prepare to offer the following prayer: "...When he [a man] attains his full maturity at forty years, he supplicates: 'Lord, grant me the favor that I may be grateful to Thee for Thy bounty that Thou hast bestowed upon me and upon my parents, and that I may act righteously so as to please Thee, and make my progeny righteous also. I do return to Thee and truly I am of Thy obedient servants.'" (46:15)

I recently celebrated my twentieth anniversary as an Ahmadi Muslim and have matured over nearly a quarter century as a Muslim. I guess the little boy really did find a path he could follow for life. And, it is significant that he did so with no other source of information save a weak translation of the Holy Qur'an. It

is, therefore, most fitting to end this testimony by recalling the exquisitely appropriate last words he received in a letter from Hazrat Mirza Nasir Ahmad, Khalifatul Masih III (may Allah be pleased with him), signed only three days before he departed this world: "I pray for your success and steadfastness throughout your life. May He enable you to serve Islam through learning and practicing the Holy Quran. May He bless you with His pleasure and favors. Ameen." All praise really does belong to Allah!



TEHRIK-E-JADID SCHEME

In the year 1934 the Ahrars launched a malicious campaign against the Ahmadiyya community throughout India with the avowed objective to uproot, destroy and finish Ahmadiyyat.

Hazrat Musleh Mauood responded with a number of new initiatives to meet this challenge. Among these initiatives was the blessed scheme of Tehrike Jadid for the propagation of Ahmadiyyat particularly in foreign lands. He made a modest appeal for Rs. 26,000 (equivalent then of \$8,700—exchange rate approximately Rs. 3 to a dollar at that time). Jamaat responded with great enthusiasm and through Allah's grace and blessings Ahmadiyya community is established today in more than 120 countries of the World.

In the April 1990 issue of *Misbah*, the monthly organ of Lajna, the following interesting and heartwarming data was published:

Activity	in 1934 Today	
Ahmadiyya Jamaats in countries other than India & Pakistan	6	122
Foreign Missions	6	301
Holy Quran translations (complete)	1	54
Holy Quran translations (partial)	--	118
Ahadith Translations	--	118
Mosques	14	1,245
Schools	48	245
Hospitals	--	28

All members of USA Jamaat are urged to participate in this blessed scheme with ever increasing numbers and greater sacrifices and induce the youth particularly to carry on with pride and distinction the torch of service to Ahmadiyyat and Islam and humanity.

AN OPEN DIALOGUE

(An open letter to the editor of the *Washington Times*)

Being a historian and a Muslim, born in the State of Jammu and Kashmir, I have closely been watching news coverage in the American media of events now taking shape in Kashmir. I wish to commend the *Washington Times* for a most comprehensive, thorough and up-to-date coverage.

Considering the quality and generally higher intellectual standards of the *Times* readers, I wish to further amplify some of the historical points mentioned in the news report (*Washington Times*, June 20) filed by Earleen Fisher of the Associated Press.

Mentioning legends about the leaders and followers of great religions who have been attracted by the natural beauty of the Kashmir valley, the reporter mentions, "Another holds that Jesus did not die on the cross, but came to Kashmir, lived to the age of 80 and was buried as 'Yuz Asaf' in a tomb that still can be seen in the center of Sirinagar...."

It appears that the source of this "legend" is no other than the historic and epoch making masterpiece treatise written in 1899 in Urdu language and titled "Masih Hindustan Mein" by Hazrat Mirza Ghulam Ahmad of Qadian. The latest English version of which is titled "*Jesus in India*" (Published by Islam International Publications Ltd., Tilford, Surrey, England, 1989.). Copies are available in local libraries.

A glance through tremendous historical facts and wealth of information mentioned by the writer of "Jesus in India" from the Bible and the Holy Quran, contemporary and ancient books and sources of evidence gathered from Afghanistan, Tibet, Kashmir, and India definitely makes the coming of Jesus to Kashmir not a "legend" but a proven historical fact.

The main thesis expounded in the treatise is the escape of Jesus from an ignominious death on the Cross and his subsequent journey to India in quest of the lost tribes of Israel (The lost sheep of the house of Israel, according to the New Testament) whom he had to gather into his fold. Starting upon his long journey from Jerusalem, the writer points out that Jesus passed through Nabatians and Iran, Afghanistan, where he met the Jews who had settled there after their deliverance from the bondage of Nebuchadnezzar. From Afghanistan Jesus went to Kashmir, where some Israelite tribes had settled. He made this place his home, and here he died a natural death.

