



THE *Ahmadiyya* Gazette

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

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USA

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Editor: A. F. Umar Khan

MESSAGE FROM HAZRAT KHALIFATUL MASHIH IV

My dear brothers, sisters, and children

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

I am pleased to learn that the Ahmadiyya Community, U.S.A., is holding its Jalsa Salana (Annual Convention) from June 29 to July 1, 1990. *Alhamdo Lillah*. May Allah fill this Convention with the blessed results of the prayers of the Promised Messiah (peace be on him) and may He grant to all who join this Convention abundant goodness, spiritual and temporal. May He make this Convention a source of educational, practical, moral, and spiritual progress for the Community.

It is a great favor of Allah the Exalted that He guided us to accept the Promised One who was being awaited by all nations of the world. Through him, Allah has united us in a bond of love. This is a miracle which is granted to the Prophets. Allah the Exalted says in the Holy Quran:

وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلْفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

“And remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that with His Grace you became as brothers.” (3:104)

Allah the Exalted raised the Promised Messiah in this age to establish the same environment of brotherhood and fraternity. The Promised Messiah says:

“My message is two-fold. First, believe firmly in the Unity of Allah. Second, display true love and tenderness towards each other. Set such an example as would serve as a sign for others. This was the proof of the truthfulness of Islam which was shown by the companions.”

Allah the Exalted has, once again, through the Promised Messiah, united the Arabs and the non-Arabs, the colored and the white, in a Community which is destined to make Islam victorious over all other faiths. The concept of victory immediately reminds us of the unity, the singleness of purpose, the mutual love and tenderness which have been mentioned in the

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verse quoted above. An army which is itself in disarray cannot be victorious. To tread the path which is destined to bring about the victory of Islam, you have to cast off the burdens of mutual differences and disagreements. You have to march forward on the path of goodness in a positive way with unity, singleness of purpose, sincerity and firm faith. Speed up your activities with cheerfulness and a spirit of sacrifice. Try to excel your neighboring countries in goodness in accordance with the commandment of Allah in the Holy Quran.

An important matter to which I have drawn your attention many times and will continue to do so in the future is the fulfilment of your obligation of *Da'wat Ilallah*, i.e., calling people towards Allah. The Ahmadiyya Community in the U.S.A. is making some efforts in this respect, but the results are not satisfactory. All the members do not participate in carrying out this responsibility... only a few have shouldered it. If every one of you had kept in mind that you are accountable to God and had served with that spirit, the number of people who regularly call others towards Allah would have been much higher. Through them, the number who have been guided towards Islam would also have been much higher.

Allah the Exalted informed our beloved Master, the Holy Prophet (peace and blessings of Allah be on him) that "I deal with each of My servants in accordance with what he expects from Me." In this regard I want to express my dissatisfaction with the U.S.A. Jamaat. They do not show high resolve and determination in their aims and objectives. Their expectations from Allah indicate lack of full faith in Him. Raise your standards and march forward. Allah will grant you the results Himself. Let your expectations from Allah fly high. Allah will

assist you accordingly with strong winds of His support.

Blessed be those who are endeavoring to fulfill the objectives of the Promised Messiah in accordance with the will of Allah. May Allah bless their souls, their faith, and their properties. To fulfill this obligation, you do not require much knowledge, but you need an abundance of prayers. Prayers provide support during all needs and difficulties. All blessings are achieved through the path of prayers. The Promised Messiah (peace be on him) says about prayer:

"It is a magnetic force which attracts the mercy of Allah. It amounts to a death; but in the end, it raises the dead to life. It is a hurricane; but in the end, it becomes a life-boat. All affairs which have gone wrong are straightened by it. Every poison is turned into a panacea through it." (Lecture Sialkote)

May Allah be with all of you. May He bless you with the spirit of mutual love and brotherhood. May He grant you the ability to excel each other in the activities of the Community. May He grant you all the qualities which a caller towards Allah needs. May He create in all of you an enthusiasm for calling towards Allah. May He grace your prayers with acceptance.

Please convey my loving Assalamo Alaikum to all brothers. May Allah be with all of you.

Wassalam,



Mirza Tahir Ahmad
Khalifatul Masih IV

**Announcement of the Promised Messiah (on whom be peace)
regarding the importance of attending the
JALSA SALANA (ANNUAL CONFERENCE)**



To all sincere friends,

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

On December 27, 1892, a conference of all my loving and sincere friends will be held in Qadian. The most important objective of this conference is to enable all sincere friends to derive spiritual blessings, to increase their knowledge and, with the help and succour of Almighty Allah, to promote a deeper spiritual insight among them. Moreover, the conference will also promote better acquaintance and increased brotherly love among the members. Similarly, an important objective of the conference is to consider ways of expressing increased spiritual sympathy and consideration for the people of Europe and America. It has now become abundantly clear that the rightly guided people of Europe and America are getting ready to accept Islam, but are turned off by the internal divisions and dissensions in the Islamic World. Only a few days ago I received a letter from an Englishman. He said that the Muslims show sympathy and tenderness for all of

Allah's creatures, even animals. He added that he has become a Muslim, but needs help in understanding its teachings fully. Dear bretheren! be certain that Allah is preparing these nations to join our Community. Almighty Allah does not cause the sincerity of anyone to go in vain; Insha-Allah these nations will be attracted to the truth of Islam. This is the Decree of God in heaven; no one can change it.

It is therefore essential that all who can afford the journey join the conference, which is filled with many considerations of expenses from undertaking this sacred journey for the sake of Allah and His apostle.

I repeat that the conference should not be treated like an ordinary worldly conference. It is an event based solely on the support of the true faith and propagation of the religion of Islam. The foundation stone of the Community has been laid down by Allah Almighty Himself; He has prepared nations to join it in near future. This has been done by the One Who is All-Powerful. Nothing is impossible for Him. The time is coming—indeed it is very near—that the faith of the Islam will be completely cleansed of the people with tendencies towards worship of nature and superstitious beliefs of those who mix their own ideas with the teachings of the Holy Qur'an. Almighty Allah will firmly establish the straight path for this nation of Islam; the path that is shown by the Holy Qur'an, the path that was demonstrated to the companions of the Holy Prophet, the path which the truthfals, the martyrs, and the righteous have always travelled. This will be so. This will certainly be so. Let him who has ears, listen. Blessed are those who are guided to the right path.

I close this announcement with a prayer that Almighty Allah be with those who undertake this journey solely for the sake of Allah. May He reward them abundantly. May He have mercy on them and relieve them of their troubles, pain, and anxieties. May He fulfill all their noble desires, and may He raise them, on the Day of Judgement, in the company of His servants who have attained His Grace and Mercy. May He safeguard them throughout their journey. O Allah! O Ye with abundant Grace and Bounty! O Merciful! accept all these prayers and grant us a victory over our opponents with glorious signs. Verily Thou has all power and strenght. Ameen.

And may the Peace of Allah be on those who follow the right path.

Ghulam Ahmed, May Allah grant him forgiveness.

Qadian, distt. Gurdaspur, December 7, 1892.

1972

Eighty-two years ago when the Promised Messiah (on whom be peace) first announced the project of holding an Annual Conference, he set out in the announcement certain fundamental directions. He said, people get together for diverse purposes in gatherings like this. But it should not happen at any time that the members of the Ahmadiyya Movement should begin to consider this gathering also as a worldly fair and instead of drawing spiritual benefits through participation in it they should become guilty of wasting their time. He warned us in the very beginning that this gathering is not a worldly fair but is a gathering the foundation stone of which has been laid by God Almighty with His own hand. He also said that peoples have been prepared for participation in the Annual Conference who will join it later. At that time, between 1891 and 1892 a sort of Conference did take place but the foundation of the Annual Conference had not yet been laid. God Almighty informed the Promised Messiah (on whom be peace) that He was laying the foundation of this gathering with His own powerful hand and that the members of the Movement should be warned that the structure to be reared on a foundation laid by God's hand should not comprise anything except Allah. Thereupon the Promised Messiah (on whom be peace) announced that God Himself had laid the foundation stone of the Annual Conference and that peoples were being prepared for participation in it and would join it later. The first gathering after the laying down of this foundation stone was the one held in 1892, that is to say 80 years ago. The attendance at that Conference was 75. That is to say, that the number of Ahmadis who participated in that Conference did not even reach 100. They were only 75. In one connection God Almighty had moved the Promised Messiah (on whom be peace) to supplicate that each one should grow into a thousand. He accepted this supplication in this manner also that today a much larger number than 75,000 Ahmadis are present in this Conference. Allah's promises are true. He possesses perfect power. He urged the world to rise and to seek to destroy His Movement. They were told that they could mobilise all their forces but that they would never succeed in their purpose. That was bound to happen which God had designed and which He had announced.

As I have said the participants in the first Annual Conference were 75 lovers and devotees of the Promised Messiah (on whom be peace). They had left their homes

and families and had arrived in Qadian for participation in the Conference. There were many who were not able to participate on account of diverse reasons such as illness or indigence or some other valid excuse. Our estimate is that the total number of the Community at that time was a few thousands. Assuming that there were as many as even 10,000, a thousand times 10,000 is 10 million. Today, by the grace of Allah, the total number of the Ahmadiyya Community in the whole world exceeds 10 million.

After reminding ourselves of this extreme bounty and grace and mercy I would revert to the warning of the Promised Messiah (on whom be peace) that the Annual Conference is not like one of the worldly fairs as it is founded upon the glorification of the credo of Islam and to bring about the triumph of Islam by the planting of the standard of the Unity of God in every country, town, village and home. It has been established to generate the love of Muhammad (peace be on him) in every human heart so that all mankind wherever they might be dwelling should become one Community, one family and one corporate body, the whole of which would ache if any member of it were to be in pain.

