





انّ الدّين عند الله الاسلام

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Editor: A. F. Umar Khan

## THE DIVINE REVELATION CONCERNING THE MUSLEH MAUOOD

*"I confer upon thee a Sign of My mercy according to thy supplications.... Rejoice, therefore, that a handsome and pure boy will be bestowed on thee."*



The five children of the Promised Messiah: (Right to Left)—  
Sahibzada Mirza Bashir-ud-Din Mahmood Ahmad, Sahibzada Mirza  
Bashir Ahmad, Sahibzada Mirza Sharif Ahmad, Sahibzadi Nawab  
Mubarka Begum, Sahibzadi Nawab Amatul Hafiz.

## THE DIVINE REVELATION CONCERNING MUSLEH MAUOOD

*(A translation by Sir Muhammad Zafrulla Khan, in TADHKIRAH, an English language version of the prophecies, revelations and dreams of the Promised Messiah.)*

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

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

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

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

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

## HE WILL GROW RAPIDLY IN STATURE

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

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

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

In the 1944 speech, Hazrat Musleh Mauood also showed the meaning of the other half of the prophecy which refers to releasing men from bondage. For the bondage to which the prophecy and the speech refers can be seen in the restrictions which men impose upon themselves or meekly accept as part of their human nature. Those restrictions keep men from fulfilling their role in creation. The guidance and example of Hazrat Musleh Mauood challenges men into action, asks them to shed their laziness, and defies our innate resistance to change, demanding us not only to accept

great changes but to become part of the cause of those changes.

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

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

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

The progress of the Ahmadiyya Muslim Community prospered under the charismatic and dynamic leadership of Hazrat Musleh Mauood. His personal magnetism and noble character were prime ingredients of that success. On 7 December, 1934, he instituted Tahrik-i-Jadid (the New Scheme) and appealed

to the Community for 27,500 rupees to cover the first year's operating expenses. Instead, he received 107,000 rupees—nearly four times what he had asked for. Today's budget for Tarikh-i-Jadid is counted in terms of millions of rupees! Moreover, that scheme succeeded in establishing mosques and mission houses throughout the world. Thus, as intimated in his 1944 speech, the followers of Hazrat Musleh Mauood indeed arrived speedily at the ends of the earth. This was no small accomplishment for a small Community in a poor and obscure corner of the globe.

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

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

All of the stamina which Hazrat Musleh Mauood displayed throughout his life is even more remarkable when one remembers his long history of poor health and the young age at which he was compelled to accept such awesome duties. He had been ill throughout most of his childhood; so ill in fact that he was not able to keep up with school work and could not graduate from High School. Yet under the personal tutelage of the first Khalifa, he learned the Holy Qur'an and the Hadith (Traditions), and God Almighty instilled him with an unsurpassed intellect encompassing a vast range of subjects. He developed and employed management techniques for the administration of the Community which modern management scientists are only now "discovering." He was a gifted writer, speaker, and poet. His speeches have been likened to intellectual banquets. He was also a noted commentator of the Holy Qur'an.

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

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

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

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## APPOINTMENT OF NEW SADR OF KHUDDAMUL AHMADIYYA

With reference to the letter (No. T-355) from Additional Wakilut Tabshir, dated January 20, 1990, it is announced that Huzoor has appointed Mr. Qamar Ahmad Shams as the Sadr, Majlis Khuddamul Ahmadiyya, USA. May Allah make this appointment blessed in every respect.

General Secretary  
USA Jamaat

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## THE REFORMER

### THE ONE WHO WAS PROMISED AFORE

*(An Urdu poem on the Musleh Mauood was composed by Mubasher Ahmad, President, Ahmadiyya Muslim Jamaat, Washington, DC. This English rendering, not a translation, was produced by Muhammad Haroon Isa, on Musleh Mauood Day, February 21, 1982.)*

The Promised Messiah's prayer vigil  
of forty days, forty nights  
In deep turmoil, agony, supplication pure  
Why, the lover's self was annihilated, consumed  
In one prostration of forty nights  
To win the pleasure of the One Beloved

His love, dedication, patience, fidelity  
That prayer vigil of purity, veracity  
His pain, sorrow, tumultuous thoughts  
Those wails of grief, pleading, beseeching  
O' those urgent petitions that bled the heart  
Into annihilation utter, complete!

Just one desire in the Messiah's grieving heart  
Just one wish in his tormented soul  
That upon Allah's religion, on brink of death  
The dark night of a thousand years be over soon  
That upon us Muslims those golden days shine once again  
That the light that once shone the world, now but dead smoke  
May it shine once more, and Islam be triumphant again!

Allah, Lord, Master, Master of His Will  
Faithful to the Promise He gave in the Quran  
To restore the dignity of Islam  
And the honor of the faithful Muslims  
Did indeed answer his Messiah's prayer  
As a sign of special Mercy and Closeness  
In revelations of Majestic tones, sonorous prose!

Allah gave glad tidings to the Messiah  
A bright, glorious son will be given to him  
Extremely intelligent, meek of heart  
Filled with knowledge secular and spiritual  
Son, delight of thy heart, greatly blessed, noble  
One Bestowed with flowing love, of mighty waves

Who will manifest the Majesty of the First, and the Last  
 As if Allah has descended from heaven  
 That the superiority of Islam, and the dignity of God's word  
 May become manifest as clear sign to confront the guilty  
 This is a matter destined, decreed  
 A living sign of the Messiah's nearness to Allah!

The sun did appear as Allah promised  
 Sign of Allah's Mercy and Benificence  
 The Fazl-e-Omar, he was  
 Manifestation of Allah's Word  
 He was given the keys of victory and triumph  
 A whole world witnessed his appearance as foretold!

Handsome he was, of pure virtue  
 Beauty of thought and action  
 Beloved of a whole world  
 A lover's goal, he was  
 Received wide fame, praise  
 Esteem of good men, he earned!

In scholarly knowledge of mind and soul  
 He was the moving spirit of the age  
 In dedication, devotion, inspiration  
 In words, in deeds, in arts of speech and pen  
 He was in grandeur matchless, unique!

Mortal man, with resources few  
 He shouldered burdens immense and great  
 The pains of sorrow that the others gave  
 In ignorance of Islam, and Ahmadiyya goal  
 He did suffer, in patience, for years on end  
 And when the misguided bloody weapon did assail him  
 He carried the wounds with determined zeal  
 For Islam's sake, for Allah's cause!

He was in Allah's love so consumed, utterly, completely  
 In the Holy Prophet's affection so devoted, dedicated  
 In single-minded commitment and high resolve  
 In determined efforts, practical plans, schemes  
 In the true cause of the Religion of Guidance  
 That it may flourish in this day and age  
 In true form, in all its brilliance, magnificence  
 The Promised Reformer did indeed fulfil things foretold  
 He was indeed in every wise —  
**THE REFORMER**, the very one who was promised afore!

## SEVERE PERSECUTION OF AHMADIES CONTINUES IN PAKISTAN

Ahmadies are being persecuted in Pakistan because of their religious beliefs. Many of them write letters to Hazrat Khalifatul Massih. In these columns, we reproduce a rendering of some of those letters into the English language in a summary form. The Urdu version of those letters also appears elsewhere in this issue. This gist in English is provided to us by Mian M. I. Wasim.

Maulvi Mauloud Ahmad, son of Maulvi Abdul Khaliq of Chak Sikander, writes to Huzoor from his present abode in West Germany:

Requesting the prayers of Huzoor for the three martyres of Chak Sikandr, he mentioned how bravely Nazir Ahmad Saqi (Shahid) had thwarted an onslaught of about 300 enemies of Islam on previous attempts some three weeks before the actual barbaric incident of Chak Sikander. A couple of days before the incident, Nazir Ahmad Saqi went to my sister's house to inform her that in the absence of their brother they should not feel alone because we Ahmadi brothers are ready to defend your household and will lay down our lives if necessary to safeguard Ahmadies. He actually laid down his life in the cause of Allah. Nazir Ahmad Saqi was previously in the Pakistan Army and while there, had won a number of awards in boxing competitions.

Our second martyr, Rafiq Ahmad Saqib was also a pious and a good worker of the Jamat. All three martyrs belonged to the same family. Those who were injured and are alive, saw their house being burnt to ashes, their heads of cattle being killed, just because they were owned by Ahmadies. They have never wavered in their faith and are steadfast as ever. Even our sisters are ready to go to jail and be martyrs for the cause of Allah and for the safeguarding of Kalima, the Muslim Creed, so dear to us all. If our sisters and brothers have this much faith, who can dare finish Ahmadiyyat?

Ghulamuddin Chandia, Qaid Khuddam, Gorkej, District Larkana writes to Huzoor in his letter dated March 1, 1989:

Last year a Brelvi Maulvi Imam Ali came from Karachi and instigated the public to disturb and harass Ahmadies. Consequently, stones were thrown on Ahmadies while praying in their mosques. Even Deobandis are trying to do the same. They submitted a number of fabricated reports to Government officials

and police. The local authorities sealed our mosque and arrested a good number of Ahmadies. They were bailed out only after we had tried very hard pleading with the Deputy Commissioner and other high ranking police officers. During these efforts, we were constantly called bad names, harassed, and made to listen to abusive language used by the officials. A magistrate (S.D.M.) even called us "thieves" and asked us why we do not leave the country like some other Ahmadies who have gone to Germany and elsewhere. Continuing with the same letter, he mentioned to Huzoor that it is already too much on us, while getting tired of Pakistani laws, we humbly bow our heads to Allah Almighty, Who alone is our savior and He shall save us!

In his letter to Huzoor, Master Muzaffar Ahmad, President of Chak Sikander Ahmadiyya Community writes:

While defending ourselves against the atrocities and barbaric acts....our two brothers and a young girl were killed. Two young girls and a sister sustained severe injuries. While we were in police custody, some hooligans threatened to kill other Ahmadies and burn their properties and force them to renege from Ahmadiyyat. They came to see us in prison and said while crying that Ahmadiyyat is truth and we are being forced to say the opposite....Thirty members have been arrested on charges of murder and attempted manslaughter while 44 others have the same charge but the authorities have not arrested them!

Jahangir Joiyya, President Ahmadiyya community Khoshab district wrote to Huzoor, saying:

We came out of the court in Joharabad on March 3, 1989. Many miscreants of Khatme Nabuvat followed us. Our brother Mir Alam of Boostan Hafiz was attacked, manhandled, and beaten on the face. He bravely stopped the attack on him made with a knife and a hockey stick. People on the bus stop stopped the fight and the hooligans ran away. No action was taken on our written report to authorities....The next day after Eidul-Fitr, our brother Rana Khalid Haroon, an assistant line-man with the Electricity Department, was beaten while working on an electric pole. His non-Ahmadi co-worker who had actually removed a box with Arabic writings from the pole was left unharmed.

Mubasher Ahmad Qamar, who owns two famous and well acclaimed secondary schools for boys and

girls in Ghaziabad, Lahore, writes to Huzoor:

Just before the start of the Holy month of Ramadan, Manzoor Chinioti held a Tahaffuz Khatme Nabuwat public gathering in the area. It was announced that I preach Ahmadi religion and that I am a young man with bad character. I also put up a display of our Ahmadi books in front of our mosque. Many other fabricated abuses were announced. The police were warned to take action, otherwise miscreants would use their own law. Later, groups of Mullas began house-to-house calls to coerce kids and parents. Some children informed me that they were offered free books and

uniforms and money if they stopped attending my schools. Kids were asked to sign a letter that I do not reach to them. They refused. Next, they brought a large gathering but did not put fire to the school building. They padlocked the school door. As usual, the police provided no help. They have even put up ten thousand Rupees as price of my head. Even in this mischief, how dare they put a small worldly price on my head while testing our patience, they don't know that we are ready to die in the cause of Allah and for His sake.

## ANOTHER ESCALATION IN PERSECUTION ARREST OF ALL TOP OFFICIALS IN RABWAH PLANNED MAS ARREST OF ALL REBWAH RESIDENTS ANTICIPATED

### TRANSLATION OF THE FIRST INVESTIGATION REPORT (FIR) FILED AT RABWAH DISTRICT JHANG POLICE STATION AGAINST ALL AHMADI OFFICIALS IN RABWAH

1. FIR no. 27362 filed on December 15, 1989 with reference to report number 5 at 1:30 p.m.
2. Name and address of informer: Mohammad Ashiq Marth, Rabwah Police Station.
3. Brief description of Offense: Pakistan Penal Code no. 298C.
4. Place of incident: Within city limits of Rabwah starting from 100 yards north of Rabwah police station.
5. Description of Investigation: According to the report.
6. Name and rank of the Official filing the report: Ghulam Musfafa Shah (signed) as Assistant Sub-Inspector (ASI)

**REPORT:** Under PPC no. 298C and according to the correspondence between International Majlis-e-Khatme Nabuwat and the missionaries of this organization, it is clear that the Mirzais (Ahmadis) who have been declared as non-Muslims according to 1974 constitutional amendment, are in violation of 1984 Ordinance by their practice of the religion of Islam whereby, they still say Asalamo-Alaikum (peace be upon you), they call for prayer, they recite Kalima, write Quranic verses on their houses of worship (mos-

ques), graves and other buildings in Rabwah and similarly they still practice Islamic traditions in their daily lives. Therefore, in view of this situation this report no. 322 is filed by Falik Sher and requested that the police start investigation and take appropriate action under PPC no. 298C.