Beliefs of Muslims, Christians and Jews do differ about the person and life of Jesus; I do not wish to take the liberty of discussing them in these columns.

I believe Earleen Fisher of the Associated Press, and

the *Washington Times*, deserve thanks for bringing the facts to light about the tomb of Jesus. Above all, due recognition and praise must be accorded to Hazrat Mirza Ghulam Ahmad (1835-1908), esteemed writer of "*Jesus in India*" who made the startling discovery that the person buried as *Yuz Asaf* in the tomb in Khanyar street of Sirinagar, Kashmir, is indeed Jesus, the son of Mary, on whom be peace. (Mian M. I. Wasim)

Mahmud Ahmad—Worker With Values

by C. Naseer Ahmad

Many people worry about the condition of mosques and mission houses. But few people, including this writer, are willing or able to do much effectively. Mahmud Ahmad is one of those few people who actually do what must be done—clean the mosque regularly.

Many months ago, Mahmud Ahmad was asked to help out in cleaning the mosque. Every week, on Thursday nights Mahmud Ahmad vacuums the floors of the mosque and cleans the bathrooms. He does this job quietly and diligently.

"How long does it take to do this?", he was asked. "About one hour," he replied. Is that too long or too short? Well that depends on one's temperament and attachment to the building structure. It appears that Mahmud Ahmad has significant feelings for the American Fazl Mosque. He comes to the mosque often for maghrib and Isha prayers.

"Mahmud" is a revered name for Muslims, especially from Asia. There was a Mahmud from the city called Ghazni. Students of history know that around Mahmud of Ghazni, idols and idol worshipers could not survive. Living up to that name, this Mahmud does not let the dust thrive.

Mahmud Ahmad shares with us some other history. He is the son of our revered Brother Rasheed Ahmad, one of the early Muslims of Afro-American descent. Mahmud Ahmad is a gentleman like his father.

Mahmud Ahmad is 35 years old. He has a three year old son, named Fareed Ahmad. Before coming to the United States in 1978, Mahmud Ahmad lived in "Daarus-sadar Janoobi," Rabwah. For over ten years, he lived in Milwaukee. Initially, he worked in a factory and later in a grocery store. Currently, he delivers New York Times in the Washington area.

Does he like the United States? Initially, Mahmud Ahmad felt some difficulty. Now, he feels comfortable in this country. One of the unique things about Mahmud Ahmad is that he has kept his identity. There are many who want to make "money, money and money." It appears that Mahmud Ahmad does not care much for the rat race.

THE FATE OF THE WORLD IS CHANGING

(Editorial from *Khalid Magazine*, April 1990,
translated by Al-Hajj Munawar Saeed)

1989 brought about a miraculous transformation in the world! Indeed, the entire face of the globe seems to have been changed, and a new way of thinking seems to be emerging. As Ahmadi Muslims, when we view these events in light of divine scriptures and the sayings and prophecies of our revered elders, our thoughts return to an entirely different phenomenon from that seen by worldly philosophers. We are certain that this is not a coincidence; rather, a special decree of Almighty Allah is apparent, guiding all these events. The ultimate objective of this divine decree is to bring together the whole of mankind under the banner of the worship of the One True God.

In his Friday sermons given on Dec. 1, 1989 and Feb. 9, 1990, Hazrat Khalifatul Masih IV (may Allah be his helper) shed new light on this phenomenon. His words channel our thoughts onto a path which is straight, clear and unambiguous.

During his sermon on Feb. 9, 1990, Huzoor stated: "Some two and a half years ago, a poem of mine was recited during Jalsa Salana. In that poem, I addressed my beloved inhabitants of the East and conveyed to them my greetings, love and a few messages. Two verses had an element of prophecy about them. They were not revelations from Allah, but they contained my wishes and deeply felt desires which, with full trust in the help of the Almighty Allah, I expressed myself in the form of a prophecy. The first of these two verses was as follows:

"Tell them, 'The flames of fire which have arisen with the intent of destroying us, will be totally destroyed and humiliated by God.