It is the first duty of the participants in this Conference which has been founded on the glorification of the credo of Islam that at all times and more particularly during the days of the Conference they should prostrate themselves humbly before their Noble Lord. Their souls should melt and flow at the threshold of the Divine and they should constantly supplicate in this wise: Our Lord, our Powerful Mighty Benefactor, do Thou fulfil visibly in our lives the purpose for which this Conference has been inaugurated so that the standard of Islam should fly all over the world. So Thou so ordain that sentiments of respect and honour for us may be generated in the hearts of those who look upon us with contempt and for whom Thou hast generated sentiments of honour in our hearts. Since we have felt these sentiments in our hearts, our hearts have been filled with Thy praise and we feel deeply grateful to Thee. We have supplicated: Our Lord, in this disorderly world, in this world of manifold darkneses Thou hast lighted a bright lamp in our hearts and we are grateful to Thee. We devote every particle of our bodies to Thy service. Our souls melt and flow at Thy threshold. Do Thou so ordain that the hearts of the others may be moved in the same manner and that they should realise that those whom they had opposed have proved to be their elder brothers, that those upon whom they had looked with contempt have won their hearts with love, that those they had designed to kill and to persecute and to afflict have provided them with the means of comfort in their lives. Our friends should remember that we are ever advancing forward bearing the standard of Muhammad (peace be on him), God had

(continued on page 19)

FRIDAY SERMON OF HAZRAT KHALIFATUL MASIH IV

(An extract of Huzoor's Khutba of February 2, 1990, concerning the Washington Mosque Project.)

Huzoor said: "Another country which must also be mentioned is America. In America also, with the grace of Allah, there is still much potential. That is with respect to riches, Allah has given great capacity to the whole country. In comparison to that the Jamaat cannot be called rich but the position of Ahmadis looks better financially compared to Ahmadis in other countries. This cannot be a 100% comparison that each person should be better or that there should be no rich man in other countries. This is not what is meant here. The overall situation is that we see which fits generally is that the Jamaat in America is one of the richest and capable Jamaats in the world. But there also, as is the case in India, the contributions have not increased according to their capacity. For instance when I had appealed for the mosque in Washington and as it should have been I reminded the Jamaat that it should be worthy of your country. The whole world looks at you. Although according to the need and capacity of the Jamaat the simple building in America should be different from the simple building in Africa, because the meaning of this word is not exactly the same everywhere. Compared to others it will be simple, no doubt, but in view of the position of America in any case their simple mosque and simple mission house should be different from mosques and mission houses of the poor regions of Africa.

With this in view, first a scheme was formulated under which at first they made a plan for a large expenditure. But we then cut it and pruned it to smaller sums. Now the final approved plan of the mosque has no unnecessary expense. We have kept simplicity and the least expense in view. But since the cost of living is very high, therefore, their estimate for the time being is for 2½ million dollars.

In this connection, for at least one year, I have been receiving letters of concern from the Jamaat in America. The Amir is concerned as to how this money will be collected. The general appeals he has made and the promises which have been received show that much amount is still needed for this fund. Therefore, he is also considering ever new methods. The Aamla committee has held a few meetings to find out what other methods they can use.

As far as the borrowing of money from the banks at interest goes, I have forbidden it and I had made this decision from the very beginning that in no way we will build our mosques with bank loans at interest. With this decision



there were such blessings by the grace of Allah. I remember that the first decision was made in Canada and ever since, magnificent centers have continuously been established in Canada. I said the same to America that you better forget it altogether. It is not the way for us.

I was given another suggestion that we should appeal that whoever will contribute a certain sum, their names will be inscribed in the mosque for prayers. I rejected this suggestion also because these are unnatural means. A little slip can push man into the land of vanity and hypocrisy. If in exceptional circumstances such a thing was done, there is no objection but to make it a custom will be dangerous.

Then I told them that I will appeal to Ahmadis throughout the world that they should help you. If the Jamaat in America has no capacity then other Ahmadis should sacrifice for you. When I made this world wide appeal, this is what was in my view. Today America is so rich materially and is giving aid to the whole world. It will be quite subtle that Jamaat Ahmadiyya should be giving aid to America. We are such charitable people that the aid flows even from the poor countries to the rich countries.

Since no reminder was given there has been weakness and we have heard of very little help from other countries. So I am giving a reminder.

Secondly, I feel that there is still potential in Jammāt of America. There are by the grace of Allah, I know, at least 100 families who are so well off that if they want they can take the entire responsibility of this project, and there is no doubt in that. But since it is a materialistic country, with wealth there is also a love for wealth and the standards have changed. To raise the level of sacrifice, the Jamaat there has to be reminded again and again. Whether it is the Amir Jamaat or the secretary who has been appointed for this appeal, they should remember that they should give spiritual training to the Jamaat. Time and again you should put before them the selected writings of the Promised Messiah (peace be on him) which are adorned with the Holy Quran and the sayings of the Holy Prophet (peace be on him). They contain such exquisite commentary of them that when we read this commentary, the heart involuntarily feels excited to sacrifice everything in the way of Allah. You should use this means and use other methods to excite them again and again that you are a well off Jamaat. You should stand on your own feet. I have full faith that they have the potential. They have the capacity and if they will sacrifice, their capacity will increase and not decrease. I don't know why people mistrust Allah in this matter. It is the 100 year experience of the Jamaat and the experience of the previous 1400 years was the same—those who spend in the way of Allah, He gives them without limit.

So if they show courage and make resolve, it is not at all

difficult that they may build this mosque on their own resources. I can say one prayer for them and I want you to join with me in this prayer. May Allah grant them the heart of the young manual workers of Germany. It is a Jamaat giving such magnificent sacrifice that my heart feels ecstatic. There I had appealed for 100 mosques, and I know the majority of Ahmadis in Germany are poor but they have answered my call with such amazing enthusiasm that my heart is overcome with emotions. When I read their letters, tears of praise of Allah flow from my eyes; how great a Jamaat He has granted us. They are poor and there are some among them who go without meals and live upto 10 members of a family in a single room. But ever since I have appealed for 100 mosques, they have developed a love and attachment, that how can we give contribution in the way of Allah. In an organized way and on solid ground they are making this program that if Allah enables them, they may complete 100 mosques in the next ten years. This will be the first country in Europe where the Jamaat has built 100 mosques.

So America should take a lesson from this and as I have prayed, if that well off Jamaat is granted the hearts of the young men of Germany, then it is a great wealth and with this wealth they can overcome all their financial difficulties, with the grace of Allah.

How splendid is the saying of the Holy Prophet (peace be on him) that the rich is not the one who has much wealth and possessions; the rich is the person whose heart is rich. May Allah grant the whole Jamaat the outward wealth as well as the inner wealth. Ameen!

MOSQUES AND MISSION HOUSES IN USA

Introduction

In 1934 Hazrat Musleh Mauood appealed to members of the Ahmadiyya Jamaat for Rs. 26,000 (equivalent of \$1,238 of today's exchange rate) for mosques and mission houses in foreign land for propagation of Ahmadiyyat—the true Islam. Jamaat Ahmadiyya, according to its traditions, responded to this appeal whole-heartedly. Today by the grace of Allah, the approximate value of the real estate for Mosques and Mission Houses, both purchased and donated, in the USA alone amounts to nearly \$6,215,000 which equals to thirteen Crore, five lac and twenty thousand Rupees. (Al-Hamdo-Lillah). Besides this a Mosque and Mission House complex shall soon be under construction in the United States' Capital. Its first phase is estimated to be over 2.5 million dollars.

1925—The First Mission House in USA

According to the Warranty Deed No. 10989854 recorded in Book 29805, page 78, the house which is a two story building of brick structure was released to Mufti Muhammad Sadiq, a companion of Hazrat Promised Messiah, Missionary in USA at that time, by the Grantor Justin A. Mckibbon. The building was purchased at a consideration of \$3,000.

Upon the departure of Mufti Muhammad Sadiq, the mosque was transferred to Sufi Mutiur Rahman Bengalee and his wife A.R. Attiyyah Bengali. Sufi Mutiur Rahman was appointed as Missionary and Minister in the USA. He lived in 56 E. Congress St. Chicago, Illinois till July 31, 1941 and subsequently moved to 220 S. State Street, Chicago.

Mufti Sahib appointed the following trustees: Sufi Mutiur Rahman Bengalee, Sayyed Abdur Rahman, Amatur Rahim Attiyyah, Mr. James Williams, Mr. E.C. Clark, Mr. W. Dixon, and Abu Saleh.

On 25 January 1948, Sufi Mutiur Rahman and his wife conveyed and released the said estate to Ghulam Yasin, who on 10 October 1949, finally conveyed it to the Ahmadiyya Movement in Islam, Inc. It is known as SADIQ MOSQUE, named after the first Missionary Mufti Muhammad Sadiq.

1952—The First Mosque in the USA

Two lots were donated by Medford Jackson and Tancie Jackson, his wife. On this peice of land the first Muslim House of Prayer to be erected from the ground up as a mosque, was built in Dayton, Ohio, by the Ahmadiyya Muslim Communtiy.

The mosque is known as the Fazle Umar Mosque, named after Hazrat Musleh Mauood, the Second Caliph. (may Allah be pleased with him)

1985—The First Mosque with Mission House Complex on the West Coast.

In 1985 a parcel of 4.75 acres was purchased in San Bernadino County, California, on which a complex was constructed comprising of a Mosque, Mission House, two residential quarters for missionaries with parking space for 86 vehicles.