After the above report was accepted by Mohammad Ashiq Marth (I/SHG) at Rabwah Police Station, Ghulam Mustafa Shah (ASI) recommended that the police arrest the following Ahmadi administrators and high level officials in Rabwah on the basis of this report and he also sends the original report with his recommendations to the high level police officials.

1. Mohammad Aslam Mangla
2. Mirza Mansoor Ahmad
3. Secretary of Property
4. Malik Manawar Ahmad
5. Chaudhry Hameedullah
6. Mirza Khurshid Ahmad
7. Mohammad Ibrahim
8. Sultan Mahmud Anwar
9. Mir Mahmud Ahmad
10. Hakim Khurshid Ahmad
11. Dr. Umar Din
12. Mirza Abdul Samad
13. 32 presidents of all 32 chapters of Ahmadis in Rabwah
14. Mass arrests of all the Ahmadis in Rabwah who have written Quranic verses on their homes and shops and wipe out all verses even from their tomb stones.

## Letter from Human Rights Committee Ahmadiyya Movement in Islam, Washington, DC.

Sir,

The persecution of Ahmadies and denial to them of their human rights and religious freedom—which has gone on uninterrupted for over five years—is taking on a new and grave dimension at its International Headquarters in Rabwah, Punjab (Pakistan).

A case has been registered by the police for the arrest of almost the entire top Executives of the Community and all the 32 presidents of localities on the ground that at their office buildings/hospitals where they work or the mosques where they pray have their creed 'La Illaha Illallah' (There is no God but Allah) or that tombstones in their graveyards have 'Bismillah' (In the name of Allah) inscribed on them.

The object of this escalation is to put the entire Executive behind bars and attempt to paralyze the Community and render it leaderless and involved in costly litigation.

The case registered by the police further contemplates that owners of private homes and shops where the creed of their faith or Quranic verses are written should similarly be arrested.

This move toward search of Ahmadi homes and

stores and their mass arrest is apparently intended to provoke confrontation with authorities to provide them with a pretext of country-wide drastic action against Ahmadies. This is in line with the authorities similar attempt in October when they permitted Ahmadiyya Youth Conference and then cancelled it right when ten thousand of the youth had gathered to start the Conference.

This grave situation demands protest and intervention in strongest terms by all those who value human rights and freedom. It was only last week that President Bush proclaimed that America remains positioned in the forefront of human rights concerns. There are times when what America stands for and believes in is more important than geopolitical considerations. This time has arrived as past protests—in whatever form they were given during the past five years—have fallen on deaf ears.

We would request you to make it plain in no uncertain terms to Pakistan authorities, and particularly to the Chief Minister Punjab, Nawaz Sharif, that such blatant violations of human rights will jeopardize Pakistan-U.S. relations and invite condemnation from all those who value human rights, democracy, and freedom.

Yours sincerely,

Muzaffar A. Zafr Marbury, Chairman

## From the Press:

*The Herndon Times*, Nov. 29, 1989

### MOSLEM GROUP PART OF LOCAL SCENE Ahmadies meet in Herndon area

By Chris Gaudet, Times Staff Writer

(Editor's note: This article is the first of a two-part series.)

Worshippers of many faiths live in the Herndon area, and they come from many parts of the world.

One of these faiths is a unique but little-known sect within the Islamic religion known as the Ahmadiyya Movement in Islam.

Based in Pakistan, the movement is celebrating its 100th anniversary this year. Five to six Herndon area families are involved in the movement, said Naseer Ahmad, a local member.

The Ahmadiyya Movement, local members said, calls for peaceful coexistence and religious tolerance. Members follow the tenets of the Islamic religion, the world's largest faith with more than one billion followers.

Islam's followers, known as Moslems, practice the teachings of the prophet Muhammad, who founded the religion in Arabia nearly 1,400 years ago.

Another Herndon member of the movement gave a written explanation of its background and origin.

"The true Islamic practices suffered an erosion with the passage of time. To regenerate the original Islamic values, a revivalist Prophet was to be sent by God, according to His promise. A man named Mirza Ghulam Ahmad was raised for this task and the promised revival began in 1889 from a little-known village in India called Qadian.

"Mirza Ghulam Ahmad proclaimed to the world that he had been commissioned by God to call mankind to pure and unsullied Islam. Ahmad declared that he was the long-awaited Promised Messiah whose advent had been foretold by the ancient scriptures of Jews, Christians, and Muslims and whose arrival...was so anticipated by all three religious groups."

The revivalist Islamic movement Ahmad founded is based on the original Moslem scriptures, the Koran and the sayings and practices of Muhammad, the Prophet of Islam, the Herndon member explained.

"...in this era of instability, agitational politics and turmoil, we are a people who stand firmly for the supremacy of law, for the service of mankind, for tolerance and for peaceful coexistence...we shall do everything in our power to uphold that image, whatever the provocation. Our peaceful posture is based on faith, strength and sacrifice."

Naseer Ahmad, who is not related to the movement's founder, and his family live in Franklin Farm. He teaches computer science at the Loudoun County campus of Northern Virginia Community College.

His family and most of the others in the local group come from Pakistan. Group members, known as a "halqa," worship each Friday in one of their homes.

Rather than attending the movement's mosque (house of worship) in the District, "it still is a family affair," said Ahmad. "It makes it more dynamic to move around; everyone gets the chance to be the host."

In the gatherings, the families teach their children about their faith, said Ahmad. They have a prayer service, recite verses of the Koran, read the writings of the Ahmadiyya movement and teach the children Arabic, the language of the Koran, the sacred book of Islam.

"I grew up in a part of the world where parents have more time for their children," said Ahmad. "Now, in this fast-paced life, there's not as much time."

Today, the movement claims about 10 million members worldwide with four million in Pakistan. The Ahmadis, as members are called, have built schools, hospitals and mosques in Africa and Asia.

Members also have built many mosques and mission houses in Europe, Canada, Australia, and South America, along with 20 mosques and mission houses in the United States, including a mosque in the District.

In Pakistan, however, the Ahmadis have been persecuted for their beliefs. "Basically, the government considers them to be heretics," said David Aasen, a spokesman for Amnesty International.

According to 1988 newspaper reports, he said, the Pakistani government charged more than 3,000 Ahmadis with violations of the country's legal code, which bars recognition of Ahmadis as Moslems.

Many abuses occurred under the regime of military dictator Mohammed Zia ul-Haq, who died in a plane crash in August 1988. His successor, Prime Minister Benazir Bhutto, the first woman to ever lead a Moslem nation, has attempted to make the government less authoritarian.

But tensions with Ahmadis and other ethnic groups there continue.

(Next week: the disputes among Moslems on the Ahmadiyya movement, and the persecution of Ahmadis in Pakistan.)

*The Herndon Times*, Dec. 13, 1989

## AHMADIYYA: THE DISPUTES OVER IDENTITY, PERSECUTION

By Chris Gaudet

(Editor's note: This is the second of a two part series)

The Ahmadiyya Movement in Islam is based in Pakistan, but has followers in many parts of the world, including the Herndon area.

Local Ahmadis, as followers are called, meet as a group, or "halqa," once a month at each member's home for prayers and Islamic learning.

But spokesmen for the Association of Muslim Social Scientists, based in Herndon, say that mainstream Islamic organizations have dismissed the Ahmadiyya Movement's claims to represent the Islamic religion.

Another point of contention involves the treatment of Ahmadis in Pakistan. A local Ahmadi spokesman said followers have been persecuted, and several killed in violent incidents.

But association spokesmen said the Pakistani government legally recognizes the Ahmadis as a religious minority, and that violent incidents among ethnic groups occur often in that country.

The Ahmadiyya Movement calls for peaceful coexistence and religious tolerance within the tenets of the Islamic religion, said Herndon area followers.

In a written explanation, one member, who asked not to be identified, said: "Islam means peace and complete submission to the will of God. A follower of Islam is called a Muslim, meaning peaceful and submissive."

"It is most unfortunate that Muslim terrorists have been talked about on TV and mentioned in the newspapers extensively in the last 10 years," said the local Ahmadi follower.

"Many people in this country begin to believe that Islam probably encourages terrorism. It is a fact that Islam thoroughly condemns terrorism of every sort."

The Ahmadiyya Movement, celebrating its 100th anniversary this year began in 1889. The faith was founded in India by a man named Mirza Ghulam Ahmad, for whom it is named. Followers revere him as a prophet.

The movement Ahmad founded is based on the say-

ings and practices of Islam. The two followers in Herndon explained that they and family members worship through the Koran, the sacred book of Islam.

But mainstream Islamic organizations have denounced the Ahmadiyya Movement, said Sayyid Syyed, Ph.D., general secretary of the Association of Muslim Social Scientists. "There is a general consensus in the Islamic world that they are not Moslem," he said.

Several world Islamic organizations have declared the Ahmadiyya Movement to be non-Moslem, Syyed explained. These include the Muslim World League, an organization of Moslem scholars and countries, and the Organization of the Islamic Conference, an international organization representing 44 Moslem countries.

"One has to open the whole book," Syyed explained. He said that Moslems believe in one God, and all the prophets sent by him, including Moses and Jesus. But they believe that Muhammad, who founded Islam in Arabia in the seventh century, was the final prophet sent by God.

Since the arrival of Muhammad, "the message has come to all the nations, to all the tribes," Syyed explained. "You don't need one more prophet."

The Herndon-area follower of the Ahmadiyya movement also submitted information on several violent incidents against Ahmadis in Pakistan. On July 14, he wrote, "a horrible incident happened in the village (of Iskander), Punjab province. There, three Ahmadis were killed, including one 10-year-old girl, (and) 58 houses were looted and burnt..."

Local police stood by and did nothing, the local follower charged. "The mullahs (local religious leaders) planned the destruction, and the Government Law and Order personnel supervised it."

Last August and September, the local Ahmadi spokesman added, two Ahmadi physicians, who were brothers, also were killed in violent incidents, and the Pakistani police "neither attempted to arrest nor register a case against the murderers."

A spokesman with the U.S. State Department in the District verified last summer's incident at Iskander. Members of a mainstream Islamic sect, he said, attacked Ahmadis living in the village, and three were killed in an exchange of gunfire.

The department spokesman, who declined to be named, also verified the killing of the two doctors. "In Pakistan, there are a lot of ethnic problems and tension," he said. "The Ahmadi situation is horrible, but they're only one of many groups to suffer at the hands

of their countrymen."

Indeed, regarding the violence at Iskander, "those kind of incidents happen every day" in Pakistan and India, said Yusul Lorenzo, a scholar with the association who has traveled in Pakistan. Violent clashes over cattle, land, and other disputes often occur in rural villages there, he said.

The Ahmadis also have suffered persecution in Pakistan under a set of laws passed by the government in 1974, said the local Ahmadi follower. The laws declared that the Ahmadis are not Moslems, and later laws prohibited them from practicing the Islamic religion.

These laws prohibit Ahmadis from referring to themselves as Moslems, designating their places of worship as mosques or carrying out other common Islamic practices. "Any violation of these laws has been made a nonbailable offense, with punishment of three years rigorous imprisonment and fine," said the local Ahmadi.

But Lorenzo explained that the laws were designed to regulate the Ahmadis' religious activities. "No rights were taken away from them," he said. "They were misrepresenting the religion of Islam."

Pakistan's constitution also guarantees the Ahmadis representation in the national legislature, and they fill many important national and local positions, Lorenzo said. "They're free to practice their thing, but they practice in their own way."

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## JALSA SALANA U.K. (1990)

Hazrat Khalifatul Masih IV (atba) has graciously approved the holding of 25th Jalsa Salana (Annual General Convention), 1990, of the United Kingdom Jamaat at Islamabad (Tilford, Surrey) from 27th to 29th July, 1990. Detailed information about arrangements, programme, etc. of the Jalsa, will Inshallah be communicated in due course.

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## LOCAL JAMAAT ACTIVITY REPORTS

**Baltimore, MD:** The Baltimore Jamaat started the new year with a Majlis-i-Amala at which some decisions were taken as to what projects will be completed when and under which office holder. The Jamaat held its first meeting of the new year on Sunday, January 7, 1990. Reports came from the General Secretary, Financial Secretary, Taleem Secretary and Qa'id of Khuddam, targetting specific activities within each of their respective areas. Nominations for the positions of three Amala secretaries were voted on. Tabligh Secretary, Br. Ata-ur-Rahim, Property Secretary, Br. Kwesi Edwards, Secretary of Social Services, Br. Ahmad Latif, were elected. The names of all three brothers were submitted to the National Amir for further transmission to our beloved Khalifa.