"The Jamaat-e-Ahmadiyya has now witnessed how Allah Almighty fulfilled our desires beyond our wildest expectations and with great grandeur. The second verse was:

"Tell them: The fate of the world is changing, and beautiful new forms are emerging for a permanent new world order.

"This verse contained a prophecy about the whole world. As I stated earlier, it was my own intense

desire which was expressed in this poem—I only couched my words in a prophetic form, with full trust that Almighty Allah would so ordain. Almighty Allah in His mercy and abundant grace, has shown those wishes turning into glorious reality even more speedily than we could have imagined, and He has laid the foundations for these transformations in the world.

"The revolutionary and surprising changes which are taking place in the world cannot be called the blueprints of the new world order. These changes are related only to the first part of the second verse, namely: 'The fate of the world is changing.' The changes that you see in Russia and in Eastern Europe are not the foundations of a new world order. They only constitute the destruction of an old world order which a worldly philosopher (Karl Marx) had concocted as a challenge to the divine world order. Now is the time for the destruction of that worldly philosophy (Communism).

"It would not be correct to imagine that the mere destruction of that system constitutes the blueprint of the Divine scheme. The worldly philosophers who control affairs in the major world powers are also unsure where these events will ultimately lead. In the beginning, they were exuberant and they made very tall claims to show that events supported their point of view. This is not correct. What is going to happen as a result of the events which have already unfolded is still hidden from the eyes of men."

The prophecy that the Almighty Allah caused to be included in Huzoor's poem—namely that the fate of the world is changing—has been fulfilled. Let us pray that the Almighty, in our lifetimes, will also grant us the fulfillment of the second part of those prophetic words by bringing about the beautiful, permanent blueprint of a new world order (for which the Ahmadiyya Jamaat was founded on March 23, 1889).

With these prayers, we should try to attain new heights and grandeur in our actions and in our characters. May Allah grant us the ability to do so. Ameen!

MECCA BECOMES A MOST DEADLY SITE

By Peter F. Sisler, the Washington Times

The Moslem holy city of Mecca, where more than 1,400 pilgrims perished on Monday, is one of the world's richest spiritual sites, drawing more than 2 million worshipers each year.

In recent years, it also has become one of the deadliest. Tracing its legendary origin to the time of Adam and Eve, the location in western Saudi Arabia has been a center of spiritual inspiration throughout history. For devout Moslems, the annual pilgrimage to Mecca's holy sites is required by their religion, and it is considered the culmination of a lifetime of prayer.

The pilgrimage, known as the hajj in Arabic, is viewed as a holy procession undertaken to affirm one's faith.

All who arrive must shave their heads and dress in a white, seamless garment that looks somewhat like a towel. The purpose of this ritual is to ensure that pilgrims leave status behind and appear as equals before God.

The hajj itself is less a celebration than a grueling month in the desert. Mecca sits in the plain of Arafat, surrounded by the rocky hills where the prophet Mohammed received his first revelations from Allah that later formed the basis of Islamic teachings. Summer temperatures in the ancient trading city regularly reach 115 degrees Fahrenheit.

At the end of this comes the Feast of Sacrifice, the Eid Al-Adha, when pilgrims slaughter sheep, goats, cows, and camels—emulating Abraham, whom God persuaded to sacrifice an animal instead of his son.

It was after this holy day, when the pilgrims were moving back to the Kaaba to offer final prayers before leaving, that the accident in the tunnel occurred.

The diversity of those who make the pilgrimage emerges from Monday's death toll. Among the victims were pilgrims from at least six countries. Hajjis come to Mecca from all over the world, including some from the United States. Basketball star Kareem Abdul-Jabbar and champion boxer Muhammad Ali are among the Americans who have seen the Kaaba.

THE PILGRIMAGE

(A short radio talk by Sufi M. R. Bengalee)

(Reprinted from the *Muslim Sunrise*, Oct-Jan 1932-1933)

The Pilgrimage is the most important and sacred of all Moslem ritual observances. It is one of the five pillars of Islam. The other four are belief in one God, performance of five daily prayers, payment of the poor rate, and fasting during the month of Ramadhan.