The Mosque, named BAILTUL HAMEED, is a one story, 10,920 sq. ft. facility containing two prayer rooms and a fellowship hall, one office, a conference room, a reading room, a library, a nursery, and two single family residences on approximately 3 acres of a 4.75 acre parcel. The total cost was \$1,350,000. The opening ceremony was performed by Hazrat Khalifatul Masih the IV (may Allah be his Helper), on 7 August 1989

1987—First Mosque and Mission House complex to be built on the East Coast

On 16 June, 1987, a plot of land in Montgomery County, Maryland, was pruchased at a consideration of \$275,000 for the construction of a Mosque and Mission House complex. Subsequently, the adjoining land, with a shous on it, was also acquired for \$115,000 on November 30, 1988. The entire area consists of 11.7 acres.

The foundation stone was laid by Hazrat Khalifatul Masih the IV during his visit to USA in 1987. The ground breaking ceremony of this huge complex is scheduled on September 7, 1990. The first phase of the complex is estimated to cost 2.5 million US Dollars.

Mosques with names

These are 9 in number—4 in the Midwest, 2 in the southwest, two in the Northeast, and one in Southeast.

1925	Sadiq Mosque	Chicago, IL
1950	Fazl Mosque	Washington, DC
1952	Fazle Umar Mosque ⁷	Dayton, OH
1974	Sadiq Mosque	St. Louis, MO
1983	Yousaf Mosque ⁷	Tucson, AZ
1985	Baitul Zafar	New York, NY
1985	Baitul Hameed ⁷	Los Angeles, CA
1987	Baitul Wahid	Willingboro, NJ
1987	Baitul Ahad ⁷	Cleveland, OH

The mosques marked ⁷ were built as mosques.

MOSQUES WITH MISSION HOUSES

Date/Place	Approx. Value
1925 Chicago, IL	(in 1925) 30,000
1950 Washington, DC	1,500,000
1952 Dayton, OH	* 30,000
1974 St. Louis, MO	40,000
1982 Philadelphia	42,000
1983 Tucson AZ	* 82,000
1983 Chicago, IL	400,000
1984 Baltimore, MD	40,000
1984 Willingboro NJ	* 300,000
1984 York, PA	25,000
1984 Zion IL	40,000
1985 Los Angeles CA	1,350,000
1985 New York	600,000
1987 New Orleans	40,000
1987 New Jersey	230,000
1988 San Francisco CA	250,000
1988 Dayton OH	20,000
1990 Houston TX	50,000

* Mosques donated. Others were purchased.



وَأَنَّ السُّبْحَانَ لِلَّهِ فَارْتَدُّ عَوَامِعَ اللَّهِ أَحَدًا ۞

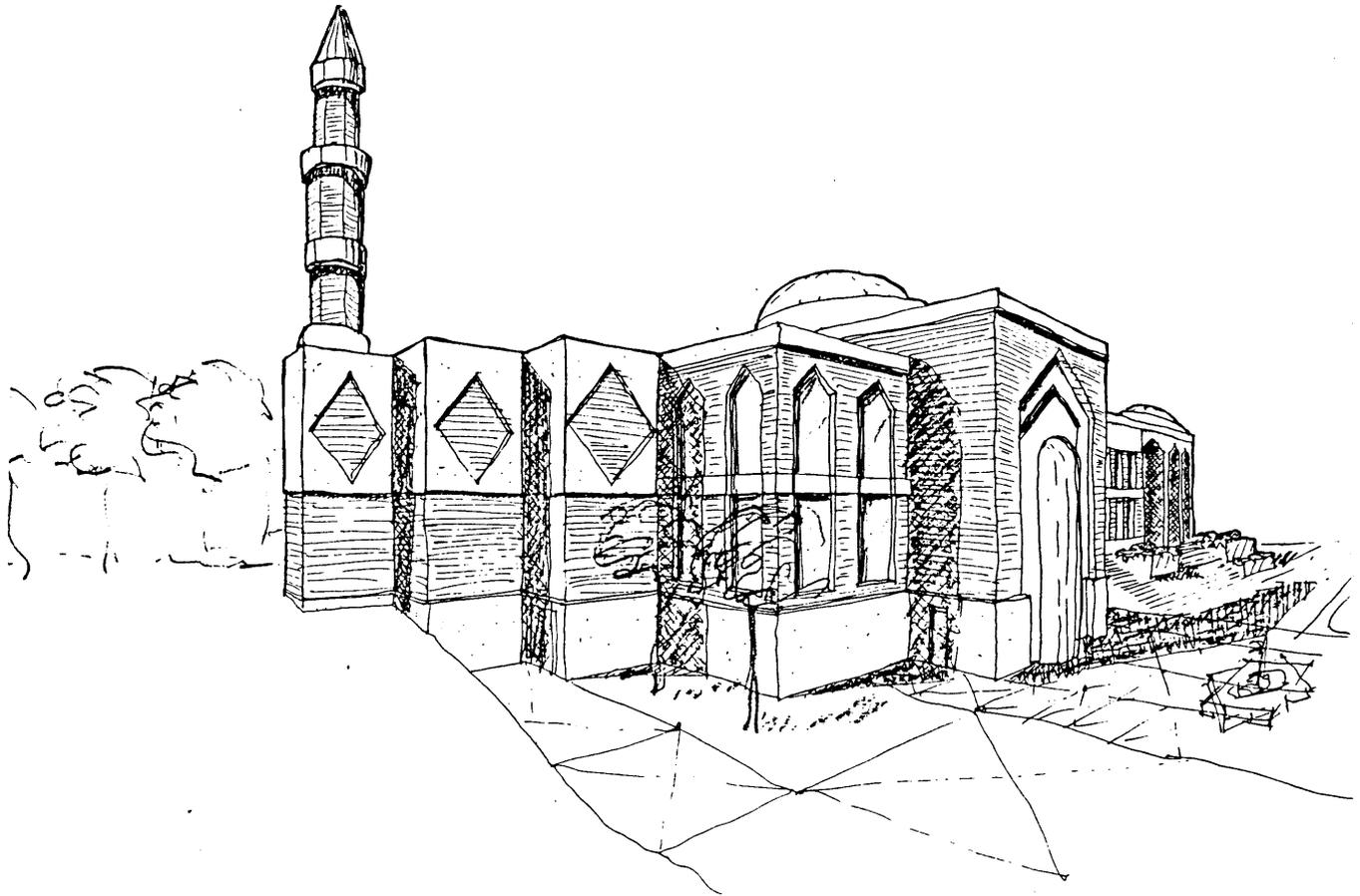
"And all places of worship belong to Allah; so call not on anyone beside Allah." (72:19)

THE AHMADIYYA MOVEMENT IN ISLAM, USA

Headquarters: 2141 Leroy Place, NW, Washington DC 20008

Mission	Postal Address	Phone
1. Athens, OH	Former Chauncey High School, P.O. Box 338, Athens, OH 45701	(614) 797-4811
2. Baltimore, MD	4406 Garrison Blvd, Baltimore, MD 21215	(301) 664-2747
3. Boston MA	4 Brookfield Road, Burlington, MA 01803	(617) 273-1090
4. Chicago, IL	2 S. 510 Route 53, Glen Ellyn, IL 60137	(312) 790-0804
5.	4448 S. Wabash Ave., Chicago, IL 60653	(312) 268-8281
6. Cleveland, OH	297 Center Road, Bedford OH 44146	(216) 439-4448
7. Columbus, OH	4424 Logwood Lane, Columbus OH 43228	(614) 278-9325
8. Dayton, OH	637 Randolph St. Dayton, OH 45408	(513) 268-5512
9. Detroit MI	P. O. Box 1422, Sterling Heights, MI 48311	(313) 264-5540
10. Houston TX	7122 Sonore, Baytown TX 77521	(713) 383-2093
11. Los Angeles, CA	11941 Ramona Ave, Chino, CA 91710	(714) 627-2252
12.	8640 Manchester Ave, #, Buena Park CA 90620	(714) 670-1840
13. Merced, CA	1221 W. First Street, Merced, CA 95340	(209) 383-1079
14. Miami, FL	4307 W. 11th Ct., Hialeah, FL 33012	(305) 557-6678
15. Milwaukee, WI	3709 N. 27th St., Milwaukee WI 53216	(414) 873-0266
16. New Orleans, LA	716 Mayfair Lane, Kenner, LA 70062	(504) 468-8020
17. New York NY	86-17 Palo Alto Street, Hollis, NY 11423	(718) 479-3345
18. North Jersey, NJ	58 Cypress Neck Rd., Lincroft, NJ 07738	(201) 842-7742
19. Philadelphia PA	5120 N. 10th Street, Philadelphia PA 19141	(215) 455-4755
20. Pittsburgh, PA	2522 Webster Ave, Pittsburgh PA 15219	(412) 682-4066
21. Portland OR	11455 S.W. Muirwood Dr. Portland OR 97225	(503) 644-5833
22. Rochester, NY	14 Woodstone Rise, Pittsford, NY 14534	(719) 385-1874
23. Sacramento, CA	6515 Milan Way, N. Highland, CA 95660	(916) 349-8613
24. San Francisco, CA	1024 Apgar St., Oakland, CA 94608	(415) 658-9174
25. San Jose, CA	452 Cheyenne Lane, San Jose CA 95123	(408) 226-5731
26. Seattle, WA	4718-260th Ave., N.E., Redmond, WA 98053	(206) 868-1869
27. St. Louis, MO	4401 Oakwood St., St. Louis, MO 63121	(314) 381-4850
28. St. Paul, MN	504 James Ave., #112, Mankato, MN 56001	(507) 387-7220
29. Tucson, AZ	1001 N. 10th Ave., Tucson AZ 85705	(602) 884-8964
30. Tulsa, OK	534 S. Gary Place, #4, Tulsa, OK 74104	(918) 587-5240
31. Washington, DC	2141 Leroy Place, NW, Washington DC 20008	(202) 232-3737
32. Waukegan IL	2103 Gabriel St. Zion, IL 60099	(312) 746-5585
33. Willingboro NJ	24 Bridge St. Willingboro, NJ 08046	(609) 877-2833
34. York-Harrisburg	334 S. George Street, York, PA	(717) 843-3162

