



THE

# Ahmadiyya Gazette

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منہ گرسی برائے ما کہ ماموریم خدمت را

*"No seat of honor is required for me. I am come only to serve my master."*

*Hazrat Mirza Ghulam Ahmad*

# WHAT IS A MUSLIM

## THE HOLY QURAN AND HADITH

There are very clear guidelines pertaining to the definition of a Muslim, to be found in the Holy Quran, and in the Traditions of the Holy prophet (on whom be peace). The Holy Quran describes the righteous Muslims as:

*“Those who believe in the unseen and observe prayer and spend out of what We have provided for them. And who believe in that which has been revealed to thee and that which was revealed before thee and they have firm faith in the hereafter.” (2:4-5)*

The Holy Prophet (on whom be

peace) says:

1. Islam is founded on these five: (i) A solemn affirmation that there is none worthy of worship except Allah and that Muhammad is His servant and His Messenger; (ii) observance of prayers (salat); (iii) payment of Zakat; (iv) performance of Hajj; (v) Fasting in the month of Ramadhan.” (Bukhari and Muslim)
2. Whoever offers his prayers as we do, and turns his face to the Qibla to which we turn our faces and partakes of our *Zabeeha* (  ) is surely a

Muslim who is under the protection of Allah and His Messenger; Therefore, violate not the guarantee granted by Allah.” (Bukhari)

Imam Abu Hanifa says: “Whoever intends to enter the fold of Islam, let him solemnly declare and believe that there is none worthy of worship but Allah and that Muhammad is His Messenger. If he does this, he is surely a Muslim even if he is unaware of the fundamental injunctions of Islam.” (Commentary of the Fiqh-i-Akbar by Imam Abu Mansoor Muhammad Bin Muhammad Hanifa, p.34)

## THE BELIEFS OF HAZRAT MIRZA GHULAM AHMAD

Hazrat Mirza Sahib says:

1. “I believe in Allah, His Angels, His Books and His Messengers, and in life after death. I do believe in the Great Book of Allah, i.e., the Holy Quran, and I follow the greatest of the Messengers of Allah, the *Khatamul Anbia*, Muhammad Mustafa (peace and blessings of Allah be upon him); and surely I am a Muslim. I bear witness that there is none worthy of worship except Allah, the One. There is none to associate with Him, and that Muhammad is His Servant and His Messenger. O my Lord, grant Thou that I live a Muslim and die a Muslim and raise me up with the Muslims on the Day of Resurrection. Thou knowest what is in my heart and none knoweth it but Thee and Thou art the best of witnesses. Let everyone bear witness to this my written statement and the All-Knowing, All-Hearing God is surely my witness, first and foremost, that I do believe in everything that converts even a non-Muslim into a Muslim. And I do believe in all which are given in the Holy Quran and authentic

Hadith.” (Tabligh-i-Risalat, 1891, Vol. 2, pg. 21)

2. “Nobody enters my Jamaat except one who enters the fold of Islam and follows the Book of Allah and the Sunnah of our Master, the Best of creation, and has firm faith in Allah and His Messenger, the Noble, the Merciful, and in the Day of Resurrection and in Paradise and in Hell; and solemnly promises and declares that he would never choose a religion except Islam and that he would die with firm faith in the truth of this religion, holding fast to the Book of Allah, the All-Knowing, and that he would translate into action whatever is to be found in the Sunnah of the Holy Prophet and the Holy Quran and the *Ijma* (  ) of the Companions of the Holy Prophet. And whoever abandons these three, throws himself into hell.” (Mawaheb-ur-Rahman, 1903, p.96)
3. “Relevant to a proper observance of my teaching, it is essential that one should firmly believe that there is an All-Powerful, All-Sustaining Supreme Being, the Creator of everything; changeless, everlasting,

eternal. He does not beget nor was He begotten. For you another very essential teaching is this that you do not leave the Holy Quran like a Book that has been forsaken, since it is therein, and nowhere else, that your life lies. Those who do honor to this Holy Book shall be honored in Heaven. For mankind now, all over the surface of the earth, there is no Book except the Holy Quran. For the sons of man there is no Messenger and no mediator except Muhammad (may peace and blessings of Allah be upon him). To strive that you cherish the purest love for this Prophet of Power and Glory, giving no one else any kind of preference over him, so that you be put down in Heaven as those who have been saved.