The word "Hajj," which you call in English "Pilgrimage," means "journey." It ordains a yearly gathering of Moslems from all parts of the globe to the holy city of Mecca in order that rites and ceremonies of the Pilgrimage be performed.

The Pilgrimage to Mecca is a symbol of respect shown to places where the will of God was manifested and serves to remind people of these incidents. It is reminiscent of the story of Ishmael who had been left in the desert by Abraham; and how those who make sacrifices in the path of God are protected and honored. This stimulates in the Pilgrims faith in the power and might of God. The Pilgrim finds himself near the place which has been dedicated to the worship of God from time immemorial. And he comes to experience a spiritual association with those who have

through many centuries been bound together by the love and remembrance of God.

The spiritual significance of the Pilgrimage is that man must make a journey from this material world to God. This life is but a journey. We are all travelers to God. Journey to God means the realization of, or union with God—the highest purpose of life.

This Pilgrimage brings together the believers of all nations and languages throughout the different parts of the Moslem World. This vast gathering of Moslems impresses upon the minds of the faithful a sense of their common life and of their brotherhood in the faith. It fosters unity and a feeling of fraternity among the Moslems without distinction as to caste, creed, color, or country.

This also calls the Moslems to the supreme duty of bringing about world wide human unity.

The journey is performed with several halts at fixed stations. The significance of the stops at various points throughout the pilgrimage is that life's spiritual journey must be traversed gradually stage by stage.

At a certain place, the traveler must discard his old clothes and wear the Pilgrim's garb. This signifies that the Pilgrim has cast off the qualities of human nature and all unhealthy wishes and desires, and has attained to purity and spirituality. The change of the Pilgrim's dress also impresses upon his mind the importance of renouncing a life of extravagance and adopting a life of stern simplicity and renunciation.

One important feature of the Pilgrimage is centered in the sacrifice of an animal. This gives the Moslem a symbolic lesson that man succeeds in the lofty purpose of life only when he is able to annihilate his lower or evil self. It means complete self-conquest and mastery.

Another important lesson to be derived from this sacrifice of an animal is that—just as an animal is sacrificed for man, so also must man always remain prepared to sacrifice himself for a higher and nobler cause.

All the meat of the animal is not consumed by the person who makes the sacrifice. A considerable portion of it is distributed among the poor and needy. This gives the Moslem a supreme lesson in charity and in the service of humanity. And this distribution of meat brings to his mind the realization that a part of all belonging to him must be spent for the welfare of humanity.

In short, the Moslem Pilgrimage is filled with deep

philosophy. It is a symbol of unity and brotherhood, self-conquest, and self-sacrifice. It is a dynamic inspiration for high ideals of life.

"But above all—and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers of all nations and languages, brought together from all parts of the world to pray in the sacred place (The Ka'ba) towards which their faces are seen in every hour of private worship in their distant homes.

No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bond of faith.

Here is a supreme act of common worship, the Negro of the West Coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognizes his brother Muslim in the wild islands from the farthest end of the Malayan Sea. At the same time, throughout the whole Muhammadan world the hearts of the believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city (Mecca) as in their own homes they celebrate the festival of 'Eid al Adh'a or (as it is called in Turkey and Egypt) the feast of Bayram.'

(Sir Thomas Arnold, *Preaching of Islam*,
London, 1913, pp. 416-17)

REGIONAL TABLIGH WORKSHOPS

In order to improve our Tabligh activities, Regional Tabligh Workshops are being arranged. All members of the Jama'at, men and women, young and old, are urged to attend these workshops in their respective regions.

These workshops will include:

- a) Explanation of Tabligh Program and its objectives.
- b) Registration and activation of Dai'an Ilallah.
- c. Identification of available Tabligh resources.
- d) Identification of potential Tabligh methods.
- e) Discussion of difficulties in Tabligh.
- f) Determination of Tabligh targets.

Further details of these workshops have been supplied to all Regional Missionaries and

Presidents. The first three such workshops have been scheduled as follows:

1. **September 30.** 2:00 to 4:00 p.m., in Dayton, for the Athens, Cleveland, Columbus, Dayton and Detroit Jama'ats.
2. **October 14.** 2:00 to 4:00 p.m., in Chicago for the Chicago, Milwaukee, St. Louis, St. Paul and Waukegan Jama'ats.
3. **October 27.** 6:00 to 8:00 p.m., in Miami for the Miami Jama'at.