The usual last Thursday of the month Tabligh meeting was held on Thursday January 25, 1990. This was a Seeratun Nabi meeting. At this meeting, three aspects of the life of the Holy Prophet Muhammad, peace and blessings of Allah be on him, were covered: Br. Ebrahim Mbowe spoke about his marriages and family life; Br. Mubashar Ahmad, Regional Missionary, spoke about his mercy; and Alhaj Monawar A. Saeed spoke about his truthfulness. The attendance was among the best we have had, despite the downpour of rain on that day.

**Public Relations:** Jamaat president, Br. Hamza instituted a new program—Food baskets for the needy. Members of the Jamaat will bring a can or a box of food when they come to the mission. The food will be accumulated in baskets. Whenever baskets are full, the food will be given to needy people in the neighborhood and the process starts all over again. This scheme was started on January 7, 1990.

**Chicago, IL:** Majlis-i-Amila meeting, Nov. 5, 1989—After the recitation of the Holy Quran and collective Dua, Br. Karim gave his report regarding Tabligh. Br. Karim mostly dwelt on the after effects of Khatme Nabuwat Conference held by non-Ahmadis. He also read out the contents of the letter written by Br. Al-Haj Dhul Waqar Yaqub, Sec. Publication, to Farris A. Muhammad. It was a well written letter containing all facts refuting the false and baseless arguments of non-Ahmadis regarding Khatme Nabuwat and other related issues.

**Sec. Talim-o-Tarbiyyat:** The month of October, 1989 was a big success. Educational classes were held. Classes to teach Islam were also held by Br. Abdul

Karim after Jumma prayers. In addition to Islamic studies, the students were also taught mathematics and auto driving. Classes are also held every Sunday afternoon as part of Ansar program. Ansars are planning to have a Tarbiyyat camp on Saturday, Nov. 11 to Sunday Nov. 12 and stay overnight.

**Sec. Social Services:** Free Medicare distribution was done on regular basis. Advice was given to numerous people regarding health matters. Proper treatment and guidance was provided. Literature was given to a Syrian with whom matters regarding Ahmadiyyat have been discussed. Tapes of Mustafa Saabit were also given to him. Ahmadiyya point of view on Khatme Nabuwat has been discussed with a number of non-Ahmadis during various get togethers. The inflammatory speeches made by various speakers in the conference were forcefully condemned. A letter has been sent to different libraries asking them if they would accept books on Islam. Action will be taken once their reply has been received.

**Majlise Amila meeting, Dec. 3, 1989:** Tabligh—In the October/November issue of the *Sun* two articles on "Religious Persecution spreading to America" were published and widely distributed. Copies of this paper were placed in bookstores. After the Seeratun Nabi conference, members held discussions with several non-Ahmadi visitors who showed keen interest in the Ahmadiyya point of view. Literature was also given and further contacts would be made with them.

**Talim-o-Tarbiyyat—Regular classes for Arabic and religious knowledge are being held at the Chicago Mission House on a weekly basis. Children's classes including Atfal and Nasirat have continued in the Glen Ellyn Mission House on a weekly basis.**

**Clifton, NJ:** Ansar meeting, Jan. 7, 1990—The first part of the meeting was held jointly with local Majlis Khuddamul Ahmadiyya to reinforce and expedite Tabligh Program more effectively. The summary of the discussions was that for an effective Tabligh program, first step should be effective training of Jamaat on all levels. The objective of this training, in the light of the teachings of the Promised Messiah should be complete knowledge, understanding and faith in Ahmadiyyat leading to conviction. At the end of this session, the booklet *Muhammad in the Bible* was given out to the members of both Majalis. The second part of the meeting was presided by Br. Jalaluddin Abdul Latif, Zaim, Majlis Ansarullah, who explained to the

members the importance of Kashti-e-Nooh, and asked the members to study it. Dr. Zirvi suggested that members should read *Inheritance in Islam*, an award winning Urdu book by Rashid Ghani and published by Fazl-i-Umar Foundation.

**Detroit, MI:** Tabligh—Regional Jalsa Seerat-un-Nabi was held on Saturday, Nov. 11, at Wayne County Community College (Northwest Campus) in Detroit. Revered Maulana Sh. Mubarak Ahmad, Muballigh In-charge, USA, chaired this Jalsa and made the Key speech. The other speakers were Br. Muzaffar Zafr (Dayton) and Bashiruddin Usama (Cleveland). About 150 persons attended this Jalsa, including about 10 non-Ahmadis and about 30 guests from Cleveland and Dayton Jamaats. Several brothers and sisters participated in making necessary arrangements for this Jalsa. May Allah bless them all with the best of rewards. Ameen.

**Talim-o-Tarbiyyat**—During the visit of revered Maulana Sheikh Mubarak Ahmad, a special question/answer session was held with him after Maghrib Prayers on Friday, Nov. 10, at Al-Muzaffar. Talim-o-Tarbiyyat classes were held on Nov. 5 and 19, as planned.

Monthly Jamaat meeting was held on Nov. 5. An informal meeting of Majlis-e-Amla was held with Maulana Sh. Mubarak Ahmad on Nov. 9. Auxiliaries' meetings were held on Nov. 19.

Br. Habibur Rahman Sahir had an automobile accident on Nov. 11, resulting in a hairline collar bone fracture and a total loss of his car. May Allah bless him with a speedy recovery and a long life. Sis. Rukhsana and Br. Zahid Mirza were blessed with their first child—a healthy baby girl, Rebekka, on October 21, 1989. May Allah bless them with a happy prosperous life. Ameen.

**Houston, TX:** During his recent visit to Houston, Sh. Mubarak Ahmad has very much stressed upon the training of our younger members. The Seeratun Nabi Jalsa was held with 144 attendees including 26 non-Ahmadis. The event was advertized in the newspaper, Radio and TV. Copies of Holy Quran were given to non-Muslims. Some free literature was distributed as well as some sold to non-Muslims. The Jamaat held children's classes on Sundays in two Halqas. Personal visits and telephone calls were made to inactive members of the Jamaat. Members were urged to observe Islamic manners and say Tahajjud prayers. A high spirit of brotherhood was experienced in the Jamaat at the sad demise of Br. Rafi Ullah Khan (29 years) who was martyred by a gunshot in Houston on January 19, 1990. *Inna Lillahe Wa Inna Elaihe Raaje'oon.*

**Los Angeles, CA:** JALSA SEERATUN NABI—The Jamaat Ahmadiyya Los Angeles organized Jalsa Seeratun Nabi on Sunday, January 21, 2-4 p.m., at the Baitul Hamid Mosque. Invitation circulars were printed and distributed among our non-Muslim friends. Dr. Hamidur Rahman, the West Coast regional President, presided over the meeting and explained the purpose and the program of the meeting and also advised the audience regarding the Quranic directive to send salutations to our beloved Holy Prophet, peace and blessings of Allah be on him, whenever his name is mentioned by the speakers.

The meeting began with a recitation from the Holy Quran by Abdul Sami Khan, along with a translation of the verses in English. Ch. Mahmood Ahmad then recited a few couplets of a poem of Hazrat Ahmad in a melodious voice. Arshad Mahmood Khan, the first and the youngest speaker, spoke on *Muhammad's Advent Foretold*. He very elaborately presented three prophecies from the Bible with the analysis and how these have been fulfilled in the person of our Holy Prophet. Non-Muslims made notes of the references made.

The next speaker was Dr. Khalid Sheikh who presented *the Early Life of the Holy Prophet*. He explained the condition of Arabia at the advent of the Holy Prophet and how this immaculate Prophet behaved and lived a unique life amidst the immoral society which prevailed in Arabia at that time. The third speaker was Anwar Mahmood Khan who shed light on the *Mission of the Holy Prophet and how he accomplished it*. He presented his mission in the light of Quranic verses and a panoramic view of all the efforts with special emphasis on the selected events from his life which proved beyond doubt that our Master and Chief of Prophets did not leave any stone unturned to convey the message of Islam. At one point the audience was so overwhelmed with the intensity of faith exhibited by our Holy Prophet that they raised Takbeer to express themselves.

The last speaker was Rashid Latif Rashidi who spoke on *The Holy Prophet and the Status of Women*. In his speech he first covered the current status of women which prevailed in the West in the light of the common Judeo-Christian law. He pointed out the social evils which have prevailed in the society following these laws. Then he presented the Islamic teachings as presented and demonstrated by our Holy Prophet, peace and blessings of God be on him.

One sister Antoinette accepted Islam on this day and announcement for requesting prayers was made by the President. The meeting ended with silent prayers. Refreshments were prepared by Ch. Jalaluddin Ahmad and served by Inayat Khan and Ashraf

Rajpoot.

Seventeen non-Muslims along with 150 Jamaat members attended this auspicious occasion. Non-Muslims took special interest and commented that this Jalsa has certainly persuaded them to read the life of our Holy Prophet.

**Miami, FL:** During November, 1989, the local Jamaat held a stall at Miami International Book Fair in downtown Miami. Free literature was distributed as well literature sold to non-Muslims. Non-Muslims were also invited to attend our meetings. Children in most families are being taught fundamentals of Islam. At individual level, members are involved in helping the elderly.

**Participation in the Book Fair:** A Book Fair is held in downtown Miami in the month of November every year. We decided to participate in it this year and paid \$250.00 for the stall. The exhibition dates were Nov. 17, 18, 19, 1989. What we had thought, by taking part in the exhibition, was to introduce the name of Islam and Ahmadiyyat here. By the grace of Allah, it was overwhelming and greatly surpassed our expectations. The number of visitors to our stall in the three days was in the hundreds. Some of them made inquiries and others discussed the subject at length. This experience has proved that a great number of people want to know about Islam and there is a market for our literature here, particularly for the Holy Quran in English and Spanish.

**Milwaukee, WI:** Majlis-e-Amla meeting, Dec. 9, 1989—Rashid Sahib said, priority must be given to get delinquent members up to date in their finances. Priority must also be given to finding property. Tabligh is in fact top priority; it is the essence. Huzoor has said we should do some Tabligh through ourselves, associations, person to person. Rashid Sahib said we should try to improve our activities. Haji Sabir said there is an advisory council at MPS and it would be advisable for some of our members to participate in this program — there are six areas where parents can get involved. Also members would get a chance to meet the MPS Superintendents.

**New Orleans, LA:** New Orleans Jamaat held its monthly meeting on December 10, 1989 at the mission house in Kenner, LA. The meeting was started with the recitation of the Holy Quran by Riazuddin Shams. After that Bashiruddin Shams sang a poem of the Promised Messiah. Malfoozat of the Promised Messiah were read by Riaz Shams. Farhan Ahmad read an article *Adam Was Not the First Man*, and Omar Shams read an article on Hazrat Omar Farooq, may peace of Allah be on him. Instructions and messages from the

Center were read and members were asked to send letters to their senators and congressmen to inform them about the current situation in Pskistan. After collective prayer the meeting was adjourned.

**New Jersey North:** Stall on Super Sunday in Philadelphia—Mansoor Syed, Muhammad Sadiq, Jalal A. Latif and his son Rahim went to the fair to make the arrangements. The literature available at the stall included the Holy Quran in 18 different languages and other similar books including: *Zakat, the Holy prophet's Love for Children, Women in Islam, Murder in the Name of Allah*. After arranging all the literature, we got ready to receive the people at Super Sunday.

The first group of people arrived at the stall within minutes of setting up the stall and consisted of three ladies who were interested in taking some books. They were told that the books were samples and were not to be taken free of charge. Their names and addresses along with their home phone numbers for a future contact and for providing the desired literature were taken. Br. Sadiq held a sign which read: **Why the USA needs Islam?** which stirred interest in the visitors to the stall. People kept asking him about this question and he answered them with a short address. According to Br. Sadiq, some people commented: "It makes sense," after his short speech.

We were quite busy taking the names and addresses of people who were interested in our literature. Sometimes, people who were there from other countries wanted books immediately and our regional missionary, I. H. Kausar, told them that he would provide them with copies of the books shortly.

The Philadelphia Jamaat stall was managed by Mr. Munir Hamid and his worthy assistants from the local Philadelphia chapter. Some local Ahmadi, including Mr. Tahir Abdullah, were very helpful in answering some queries on Islam from visitors.

We had about 40 people who requested literature. They were of all races, colors and origins. They asked us very intelligent questions.