“Who is the saved one? Only he who maintains a firm faith that the living God is a reality and that Muhammad (peace and blessings of Allah be on him) is the Messenger between Him and mankind. That under the sun there is no one equal to him in rank and elevation; nor any Book to rival the Holy Quran: That

for no one else did Allah wish that he should live forever, but for this blessed Prophet He did so wish: That to keep him alive forever He laid the foundation for continuing the benefit of his *Shariah* and his spiritual blessings to the Day of resurrection.

“In point of belief, all that Allah desires from you is just this that you hold that Allah is One, and that Muhammad (may peace and blessings of Allah be upon him) is His Prophet, *Khatamul Anbia*, and the greatest of them all. After him there is to be no other Prophet except one who should be given the mantle of Muhammadiyyat as a *Burooz*, for the servant is not separate from his master, nor a branch from its root.” (Kishti-e-Nooh, 1902)

4. “I swear by Allah the Most Exalted, I am not a *Kafir*, and that

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

is an article of faith with me, and I have firm faith that the Holy Prophet is *Khatamun Nabiyyeen* and can swear on the truth of this statement of mine as many a time as the Holy names of Allah; as many a time as the number of the grand qualities of the Holy Prophet in the sight of Allah. In short, there is nothing in my belief which is against the words of Allah and His Messenger—Muhammad (on whom be peace and the blessings of Allah).” (Karamatus-Sadiqeen, 1893, p. 25)

5. “And we do believe that there is no one worthy of worship except Allah and our Master, Hazrat Muhammad Mustafa (peace and blessings of Allah be on him) is His Messenger and *Khatamul Anbia*.” (Ayyam-us-Sulh, 1899, pp. 86-87)
6. “We are Muslims. We have firm faith in the Book of Allah, the *Furqan*, and we firmly believe that Syedana Muhammad is His Messenger who has come with the best of religions and firmly believe that he is *Khatamul Anbia*.” (Mawaheb-ur-Rahman, 1903, p. 66)

7. “Let it be clearly borne in mind that the accusation levelled against me and my Jamaat that we do not hold the Holy Prophet as *Khatamun Nabiyyeen* is a great lie. Our opponents do not enjoy even an iota of the force of conviction and clarity of vision and the insight with which we believe him to be *Khatamul Anbia*.” (Al-Hakam, March 17, 1905)

8. “I am a Muslim, and have firm faith in the Holy Quran as the Last of the Books and hold the Holy Prophet to be the Last of the Prophets and Islam as the only living religion and source of real salvation. I do believe in predestination and the Day of Judgment. I turn my face to the Qibla while offering my prayer and observe Fast during the whole month of Ramadhan.” (Al-Hakam, October 1, 1900)

9. “The Holy Prophet is surely the *Khatamun Nabiyyeen* and the Holy Quran the *Khatamul Qutb*. Now there can be no Kalemah nor Namaz other than what the Holy Prophet preached and practised. There can be no salvation beyond the teachings of the Holy Quran. Whoever forsakes this will be forsaken by Allah and will be thrown into hell. This is our faith, pure and simple.” (Al-Hakam, October 24, 1906)

- 10 “We have no religion but Islam and

no Book but the Holy Quran, revealed by the All-Knowing Allah; and no Prophet but Muhammad, the *Khatam-an-Nabiyyeen*.” (Anjam Atham, 1897, pp.143-144)

- 11 “The Holy Prophet (on whom be peace) holds the highest position amongst the prophets and surpasses them all, so much so that Allah put an end to all prophetic dispensations with his advent; that is to say, all excellences pertaining to prophet-hood came to an end with him.” (Al-Hakam, Sept. 24, 1904)

- 12 “The prophetic dispensation of the Holy Prophet (peace and blessings of Allah be upon him) would last till the end of days and he is surely the last of the prophets, *Khatam-al-Anbia*.” (Chashma-e-Maarfat, 1908, p. 62)