WASHINGTON NATIONAL MOSQUE PROJECT

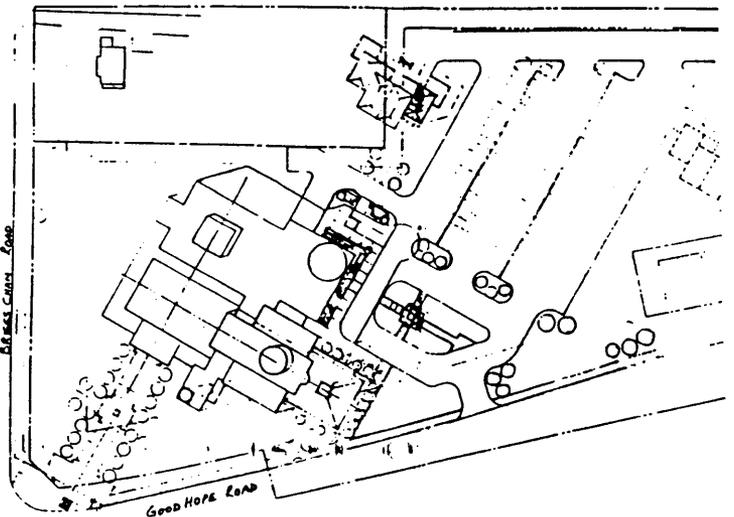


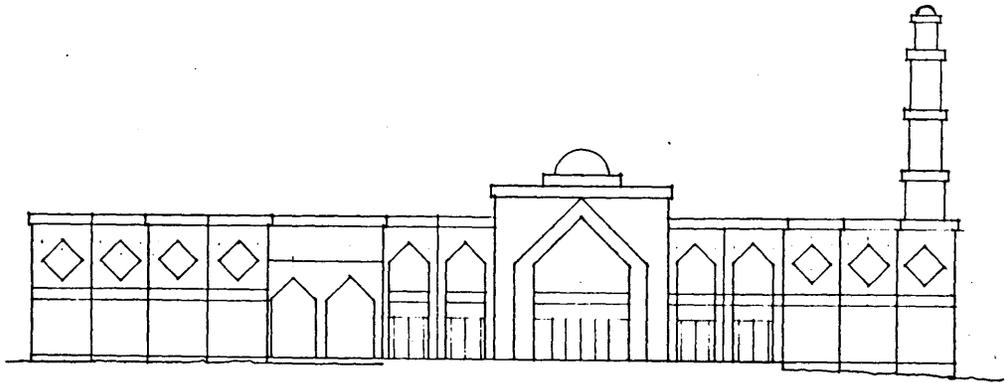
THE SITE

The site of our mosque and the complex is an area 11.7 acres of land, located at the corner of Briggs Chaney Road and Good Hope Road in Montgomery County, Maryland. This area broadly consists of two lots with the following main features:

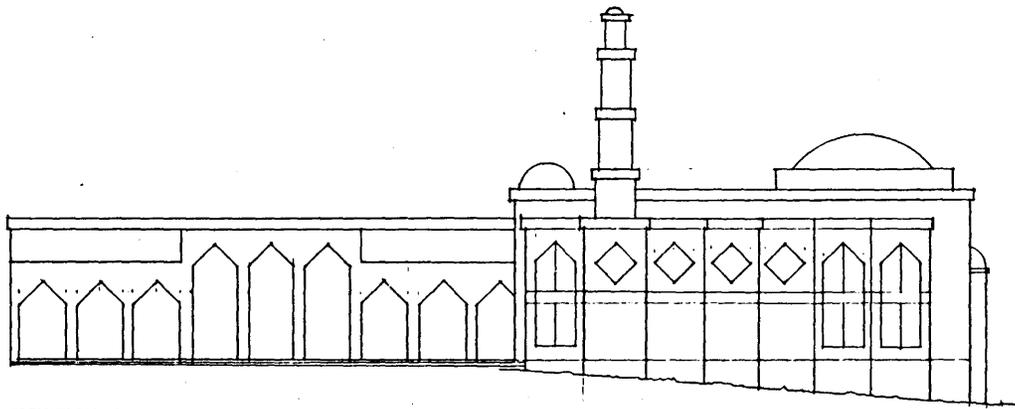
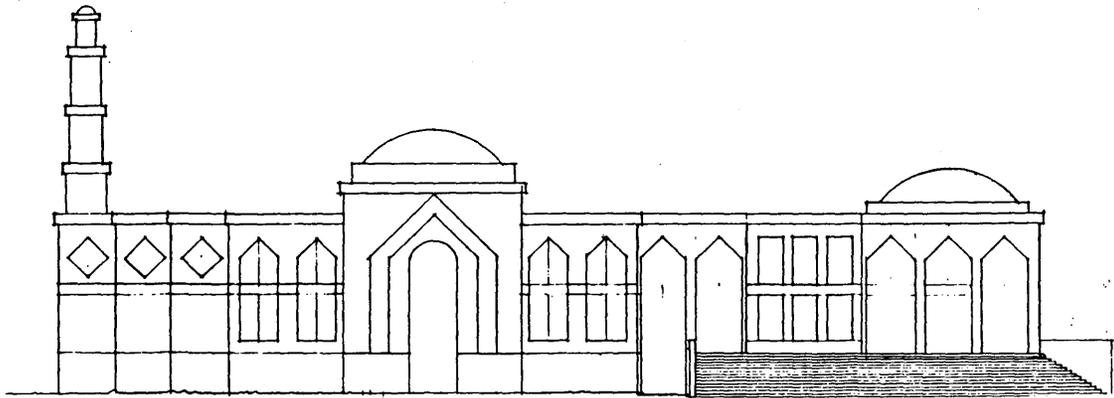
Lot A: This is the 6 acre southern portion, at the intersection of two roads, on which the following described complex is being designed.

Out Lot: The northern 4.0 acres has been designated as an outlot and will have a storm water management pond. This lot will be used for miscellaneous purposes until a feasible plan is developed.

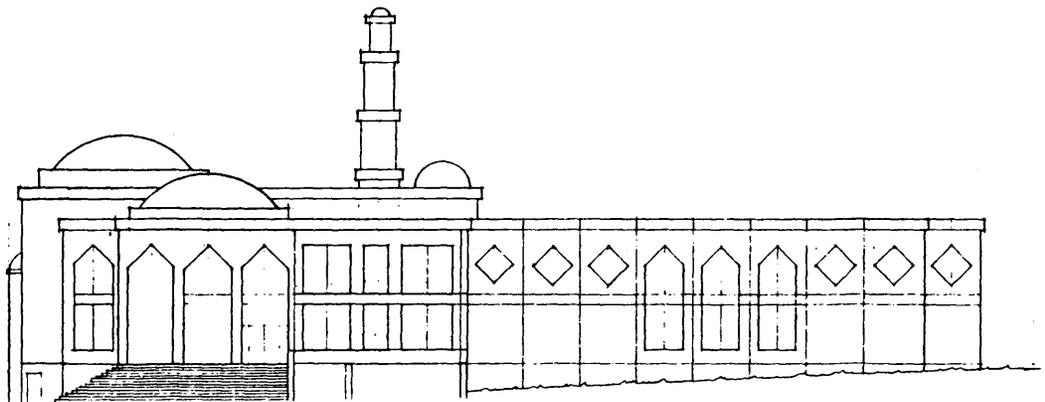




ELEVATION A



ELEVATION C





SECTION

MASTER PLAN

A) MOSQUE UNIT: This unit includes an entrance lobby, a small office on one side and a small library on the other side flanking this entrance area. From here one enters into the main mosque facility. The main level of the mosque structure will serve as a men's prayer hall, for about 580 people. The upper floor area will be for ladies prayers and Lajna offices, for about 480 people.

The lower level of the structure has been designed for the National Offices, Washington Metro area offices, a kitchen unit. The topography of the site has allowed us to provide one side of this floor with a walk-out entrance at ground level.

An elevator is to be provided primarily for ladies, from the main level to the upper level.

MINARET: A free standing minaret structure at the north-east corner of the mosque will be the distinctive feature of the mosque.

B. MULTIPURPOSE HALL: The master plan provides for a Hall facility, which when built, will integrate with the mosque unit at 90°. This hall will have a capacity for about 750 men at the main level and some 400 ladies at upper level in a U-shaped balcony area, which would be directly accessible from the ladies prayer area.

C. RESIDENTIAL UNIT: The master plan includes 4 duplex residential units, for the missionaries and a guest house. The existing residential unit on the one acre lot will be used as long as possible.

CURRENT PROGRESS STATUS

The mosque unit is to be built in phase I, along with one residential unit, out of the above described master plan. The estimated cost of this Phase-I construction is to be about 2.5 million dollars. A schedule of activities and time

has been developed. A tentative date of ground breaking has been fixed for September this year, *Insha Allah*.

The main activities preceding the ground breaking activity are as follows:

1. Record plat of the property. This has been completed and submitted to the Montgomery County Park and Planning Commission.
2. Schematic design and cost estimate of the project. It was completed on April 21, 1990 and given to the mosque committee.
3. Drawings and Documents Preparation. To start immediately after activity 2. Contract award is in progress and the architects and engineers will start very soon, *Insha Allah*.
4. Apply for Building Permit: Not later than early July, 1990.
5. Building Permit: Permits must be obtained prior to starting the construction at the site, i.e., ground breaking.
6. Ground Breaking: In September 1990, *Insha Allah*.