Monthly meeting, Oct. 1989—Members listened to the tapes of Dars-e-Quran by Hazrat Khalifatul Masih IV given on April 8, 1989 in London, UK. The General Secretary read the circulars from the Center. Mr. Salim Nasir Malik, Secretary Talim-o-Tarbiyyat made a speech about preaching and urged members to be more involved in preaching activities. After prayer, Maulana Kauser Sahib, Regional Missionary, made a short speech about correct recitation of the Holy Quran. He taught the members the correct way of reciting Sura Fateha. The meeting ended with silent prayer, led by Br. M. Sadiq. In the light of Huzoor's

instructions that the Jamaat should benefit from Br. Sadiq's experience, especially in preaching to the Afro-American community, Br. Sadiq gave some suggestions and promised to give more thought to the program and give further points to Kausar Sahib later on. The meeting ended with silent prayer led by Br. Bashir Afzal.

**New York, NY:** Nov. 1989—Our Mufti Silsila Ahmadiyya, Malik Saifur Rahman passed away in Edmonton, Canada. We had the opportunity at Baitul Zafar to hear his address in the past and it is a great loss to our worldwide community. *Inna Lillahe Wa Inna Elaihi Raaje'oon.*

**Business Meeting, Oct. 15**—The format of the meeting was that each secretary presented their activities in the previous year and opened the floor for discussions and suggestions. The whole meeting has been recorded and we have compiled a list of suggestions given by our members, and Insha Allah, all feasible suggestions will be implemented in the coming year.

**Tabligh**—The Tabligh Sec., Rashid Alladin has formed a sub-committee on Tabligh affairs which include the Tabligh Secretaries of all the auxiliaries of the New York Jamaat.

After the Book Fair on Fifth Ave., we have had plenty of orders and more are coming in. In the last month we sold over \$1,000.00 worth of our books. There was a Book Exhibition in Hartford, CT, on Oct. 14-15. Kausar Sahib and Sheikh Naseer helped sister Ayesha of York in this exhibition.

**Public Relations**—Kausar Sahib was interviewed for a program on Islamic point of view on Mysticism. This program will be shown on various TV channels in the near future. A month or so ago Lajna members collectively wrote letters to Congressmen and Political leaders protesting the situation of Ahmadies in Pakistan. Amnesty International meeting of the local chapter was attended by Zinda Bajwa for the purpose of introducing the problems in Pakistan.

**Talim-o-Tarbiyyat**—Nazir Ayaz and at another occasion Kausar Sahib went to meet Ahmadies living in the Albany area and they met the members of the Poughkeepsie/Upstate area at the house of the Nigran, Dawood Ahmad. Another visit was made to the Coney Island Area of Brooklyn in which Rashid Alladin and Waheed Rushdi along with Kausar Sahib met the members at Fajr prayers and discussed Tabligh and Tarbiyyat. Tahir class, now known as Tahir School has another very learned teacher, Mubarak Jamil, as substitute to Kausar Sahib.

Br. Nasir Majoka and Mrs. Majoka have been blessed with a baby boy. Congratulations.

Rehana Nayyer's mother passed away in Lahore, Pakistan and Nasir Majoka's father passed away in Pakistan. *Inna Lillahe Wa Inna Elaihi Raaje'oon.* We join them in their grief at this loss and pray for the departed souls.

First Auxiliary Ansarulla Meeting of the year was held on January 7, 1990. The Khuddam joined the Ansars in this meeting. Lajna Executive apologizes for the mixup to Lajna members who showed up on Jan. 7 in spite of their meeting being cancelled.

**GOOD NEIGHBOR WEEK** service held in New York, Jan. 11, had Ahmadiyya representatives. The Mayor of New York, Mr. David Dinkins was present on this occasion and declared the week of January 15th as Good Neighbor Week. From our Jamaat, our Muballigh Inamul Haq Kausar, our President Nazir Ayaz, along with 20 other Jamaat members which included a few Lajna members, represented the Ahmadiyya Jamaat. We took this opportunity to introduce our Jamaat to those present. The program started with the call of Adhan, called out by an Afro-American brother in a very impressive manner followed by its translation in English. Mr. David Dinkins, Mayor of New York, addressed the audience. Kausar Sahib recited some verses from the Holy Quran relating to neighborly relations and explained their meaning and also introduced Islam and Ahmadiyyat to the audience.

**Ansarullah Meeting, Jan. 14**—Our Muballigh, Kausar Sahib expressed his view about the development of harmony in different communities. In the question/answer session many important questions were answered by the panel. The questions were mainly about the Advent of the Promised Messiah, his miracles, Gog and Magog, the nature of revelation, means of revelation to the Promised Messiah.

**Martin Luther King Day, Jan. 14**—The Ahmadiyya Muslim Community was represented by Kausar Sahib and our Tabligh Sec. Rashid Alladin Sahib. It was a full hall gathering comprising of people from civic, clergy and various other community members, City Councilwoman, Julia Harrison was also present and we had the opportunity of introducing our Jamaat.

**Jamaat meeting, Jan. 21**—The first monthly meeting of the Jamaat was held on Sunday, Jan. 21, at Baitul Zafar. The meeting started at 11 a.m. with the recitation of the Holy Quran by Hafiz Nasir, followed by a poem by Tahir Khokhar. The first speaker of the day was Hadi Nasir who spoke on Sayings of the Holy Prophet, peace and blessings of God be on him. After him, Aftab Bismil spoke on the acceptance of prayer. Then Dr. Abdul Hamid gave an eyewitness account of his trip to Qadian on the occasion of the Centenary

Jalsa Salana at Qadian and expressed his feelings and emotions during his first visit to Qadian.

**Tabligh**—An ad for the Holy Quran with French translation was given in the largest circulation French newspaper published in the USA.

**Talim-o-Tarbiyyat**—Sheikh Mubarak Ahmad opened the new semester of the Tahir School on January 7, 1990. Huzoor's Friday Sermon Cassettes must be heard by all members on a regular basis. Halqa meetings with congregational prayers are going on on a regular basis in the following areas: Staten Island, Wyckoff/Ridgewood area, and of course daily at Baitul Zafar.

**Rochester, NY:** Monthly meeting, Oct. 1989—Our monthly meeting was held on Oct. 1st at 11 a.m. at the mosque. The meeting started with a recitation of the Holy Quran by Mirza Naseer Ahmad followed by a poem of the Promised Messiah. After the previous month's report by the Secretary, the Dars of Hadith was given by Dr. Naseer Tahir, narrating some Ahadeeth from *Riaz-us-Saleheen* about Taqwa. Da'ood Munawar read some references from the following books of the Promised Messiah, *Ayyam-us-Sulah*, *A'eena Kamalat-i-Islam* and *Izala Auham*. on the subject of Taqwa. Ch. Abdul Majid explained righteousness from various verses of the Holy Quran, starting from Sura Fateha and Al-Baqarah.

**Tabligh**—Individual Tabligh meetings were held at one member's house with a Christian. Four members attended a dialogue seminar between Christians, Jews and Muslims. Letters were written to high officials of Pakistan and USA about the martyrdom of Dr. Abdul Quddus in Pakistan. Letters were also written to four newspapers.

During the first quarter, 4 churches were in constant touch. Two delegations visited churches. Nine newspapers were contacted explaining true Islam regarding various matters. 12 VIPs were sent important material about Islam. 2 social service organizations are in constant touch. We are members of one of them, attending their meetings monthly. 4 reverends were sent Islamic literature. A number of books were sent to various libraries and other organizations.

**Pakistan Situation**—In this regard several letters, handouts, pieces of literature and references were sent to key people (President, USA, Pakistan, Foreign Minister, Pakistan, USA Senators & Congressmen, peace organizations, churches, etc. 8 newspapers were always in touch in such an event. Telegrams were also sent (at one particular situation) to key people in USA. Responses were received and were forwarded to Washington, DC.

**Social Services**—Helped two social organizations physically, by letters and phones: Interfaith Peace Group, for Dr. Martin Luther King Birthday; March of Dimes, for collecting funds for the handicapped children. Certain gifts were also given to churches on their holy occasions.

**St. Louis, MO:** Our Jumah Services are regularly held every Friday at the designated time. Our Sunday services are also held regularly. We have averaged 5 to 10 visitors every month. Arabic classes are held on Wednesdays. Those attending have made much progress. Our Youth program is held on the first Sunday of each month and is videotaped for future viewing. This program is very effective for the entire Jamaat. Youth classes are held some Sundays after our regular services.

**Tabligh**—During September, the St. Louis Jamaat was interviewed by a local TV station for their evening news program. They had heard that the religion of Islam was rapidly growing in America and had heard estimates that Islam will be the second largest religion in America by the year 2000. The interview was shown on TV the same evening. members were shown saying Salat and there was a short interview with one of the members of the Jamaat.

By the grace of Allah, St. Louis Jamaat had two new members. *Alhamdo Lillah*. Please pray for their progress and success in Islam.

Islamic literature has been distributed among the non-Ahmadies during the months of November and December, 1989. Also we have received many calls on our answering service and followups were made. During the month of November, the Jamaat had a Tabligh program held at one of the local colleges. The guest speaker was Dr. Muzaffar A. Zafar, the Naib Amir, from Dayton Ohio. His topic was *Where Did Jesus Die?* and his second topic was on the persecution of Ahmadies. A sudden change in the location of the program caused some of the visitors to miss it.

During the month of November, the St. Louis Jamaat was blessed to witness two weddings. One on the 23rd and one on the 25th. The first was of the daughter of our President, Munir Ahmad—Kareema to Omar Shaheed of Pittsburgh. It was officiated by our Midwest regional missionary, Mr. M. A. Yahya. Refreshments were served and the Walima followed the next day. The second wedding, on 25th of November was between Jamil Ghauqri from Wisconsin and Jalilah Rashid from St. Louis. Refreshments were served.

**Education:** The Jamaat continues to hold its monthly youth program where the youth give lectures and

speeches based on the Holy Quran.

The Khuddam had planned an Ijtema for Dec. 22-25, but due to bad weather conditions, the event was cancelled.

**St. Paul, MN:** The members of the St. Paul chapter met at the house of Br. Shafiq Ahmad for the meetings held in August and November. Members are offering Jumah prayers regularly at the house of Br. Shafiq Ahmad.

**Tabligh**—We should have our own library containing most of the reference books so that they can be loaned to persons under Tabligh. Dr. Tanweer Khan delivered a 20 mt. lecture on Islam in Central Lutheran Church, in Minniapolis, MN. Mr. Knudsen, Minister of the Church and 30 audience attended the lecture and showed keen interest in the teachings of Ahmadiyyat. Some of the audience requested for literature. Six persons requested for the book *Murder in the Name of Allah* by Huzoor, which was provided to them.

Miss Ghausia Munawar, daughter of Ch. Munawar Ahmad is listed in Who is Who directory of USA students. She is a student at the University of Minnesota. Miss Sofia Munawar is listed on Dean's Honor List for her good performance during the last few semesters at the University of Minnesota.

All important letters received from the Center are circulated among the members. The chanda collection is 100% to date.

**San Jose, CA:** The Jamaat has regular Jumah Salat arrangements. Inactive members are contacted personally or by phone to encourage them to become active. The Jamaat distributed some free literature and invited non-Muslims to attend our meetings. We had a general meeting this month and have Quran study classes. Study of the books of the Promised Messiah is conducted as well as books of Hadith. The members of the Jamaat observe Islamic manners and are encouraged to say Tahajjud prayers.

Two copies of the Holy Quran were given to non-Muslims and some literature was given to libraries.

**Seattle, WA:** Maulvi Azhar Haneef, the missionary of the Northwest, visited our Seattle Jamaat in December, 1989. He led the Friday prayers on Dec. 29 at Ashwood Community Center in Bellevue. Maulvi Sahib presented for us in Urdu with English translation the message delivered by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, on the last Friday of 1988. The theme of the Khutba was the importance of Friday Jumah prayers and its effect on the prosperity of Islam. In the evening the missionary had a meeting with Br. Sial and Br. Aasim Bashiruddin to discuss a

few programs for the Jamaat's prosperity.

On Saturday, Dec. 30, a meeting was held at Ashwood Center. Zuhr and Asr Prayers were said first. The meeting began with Tilawat by Br. Mubarak. The speech was delivered by the learned Maulvi Sahib about the importance and the potential for Tabligh in the USA. He gave examples from the hard work of Hazrat Mufti Muhammad Sadiq and asked the Jamaat to work for the cause with that level of Taqwa—righteousness and fear of God. Br. Aasim Bashiruddin gave a speech about the Ahmadiyya Movement in Islam working in the USA has touched his life and that it is the hope for the world today. Haneef Sahib led silent prayer. Food was prepared and served by Lajna. The lunch was delicious and plentiful.

There was an evening meeting at a residence with the missionary. Sweets, biscuits and tea was served. All kinds of matters were discussed in this friendly meeting. Maulvi Sahib made the comments and asked brothers at the end of the meeting that it would be very easy to convey our message to anyone who would be invited to a meeting like this.

**Tarbiyyat**—The importance of education of the children was expressed and it was confirmed that the second Sunday of every month will be devoted to educate our children. Maulvi Sahib noted that the education of elders and children are equally important.

Several pledges were made for Tahrik Jadid and paid in cash at the same time, as suggested by Maulvi Azhar Haneef.