- 13 “Let it be known that we have no claim but that of a servant of Islam. He who attributes to us aught against this, surely he fabricates a lie. We receive all the bounties of our Lord through our noble Prophet (peace and blessings of Allah be upon him). If our mission is based on anything other than the real service of Islam, then surely all our efforts are vain and utterly rejected and punishable in the eyes of our Lord.” (Al-Hakam, August 17, 1899)

## THE MUNIR REPORT—1954

Two decades ago, the Court of Inquiry comprising the then Chief Justice of the West Pakistan High Court (afterwards Chief Justice of Pakistan) and another very eminent judge, engaged in the arduous exercise of ascertaining as to who is a Muslim and who is not, and said:

“Keeping in view the several definitions given by the Ulema, need we make any comment except that no two learned divines are agreed on this fundamental. If we attempt our own definition as each learned divine has done and that definition differs by that given by all others, we unanimously go out of the

fold of Islam, and if we adopt the definition given by anyone of the Ulema, we remain Muslims according to that Alim but *Kafirs* according to the definition of everyone else...”

They further went on to say:

“According to the *Shias* all *Sunnis* are *Kafirs*. And *Ahl-e-Quran*, namely persons who consider *Hadith* to be unreliable and therefore not binding, are unanimously *Kafirs*, and so are all independent thinkers. The net result of all this is neither *Shias* nor *Sunnis* nor *Deobandis*, nor *Ahl-e-Hadith* nor *Barelvis* are Muslims and any change from one view to the other must be ac-

accompanied in an Islamic State with the penalty of death if the government of the State is in the hands of the party which considers the others to be Kafirs. And it does not require much imagination to judge of the consequences of the doctrine when it is remembered that no

two Ulema have agreed before us as to the definition of a Muslim. If the constituents of each of the definitions given by the Ulema are given effect to, and subjected to the rule of 'combination and permutation' and the form of charge in the inquisition's sentence on

Galileo is adopted 'Mutatis Mutandis' as model, the grounds on which a person may be indicted for apostasy will be too numerous to count." (Report of the Court of Inquiry under Punjab Act 11 of 1954 to enquire into the Punjab disturbances of 1953; pp. 218-219)

## TESTIMONIES OF THE CONTEMPORARIES OF HAZRAT MIRZA GHULAM AHMAD

1. Maulana Abdul Majid, Daryabadi, Editor of *Sidq-i-Jadid*, a great Muslim scholar and journalist, not belonging to the Ahmadiyya sect, says:

"As far as I have seen the works of the Founder of the Ahmadiyya Movement, Janab Mirza Ghulam Ahmad Sahib, I have been forced to arrive at the conclusion that instead of rejecting the idea of *Khatm-e-Nabuwwat* he has laid emphasis on the truth of this doctrine. I clearly remember that in the *Bait Nama* of Ahmadiyyat, there is a specific clause declaring that the Holy Prophet (peace and blessings of Allah be upon him) is the *Khatam-an-Nabiyyeen*. Therefore, if the late Mirza Sahib calls himself a prophet, every Mussalman has been looking forward to the advent of a Messiah too, and obviously, this is not a negation of the doctrine of *Khatam-i-Nubuwwat*. Instead, if Ahmadiyyat is what is represented in the writings of Mirza Sahib himself, it would be highly unjust to hold it as apostasy (كفر) (Al-Fazl, March 21, 1923)

2. Hazrat Khwaja Ghulam Farid of Chachran Sharif (1844-1901) the great Sufi and saint of the last century, who had a large following in almost all parts of Punjab, expressed himself in these words regarding Hazrat Mirza Ghulam Ahmad Sahib:

"The Mirza Sahib spends all his time in devotion to Allah, the Most Exalted. He is always busy in prayers and in a deep meditation in the meanings of the Holy Quran, and remains engrossed in the remembrance of his Lord. He has

girded up his lions in the service of Islam so much so that he has extended an invitation to the Queen of England and the King of Russia and France to accept the truth of the *Deen-i-Muhammadi*; and all his efforts have been directed only to one end, that they should bid goodbye to the doctrine of Trinity which is sheer unbelief and that they should have faith in the One Living God. Now, look at the sad plight of ulema of the day, oblivious of the injuries being done to Islam by false religions, they are dissipating all their energies in launching a most hostile campaign against this righteous man who belongs to Ahl-e-Sunnat wal Jamaat, and does not only himself tread the right path but also guides them to the path of piety and righteousness. They call him Kafir. Ponder over his Arabic works which are beyond the capacity of a human being to produce. All his sayings and writings are full of genuine knowledge and intrinsic truths and are a source of guidance towards the path of Allah. He is, by no means, a rejector of the beliefs of Ahl-e-Sunnat wal Jamaat and the fundamentals of the religion of Islam." (Isharat-i-Faridi by Maulana Rukn-ud-Din, Vol. 3, pp.69-70)

Hazrat Syed Ashhad-ud-Din, commonly known as Peer Sahib-i-Alam, was also a contemporary saint with a huge following in the Province of Sind. He was enlightened by the Almighty Allah that Islam would spread in Europe and America through Hazrat Mirza Ghulam Ahmad. When he was told by one of his disciples, Haji Abdullah Arab, that the Mirza Sahib was be-

ing declared a Kafir by the Ulema of the Punjab and Hind, he was greatly surprised and again sought guidance from the Almighty. Thereupon, the Holy Prophet appeared to him in a vision and told him that Mirza Ghulam Ahmad was his vicegerent in this age." (Tayyed-i-Haque by Hazrat Maulana Hasan Ali of Bhagalpur, Behar; published 1897).

The *Wakil*, Amritsar, which was edited by the late Maulana Abul Kalam Azad, commenting editorially on the death of Hazrat Mirza Ghulam Ahmad in 1908, wrote:

"The death of Mirza Ghulam Ahmad of Qadian is not an event which may be passed over without drawing any lessons from it. Men like him who revolutionize the intellectual or religious outlook are not born every day. It is very rare that they appear but whenever they do, they change the world and leave an indelible mark on history.

"Despite the fact that we differed with him in the interpretation of certain doctrines and certain claims which he made, we cannot but own that the loss of Mirza Sahib is deeply felt by all the enlightened Muslims as the loss of a great leader of theirs and they do acknowledge that in him they have lost a magnificent champion of the cause of Islam who had so successfully defended it against its opponents. Considering the great role he played as a most successful defender of Islam, we must acknowledge his services frankly and without reserve."

“Muhammad is not the father of any of your men, but he is the Messenger of Alah and the Seal of the Prophets; and Allah has full knowledge of all thibgs. O ye who believe! remember Allah with much remembrance; and glorify Him morning and evening.” (33:41-43)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ  
 وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤١﴾ يَا أَيُّهَا الَّذِينَ  
 آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤٢﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٣﴾



“ فَوَهَّبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ۝ ”

“My Lord has blessed me with power of judgment and has made me of the Prophets” (The Holy Quran)

# THE ISSUE OF KHATAM-E-NABUWAT

## TRADITIONS CLARIFYING ITS MEANING

1. The verse of the Holy Quran pertaining to *Khatam-an-Nabiyyeen* was revealed in the fifth year of the Hijrah. Ibrahim, the son of the Holy Prophet (may Allah be pleased with him), died in the year 10 A.H. Hazrat Ali ibn-i-Abi Talib (Allah be pleased with them both) reports:

”عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ لَمَّا تَوَفَّى إِبْرَاهِيمَ أُرْسِلَ  
الَّتِي مَسَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أُمِّهِ مَارِيَةَ  
بِجَارَتِهِ وَعَسَلَتْهُ وَكَفَّنَتْهُ وَحَرَجَ بِهِ وَ  
خَرَجَ النَّاسُ مَعَهُ فَدَفَنَتْهُ وَأَدْخَلَ مَلْعَمَةَ  
فِي قَبْرِهِ فَقَالَ أَمَا وَاللَّهِ إِنَّهُ لَنَبِيٌّ ابْنُ نَبِيٍّ -  
(الفتاوى الحديثية ص 175)