Once the construction begins, it will take about 12 months to complete phase-I, i.e., the Mosque unit. As it is apparent that the above activities follow each other and are closely inter-related, the process of obtaining the building permit is a long and time consuming process, which is mostly outside our control.

The most important duty of all of us is to pray to Almighty Allah and invoke His blessings and help that we may be able to build this house of Allah with our meagre efforts and as per the desires of our beloved Imam, Hazrat Khalifatul Masih IV, in the shortest possible time. Ameen.

Manzoor Rehman

MOSQUE COMMITTEE REPORT

(On May 20, 1990, the National Mosque Committee (NMC) held its regular meeting in the American Fazl Mosque, Washington D.C. The following is a summary of that meeting.)

WASHINGTON NATIONAL MOSQUE PROJECT

In accordance with the approved concept layout plan, a schematic design and an estimated cost of the proposed project was presented on April 21, as prepared by the Architectural and Engineering Company. Following this presentation the Ameer Sahib formed Committee with the objectives:

1. Explore the possibilities how the cost can be brought down as close to \$2.5 million against the presented estimate of \$3.8 million.

2. The estimated cost of site development, over \$7000,000 be looked into very very carefully to a more realistic and rasonable figure.

With the above noted preview in mind, the Ameer Sahib referred to the three letters, dated April 22nd, May 6th, and May 14th as written by the Special Committee, in which the above noted objectives have been addressed and explored, and advised the following procedure to ascertain the overall cost of constructing the areas of Phase-I construction. The unescapable areas which constitute the Phase-I construction were identified, and estimated costs were assigned respectively as follows:

A. Mosque Unit, which includes: Men's prayer area, women's prayer area, a Minaret, office space and possible a service kitchen only.

B. Site development and Parking/Pavements.

C. One Townhouse unit, (moderate sized, about 1,600 ft²)

D. Mandatory Fee Costs; for, the County permits, Utilities permits, Arhitect's and Engineer's services fee.

The estimated costs for A

Men's and Women's Prayer area: 14,600Sq.ft x \$100 =
\$1,460,000.00.

Basement office space area, with an attempt to include a moderate sized Service Kitchen
= 6,800ft² x \$50 = \$340,000.00

A stand alone Minaret, lump sum = \$50,000.00
Subtotal for A: \$1,850,000.00

The estimated cost for B

The site development work, incorporating the options listed in the committee's report dated May 14, 1990 and further adopting any other possibilities such as graveled

parking spaces as opposed to a paved parking (if permitted) and any other such provisions, we may reduce this cost to \$450,000, if possible, Inshallah.

Per Current Estimate: \$500,000.00

The estimated cost for C

A moderate sized townhouse unit: 1,600Sq.ft x \$80 =
\$150,000.00

The estimated lump sum allowance for the Mandatory Fees for D: \$200,000.00

Therefore, an estimated total cost for the Phase-I construction is a sum of \$2,700,000.00

During the disign, development and bidding phases the local Mosque Construction Committee, (named as 'Implementation Committee'), will further explore the means, methods and materials of construction, and try to lower the overall cost of the Project, as close to \$2.5 million as possible, without compromising the soundness, beauty, and the agreed size of the building.

In order to carry out the project operations properly, the Ameer Sahib has laid down the procedural guidelines as follows:

1. A Committee named as the 'Implementation Committee', will be responsible for the implememtation of the project. It will consist of the following members: Mir Mubarik Sahib, Nasir Ahmad Chughtai Sahib, Mir Daud Ahmad Sahib, Suleman Mohammad Sahib, and Manzoor Rehman Sahib. Any other member of the U.S. Jamaat can be consulted as relevant and stay as part of the committee as necessary.

2. The Implementation Committee will review the Architect/Engineer's contract, meet the Architect together and sign the contract. Similarly the committee will review the contractors' bids, select the Contractor, meet the contractor together and award the work. Also will pre-qualify the contractors from a list of contractors.

3. A person from the Implementation Committee is duly assigned as in charge, and can make decisions as necessary, during the course of the project operations and proceed with the work progress, within the overall approved plan. At present Manzoor has this responsibility.

4. The Implementation Committee should prepare a monthly report on the project activities, planning aspects and projections.

5. The accounts will be audited every month by the Jamaat Auditor.

Supervision of the Project was reviewed as follows:

It was discussed that we need a qualified person as the owner's (our) representative on the site, who will monitor the progress on a daily basis of the Contractor & Consultants. He will keep the updated documents, drawings, will provide a timely liaison between the County, building departments, consultants and the Contractor, and will work as the owner's eyes on the site. This is important in order to protect our interests, avoid undue liabilities, avoid the Contractor's and the Consultants' claims for delays and damages. During the pre-construction phase we need a knowledgeable person's help sorting the contractors' bids, clarifying the scopes, etc.

There were a few suggestions made to Manzoor as follows:

- i. Work as the Jumaat's full time Manager at the site. (Br. Suleman)
- ii. Move into the existing house at the site, so as to provide the off work-hours presence at the site and the supervision on Saturdays and Sundays. (Ameer Sahib)
- iii. Dr. Mubarik would like to know if we, ourselves can act as the Construction Manager and hire subcontractors for work, instead of a general contractor doing it, with his marked-up profit. We may be able to save some overall costs.

This issue of hiring supervision will be further checked and reported as soon as possible, Inshallah.

The following time schedule was reviewed, for the main activities as follows:

- i. Building Permit Drawings--Preparation requires 6-8 weeks after the submission of drawings for permit, estimated weeks for permit is 10 weeks.
- ii. Project Specifications and Bid Documents--add 2 weeks to stage i.
- iii. Construction Documents and Drawings, which will add some more details to the documents prepared in stage ii, also revise in accordance with the county's/Building departments any additional requirements imposed on the plans, if any, before it can be issued for construction. Our target schedule for Ground Breaking is on or about September 7, 1990.

From above i, it requires about 16-18 weeks to get the building permit from the time the Architect/Engineer is given a Notice to proceed for the preparation of the permit drawings.

There are 17 weeks between May 25 and September 14, 1990.

We realize that the foundation excavation work should not start during the winter months. Therefore, we are to start the permit drawings preparation work as soon as possible, Inshallah.

Other N.M.C. Projects included in the Agenda were discussed as follows:

WABASH STREET MOSQUE PROJECT, CHICAGO (Special Project)

The developments following Manzoor's visit to Chicago last March, (please refer to the report of March 17, 1990), were reported as below:

The local committee through the project Architect has applied for a zoning variance for half of the lately acquired portion. This is required due to the split zoning existing for the property. This variance from a residential to institutional use is to be obtained prior to obtaining the Rehabilitation permit from the city to remodel the Mosque. In addition to the above, the city has now imposed the institutional building load bearing requirements on the remodeling plans in the manner which renders the basement space basically useless.

Therefore, the whole matter is under review, whether the existing building be renovated or that it be demolished and a new building constructed, costing about the same amount as is being projected for the renovation of the existing building. Also another option is to be probed that if the two buildings are renovated separately and joined by a connecting door only.

The Architect will soon submit a layout sketch with preliminary cost information for a new building, to the Committee, by 5/25/90, Inshallah.

The Ameer Sahib will meet the local Committee to discuss the progress on the eve of the annual convention in June in Michigan, Inshallah.

GLEN ELLYN MOSQUE, PROJECT, CHICAGO

The zoning permit application which was submitted to the county in February of this year has been withdrawn by the local committee due to the following reasons. The county announced a public hearing date of May 17, 1990. There was a large critical response by the locals. The following information has been demanded of us by the county and the public.

1. Storm water management design and calculations.
2. Building heights and elevations.

3. Building size to parking spaces need to be made consistent.
4. Traffic concerns need to be addressed.

The local committee needs to do the following before reapplying for the use permit:

- a. Topo survey of the site--current
- b. Proposed grading plan
- c. Storm water management pond design, size and capacity
- d. Soil boring information
- e. Building--schematic plans

NMC contends that we can not afford to incur any substantial expenditure on any other project for about three years until the Washington Mosque is completed.

The local committee is to be advised not to make any expenditures and hold the property as long as possible, until we are ready, keep NMC informed of the developments. The property is tax exempt at this time.

TROY MOSQUE PROJECT, DETROIT

The building 'Use Permit' is under renewal review again. The reference is made to a letter from Huzoor Ayedullah O Taala, dated February 25, 1990, in Accordance with this letter, the Ameer Sahib wrote a letter to the President of Detroit Jamaat dated March 19, 1990 (a copy is attached hereto), in which he requested the local Jamaat to furnish certain information regarding Hazoor's directive as referred above.

The local Jamaat is working to collect the requested information at this time and will forward to Ameer Sahib as soon as possible.

However, the President of Detroit Jamaat has indicated that it is not possible to build even a small usable space with utilities for only \$200,000.00. It could cost \$400,000.00 to \$500,00.00.

The local Jamaat may be advised to explore other options such as offering a local developer to buy a portion of the property and in exchange as part of the deal, he should also build the necessary roads and utilities at the property for our use. This option may be a better option than selling the whole property due to non-renewal of the use permit.

Again it was realized that due to the construction of Washington Mosque, NMC will not be able to grant any seed money for this project at this time.

MISSION HOUSE AND MOSQUE BUILDING, MILWAUKEE (Special Project)

This is a special award project, as granted by Huzoor Ayedullaho Taala.

The local Jamaat has been attempting to buy a suitable building for the purpose but so far is not successful. Their search is in progress. We pray, may Allah help them to buy a building soon, Inshallah.

LEROY PLACE MISSION HOUSE WASHINGTON, DC

Ameer Sahib would like for us to review a plan for its leasing and revenue after the new Mosque is built, Inshallah.

From Maulana Sheikh Mubarak Ahamd, Missionary Incharge U.S.A.