May Allah make these workshops productive and instrumental in enabling us to discharge our Tabligh responsibilities. Ameen.

(Nasir M. Malik, National Tabligh Secretary)

Pakistan—No great change in Human rights Persecution of Ahmadi community has increased during Bhutto's government

(Anthony Hyman, *Index to Censorship*, Oct. 89)

(We reproduce below portions of the report on Pakistan, pertaining to the Ahmadiyya situation, as published in the Index to Censorship, October 1989.)

It would be unrealistic to expect rapid progress for human rights and democracy in Pakistan because Benazir Bhutto's is a weak and inexperienced government. It gained power by a coalition which looks increasingly fragile. Much of the Pakistan People's Party (PPP) government's time and effort has been taken up with trying to gain control of the government of the Punjab, Pakistan's key province, in the hands of Nawaz Sharif.

There is no fairy tale ending to Pakistan's many problems with the arrival of a new government... In most areas of civil liberties or human rights concern, the changes have been minimal, if affected at all by the change of government. Whether they will be tackled at all in future must depend on the present government's determination to bring change and reform against powerful vested interests.

Pakistan's Religious Minorities

Improving the position of the country's religious minorities, which was seriously eroded in the past decade, should be one of the urgent tasks of this government. Members of Pakistan's minorities living almost entirely in two provinces, Punjab and Sind, all share essentially second class status as citizens.

The situation is no different now from 1988, when a Pakistani commentator scathingly wrote, "this official attitude of 'tolerance' implies that they (Christians, Hindus, Parsis and Ahmadis) are inferior to the majority and thus the majority magnanimously allows them some freedom which they should be grateful for and should be careful not to misuse."

A massive 96.7% of Pakistan's population are Moslems, according to the 1981 Census. Most of these are Sunni Moslems, but between 15 and 20% are Shi'as. There are four other religious minorities, Christians, Hindus, Parsis and the Ahmadis—the largest community, usually placed at two million in Pakistan. The worst problems by far are being faced by the Ahmadis, or Ahmadiyya Moslems as they term themselves—outside Pakistan at least. In Pakistan it has been made a serious crime since 1974, under legislation passed by Zulfikar Ali Bhutto, for Ahmadis to identify themselves as Moslems, or their places of worship as mosques.

Pakistan's Ahmadi community has had nothing to celebrate by Benazir Bhutto becoming Prime Minister. Under her government, in spite of its claims to being refreshingly modern-minded, there is in fact a rigorous persecution of the Ahmadis taking place. There are even some distinct parallels here with the disgraceful treatment of the Bahai community in Iran. Disturbing details of how the Ahmadis' situation has worsened under Benazir Bhutto were given in an interview with *Index to Censorship* with the Ahmadiyya sect's leader, Hazrat Mirza Tahir Ahmad, living in exile in London.

Not only have their civil rights failed to improve, this year the repression has actually increased, with a series of violent attacks made on their scattered members in various parts of the country. In some of them, deliberate killing took place under the eyes of Pakistani police units. These and other incidents amount to a vicious campaign of persecution which the community's leaders insist has official encouragement and approval.

Murders carried out on 16 July were accompanied by looting and arson of houses of Ahmadis in Chak Sikandar in Gujrat district of Punjab. Witnesses said any Ahmadi who tried to escape from the burning houses was shot by armed gangs.

Two men and a ten year old girl were shot dead in Chak Sikandar, many more injured and dozens of women and children are not accounted for. They could have suffocated inside their houses when the mob set them on fire. The police did come to the scene of violence, but it was not to help the besieged families, only reportedly to arrest many Ahmadi youths who might otherwise have been able to defend their families against the attackers. The looting of Ahmadi property was accompanied by the slaughter of cattle and burning of crops into the next day, again reportedly under police supervision.

During riots in the village of Nankana Sahib last April, 22 out of 25 Ahmadi houses were looted, ransacked and burned. According to Ahmadis, even though 60 culprits were arrested by police, they were released the next day, after direct intervention by the Central Minister.