Congratulations to Sister Amtul Wadood on the birth of her 9lb. baby boy.

**Tucson, AZ:** Regular Jumah prayers are held in the mosque. Aamla meetings are held on Tuesdays of every month. Br. Latif the property Sec. has been incharge of finding and purchasing land. He found 40 acres, and with some help of the acting President, the purchase was finalized. The Gen. Sec. has been working on incorporating the Jamaat in the State of Arizona and the Corporation Commission approved the articles of incorporation.

**Washington, DC:** Month of October in review—A special meeting of all office bearers and Halqa Nigrans was held on Saturday, Oct. 28. The meeting was addressed by our respected Amir, Sahibzada M. M. Ahmad. In the second session of the meeting, four sub-committees were made to discuss Tabligh, Taleem, Public Affairs/Public Relations, and "Role of Halqa System and auxiliaries in the Jamaat program". The sub-committees discussed and submitted reports of what needs to be done. There were several suggestions

made by the members present. The Amir Sahib in his address, referred to the Jalsa Salana U.K. and pointed out that Jamaat Ahmadiyya, after a prosperous first century, has entered into a new era. He made the following observations and suggestions.

1: **TABLIGH:** He said that at the Jalsa U.K., Huzoor expressed his desire to have a hundred thousand new converts enter in the fold of Ahmadiyyat during the first year of the new century. He pointed out that USA has been lacking in this respect and there were only about 70 conversions in a year. He said that our missionaries are spending more than 2/3 of their time in general Jamaat duties, like packing and posting books and other similar activities; whereas this time can be spent in preaching and teaching other Jamaat members how to preach effectively. We need to arrange to relieve them from these general duties by sharing these tasks among our Jamaat members. He suggested that starting from Washington Jamaat, take pledges from each Jamaat member to spend X number of hours in Jamaat work. Each member should tell us what type of work he can do, at the mosque or at home. For example someone can spend 1 hour every week in packing and posting the books etc, either at the mosque or at home.

2: **TARBIYYAT:** He expressed his concern about the western society's influence on our children. He stated his childhood remembering that how all children used to learn poems of the Promised Messiah. He suggested that all our children should be taught the poems and the elders should read Malfuzaat and explain the sayings of the Promised Messiah to their children in every household, regularly.

3: **Situation in Pakistan:** He stated that as situation in Pakistan is worsening every day, we need to outreach and contact our local congressmen and senators to seek their help in this regard. We should also offer our services to them for their own need.

4: **CHANDA:** (a) **Chanda Aam:** He said that our Jamaat has a large number (45%) of non-chanda paying members. We should strive hard to have every one to pay chanda and participate in Jamaat activities. This should be achieved by assigning non-chanda payers to individuals who pay regularly. They can start paying even at a reduced rate, with Huzoor's permission.

(b) **New Mosque fund:** Huzoor has given top priority to the Washington Mosque project. It is our duty to seek new pledges, from the ones who have fulfilled their previous pledges or who are new comers or who have not pledged at all.

(c) **Pledges for India Tahrik:** This Tahrik was launched

by Huzoor at the Jalsa Salana UK and we have to take pledges for this Tahrik.

(d) **New Books:** A list of new books will be available. Everyone should try to sell the books to others. The Jamaat members should also buy and read these books.

#### **Sad Demise of Mufti-e-Silsila, Malik Saif-ur-Rehman**

Mufti-e-Silsila, Malik Saif-ur-Rehman was visiting in Canada, when he passed away, *Inna lillaha wa inna allaihe rajaoon*. As you may remember, he was here with us during our Centenary Jalsa. His demise is a great loss to the Jamaat. Our condolences to his son, Mr. Athar who is a member of our local Jamaat. Please remember him in your prayers.

#### **Sad Demise of Mrs. Nasir Chughti**

Our dear brother, Mr. Nasir Ahmad Chughti's wife has passed away. As you know Br. Nasir Chughti is a very devotee member of our Jamaat. Our condolences to him and his family. Please remember them in your prayers.

#### **Obituary**

Our very dear Sister Shakoora Nooriah's sister has passed away. She was ill in the hospital. Our Sister Shakoora has been working day and night for the cause of Ahmadiyyat. Our condolences to her and her family. Please remember her in your prayers.

**Taleem:** By the grace of Almighty Allah, Taleem-ul-Islam academy classes are being held on every Sunday. There has been a big increase in the number of students this year. The children are very much enthusiastic to attend the classes on Sunday.

#### **Month of November in Review**

**Monthly General Meeting:** Our monthly Jamaat meeting was held on Sunday, the 12th of November 1989. The meeting was presided by Ch. Allah Baksh Sahib. The recitation of Holy Quran, and commentary was presented by Zafar A. Sarwar Sahib. The detailed plan of the construction of the U.S.A National Headquarters mosque was presented by National mosque committee chairman, Manzoor-ur-Rehman Sahib. In the light of the teachings of Holy Quran and the traditions of Holy Prophet, Munawar Saeed Sahib laid great importance on the noble cause of constructing the mosques. At the end, National Amir Sahibzada M.M. Ahmad Sahib reminded the members that living in Washington, this project demands an extra sacrifice on our part, and each member of a family should contribute to this blessed project.

**Book Exhibition:** Under the guidance of the South East Regional Missionary Mubashir Ahmad Sahib, an elaborate book exhibition was held at the Middle East

Institute's annual conference. Many representatives from the fields of academia, diplomacy and politics expressed special interest in Jamaat's books.

**Taleem Report (Secretary: S.A. Majid Shah):** For Jamaat's Educational program, the Promised Messiah's Book of the Month of December is *Al-Wasiyyat (The Will)*. With the blessings of Allah, Taleem-ul-Islam Academy is regularly holding classes. More than 50 students attend the weekly sessions covering the Holy Quran, Hadith, and many other relevant topics. All parents are urged to bring their children to these classes.

#### Halqa reports

**Herendon (Leader: Sahibzada Tahir Latif):** Herendon Halqa held its monthly meeting on Sunday November 12, 1989. More than 35 members attended the meeting. Among other activities, a special outdoor program for children was held.

**Hyattsville (Leader: Kalim Ullah Khan):** A Halqa meeting was held at the house of Kalim Sahib on October 12, 1989. It was attended by eleven ladies, seven men, and six children. The men and ladies had a separate program. Lajna spoke on methods to gain control over one's Nafs and fight materialism; the gentlemen discussed the importance of Dua.

On November 17, 1989 a meeting was held at the University of Maryland, College Park. This meeting was presided by respectable Sheikh Mubarak Ahmad Sahib. All speeches were delivered by our dear Atfal and Nasirat. The topic for discussion was the articles of Faith. A general Knowledge competition was also held between the children of the Laurel and Hyattsville Halqa. There were about 45 attendees and Sister Shakoora Nooria, Lajna President, also graciously attended.

**Prayer Requested:** Our young tiftl, Yaseen Lateef is suffering from Asthma and was hospitalized for two days. Please remember him in your prayers. (He is the son of Mr. and Mrs. Abdul Lateef.)

**Potomac (Leader: Mansoor Ahmad):** Potomac Halqa held its monthly meeting on November 19, 1989. Daras from the writings of the Promised Messiah was delivered by Mansoor Ahmad Sahib. The program also included recitations of the Hadith by the young Atfal.

**Lajna:** (1) The Lajna sponsored "Partners in Education" program at an elementary school.

(2) They helped in tutoring the children.

(3) They preached 50 people last month; gave out 35 pieces of literature; attended two Non-Muslim affairs, and received three responses from ads/letters/preaching efforts.

(4) The young Lajna members have organized a tablegh activity at a local university.

(5) Sister Hameeda Haleem received a reply from Mrs. Barbara Bush in reference to her letter about persecution of Ahmadi in Pakistan.

(6) Lajna assisted the Red Cross and helped three needy families.

**Khuddam:** Under the leadership of the Qaid Washington, members of Khuddam-ul-Ahmadiyya held three Waqar-e-Amal at the Fazl Mosque.

#### Month of December in Review

**Family Day:** The Southeast Regional Family Day was held on Saturday, December 23, 1989. The program began with the recitation of the Holy Quran by Hadi Ali, followed by a poem by Usama Malik. After a short introduction by the president of the local Jamaat, Ch. Allah Bakash, regional missionary, Mubashar Ahmad gave an inaugural speech. He laid great stress on the importance of proper organization in the Jamaat. Furthermore, he reminded the audience that discipline and value of time should be deep rooted in everyday life of an Ahmadi Muslim.

The second session was held after lunch and Zuhr & Asr prayers. Many children recited the Holy Quran, poems of the Promised Messiah and called Azan in a friendly competition. Munawar A. Saeed reminded everyone, in his comments, on the recitation of the Holy Quran, that the Holy Quran should be recited in the state of humbleness, and one way to attain this state is to know the meanings of what we are reading. Therefore, it is the duty all parents to teach their children the meaning of the Holy Quran. The session ended with distribution of sweets among children.

A panel discussion was held on the topic of "Peer Pressure" in the third session. The panel members included Shakoor Ahmad, Fauzan Mansoor, Ansar Ahmad and Hamad Malik. The opening remarks were given by the moderator, Rashid Ahmad Sahib. The panel members went into great length on how to handle positive and negative peer pressure in the light of Islamic teachings. A question/answer session followed the discussion.

Finally, Mubashar Ahmad Sahib gave concluding remarks. Among other things, he addressed the parents to fulfill their responsibility by educating the young generation so that the young ones may not feel uncomfortable in a non-Islamic society. The day long activities came to an end with collective Dua.

**Monthly General Meeting:** It was held on Dec. 2, 1989 at the Fazl Mosque. The topic of discussion was "Depression." After the recitation of the Holy Quran

and a poem, Ms. Barbara Muller, a well known psychologist spoke on the clinical aspects of depression. The second speaker was Maulana Sheikh Mubarak Ahmad, who in light of the Holy Quran and Hadith gave an inspiring speech on the same topic.

**Mosque Fund:** Following are the latest figures of Mosque Fund promises by the Washington Jamaat:

Male Members .....	\$100,000.00
Lajna Members .....	\$50,000.00

It is the desire of our National Amir, Sahibzada M. M. Ahmad, that all members of our Jamaat should take part in this blessed scheme, regardless of age. A list of all participants in this Jihad will be submitted to Huzoor for prayers.

**Human Rights Committee:** The "Public Relations Cell" has been renamed the "Human Rights Committee." As the persecution of Ahmadies continues in Pakistan, the committee has been very active in its efforts to inform the US legislative and the State Department about circumstances in that country. We wish to commend the efforts of the members of this committee: Ch. Allah Bakash, Basharat Jamil, Sahibzada Tahir Latif and Sister Shakoora Nooriah. The helping Khuddam include Usman Ghuman, Anwar Sardar, Muhammad Tahir and others. We request special prayers for Sister Shakoora Nooriah for her relentless efforts in this cause.

**Wilongboro, NJ:** The Executive meeting was started with the recitation from the Holy Quran. The Budget of 1989-90 was approved after the amendments. Suggestions were made for the programs in the year 1990, in order to complete the Calender of the activities during it.

**General Meeting:** Dr. Ehsan Zafar conducted the Meeting that started with the recitation from the Holy Quran by Irfan Chaudry. The reports on Finance, Tabligh and Talimo Tarbiyat were read by Abdul Aziz Syed, Sharif Ahmad Syed and Sheikh N.D. Ahmad, respectively.

After this the Regional Missionary, Maulana Inamul Haq Kauser, addressed the Jama'at on the topic of preaching a Christian. He also dealt thoroughly with the subject of Trinity. He brought many copies, newly printed book, Mohammad In the Bible, by Dr. Khalil Ahmad Nasir the late. The meeting was closed with the silent prayer led by Maulana Inamul Haq Kausér.

The Lajna Imaullah served the food to all.

Umair Ahmad was born on Dec. 31, 1989, to Farzana Syed (d/o Wasim Ahmad Syed) and Syed Munir Ahmad. Mrs. Azra Khan (d/o Anis Ahmad

Khan) and Naseem Ahmad Khan have been blessed with a son. The child, Hassan Ahmad Khan, was born on January 2, 1990. Congratulations to the families.

Hanna Zafar, the daughter of Dr. Ehsan Zafar, brought honor by rendering voluntary service of one week, at a Homeless Shelter.

**York, PA:** October 1, 1989—Religious Founders Day, Regional: Baltimore jamaat invited. Held at York College. Program attended by 150 persons. Lunch and snacks served. Moderated by Dr. David S. Erhart, local high school teacher. Hinduism and Christian Lutheran religions represented. Program rated successful. Closing remarks by Mubasher Ahmad.

Khuddamul-Ahmadiyya held their meeting. Members several of them in arrears with their contributions were informed of their dues. They then discussed the Ijtmea Paper 1989.