The progress and welfare of our Jamaat is attached to building mosques. Almighty Allah had commanded us to build mosques for the spiritual and moral progress and to develop love and brotherhood among the members. When the Holy Prophet (SAWS) migrated, he built a small mosque in Qebbaa, where he stayed on the way to Medina. When he arrived at Medina, he started the foundations of the mosque there. The mosque was built of clay and had a roof of wood and tree leaves. He did this to bring Muslims together and provide for their moral and spiritual needs. This noble deed has become a guide line for the followers of the Holy Prophet (SAWS). The close contact with the mosque lead his followers to reach out throughout the world and propagate Islam. If the mosques were not built, the Muslims would never have come close to each other

and achieve the goal of serving Islam.

The Holy Prophet (SAWS) said that the one who builds the house of Allah, with true spirits and honesty, Allah builds a house for him in the heavens. The Promised Messiah (AS) has also laid great emphasis on building the mosques. He said that if you want to establish a Jamaat in any town, build a mosque there. This has proved to be true during the past one century. We have seen with our own eyes, how our mission houses and mosques have been built and established in the various cities throughout the U.S.A. Now there is a great need of our headquarters and mosque here in the capital city. We all should participate in this noble cause and fulfill the desire of our beloved Imam Hazrat Khalifatul Masih IV.

HUMAN RIGHTS UPDATE

RABWAH: Numerous cases have been registered against the editors, publishers and managers of various Ahmadiyya publications in Pakistan. The details of some recent cases are as follows:

On the 29th of March, 1990, under the directions of Deputy Commissioner Jhang, the Police authorities in Rabwah registered two cases against the editors, publishers and printers of the monthly magazines, 'Khalid' and 'Tahrike-Jadid'.

Three other cases have been registered against the editors, publishers and managers of Ahmadiyya magazines, namely, 'Ansarullah', 'Misbah' and 'The Daily Alfazal,' on the 22nd of February, 1990, under the direction of the District Magistrate, district Jhang. They have been charged for using Islamic terminology in their issues of October and November 1989.

Similarly, two such cases under Sec.298/c Pakistan Penal Code, have also been registered against the editor of 'Weekly Lahore', Mr. Saqib Zeervi.

KHUSHAB: (1). A case under sec. 298/c has been registered once again against an Ahmadi by the name of Rana Abdul Ghafoor for displaying the Kalima Tayyaba Plaque in his shop.

(2). An Ahmadi Patwari (Government employee in the Revenue Dept.) Rana Ataullah was summoned to the local police station in the town of Khushab and charged with the crime of having refused to wipe out the Kalima written on the local Ahmadiyya mosque when asked to do so by the authorities. Some mullahs had also been invited by the police and Rana Ataullah tried to explain that the wiping out of the Kalima was a heinous act in the sight of Allah and he recited a verse of the Holy Quran to prove his point. Thereupon the mullahs objected to it and registered a case against Rana Ataulla saying that his quoting of the Holy Quran amounted to preaching and that he had injured the feelings of Muslims.

The case was eventually heard by the magistrate of Jauhar Abad, Mr. Khalid Mehmood Mela, who held the accused guilty of the charge under section 298/c Pakistan Penal Code and awarded him six months rigorous imprisonment.

The mullahs, however, were not satisfied. They demanded that his punishment be enhanced. Due to their pressure a revision petition was made by the State in the Additional Session Court for the enhancement of the punishment. It stated:

'The punishment for the offence was three years

rigorous imprisonment and the punishment awarded does not correspond to the gravity of the offence, and that the accused was so daring that he preached his religion within the four walls of police station and such a meagre punishment shall encourage such type of accused to preach the Qadiani teachings which will result in the disturbance of public peace and tranquility.'

Moreover the Assistant Commissioner has suspended Rana Ataullah from service as demanded by mullahs.

(3). An Ahmadi shopkeeper, Rana Allah Ditta was attacked with a dagger on the 14th of February, 1990, as he was sitting in his cigarette shop. According to the details a person came to his shop at about 10 p.m. and asked for a packet of cigarettes. As he turned round to fetch a packet, he was attacked. He received injuries on his hands and legs. The assailant ran away immediately.

LAHORE: A case under sec. 295/B and 298/c has been registered on the 4th of February, 1990 against an Ahmadi of the name of Khalil Ahmad s/o Mian Siraj Din of Nila Gumbud, for displaying the Quranic verse "Is God not sufficient for His servant?" in his shop.

A mullah called Badar Alam, (who belonged to Majlis Tahaffuze Khatme-Nabuwat Sargodha) had objected to the display of this verse.

RAHIM YAR KHAN: (1). Two Ahmadi Muslim shopkeepers, Mr. Nazir Ahmad s/o Allah Dad, and Javed Iqbal s/o Nazir Ahmad of the town of Rahim Yar Khan have been charged under sec. 298 and 298/c on the 7th of February, 1990 for displaying a metal plate with a Quranic verse written on it.

(2). An Ahmadi Muslim, Muhammad Akhtar was going on his bike on the 6th of January 1990, when some mullahs kicked him down with their car. Then they took him away forcibly and told him to recant his faith. At his refusal they beat him severely and used filthy language against him and the Founder of the Ahmadiyya Community. They left him with a warning that next time they would inflict even more punishment.

MARDAN Two Ahmadi Muslims, Mr. Fayyaz Ahmad Chaudry and Mr. Tariq Mahmood were shot at on the 23rd of February 1990, by an unknown assailant.

In a separate incident, Mr. Adam Khan a Former President of the local Ahmadiyya Muslim Community, was severely beaten by some opponents.

SARGODHA: (1). Mr. Naseer Ahmad, an Ahmadi of Sargodha has been sentenced to one year imprisonment and Rs. 500 fine by the local Magistrate Muhammad

Azam Awan on the 31st of December 1989 for wearing a Kalima Badge. On appeal, the Additional Session Judge Sargodha Malik Mumtaz Ahmad upheld the sentence and Mr. Naseer Ahmad was sent to jail.

(2). Another Ahmadi Mr. Gul Muhammad of Chak No 98 Sargodha North was arrested on the 9th of March 1990 for fixing a Kalima sticker on his motor bike. Mr. Gul Muhammad told police that he loved Kalima, the declaration of his faith, that is why he fixed it on his motor bike. The local magistrate had turned down his application for bail.

(Reprinted from the *Review of Religions*, March 1990)

PRESS REPORT MULLAHS VERSUS TAHIR KHAN

(A case was instituted by the police against an Ahmadi Muslim of Nankana, Pakistan. Mr. Tahir Khan. The charges were brought by the mullahs. The case shows how innocent Ahmadis are being subjected to inhuman behaviour even in the courts of Pakistan. The story is told by Mr. Tahir Khan himself.)

In 1986, on the complaint of some mullahs, two cases were brought against me under section 298/c and 295/c at Nankana police station. Since then I have to go twice a month regularly to Sheikhpura to attend the court of the Assistant Commissioner.

In addition, another case was brought by the mullahs recently on the day of Eid-ul-Adha, which the police later changed to separate cases, one under section 298/c, and another under section 506, Pakistan Penal Code. The details of the incident are as under:

On Eid day after Fajr Prayer I went to the Eidgah to make some arrangement for the Eid Congregational Prayer. After finishing my work, at about 6:30 a.m. I was going back to my house. I had to pass through the street in which the office of the Khatme Nabuwwat Organization is situated. I saw one boy standing in the door of the office. As I drew nearer, he came in my way and said, Why did you look at me in a funny way? Then he started using filthy language against me. I ignored him and tried to pass by, but he grabbed me by my shirt and pulled it so that it was torn at places. Suddenly I saw 10 or 15 boys armed with clubs and sticks ready to pounce on me. Some were carrying bricks in their hands. I stood my ground. They came closer, but by the grace of God Almighty no one dared to attack me. In the meantime the boy who had stopped me in the first place, had gone back into the shop and brought an axe. With the back of the axe he hit me on my arm. By this time the neighbours had also gathered. Some of them intervened and asked me to go away quickly. With my arm black and blue I moved away with hurried steps until I

reached home safely. The crowd shouted more abuses at me as I left.

The Next day I went to Rabwah. While in Rabwah, I learnt that a case had been registered against me on the complaint of mullahs. The charges levied against me were:

- (1) I recited Takbirat (Verses praising God Almighty) while passing through the street.
- (2) I slapped a boy who reprimanded me saying that being a non-Muslim I should not recite those verses.

The report also mentioned that Ahmadis create a law and order problem in the country, and they do this on instructions from their leaders in Rabwah.

When I appeared before the judge, my non-Ahmadi lawyer objected to the conduct of the police who had added an extra charge under section 506 to the original charge. The judge remarked: 'You don't know these Qadianis. They are deliberately creating a law and order problem in the country.' Then he addressed me and said: 'Why don't you stop all this? Why don't you stop hurting the feelings of Muslims?' I replied: 'I have done nothing illegal.' The judge thundered: 'You are a liar. You are a menace to the country.' I kept quiet. At this the lawyer representing the mullahs stepped forward and handed over a letter to the judge. This is letter which he wrote, he said, pointing towards me and it states, I will shoot all Muslims. The judge looked at me again and said, Eh! You said that you have done nothing. What is this? I replied I did not write this letter.