“When Ibrahim, the son of the Messenger of Allah breathed his last, the latter sent for his mother, Hazrat Maaria (Allah be pleased with her). She came, bathed the body of the deceased and shrouded him. The Messenger of Allah brought the body out of his house, the companions followed him. Then Huzoor buried the body. Then he put his hands into the grave and said: “By God, he is surely a Nabi, son of a Nabi.” [Al-Fatawah al-Hadithia page 125, by Allama Ibn-al-Hajr Asqalani, 774-853 A.H. (1372-1449 A.D.)]

2. Then again, the Holy Prophet (on whom be peace) is reported to have said at the same occasion:

”لَوْ عَاشَ إِبْرَاهِيمُ لَكَانَ صِدْقًا نَبِيًّا -  
(ابن ماجه ، المجلد الاول ص 237 الطبعه بمصر)

“If Ibrahim had been granted a longer lease of life, he would surely have been a true prophet.” (Ibn Majah, Vol. 1, p. 237; Misri edition)

Obviously, if the Holy Prophet (on whom be peace and the blessings of Allah) had held that the Quranic verse containing the epithet *Khatam-an-Nabiyyeen* debarred the advent

of all categories of prophets, he would never have said that if Ibrahim had lived longer he would surely have been a prophet. On the contrary, he would have said that if Ibrahim had been granted a longer lease of life even then he would never have attained to the rank of prophethood.

For God's sake, pause and ponder!

3. The Holy Prophet (peace be on him) is reported to have said:

”أَبُو بَكْرٍ أفضَلُ هَذِهِ الْأُمَّةِ إِلَّا أَنْ يَكُونَ نَبِيًّا -  
(كنوزالحقائق في حديث خير المخلوق)

“Abu Bakr holds the highest place in this Ummah except that a Nabi is raised amongst them.” (Kunuz-al-Haqaiq Fi Hadith-i-Khair-el-Khalaiq by Allama Abdur Rauf, Munavi 1031 A.H./1621 A.D.)

4. Ummul Momineen Hazrat Aisha Siddiqah (Allah be pleased with her) is reported to have said:

”لَوْ رَأَيْتُ غَائِمَةَ النَّبِيِّينَ وَلَا تَتَوَلَّوْا إِلَّا نَبِيًّا بَعْدَهُ -  
(تفسير الدر المنثور ج 5 ص 204)

- A. “You should assert that he (the Holy Prophet) is *Khatam-an-Nabiyyeen* but never say there can be no prophet (of any category) after him.” [Tafseer Durr-e-Mansoor, Vol 5, p. 114, by Imam Jalalud Din Seyuti, 849-911 A.H. (1445-1505 A.D.)]

”لَوْ رَأَيْتُ غَائِمَةَ الْأَنْبِيَاءِ وَلَا تَتَوَلَّوْا إِلَّا نَبِيًّا بَعْدَهُ -  
(تكملة مسيح البحار ، المجلد الرابع ، ص 85)

- B. “Say he (the Holy Prophet) is *Khatam-al-Anbia* but do not say there would be no prophet after him.” [Takmila Majma-ul-Bihar, Vol. 4, p. 85, by Hazrat Imam Sheikh Muhammad Tahir Gujrati, 914-986 A.H. (1509-1578 A.D.)]

### CALENDAR OF EVENTS REMAINING IN 1990

Date	Day	Event	Loc/Reg/Nat
May 27	Sunday	Khilafat Day	Regional
June 29-July 1	Fri-Sun	Jalsa Salana, USA (Detroit)	National
July 3	Tuesday	Eidul Adhiya	
July 6-8	Fri-Sun	Ijtemah Khuddamul Ahmadiyya (Tentative)	National
July 26-29	Thu-Sun	Summer School Nasirat/Atfal	Regional
July 27-29	Fri-Sun	U.K. Jalsa Salana	U.K.
August 24	Friday	Ijtemah Lajna Imaillah	National
Sept. 30	Sunday	Seeratun Nabi Day	Regional
Oct. 21	Sunday	Religious Founders Day	Regional
November 18	Sunday	Great Religions Conference	Regional
Any convenient date	date	Family Day	Regional

NOTE: Dates for local and regional events can be changed according to local needs.