October 28, 1989—Wakaareamal: Work accomplished—Plumbing repairs made in toilet First Floor of Mosque. Leaky faucets repaired. Lock hardware installed on two doors next door building plus doors repaired. Grafitti removed. Building was inspected for priority repairwork by Sec'y Property.

December 10, 1989—Islamic symposium: Organized by khuddam while in their meeting on Dec. 3. Also included was a 20 minute message of Huzoor on Methods of Tabligh. Mr. Mubasher Ahmad concluded with a short address regarding the position of Jesus according to the Holy Quran. Tabligh to be done on theological issues and not inter personal debate. Final words by K. Khan and closing speech.

December 29, 1989—Copy of letter informing of increased hostility towards Ahmadies hand delivered to the Governor of Pa., and requesting a meeting.

December 31, 1989—Tahajjud prayer at Noor Mosque at 5.00 A.M. Only five Khuddam could participate. Several other members had to turn back due to dangerous icy conditions of roadways.

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## MIRZA AFZAL PARDONED

Mirza Muhammad Afzal Saheb, ex-Missionary, USA, who was dissociated from the Jamaat system, has now been pardoned by Hazrat Khalifatul Masih IV.

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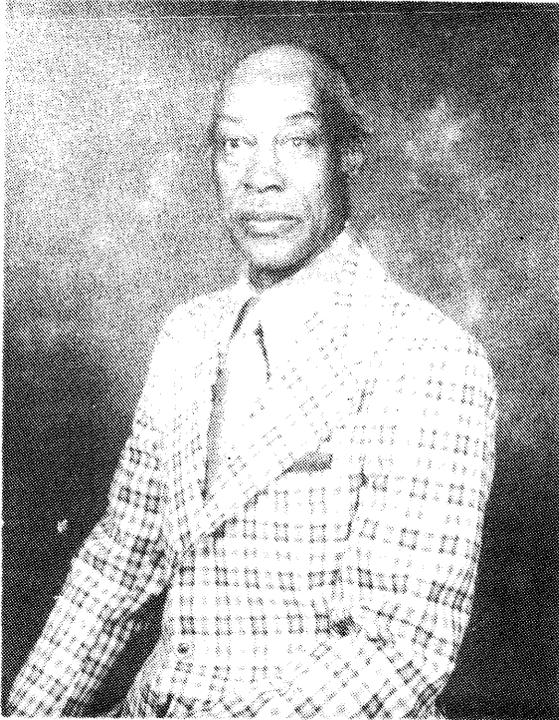


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# يَنْصُرُكَ رِجَالٌ نُوحِيهِمُ مِنَ السَّمَاءِ

## People whom We will direct from heaven will help you

*(Testimonies of those who have embraced Islam through Ahmadiyyat)*



**ABDUL ALEEM**

I was born in a Christian family in 1914, in Kansas, USA. My father was a Baptist minister and a Greek scholar. Religion was always talked about in our family and I always questioned the truth about Christianity. After I converted to Islam, I found out that my father had actually written a book about Islam and the Prophet, (PBUH), more than a hundred years ago, and never told us about it. I was a regular church goer, but my teachers could never answer my questions adequately. Later, I was taught by Bishop D. Dixon, (who was actually a Muslim but did not preach Islam) preferring to preach his own version. I do a lot of reading and I read that Jesus once said to two of his followers to enter a town and follow a man with a pitcher on his shoulder. He marked his letters 1413. The man with the pitcherr represents Aquarius, and later, when I became an Ahmadi, I was amazed to find out that the Promised Messiah was also born under the sign of Aquarius, and thus his coming was foretold by Jesus.

I met Sr. Naeema in Cleveland. I was married to my first wife then. She never converted, but I continued to

study, holding discussion with Sr. Naeema and her husband. I saw the glorious Quran in the shop of an Indian Muslim, who sold medicines. I learned about Islam and Ahmadiyyat from Br Fazal, and I converted before getting married to my present wife. I am the only member of my family to convert. Missionary Mufti Sadiq preached to me after my conversion.

I believe I have progressed greatly, both spiritually and materially after my conversion. Nowadays I am quite active in Jamaat activities and preaching by distributing the Quran and other religious books to my Christian friends.

### NAEEMA ALEEM

I was born in 1908 in Alabama. My christian name was Wanda, and my father was a Baptist minister. My home life was very religious but liberal, and there was no pressure to confirm to any particular religion. My mother always told me to find a religion, and that what I was doing most of my life.

As a young girl, I was very interested in old world religions. After my eighth grade at school, I trained in Business school. Around the time I started working, I had my first contact with Islamic teachings. At this time I was looking for the "Old time" religion, and it was through a neighbor, Mr Trammel (a Muslim) that I first heard of Islam and Allah. He invited me to come and attend religious meetings and to change our names from the slave ones and get new Muslim names. He was the first person to mention the Quran as the true word of God, but did not have a real copy. No one I knew had one. I was doing a bit of study, and reading the scriptures, but was unable to find a copy of the Quran, though the Quranic teachings made sense. This was when I started hunting for the Quran.

I moved to Cleveland and there I joined a religious group called the Moors, who were led by Mr. Drew Ali. But Mr. Ali was unable to supply me with a copy of the Quran either. At his meetings, I met Mr. Wali Akram, who was the first Afro-American Ahmadi in Cleveland. He kept up an argument with Mr. Ali, and he made sense. And then I had a dream in which I was walking with Mr. Ali. We came to a building and the

Prophet Muhammed, (PBUH) invited me in. But, Mr. Ali was unable to follow; so, I knew that the brand of Islam he preached was not the right one.

About 1955, I went to the Ahmadiyya mosque in Cleveland and accepted Islam, performing Baait then. I met Br. Fazil, (later my husband,), Sufi Bengali, Shukar Elahi, Khalil Ahmad Nasir, (missionary in Washington). I was also given my first Quran which I studied and I learnt the namaaz. Mr Wali Akram later left Ahmadiyyat and opened his own mosque, after he was given money by some local Sunni Muslims to go on pilgrimage to Mecca. I attended religious classes at the mosque, and I was given my Muslim name, Naeema, by Br. Jawaad Ali.

I had a vision as well. Upon hearing the word "Furquan" repeatedly. Br. Fazal interpreted it for me, advising me to read Surat Alfurquan in the Holy Quran. I was very impressed by this chapter. I found out that Islam was a spiritual religion, not merely about changing slave names. Another time I saw a dream, where I saw a lot of men wearing dazzling white clothes, and leading a crusade on white horses. I thought that was

the Holy Prophet, (PBUH) leading a crusade. And another time I was lying in bed and as I opened my eyes, I saw an intense white light. Br. Fazal told me that this was a good sign, and I would be blessed spiritually.

I read the Quran in Arabic, learnt the Namaaz and other prayers. I met Br. Zaigham, who knew a lot about the Bible, and was a very impressive man. I married Br. Fazil in 1970, after moving to Detroit, where we used to meet for Prayers in Dr. Usama's house. My husband was the Jamaat President. The jamaat was fairly large then. After he died, a lot of the converts drifted away. I later got married to Mr. Aleem, a recent convert to Islam.

Nowadays,, I am the oldest Ahmadi in Detroit. I preach at every opportunity; currently there are three women under Tabligh. These ladies are in my neighborhood, and are disillusioned with Christianity, since their churches were closed down. I feel that Ahmadiyyat has made me a better person, interested in humanity and brotherhood. Islam really taught me the truth.

## IMPORTANT NEW BOOKS

We have the following valuable new books which have recently come out and can be potent instrument in our Tabligh work and in removing false impressions on Islam and Ahmadiyyat and in objective independent review of persecution of Ahmadies in Pakistan.

1. *Murder in the Name of Allah*: An English version of a book by by Hazrat Khalifatul Masih IV (ABNA) originally written in Urdu in the 1950s.

It is a most convincing rebuttal of cruel association of Islam with terrorism and intolerance. In view of the current wide interest of the subject, its sale and distribution will be a great service to Islam.

The book has been acclaimed by many scholars. It is priced at \$5.00

2. *Mirza Ghulam Ahmad of Qadian*, by Mr. Ian Adamson, a Christian scholar and an author of repute who has written and published many books. The book presents the life, the work and achievements of the Promised Messiah and his deep all-consuming love of the Holy Prophet and of Islam. It should be of a great

interest to readers and of immense help in spreading the message of Ahmadiyyat. The book has 187 pages, is very readable, in good style. Price \$6.00

3. *Maseehi Anfas*. This is a compilation by Mr. Hadi Ali and presents in one volume all that the Promised Messiah has written on Jesus and Christianity. For Urdu knowing people, it will be of great interest and value and convenient companion of Tabligh among Christians. It is priced at \$10.00

4. *Conscience and Coercion*, by Antonio R. Gualtieri, Professor of Religion, Carleton University, Ottawa, Canada. The book is based on his extensive visit and travels in Pakistan to study first hand the persecution of Ahmadies in Pakistan, violation of their basic rights and suppression of their religious freedom.

Its wide distribution will greatly help to rouse the conscience of people who value human rights and religious freedom and enable them to raise their voice against the suppression and persecution of Ahmadies. The book is priced at \$3.50.

# An Open Dialogue

## SUBJECT: WOMEN'S RIGHTS IN PAKISTAN

### ABC TV PROGRAM 20/20

SEPTEMBER 29, 1989

ANNOUNCER: From ABC News, around the world and into your home, the stories that touch your life, this is 20/20 with Hugh Downs and Barbara Walters. Tonight, behind these veils can be eyes of terror. These women can be stoned to death, martyred, raped, and the law can be used against them.

TOM JARRIEL: So the woman is convicted of adultery because she reports a rape?

IFTIKHAR GILANI, Minister of Law: Yeah.

JARRIEL: That seems incredible!

Mr. GILANI: Yes, it is incredible, it's illogical, it's unreasonable, it's inhuman.

ANNOUNCER: It's Pakistan. Fifty million women at the mercy of the system. Tom Jariel went there. Reveals life behind a "Veil of Darkness."

### VEIL OF DARKNESS

DOWNS: It's said that you can tell how civilized a society is by entering its prisons. Well, enter the prisons of Pakistan and you'll find women imprisoned on charges of adultery, women imprisoned because they said they were raped and couldn't prove it, women imprisoned and they don't know why. A civilized society? By Western standards, Pakistani women are some of the most oppressed on earth. And yet, incredibly, a woman has come to power there.

TOM JARRIEL:[voice-over] They call Pakistan the land of the pure. It's a nation founded on religion, a culture dominated by Islamic beliefs. Five times a day, the faithful pray to Allah, as the call of the Muzhin goes out.

In the midst of this religious fervor, there are 50 million women who live as second class citizens. Misery is their social mandate. They face death by stoning.

SHAHEEN SADAR ALI, Law Professor: The masses, the rural women, are the ones who have been brought up to be considered as a piece of furniture, or a chair, or a table, to be sort of disposed of, and to be utilized and to be used as time comes.

JARRIEL:[voice-over] The life of the Pakistani woman is among the most oppressive in the world. This is the story of their struggle....

Asma Jehangir is a women's rights attorney, an occupation almost unheard of in a place like Pakistan. Her law firm has become the headquarters for those fighting against a system she says abuses women at every turn.

Ms. JEHANGIR: In Pakistan if a woman is raped, she is not protected by law. In fact, the law puts her to the risk of being arrested herself.

JARRIEL: [voice-over] Pakistani law requires the improbable: four Muslim men must testify as eyewitnesses in order for a woman to prove rape. Iftikhar Gilani is the Minister of Law in Pakistan. He admits many women are afraid to report rape, because it can backfire into an adultery charge.

IFTIKHAR GILANI, Minister of Law: There have been cases where the woman is raped, and the man who is alleged to have raped her is exonerated and acquitted. But now she's convicted, she's sentenced. "Oho, because you said you were raped, so you committed an offense."

JARRIEL:[voice-over] Pakistan today has inherited a number of laws that discriminate against women, the aftermath of a decade of martial law. It was 1977 when General Zia-ul-Haq overthrew the democratic government of President Ali Bhutto. Pakistan would now be ruled by a military dictatorship.

Life under General Zia was rigid and unforgiving. Public floggings were meted out to those who spoke out against Zia's regime. Enemies of the government were hanged, including former President Bhutto. His daughter Benazir was locked up in this cell.

BENAZIR BHUTTO, Prime Minister: I remember the almost hopelessness of the situation then. And it wasn't that long ago.

JARRIEL:[voice-over] Benazir was released after three years and fled to London. In Pakistan the turmoil continued. General Zia unleashed a radical fundamentalist plan: Pakistan would return to a strict interpretation of Islamic law. The Zina Ordinance was established, making adultery and fornication a crime against the state. If convicted, the punishment was barbaric: death by stoning.

Thousands of women were arrested on Zina charges. Many remain in prison today. The Zina Ordinance is still the law in Pakistan.

Prime Min. BHUTTO: We do not wish to retain any law which is discriminatory. It's just that we have a lot of problems that arise out of transition from a dictatorship to a democracy.