The lawyer stepped forward once again and handed over another letter to the judge, which he claimed I had written to a mullah, Aslam Qureshi by name, threatening to kill him. I denied writing these letters. My lawyer told the judge that these are false allegations brought by the mischievous mullahs. It is the mullahs who were responsible for setting ablaze all Ahmadi houses in the village in April. At this stage, the President of the Khatm-e-Nabuwwat Organization, addressed the judge and said that the Founder of the Ahmadiyya Muslim Community had written such and such things in his books, and he also made some false allegations against the Founder of the Ahmadiyya Muslim Community and asked how can we tolerate all this? The Ahmadis should thank God that they are still alive. The judge listened to this rubbish and then said to me, Tell me, will you do this sort of thing again? I replied Sir I have done nothing. I have not hurt the feelings of anyone. My lawyer interrupted and asked me to keep quiet. At this the President of the Khatm-e-Nabuwwat Organization said, This is all Mirza Tahir's fault. He is sitting in London, but sends regular instructions through cassettes to his followers. The judge then remarked. But you should not worry. Let the dogs bark.

The judge then addressed my lawyer and said: Look, I will accept his bail today. Then he looked at me and said: Listen carefully. I am releasing you on bail today, but if you do it again, I will send you behind bars for life. Then he summoned me towards him and when I stepped on the platform, he said: Touch your ears (as if to beg pardon from him) and say loudly: I won't do it again.

I burst with anger. I haven't done anything wrong. The mullahs are liars... My lawyer and some other well wishers whispered to me, saying, there is no harm in saying that I won't do it again. I did say that. The Promised Messiah's quotation came to my mind:

“Be utterly humble like a false person even if you are truthful.”

All the mullahs present in the court laughed with joy when they saw me in that position. My heart began to bleed afterwards. My conscience began to prick. I asked myself, which action have I promised not to do again? Why did I say that? Why did I falter at the test of my faith? Why? My eyes are still full of tears with remorse. O God forgive me for my shortcomings. Indeed You are the Most Merciful.

From *The Guardian*, London, Feb. 11, 1990

British Muslims and the 'fatwa'

AS A MUSLIM I feel the Muslim viewpoint on this subject has been poorly projected by the Muslims themselves; indeed much of what we hear is unrepresentative of the teachings of Islam. To put the record straight, I would like to say the following:

Nowhere does Islam prescribe the punishment of blasphemy as death. Ayatollah Khomeini got his authority from himself, not the Qur'an. In fact the Qur'an says that what is blasphemy for one is an article of faith for another, because according to Muslims, the concept of Trinity is a blasphemy. Blasphemy against God is much more serious than blasphemy against the Prophet Muhammed, a mortal man. The Ayatollah should have prescribed the death penalty against all Christians.

In the Prophet's life-time, one Abdullah Bin Ubayy called the Prophet the "meanest, the vilest person." Reference to this piece of blasphemy is made in the Qur'an. On hearing this, the companions of the Prophet urged him to allow them to kill Abdullah, but the Prophet said "No, let us deal with him kindly." Much to the outrage of his companions he even led the funeral prayer of Abdullah. Such was the high degree of tolerance meted out by the Prophet to the blasphemers.

Hence I share with you your outrage at the Ayatollah's death sentence, but assure you it has no authority in the Holy Qur'an or the practice of the Prophet.

It would appear from the attitude of the media that Islam does not allow freedom of speech, whereas "civilis-

ed" societies in Western Europe do. Surely, freedom of speech is not absolute. There are laws against hard pornography or child pornography. Should magazines and films depicting the most disturbing and violent child cruelty or child pornography be allowed, in the name of freedom of speech? In school, I was not allowed to swear; in offices you cannot use foul language; in Parliament MPs can be, and sometimes are, removed from the house if they do not "withdraw their remarks."

Why should there be libel laws or defamation laws? One of the defences against a libel charge is that the allegation is true. In the wake of the Rushdie affair, there were also calls to prosecute Mr. Kaleem Siddiqi for "incitement to murder" which is an offence. Is this also an attack on Mr. Siddiqi's freedom of speech?

To summarise, in all walks of life, freedom of speech is curtailed and any breaches punished because in any society certain minimum standards of behaviour have to be observed.

This is why Islam, which teaches man high moral values, enjoins us not to revile the revered ones of other religions, even if they be idols. Idol-worship is considered the biggest sin in Islam, yet the Qur'an instructs Muslims not to use foul language against idols lest the idol-worshippers be offended (6:109).

This teaching of the Holy Qur'an is in stark contrast to the British blasphemy laws which would punish any disrespect shown to the Christian religion or its Holy Founder, but would consider the founders of other religions as fair game. How lofty is the beautiful teaching of Islam on this point.

On the specific question of The Satanic Verses, let me try to put my point across by way of an example. If I abuse your mother, your sisters, your loved ones in the vilest and most graphic of manners, would you not be justified in saying to me, "Look, you have behaved in a most disgraceful manner. I do not wish to speak to you or see you; I do not want to know you. You have vilified, quite gratuitously, those who are dearest to me, dearer to me than my own life, so I despise you and will have nothing to do with you."

This quite simply is our message to Mr. Rushdie. We would like to bring down the most severe moral censure against him: by the pen and the mouth, not by the sword. I do not deny Mr. Rushdie his freedom of speech, but am I free to consider him vile and shameless and to ostracise him from my society? Now Mr. Rushdie wants to hold a rational dialogue with Muslims, but surely the basis of a rational dialogue is rational language.

We wish not to condemn Mr. Rushdie to death but to shun him as an act of moral condemnation. Are we free to do so?

Azhar Ahmedi

EDITORIAL

THE NATIONAL MOSQUE PROGRAM

The Holy Qur'an declares that *"all places of worship belong to Allah; so call not on anyone beside Allah."* (72:19). A Muslim names his house of worship "mosque". A mosque is the center of a Muslim community, the place where the faithful gather for prayer to the One God, the place where births and marriages and deaths are all announced (as are other momentous events of import to a Muslim's life). A mosque is the heart of Islam; Muslims are the limbs of Islam; and, the Holy Prophet Muhammad (peace and blessings of Allah be on him) is the soul of Islam. One without the other is incomplete.

To build a mosque, the Traditions teach, is a holy endeavor, worthy of great rewards and blessings. The Traditions also teach that the Holy Prophet Muhammad (peace and blessings of Allah be on him) bent his own back to the building of the first mosque of Islam, in Medina: a mosque he also called 'the Last Mosque,' a testimony to its prime importance to the Ummah, the Muslim Community. After that mosque, all others would be reflections. So, the first was the last. The mosque built under the watchful gaze of the Prophet himself and blessed by his touch on brick and mortar would set the standard by which all mosques would be measured until the Day of Judgement.

The Ahmadiyya Muslim Community has built hundreds of mosques, many of them outside the so-called Muslim World. Almost immediately upon acceptance of the heavy burden of Khilafat, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV (may Allah be his Helper) undertook to build even more mosques. Five of these new mosques, he declared, would be built in the United States of America, by the grace of Allah. A program was set in motion to construct mosques and missions in New York, Los Angeles, Washington D.C., Detroit, and Glen Ellyn (in the Chicago Area).

Then, in 1987, Huzoor took yet another step to bring this program much needed priority within the U.S. community. During the annual Majlis-e-Shura in New York, he ordered that a separate committee be established specifically to handle the immense task of building these five new mosques. To this he added two related projects: the renovation of existing missions in Chicago and Milwaukee.

By the grace of Almighty Allah, the mosques in New York and Los Angeles have been finished. The direction of the community is now to give highest priority to the construction of the mosque-mission complex at the national

headquarters in Washington D.C. This matter has been the subject of two Friday Sermons delivered by our beloved Khalifa. In July, 1989, on the occasion of the inauguration of the new Los Angeles mosque, Huzoor made a special appeal. He reminded listeners that: "Whoever adorns Allah's house, his house is definitely adorned by Allah." Then, in February, 1990, Huzoor spoke again of the program to build a new mosque in Washington D.C. He issued a worldwide appeal for Ahmadi Muslims to contribute to this noble effort. In both of these landmark sermons, Huzoor repeated the injunction against taking loans for the construction of mosques. This is against the Islamic standard for righteousness. The duty, joy, and blessings for building these mosques must rest solely with the individuals in the Community.

We should be reminded of the spirit of sacrifice which accompanied the building of the first Ahmadi Muslim mosque outside of the Indo-Pak subcontinent. When Hazrat Khalifatul Masih II (may Allah be pleased with him) appealed for funds to build a mosque in London, the capital of the most influential country of his time, the ladies of Lajnah Imaillah took off their golden jewelry and presented Huzoor with their contribution on the spot. Similar stories can be told about nearly every mosque built by Ahmadiyyat. Some mosques, like the American Fazl Mosque in Washington D.C., were purchased by people outright. Others, like the Fazl-e-Umar Mosque in Dayton, were built from the selfless sacrifice of a number of people and donated to the Community. All mosques are houses of Allah; all bring merit and blessings to those who participate in their building.

It is a sad state of affairs that in the most influential nation in the world today, Ahmadi Muslims should have to appeal for donations from all over the world in order to see our mosque constructed in the capital area. American Ahmadi Muslims should feel sufficient pride and exhibit sufficient righteousness to realize the dream of a mosque in Washington D.C. without the recourse appeal. We should feel shame that twice Huzoor has had to turn his gaze towards this continent and speak of our lack of progress in his sermons.

This program is aggressive. It is one of financial strain. This is not only the most influential nation, but it also has one of the most expensive real estate markets in the world. But, with the help of Allah and a lot of determination and sacrifice, this mosque project can still succeed on schedule.

If it does not, then delays will translate into higher costs as inflation and natural rise in the value of all commodities increase the cost to acquire properties, the cost of construction materials, and the cost of labor. As of the end of April 1990, total pledges amounted to \$687,818 (under the Washington mosque scheme); but receipts during this period amounted to only \$340,716. The balance on hand in the overall mosque fund is about \$700,000. To commence the groundbreaking on schedule, \$500,000 to \$1 million will be required.