## HAZRAT MIRZA GHULAM AHMAD ON KHATAM-E-NABUWWAT

1. "He was declared to be the *Khatam-al-Anbiyya*—the Seal of the Prophets—not in the sense that mankind would be deprived of this spiritual rank unless confirmed by his holy seal. It further signifies that the door to divine revelation would never be closed on his Ummah till the Day of Judgment. There is no Prophet beside him to hold this Seal. He is the one whose Seal can invest his devoted adherent with the noble rank of prophethood—the rank to be bestowed on his dearest dedicated adherent alone." (Haqiqatul Wahi, pp. 27-28)
2. All doors to prophethood have now been closed except the door of *Muhammadi Nubuwwat*. There can now be no law-bearing prophet. But a prophet without a *Shariah* can come, provided he belongs to the Ummah of the Holy Prophet (peace and blessings of Allah be on him)." (Tajalliyat-i-Ilahiyya, 1906, p.20)
3. "After he Holy Prophet (peace and blessings of Allah be on him) it is not permissible to assign the title of prophethood to anyone unless such a one is first called his *Ummati*, which means that whatever laurels he has been able to receive from his Lord have been the result of the most faithful adherence to, and a complete self-annihilation in the path of the Holy Prophet. And no one can be a direct recipient of this favor." (Tajalliyat-i-Ilahiyya, p.9)
4. "All doors to prophethood have certainly been closed, but one which can only be opened to a person possessing the qualities of Hazrat Siddique and is utterly consumed in the flames of love for the Holy Prophet." (Aik Ghalti Ka Izala, 1901, p.3)
5. "It is by sheer bounty of my Lord and not by dint of any personal quality that I have been blessed with the unique gift with which the prophets and the messengers and the chosen ones of Allah had been favored before me. It was not at all possible for me to receive this great gift if I had not completely lost myself in the path of my master, my liege, the most celebrated of the Prophets, the most magnificent of the creation, Hazrat Muhammad Mustafa (peace and blessings of Allah be on him). I know it for certain and beyond the shadow of a doubt that no man can attain to the nearness of his Lord nor can he receive perfect insight into his being but by treading the path of complete obedience to this great Prophet (on whom be peace and blessings of Allah)." (Haqiqatul Wahi, 1907, p. 62)
6. "Whoever claims any excellence for himself without acknowledging the beneficence of the Holy Prophet (on whom be peace and blessings of Allah), is surely no man but the progeny of satan....  
"It would be the height of ingratitude if we do not acknowledge that it is through this great Prophet that we acquired real insight into the Oneness of the Divine Being and it is through his luminous face that we have seen the One Living God." (Haqiqatul Wahi, 1907, p.116)
7. Just one day before his departure from this world, he wrote:  
"It is a calumny against me to assert that I talk of a *Nabuwwat* about myself by which I sever all my connections with Islam and claim to be an independent Nabi who does not stand in need of following the teachings of the Holy Quran, and that I have coined a separate Kalima of my own and have chosen a separate Qibla for myself and that I declare the *Shariah* of Islam as abandoned and forsaken; and that I deviate from the path of obedience to the Holy Prophet Muhammad (peace and blessings of Allah be on him). This is a baseless lie. To me such a claim to *Nabuwwat* is sheer unbelief. I do not say this today. It has been my belief, openly declared, ever since I started writing on the subject. I have no claim to such a *Nabuwwat*. It is a grievous calumny that is being levelled against me. The reason why I call myself Nabi is nothing but that I have been blessed with the divine gift of communion with my Lord Who speaks with me with exceeding frequency, answers my prayers and supplications and unfolds unto me innumerable secrets pertaining to future happenings which are unfolded only to those who enjoy the unique privilege of nearness to Him; and that is why He has called me by the name of Nabi." (Akhbaar-Aam, Lahore, May 26, 1908, p.7.; Tabligh-i-Risalat, Vol. 10, pp. 132-134)
8. "My claim to *Nabuwwat* does not signify that, God forbid, I stand as an adversary to the Holy Prophet (peace and blessings of Allah be on him), or that I have brought a new *Shariah*. What I mean by *Nubuwwat* is only the abundance of communion (الوفاة) with the Divine Being which has been bestowed upon me as a result of my complete adherence to the teachings of the Holy Prophet (on whom be peace and blessings of Allah) and so far as the communion with the Divine Being is concerned, you (i.e., the Ulama of the Ummat) also believe in it. Therefore, the dispute is only over the meaning of the word Nabi and nothing else.