JARRIEL:[voice-over] Bhutto's hands are essentially tied. Any law passed under martial law can only be overturned by a two thirds vote of the National Assembly. And Bhutto doesn't have the votes...

Even now, with a female prime minister in power, half the population of Pakistan is virtually invisible. The local Bazaar is a sea of faces, almost all of them men. Women rarely venture outside, and when they do, they almost always wear the burqa, a veil that covers them from head to foot...

Even Prime Minister Bhutto, educated at Radcliffe and Oxford, went along with the Pakistani custom of arranged marriages, agreeing to marry a man whom she had known for only seven days....

Even the appearance of sexual impropriety is still against the law in Pakistan. The men and women are rarely seen in public together. and if they are stopped and not relatd, it's a crime under the Zina Ordinance.

[interviewing] What are the possible implications if you and I were in an automobile and I touch you on the sholder? What can happen?

Ms. JEHANGIR: Well, anybody could stop us and report us to the police and we could be arrested for attempt to Zina.

JARRIEL: Just a touch between a man and a woman, they must prove that they're married in order to not be arrested?

Ms. JEHANGIR: Yeah, absolutely. For a woman, she has to go through a medical examination. And for an unmarried woman, if she's found to be not a virgin, she's had it. The punishment can be from four to 10 years.

Ms. ALI: For a female to land up in prison is just terrible. And I don't think that a woman can ever recover from that. Now, the charge is as worse [sic] as being convicted.

JARRIEL:[voice-over] We were allowed inside the Karachi Central Prison, the first American television crew permitted to do so. We found not much has changed yet for poor women under Benazir Bhutto's administration. Thousands of women remained in prison, accused, not convicted, on the Zina charge of adultery.

Attorney Ansar Burney takes on Zina cases no one else is willing to takcle, women arrested on the slight suspicion of sexual behavior, often accused by ex-husbands or vengeful neighbors.

[interviewing] And these are all Zina cases here?

ANSAR BURNEY, Attorney: These—those.

JARRIEL: They offer bail, but they don't have the money to take—

Mr. BURNEY: But they have no money.

JARRIEL: How long might they stay in jail?

Mr. BURNEY: For a long while—five years, ten years, more than ten years.

JARRIEL: Without a trial?

Mr. BURNEY: Without a trial.

JARRIEL:[voice-over] Along the way to prison, women face abuse at the hands of authorities. Before arriving here, this young woman says she was repeatedly raped by police.

[interviewing] Raped in the police lockup?

Mr. BURNEY: By several police officers.

JARRIEL:[voice-over] Children are confined here, too. Until they reach the age of seven they remain in prison with their mothers. Many of these kids have never seen light outside the prison walls.

[interviewing] There was one woman who had given birth to a child literally days before we arrived. She had been sentenced to six days; she'd been there nine months. How can such human rights abuses be tolerated?

Prime Min. BHUTTO: It's going to be a long and arduous road. People aren't aware of their rights and they're not equipped to face the world. No one individual can do it. I don't even think the government on its own can be evrywhere.

Mr. GILANI: You know, when we came into power, thousands and thousands of poeople were rotting in jail, and they did not even know what were the charges against them. These are the things that you want to correct, these are the matters we want to correct.

JARRIEL:[voice-over] But the Zina Ordinance has still not been overturned. Even under Benazir Bhutto's administration, Pakistan's most barbaric punishment has been handed down eight times...

By retaining these laws, does it tarnish the good image of your country?

Prime Min. BHUTTO: One cannot move so fast as to invite a backlash. But yet one must move into domination, and we will move to restore the dignity of individuals to Pakistani citizens.

WALTERS: Tom, this is such a disturbing report to see women like this. Are theres still people being stoned to death?

JARRIEL: Barbara, the government of Pakistan

has never carried out a stoning. We are told that in the outlying rural villages there have been stonings.

WALTERS: You know, other countries have discriminatory laws, but this does seem particularly harsh. What are the chances of their being repealed?

JARRIEL: Really, Mrs. Bhutto is very popular with the people, and this is high on her agenda. She sees these laws as a twisted interpretation of the Islamic laws. And she says, Pakistan is now a democracy, and

she wants these laws straightened out.

WALTERS: But the laws were put down by the repressive government—

JARRIEL: Right. They are not Islamic laws, they are laws under General Zia during martial law. That's a major difference, and we'd like to make it very clear.

WALTERS: And so one hopes that they can be repealed.

## COMMENTS ON ABC TV'S 20/20 SHOW

(by Amatul Latif Zirvi, Fairlawn, NJ)

Recently, the TV program 20/20 under the "Veil of Darkness", has pointed out some of the pitiful conditions of the Pakistani women and has described them as the most oppressed women on earth. However, these conditions have come about by political laws and cultural traditions. Furthermore, the plight of women described is not a general rule but mostly these grave situations are found in villages and uneducated areas. As a matter of fact, there are quite a number of women in Pakistan who are highly educated like doctors, teachers, etc. Islam has protected the rights of women in every respect.

During the military regime of President Zia-ul-Haq, the Islamic teachings have been twisted and exploited. For example, the Law of Zina where fornication and adultery are punishable with death by stoning is not the teaching of the Holy Quran. The Holy Quran states, "*The adulteress and the adulterer—flog each one of them with a hundred stripes.*" (24:3) According to this verse, flogging and not stoning to death has been laid down as the punishment for adultery. Even if the husband accuses his wife of adultery, the Holy Quran protects the rights of women. The Holy Quran states, "*And as for those who charge their wives with adultery and have no witnesses except themselves—the evidence of anyone of such people shall suffice if he bears witness four times in the name of Allah solemnly affirming that he is of those who speak the truth. And the fifth time that Allah's curse be upon him if he be of the liars. But it shall avert the punishment from her if she bears witness four times in the name of Allah that he is of the liars; and the fifth time that the wrath of Allah be upon her if he has spoken the truth.*" (24:7-10)

According to the program 20/20, rape charges by women backfired into adultery charges against the women while the men were exonerated. The Holy Quran states, "*And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and do not admit their evidence ever*

*after, for it is they that are the transgressors.*" (24:5) Therefore, the above situation should not happen since there were not four witnesses against the women; and they should not be charged with adultery.

As far as marriages are concerned, although mostly arranged marriages take place in Pakistan, the consent of the woman is a must. The Holy Quran states, "*O Ye who believe, it is not lawful for you to inherit women against their will.*" (4:20) Furthermore, the good treatment of wives is apparent from the following saying of the Holy Prophet of Islam (peace and blessings of Allah be on him), "The best among you is he who treats his wife the best."

Islam protects the rights of women to the fullest. The conditions described in 20/20 may reflect the treatment of women in some parts of Pakistan as a result of the political laws (so called Islamic laws made under the dictatorial rule of Zia-ul-Haq) and cultural traditions. However, it does not reflect in any way the teachings of Islam.

## THE HOLY QURAN ON EQUALITY

*"Direct the believing men to restrain their looks and to guard their senses. That is purer for them. Surely Allah is well aware of what they do. Direct the believing women to restrain their looks and to guard their senses, and not to disclose any part of their beauty or their adornment, save that which is perforce apparent thereof. They should draw their head coverings across their bosoms, and should not disclose any part of their beauty or their adornment save to their husbands or their fathers or the fathers of their husbands or to their own sons or the sons of their husbands, or to their brothers or the sons of their brothers or to the sons of their sisters or to gentlewomen or to their maid-servants..."* (24:31,32)

*"The believers, men and women, are friends of one another. They enjoin good and forbid evil and observe Prayer and pay the Zakat and obey Allah and His Messenger.... Allah has promised the believers, men and women, Gardens beneath which rivers flow,*

*wherein they will abide, and delightful dwelling places in the gardens of eternity...*" (9:71,72)

### TRADITIONS OF THE HOLY PROPHET

"The most perfect of believers in the matter is he whose behavior is best, and the best of you are those who behave best towards their wives." (Tirmidhi)

"Allah, I declare sinful any failure to safeguard the rights of two weak ones: orphans and women." (Nisai)

"Let no Muslim man entertain any rancour against a Muslim woman. Should he dislike one quality in her, he would find another which is pleasing." (Muslim)

### SAYINGS OF THE PROMISED MESSIAH

"You should not think that women are something to be taken as very low and of no importance whatsoever. It is not so. Our perfect Guide, the Holy Prophet, peace and blessings of Allah be on him, has said: The best among you is he who is best in dealings with his wife. He who does not treat his wife nicely, cannot be called a righteous person. One can do good to others only if one does good to the wife. He who quarrels with his wife and scolds her for every petty thing and beats her up, can certainly do no good to others...Of course if she does something very undesirable, she may be given a warning.

"It is the duty of the man to tell the wife that he will not like anything that is contrary to the religious commands, but at the same time he should also tell her that he is not so harsh and hardhearted that he should not overlook any of her shortcomings." (Malfoozat, Vol. 2, p.147)

(From *Women in Islam* by Zafrulla Khan)

Foreword: In many societies, a woman is still regarded as a second-class citizen and deprived of various basic rights enjoyed by the male population. Deeply resenting this discrimination, they have championed a fight to obtain for themselves an equal status which unfortunately to date eludes them in the more modern Western states. Whereas the pendulum has swung to the extremes and has opened the way to licentiousness in the modern society, the West has often regarded Islamic women as being backward in a male-dominated world.

On the contrary, Islam was the first religion formally to grant the woman a status never known before. The Holy Quran, the sacred scripture of Islam, contains hundreds of teachings which apply both to men and women alike. The moral, spiritual and economic

equality of men and women as ruled by Islam is unquestionable. The specific verses of the Holy Quran which address themselves to men or women deal with either their physical differences or the role they each have to play in safeguarding the moral fiber of the society Islam envisages.

(Shaikh Mubarak Ahmad)

### WOMAN IN ISLAM

by Muhammad Zafrulla Khan

In the divine scheme of regulation of the relationship between men and women, Islam has assigned a position of dignity and honor to women. Such beneficent regulation is essential for peace, comfort, happiness, continuation of the species and progress.

The Holy Quran emphasizes that God in His perfect wisdom has created all species in pairs, and so men and women have been created of the same species; as is said:

*He created you from a single being; then of the same kind made its mate.* (39:7)

Islam teaches that the faculties and capacities bestowed by God upon man are a divine bounty and must be beneficently employed:

*Allah brought you forth from the wombs of your mothers, when you knew nothing, and gave you ears and eyes and hearts that you may employ them beneficently.* (16:79).

This means that they must be exercised at their proper time and on their appropriate occasion, in which case they would be fostered and multiplied. But their neglect or misuse would attract divine wrath (14:8)

Woman's spiritual equality with man is repeatedly stressed in the Holy Quran. For instance it is said:

*For men who submit themselves wholly to Allah, and women who submit themselves wholly to Him and men who believe and women who believe, and men who obey Allah and women who obey Him, and men who are truthful and women who are truthful, and men who are steadfast and women who are steadfast, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him, Allah has prepared forgiveness and great reward.* (33:36).

*Allah will turn in mercy to believing men and believing women; Allah is Most forgiving, Ever Merciful.* (33:74).

Women being more vulnerable than men are accorded special protection:

*Those who calumniate chaste unwary believing women are cursed in this world and the hereafter; and for them is a grievous chastisement, on the day when their tongues and their hands and their feet shall bear witness against them as to that which they used to do.* (24:24-5).

#### OBLIGATIONS OF HUSBAND AND WIFE

In the Islamic system, marriage is a covenant of civil nature involving a whole set of mutual obligations. For its validity it requires the public announcement of the free consent of the parties, the consent of the guardian of the bride, whose duty it is to ensure and safeguard the rights of the bride, and a settlement by the husband on the wife proportionate to his means which is called dower, and is not to be confused with the dowry that may be bestowed upon the bride by her parents or guardian.

Husbands and wives have reciprocal obligations

towards each other, but as man is the breadwinner and has the responsibility of providing for wife and family, in case of a difference in the matter of running the household he has the final word, lest things should get out of hand and the family should be faced with ruin:

*"Wives have rights corresponding to those which husbands have, in equitable reciprocity, though, in certain situations, men would have the final word and thus enjoy a preference. Allah is Mighty, Wise."* (2:229)

#### SAFEGUARDING OF MEN AND WOMEN

Men and women are a divine bounty for each other and as such must be cherished as a means of fulfilment and of winning the pleasure of God. He Who has created both knows well their weaknesses and their strength and He has, of His grace, furnished adequate guidance both for safeguarding them against their weaknesses and fostering their strength. Mischief and ruin ensue upon the disregard of that guidance, and its strict and careful observance renders life serene and joyful.

#### EDITORIAL

By the grace of Allah, you are reading a special issue of the Ahmadiyya Gazette. You will also note that the appearance of the Gazette is improving with time. This special Musleh Mauood issue will, by the grace of Allah, be but the first of many more steps to make this periodical more appealing and interesting.