Ahmadis are suffering from discrimination in law as well as personal harassment. This is specially true of the small towns of Pakistan, where the influence of bigoted Moslem fundamentalists and narrow minded Moslem

clergy is very strong. In many parts of the country, Ahmadi members have been attacked and beaten by mobs or kidnapped.

Thousands have been arrested, and some members of this community have been sentenced to death for alleged crimes, which Amnesty International and other independent Human Rights organisations say were invented by their enemies. In Pakistan's civil service and armed forces, many members of this well-educated minority have been forced out of their jobs.

'All Qadianis (Ahmadis) serving in key posts, including the Chief Secretary of the Sind government, will be sacked', threatened Maulana Siraj Ahmad Deenpuri, the Advisor to the Federal Ministry for Religious Affairs in February. He went on to declare, 'Benazir has stated that Qadianis "were declared non-Muslims in my father's rule. How could I undo the great service my father did for Islam? My government will not give any concessions to Qadianis; they will remain as non-Muslims".'

There have also been particularly fierce anti-Ahmadi speeches this year from Bahadur Khan, who is Benazir Bhutto's appointed Federal Minister for Religious and Minority Affairs. These and other anti-Ahmadi statements by government representatives were repeatedly made in the press and on state radio, and never contradicted. It seems legitimate to conclude, as do Ahmadi community leaders, that they could never have been made without the prior approval of Benazir Bhutto.

According to Ahmadi spokesmen, these pressures are part of a deliberate government strategy designed to crush their community. The Ahmadiyya sect contains many doctors, engineers and professional people, including Pakistan's most famous scientist, the Nobel prize winner, Dr. Abdus Salam. It is mainly the rural communities of Ahmadis who have been persecuted.

Ever since their Messiah first preached and made converts in the Punjab a century ago, the Ahmadis have been controversial among Moslems. Their sect is held to be heretical and detested by orthodox Moslems, but all the same it has been active and successful in conversion missions, claiming ten million members in Pakistan, West and East Africa, India, Indonesia and many other countries.

There are a number of explanations why their situation has not improved in Pakistan since Benazir Bhutto's government came into power.

The Ahmadi leader Hazrat Mirza Tahir Ahmad is clear about why the persecution is continuing.

'This is a political government, and it is politics which has been responsible for hurting us in the past. Politics is blind and selfish. If our interests clash with those of any

political government in Pakistan, they would naturally prefer their own.'

It is not so much a case of a weak government lacking moral courage to oppose the mullas, according to Hazrat Ahmad, as one deliberately trying to appease and satisfy the rabid haters of his community.

'The government is making it known to everybody that they hold the same animosity towards Ahmadis as the others. They have even claimed they will outdo the previous regime in this respect.'

Pakistan's biggest province, Punjab, where the Ahmadis are best established, remains under the administration of the opposition IDA.

In Lahore, capital of Punjab, there are so many Ahmadis concentrated that any attempts at persecution could result in massive disturbances.

The persecution of Ahmadis flourishes in rural areas and in the smaller towns of Pakistan. Officials of the local administration are said to be in league with conservative Moslem interests. Hazrat Ahmad says he is convinced that Saudi Arabia is supporting anti-Ahmadi elements in Pakistan. There is a long tradition of Jamaat-i-Islami organizing anti-Ahmadi riots and demonstrations, along with other right wing Islamic parties. The fundamentalist Moslem Jamaat-i-Islami has a large influential well organized student wing, Islami Jamiat-i-Talaba.

The Ahmadi community's HQ used to be in the prosperous town of Rabwah, in the Punjab. It was moved—hopefully temporarily—to London in 1984, when officially sponsored persecution intensified.

In Pakistan's biggest city, Karachi, there is no trouble for Ahmadis. According to Hazrat Ahmad:

'The ruling MQM is totally secular minded. They cannot afford to be religious because they have snatched power from religious parties... but in the rest of Sind, where the government is PPP, our troubles have increased since Benazir took over.'

Many liberal, left wing or secular minded Pakistanis are appalled and ashamed at what is being done to the Ahmadis, and these views are duly reflected in Pakistan's English language press. But their sympathy counts for little against the state backed fanaticism which has turned their fellow-citizens into third class subjects.