- What you call communion **عالم و مخاطبه** I call it Nabuwwat because of its abundance and exceeding frequency, and that too, under the command of Allah." (Tatemmah Haqiqatul Wahi, 1907, p. 68.)
9. "it is an unshakable conviction with me that nobody can ever tread the path of rectitude (**صراط مستقيم**) of even the lowest degree without following the path laid down by our Holy Prophet (peace and blessings of Allah be on him). No degree of spiritual elevation and excellence and no status of honor and glory emanating from a close proximity with the Divine Being can ever be attained without an unreserved and unqualified obedience to our beloved Prophet." (Izala-i-Auhaam, p.138)
- 10 "Had I not been from amongst the Ummat of the Holy Prophet (peace and blessings of Allah be on him) and had I not given him implicit obedience, I would never have been blessed with the unique gift of communion (**عالم و مخاطبه**) with the Divine Being, even if my good deeds would have been as big as the mountains." (Tajalliyyat-i-Ilahiyya, 1906, p.13)
- 11 "It is my firm conviction that should a person claim that he is a prophet independent of the Holy Prophet, and that he holds communion with God without having drunk from the spiritual fountain of the Holy Prophet (on whom be peace and blessings of Allah), he undoubtedly stands rejected and debased. An eternal Divine Seal has been set on the verdict that no one can now enter the door leading to the Lord without treading the path shown by him." (Al-Hakam, May 31, 1902)

## THE POSITION TAKEN BY LEADING MUSLIM SCHOLARS THROUGH THE AGES

1. Hazrat Imam Jaafar Sadique, the sixth Imam of the Shias and an eminent saint of the first century of the Hijrah (80-148 A.H./699-765 A.D.) (on whom be peace), referring to the unique divine gifts of Risalat and Imamah in the descendents of Hazrat Ibrahim (peace be on him) and commenting on the Quranic verse: "We gave the Book to the progeny of Ibrahim and granted them a great kingdom" says:
- "Allah raised amongst them Messengers and prophets and Imams. It is, therefore, a matter of great surprise that people should acknowledge these divine bounties in the descendents of Ibrahim but reject their continuity in the descendents of Muhammad (peace and blessings of Allah be upon him)" (Al-Safi Sharh-o-USul-al-Kafi, Vol. 2, page 119, by Allama Mulla Khalil, the great Muhaddith)
2. The great Spanish Sufi of the sixth century, A.H., Al-Sheikh-al-Akbar Hazrat Mohee-ud-Din Ibn Arabi (560-638 A.H./1165-1240 A.D.) says:
- "The door to prophethood has not been completely closed. That is why we have said that the Nubuwwat-e-Tashriyyee (**نبروت تشریعی**) has come to an end. This is the real meaning of (**لا نبی بعدی**)—There is no prophet after me." (Futuhat-i-Makkiyya, Vol. 2, p. 24)
- Again he says: "The kind of Prophethood which came to an end with the advent of the Holy Prophet (peace and blessings of Allah be upon him), is only the *Tashriyyee Nubuwwat* and not the mere rank of prophethood. Therefore, there can now be no Shariah which can repeal the Shariah of the Holy Prophet, nor can it add aught to it. And this is the meaning of his words purporting to say that Risalat and Nubuwwat has come to an end. That is to say, that there would be neither a Rasul nor a Nabi after me who would oppose my Shariah. On the contrary, whenever a Nabi would come, he would be a follower of my Shariah." (Futuhat-i-Makkiyya, Vol. 2, p. 3)
- Once again, he says: "Prophethood will continue in mankind till the Day of Resurrection. But as for the *Nubuwwat-i-Tashriyyee*, it has certainly come to an end. It must be noted that *Tashriy* (**تشریعی**) is only one of the ingredients of Nubuwwat (not the whole of it." (Futuhat-i-Makkiyya, Vol. 2, Ch. 73, p. 100)
- He further says: "In fine, we have learnt for certain (from Darud Sharif) that this Ummah is destined to have amongst it such personages as would be ranked with the prophets in the eyes of Allah, but they shall not be law-bearers." (Futuhat-i-Makkiyya, Vol. 1, p.545)
3. The eminent Sufi of the 9th century A.H., Hazrat Abdur Razzaque Kashani says:
- "The Mahdi, who is to make his advent in the latter days, would certainly be subservient to the commandments of the Shariah of the Holy Prophet (peace and blessings of Allah be on him). But in the matters of knowledge of the secrets and intricacies of religious sciences and insight into the attributes of the Divine Being, all Anbia and Aulia would indeed be under him, for the intrinsic qualities of the Mahdi would be essentially those of the Holy Prophet himself." (Sharh-i-Fusus-ul-Hikam, Misri edition, p.35)
4. The great historian of Islam, Allama Abdur Rahman ibn Khaladun (732-808 A.H./1332-1406 A.D.)