This issue centers around two timely themes: the prophecy of the "Promised Son" of the Promised Messiah (peace be on him) and the important status of women in Islam.

The international community of Ahmadi Muslims celebrates the wonderful prophecy which appears on the front page of this issue. More than that, the community celebrates the glorious fulfillment of that prophecy in the person of the late Hazrat Mirza Bashirud-Din Mahmood Ahmad, Khalifatul Masih II (may Allah be pleased with him). The articles and poetry in this issue commemorate that "Promised Son."

The second theme of this special issue deals with women. Excerpts from a transcript of a recent episode of the ABC News program 20/20 reveal a most painful and regrettable set of circumstances in Pakistan. THE Zina Ordinance, like the Martial Law Ordinance XX of 1984 (which raised the persecution of Ahmadi Muslims to new officially sanctioned extremes), is part of the legacy of the late tyrant, General Zia ul Haq. It too is a gross distortion of Islam, both in concept, and implementation. The events reported by 20/20 bear

witness to how far some important people have gone in their program of "Islamization" while following a path which is diametrically opposed to the clear instructions of the Holy Qur'an and the practice of the Holy Prophet Muhammad (peace and blessings of Allah be on him) as recorded in the authoritative compilations of Traditions (al-hadith). The Gazette thanks the sisters of Lajnah Imaillah, particularly Sister Selma Ghani for soliciting comments from her constituency and Sister Amatul Latif Zirvi for her thought provoking comments on the subject. Other contributions to this discussion are from historical sources and no less authorities than our own missionary in charge, Shaikh Mubarak Ahmad and Hazrat Muhammad Zafrulla Khan.

Much of the news from Pakistan concerning the plight of our brothers and sisters was thoughtfully rendered into English by our brother, Mirza Wasim. This fine translation of the news is representative of the sort of support the Gazette so desperately needs from all of you. So many sources are in Urdu that the task of translation requires much effort just to produce a single issue. We need to present English translations and summaries of the news, of the sermons of our beloved Khalifa (may Allah bless him and be his helper), the extracts from the writings of the Promised Messiah (peace be on him), and the writings of other Ahmadi Muslim scholars past and present. In short, we need your help if you can translate from Urdu to English.

Your participation is again solicited for the section "An Open Dialogue." Sister Amatul Latif Zirvi's submission marks the first occasion where material is printed in this section which was written specifically for the Gazette. Future topics will cover Education Reform, Drugs, AIDS, and many, many other issues of current concern to Ahmadi Muslims living in the U.S. You may even have an issue to raise based on some event or topic discussed in the commercial news media. If so, simply submit your comments and, if possible, a copy or quotable reference to the article or program which motivated your comments. These and all other correspondence should be mailed to the Editor, The Ahmadiyya Gazette, The American Fazl Mosque, 2141 Leroy Place N.W., Washington D.C. 20008. Your participation is devoutly desired and much appreciated.

Also, photographs are very important. Local officers are urged to submit photographs of significant events and people. We are particularly interested in action photos and pictures of new members who have embraced Islam through Ahmadiyyat. We are also interested in photographs of all children who have joined the "Waqf-i-Nau" scheme. Allah willing, we will be running a special issue on that scheme and its young participants.

Yet another new section has been added to this issue. It is titled: "People whom We will direct from heaven will help you." Short testimonies by those who have embraced Islam through Ahmadiyyat will be included in this section as an inspiration to all of us. The section takes its name from a larger prophesy in Arabic vouchsafed to the Promised Messiah (peace be on him) in 1900. The full prophesy is recorded in the English translation of Tadhkirah, pp. 210-218. It is introduced with the words: "Allah bless thee, O Ahmad. The Gracious one has taught thee the Quran so that thou mightst warn a people whose ancestors have not been warned...." The testimonies included in this month's issue are from a husband and wife, the wife being the oldest Ahmadi Muslim of American origin in Detroit. To support this new section, Jama'at presidents are requested to please include in your reports to headquarters a short narrative biography or some other background information concerning the individual. If possible, it would be interesting to have a brief description, in the words of the new member, of the events and conditions which led him or her to make this great commitment. Such testimonies will be printed in the Gazette that we may all appreciate the individual and understand the motivations which have brought him or her to an acceptance of Islam. All praise belongs to Allah!

Finally, but most importantly, please remember the contributors and workers who make the Gazette possible. Include us in your prayers that Allah might help us improve and to bring honor to Him by spreading Islam and providing a vital link between the brothers and sisters scattered throughout this great country. Amin.

## NEW SUD SALA JUBLIE FUND FOR AFRICA & INDIA

This is the first important project launched by Hazrat Khalifatul Masih IV in the second century of Ahmadiyyat. This special fund is earmarked for Tabligh and other Jamaat activities in India and Africa where there are promising prospects of the spread of Islam and Ahmadiyyat.

On behalf of USA Jamaat, we have pledged a total contribution of \$250,000.00. We have received so far pledges from seven Jamaats only. All those who have not pledged so far are requested to give the pledges to their Jamaats. This is a divine scheme of special significance which must get our prompt response worthy of its importance. The following Jamaats have pledged the amounts shown:

Jamaat	Pledge	Payment
Cleveland	\$25,800	\$ 3,125
Miami	13,955	25
New York	24,566	1,127
Philadelphia	14,821	681
Rochester	25,500	701
Tulsa	28,075	--
Willingboro	5,421	--
Individuals	7,760	2,850

## AUDIO AND VIDEO CASSETTES

If you are currently subscribing to audio cassettes of the Friday Sermons of Hazrat Khalifatul Masih IV, you are no doubt aware of the many benefits of listening to these tapes. If, however, you are not listening to Huzoor's khutbas on a regular basis, here is a sample of some of the things you missed in 1989:

- Why should a person pay Chanda? Does it do one any good in this life or in the hereafter?
- Should Satanic Verses be banned? Why was this book written? Should Rushdie be executed? Has anything like this happened before?
- What does the Centenary Celebration mean to me as an individual? What does it mean to the Jamaat as a community? How should I prepare myself personally for March 23?
- What is Huzoor's message to the Jamaat at the start of the new century? Does Allah Himself give any message for the Jamaat?
- How was the Centenary celebrated in different countries of the world? What amazing signs were shown? What should we do for the rest of this Centenary year?
- Why are Ahmadis in Pakistan being persecuted even more fiercely after the clear signs of Allah's favor towards the Ahmadi Muslims have been shown in the year of the Mubahala?
- How should Ahmadis living in the West conduct their lives so that they and their descendants are not drowned in the ocean of evil that surrounds them?
- What is Huzoor's message to the Ahmadi Muslims of the U.S.A.?
- How are the Ahmadis being persecuted in Pakistan? Does this persecution slow the Jamaat's progress? What are some of the innumerable blessings showered upon the Jamaat by Allah in this Centenary year?
- What is the main impediment preventing people in the West from accepting Islam?
- Why is the Berlin Wall falling?

These are just some of the questions you would find answers to if you listen to Huzoor's khutbas regularly. Huzoor has said that every Ahmadi man, woman, and child should listen to all of his sermons. He said he can always tell which Jamaats don't listen to his sermons, because they don't show the uniformity that he desires on an international scale. If you ever talk to him, you will notice that in the course of the conversation he will refer to things that he expects you to know by having listened to his sermons.

If you subscribe to tapes, don't keep them to

yourself. Make sure everybody in your family listens to them also. Have your friends listen to them too. If somebody you are doing Tabligh to has a specific question, there is almost certainly an answer to it in the Majlis-e-Irfan (question and answer session) tapes of Huzoor. An index of most of the questions asked at the Majlis-e-Irfan is available. If you need such a tape for Tabligh purposes, let me know and the tape will be provided free of charge.

In addition to the Friday Sermons of Hazrat Khalifatul Masih IV (and their English translations), the following tapes have recently become available:

Audio Cassettes of U.K. Jalsa, 1989. This is a set of 11 tapes but does not include the Juma Khutba delivered on August 11, 1989. All of Huzoor's speeches are in Urdu.

Video tapes of U.K. Jalsa, 1989. A complete set, including a video tape of the Centenary Thanksgiving celebrations in Qadian, is available. To get these VHS tapes, send a check for \$60, payable to the Ahmadiyya Movement in Islam to:

Abdul Hakeem Nasar  
107 Harrogate Road  
New Hartford, NY 13413

### Other tapes available are:

#### URDU

- Sair-e-Roohani (Speech by Hazrat Musleh Mauood, 1954. (Three tapes)
- Poems recited by Munir Ahmad Javed of Lahore (1989)
- Huzoor's address to Lajna, W. Germany (1989)
- Huzoor's address to Annual Gathering in West Germany (1989)
- Zikre Habib by Mufti Muhammad Sadiq and Durre-Mansoor by Hazrat Mirza Bashir Ahmad
- Huzoor's interviews with *Punjab Milan* and *Voice of America* ('89)
- Closing address at Annual Convention in Holland (1989)
- Darsul Quran (4/23/89) (2 tapes)
- Darsul Quran (4/30/89) (2 tapes)
- Darsul Quran (5/6/89) (2 tapes)
- Inaugural Address of Huzoor at W. Germany Annual Convention (5/89)
- Final Address of Huzoor at W. Germany Annual Convention (5/89)
- Majlis Irfan in New York (6/20/89) (two tapes)
- Opening Session, USA Jalsa Salana (6/23/89)
- Huzoor's address to Lajna at USA Jalsa Salana (6/24/89)
- Closing Session, 1989 USA Jalsa Salana (2 tapes) (6/25/89)
- Morning session for men, 1989 USA Jalsa Salana (6/24/89)
- Saturday Afternoon Session, 1989 USA Jalsa Salana (2 tapes)
- Aftal Speech competition, 1989 USA Jalsa Salana (6/24/89)
- Holy Prophet Day (Hounslow, UK (two tapes) (10/15/89)

#### ENGLISH

- Background of Zia's death (8/88)
- Thanksgiving Dinner with Hazrat Khalifatul Masih IV (3/23/89)
- Darsul Quran (Commentary on Quran) by Hazrat Khalifatul Masih IV (4/8/89) (2 tapes)
- Darsul Quran (4/15/89) (2 tapes)
- Darsul Quran (4/22/89) (2 tapes)

### PROCEDURE FOR SUBSCRIBING TO TAPES

The cost per tape is \$1.50 if sent by first class mail, and all tapes must be prepaid. You can pre-pay any amount you want, but you will find it most convenient to pay for one year's worth of tapes ahead of time. Make your checks payable to the Ahmadiyya Movement in Islam and send them to:

Audio-Video Secretary  
334 Eagle Harbor South  
Laurel, MD 20724

Indicate on the check that it is for audio cassettes. Please do not send payment directly to the American Fazl Mosque.



**REGISTRATION FORM FOR 42ND AHMADIYYA JALSA SALANA (ANNUAL CONVENTION), U.S.A.  
JUNE 29, 30 AND JULY 1, 1990**

At Eastern Michigan University,  
Ypsilanti, Michigan  
Rooms will be allocated on a first-come first-serve basis  
**DEADLINE for receipt of this form is May 4, 1990 at:**

Ahmadiyya Movement in Islam  
P. O. Box 87325  
Canton, MI 48187-0325



Name: \_\_\_\_\_ (Your Jama'at )

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ ZIP \_\_\_\_\_

Phone number (Home) : (\_\_\_\_) \_\_\_\_\_ (Work): (\_\_\_\_) \_\_\_\_\_

**Please list all members of your party including yourself:**

No	Name (First, Last)	Age	Male/Female	Relation
1.	_____	_____	_____	Self
2.	_____	_____	_____	_____
3.	_____	_____	_____	_____
4.	_____	_____	_____	_____
5.	_____	_____	_____	_____

*(Please use back of this form for additional members)*

**Registration Fee:** Registration fee (refundable at the conclusion of convention) is \$20.00 per adult (age 16 & over):  
Amount enclosed :\$20.00 x ..... (No. of adults) = \$

Please make checks payable to "Ahmadiyya Convention Fund."

If you plan to stay with a friend or relative living in the Detroit Metropolitan area, please give name and phone:  
Name: \_\_\_\_\_ Phone: \_\_\_\_\_

**Special Request(s) :** \_\_\_\_\_  
(Boarding/Transportation/Handicap etc. etc.)

**Travel Plans:** Expected arrival at convention center: \_\_\_\_\_(Date) \_\_\_\_\_am / pm (time )

**LATE REGISTRATION:** Late registrants up to June 1, 1990, will be charged @ \$30.00 per adult of which \$20.00 is refundable at the conclusion of the convention. Amount enclosed \$30.00 x ..... (No. of Persons) = \$

**Cancellation:** Deadline to **cancel** the registration is June 1, 1990 (with full refund). **No refunds if you cancel after this date.**

\_\_\_\_\_  
(Your signature)

\_\_\_\_\_  
(Jama'at President's signature)