EDITORIAL

All praise belongs to Allah! This special issue of The Ahmadiyya Gazette, dedicated to the pioneer missionaries who introduced Islam to the United States of America through Ahmadiyyat, has arrived in your mailboxes. Featured in this issue are some of the earliest missionaries from Qadian and Rabwah: Hazrat Mufti Muhammad Sadiq, Sufi Mutiur Rahman Bengali, and Dr. Khalil Ahmad Nasir (may Allah be pleased with them all!). To do justice to each and every missionary who has served Islam in the U.S., it would be impossible to try and cover their histories in a single issue. So, Allah willing, future issues will highlight still more of these noble pioneers.

There is an anecdote about Hazrat Mufti Muhammad Sadiq Sahib which has become popular. It is said that he booked a hall and took out advertisements that he would be delivering a lecture on Islam on such-and-such a date in that hall. When the time for the lecture arrived, the hall was empty. Undaunted, the missionary began his speech punctually, on the hour. Passers-by, viewing this amazing sight of a man delivering a speech to an empty hall, began to filter in, take a seat, and listen with interest. When finished, Hazrat Mufti Sahib was asked by one of the listeners to explain why he had started his lecture while the room was still empty. Mufti Sahib's reply was to the effect: I made a commitment to preach in this location at a specified time. I made all the appropriate preparations and issued advertisements accordingly. So, I upheld my commitment and began my speech punctually. It was up to Allah to fill the hall, which He has so graciously done!

Such was the mettle of those pioneers. They withstood opposition, both from individuals and from institutions and the government. Yet, they persevered in their efforts to spread Islam. The debt we Americans owe to these men and their wives (who were really missionaries in their own right, too), is immeasurable. Let us never forget the personalities and contributions of the dedicated servants of Allah who brought Islam to these shores! Amin. For our part, the editor and contributors to The Ahmadiyya Gazette have attempted to bring you some of the flavor of those days and the inspiring people who began our history in the U.S. Thanks go out to our Naib Amir I, Dr. Alhaj Muzaffar Ahmad Zaffar whose speech from the recently celebrated Convention is included in full. Thanks are also due to the granddaughter of Hazrat Mufti Muhammad Sadiq, Sahibzadi Amatul Hayy

Yahya, for her delightful and insightful reminiscences, and to the grandson of Sufi M.R. Bengali and nephew Dr. Khalil A. Nasir, Brother Jaleel Ahmad Akbar (newly a father of a bouncing baby boy by the grace of Allah) for his articles on those gentlemen. Other contributions were gleaned from the contemporary press and from the pages of The Muslim Sunrise, a publication which reflects the history of Ahmadiyyat from its earliest days in the U.S.

Also included in this issue is news of the tragic events in Mecca during this year's pilgrimage. As the article from the Washington Times observes, there has, unfortunately, been too much tragedy surrounding the pilgrimage in recent years. That we may recall the reasons for this pilgrimage, uncolored by that tragedy, and in keeping with the theme of this special issue, we have included the transcript of a short radio talk delivered by Sufi M.R. Bengali in 1932 on the subject of Hajj (pilgrimage). Also included in this section is a brief quote from Sir Thomas Arnold acknowledging the hajj as a supreme contribution to the missionary history of Islam.

The Ahmadiyya Gazette would also like to thank the newly appointed board of translators who have contributed their time and skills to this issue. Without them we could not have such fine summaries of the sermons of our beloved Khalifatul Masih IV (may Allah always be his Helper) and extracts from the writings of the Promised Messiah and Mahdi (peace be on him). This board is headed by Al Haj Munawer Saeed Sahib and includes several members from around the country. Your prayers for these individuals are requested (as indeed your prayers for all who work to bring this publication together are appreciated).

Finally, please remember those who suffer in the cause of Islam, our brothers and sisters in Pakistan who are in prison for no crime other than profession of their faith as Muslims. Also, remember those whose property is lost to them, whose careers have been blocked, and whose worldly fortunes have been dashed for this same profession of faith. They, too, are most deserving of our prayers and attentions. As we work to bring Islam to America, there are still those in so-called Muslim countries, who have lost the spirit of Islam and who persecute others without mercy or consideration for the damage they do to their own souls by so doing.

May Allah Almighty bless all men and women and children who suffer in His name. May He grant them strength and endurance and a seat in Paradise! Amin.