This special issue of The Ahmadiyya Gazette is dedicated to the mosque program in general and to the appeal for immediate help with the building of the mosque in Washington D.C. in particular. In the following pages you will read about the history of the existing mosques and missions in the U.S. (Unfortunately space does not permit the full telling of their stories, so you will have to read between the lines to find the deeper story of sacrifice and dedication to Islam in every instance).

There is a report on the progress to date on the National Mosque Program. You will be reading this at a time when Ahmadi Muslims gather from all over the United States to celebrate their Annual Convention. Take a moment then,

(continued from page 4)

recorded on the standard of Muhammad (peace be on him) and as the Holy Quran proclaims:

Respond to the voice of Muhammad for he calls you so as to bestow new life upon you.

In short we are bearing the life-giving standard of the Holy Prophet, peace be on him. Our opponents are seeking to kill us and we are in anguish so as to bring them to life and we hope from our Lord that we shall be successful.

Keep ever in mind the purposes of the gathering, the foundation of which was laid by God Almighty with His own hand and forget not that man is a powerless creature who has no strength unless he establishes a relationship with God Almighty Who is the fountain-head of all power. Till then man is just nothing. Do not, therefore, forget your humble condition and your helpless station, not be unmindful at any time of the mighty powers of God. He possesses all power, all strength and all wisdom. He has said that He will make Islam supreme in the world but He has not said that if we shall become the slaves of the world even then He would love us. If we hope to participate in the good tidings that God has accorded us it is necessary that we should sacrifice ourselves in His cause and we should become as He desires to see us.

May Allah, the Almighty, guard all of you and help you both here and in your homes when you return to them. In your absence He should be your best substitute to guard your honour and your properties. May God's angels de-

to think about the reasons why Ahmadiyyat exists and why conventions are even held each year in every country and at our international headquarters. Elsewhere in this issue, these topics will also be touched on. But the real reason, the "bottom line," is that we gather for the greater glory of Allah. The Community exists to spread the worship of Allah to the four corners of the earth and to bring mankind beneath the banner of the Holy Prophet of Islam (peace and blessings of Allah be on him). The requirement, then, is to make the whole of the earth into one giant mosque, one global house of Allah. Along the road to this goal, we need to establish mosques which are "spacious but attractive," mosques which are "beautiful enough to attract others to come...so that the message of Islam could be conveyed to the visitors." One of these mosques on our current agenda will, by the grace of Allah, be in Washington D.C. And, you (yes, I do mean you, dear reader!) can help too. And, as we build this mosque and the other mosques in the program, we should work to keep them all filled to overflowing with ardent worshipers praising Him Who created us all, Him who caused the first House of Worship, the Holy Kaaba, to be built on earth. May we all be equal to this task. Ameen.

end from heaven and help us helpless ones and make us successful in the world. May Allah bless our understanding and illumine our minds and increase our knowledge. May Allah so ordain that according to His promise whatever we touch Allah may bless it with His grace and mercy and according to the good tidings He has given us. Breathing in the blessings and mercies of God Almighty we should spend these days so that we should make them the foundation of erecting the atmosphere of Divine mercies and blessings. Wherever we are may we have available to us the atmosphere of blessings and mercies and may His light continue to illumine our houses and our breasts. May His angels continue always to give us that glad tidings that however great and powerful might be our enemy we have no cause to worry as our powerful Lord is with us and, only by His grace, the hosts of His angels are descending from heaven for our help and support.

Go forward, therefore, along the highway of Islam under the shade of the wings of these angels for the gates of success have been opened for you. In my speech of tomorrow I shall tell you how greatly His grace has blessed this small community in this short time. These gates being open it is up to us that entering therein with extreme humility and with the utmost effort we should progress ever faster on this highway, which shall one day lead us to the goal of the supremacy of Islam. Ameen.

Let us now pray may Allah's grace and His mercies accompany you and may He enable you to absorb more and more of His mercies and blessings.

From the Press:

NOTE: Members of the York-Harrisburg Jamaat participated in activities of "Earth Day 1990" on April 22nd. Khalid Khan, the president of the Jamaat, represented the Muslim community for the religious services. He also worked on the committee of organizers. For the religious services, he chose to read Sura Al-Fateha, followed by appropriate verses from the Holy Quran. More than 2000 people attended the ceremonies at Rocky Ridge Park. The following account of the projected activities was published in the local newspaper.

Earth Day religious service set Sunday

(by Teresa Candori, Staff writer)

Religious leaders of all faiths have been at the forefront of the ecology movement for the past 20 years and have a significant role to play in Earth Day 1990, said the organizers of a special interfaith Earth Day religious service.

"Even though we may be coming from different places, spiritually, we can cooperate in common concern for the Earth we live on," said Byron Borger, an organizer of the service.

The program, which is to incorporate readings from the sacred texts of the Roman Catholic, Protestant, Jewish, Moslem and Native American faiths, has been scheduled to begin at 12:30 p.m. Sunday at Rocky Ridge County Park.

"I don't want to minimize the differences between our religions," said Borger, who described himself as an evangelical Protestant. "But we can agree there's only one earth, and we all share the same planet, so we communally have mutual respect to creation."

The highlight of the service will be a symbolic planting of a tree in the park.

"The participants will all help to water the tree," Borger said. "Symbolically, we're all watering the same earth."

The scriptures of all the participating religions specifically dictate that followers are the caretakers of God's creation, which is why religious people have a particular obligation to care for the earth, Borger said.

"The earth is holy, because God made it," he said. "In the Christian religion, our Bible is very clear that Jesus cares about restoring not only broken lives, but he cares about the broken world."

Organizers of the service also plan to distribute seedlings, which people attending will be expected to take home and plant.

"Instead of just talking and praying about it, we'll be

going out to actually do something about it," he said. "This is a concrete way of taking something away from the service and doing some good in the world."

Dayton Daily News, May 19, 1990

Ahmadi Muslims in Dayton for rite

"Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them." (The Holy Koran, Ch. 24, Vs. 56)

By David E. Kepple, Staff writer

Ahmadi Muslims from Detroit, Cleveland, Pittsburgh, Columbus and Athens will join their fellow Ahmadiyyans in Dayton today to mark Khilafat Day.

"Khilafat" refers to the succession of spiritual leaders in the faith, which has occurred since the death May 26, 1908, of Hazrat Mirza Ghulam Ahmad, revered by the Ahmadi as the Promised Messiah of Islam.

The Messiah had called for a succession of spiritual leaders in his writing, known as *Will*, and Alhaj Nooruddeen became his first successor one day after the Messiah's death.

Syed Shamshad Ahmad Nasir, Dayton-based Midwest missionary for the Ahmadi, said members of the Islamic group from throughout the region will gather in Dayton today for a special program in connection with Khilafat Day.

Although the local events fall eight days before the date of the first succession, Shamshad said the observance is not required to fall on the exact date.

"The aim and purpose is to advise the members of what the Khilafat is, and its importance in Islam," Shamshad said.

The program at the Ahmadi mosque, 637 Randolph St., will begin with lunch, followed by a prayer, and then a formal program at 2 p.m., at which Shamshad will preside.

Speakers will include Nasir Mahmood Malik, president of the Ahmadi community in Detroit, who will speak on "The Institution of Khilafat," and Alhaj Muzaffar Zafr, president of Dayton's Ahmadi community, who will speak on "The Blessing of Khilafat in Islam."

The New Dayton Defender, May 24, 1990

Ohio Governor Presented with the Holy Quran

Governor Richard Celeste, an Ohio Democrat, was presented with a copy of the Holy Quran by Mid-West Regional Missionary Maulana Shamshad Ahmad Nasir.

The presentation was made at a reception honoring the Governor which was hosted by Sinclair Community College. Organizers of the function formally invited Dayton jamaat to make the only religious presentation on the reception program.

The reception was well attended by state, local, and congressional representatives, including the Mayor Richard

Dixon (City of Dayton), as well as business, social and civic leaders.

Maulana Shamshad in his remarks to the audience gave an overview of the primary aims and objectives of the Ahmadiyya community, highlighting the translation of the Holy Quran in many languages, particularly the Russian language.

The audience responded favorably. The Governor very graciously accepted the Holy Quran, thanking the Jamaat and exhorting all throughout the state to strive for continued mutual understanding.



Shamshad Ahmad Nasir, Regional Missionary of Ahmadiyya Movement in Islam is presenting a copy of the Holy Quran to Honorable Richard F. Celeste, Governor State of Ohio on 16th March 1990 at Sinclair College reception in Dayton.



Shamshad Ahmad Nasir, Regional Missionary of Ahmadiyya Movement in Islam is presenting a copy of the Holy Quran to Honorable Paul Leonard, Lieutenant Governor State of Ohio on 16th March 1990 at Sinclair College reception in Dayton.

AMBASSADOR OF SIERRA LEONE PRESENTED WITH ISLAMIC LITERATURE

His Excellency George M.B. Carew, Ambassador of Sierra Leone, West Africa visited Dayton, Ohio in April, 1990. Regional missionary of the Ahmadiyya Movement in Islam, Mr. Shamshad Ahmad Nasir had the honor to meet and present some Islamic books to him at the residence of Mr. Ademo John.

Br. Bashir Ahmad, Vice President of the Ahmadiyya Community in Dayton joined with the missionary.

At the conclusion of this ceremony, Ambassador of Sierra Leone thanked the missionary for this presentation.



Regional Missionary of Ahmadiyya Movement in Islam, Mr. Shamshad Ahmad Nasir presenting set of Islamic books to His Excellency George M.B. Carew, Ambassador of Sierra Leone at the residence of Mr. Ademo John who is seen on his left.



Regional Missionary of Ahmadiyya Movement in Islam, Mr. Shamshad A. Nasir and Vice president of Ahmadiyya Community, Dayton, Mr. Bashir Ahmad with His Excellency George M.B. Carew, Ambassador of Sierra Leone.