says:

“(The sufis and the saints in Islam) commenting on the term *Khatam-an-Nabiyyeen*, likened him (in the light of one of the sayings of the Holy Prophet) to a cornerstone which completed the castle of prophethood, meaning thereby the prophet in whom prophethood found its perfection.” (Muqaddamah ibn-e-Khaladun, p.271)

5. The great saint, Hazrat Syed Abdul Karim Jilani (d. 767 A.H./1365 A.D.) says:

“With the Holy Prophet (on whom be peace and blessings of Allah), *Nubuwwat-i-Tashriyyee* came to an end, and it is in this sense that the Holy Prophet became the *Khatam-an-Nabiyyeen*, for he and he alone gave perfection to the religion which nobody else ever could do.” (Al-Insanul Kamil Vol. 1, p. 98)

6. Hazrat Imam Muhammad Tahir Gugrati (914-972 A.H./1509-1578 A.D.) says:

“(The interpretation advanced by Hazrat Aisha, God be pleased with her) does not contradict the Hadith ( ) for the Holy Prophet himself did not mean to say anything but that after him there could be no prophet who would repeal his Shariah.” (Takmila Majmaul Behar, p. 65)

7. The great Muhaddis of the Indo-Pak subcontinent and the famous Imam of Ahl-i-Sunnah, Hazrat Mulla Ali Qari (d. 1014 A.H./1606 A.D.) says:

“The Hadith: ‘If Hazrat Ibrahim, the son of the Holy Prophet, had lived longer, he would surely have been a true prophet,’ certainly does not contradict the Quranic verse relating to *Khatam-an-Nabiyyeen*, for *Khatam-an-Nabiyyeen* only goes to signify that after the Holy Prophet there would be no prophet who could repeal his Shariah and who would not belong to his Ummah.”

(Mauzuat-i-Kabir, p. 69)

Again, he says: “The meaning of the Hadith ( ) according to Muslim scholars is that there can now be no prophet with a Shariah repealing the Shariah of the Holy Prophet (on whom be peace and blessings of Allah)” (Al-Asha’at Fi Ashratal Sa’at, p. 226)

8. Hazrat Sheikh Ahmad Farooqi Sarhandi, Mujaddid of the 11th century A.H. (971-1034 A.H./1564-1624 A.D.) says:

“It will not be a negation of the finality of the prophethood of the Holy Prophet (peace and blessings of Allah be on him) if some of his devout followers attains to the excellences of prophethood as his sacred heritage. Let no one have any doubt about it.” (Maktubat-i-Imam Rabbani, Vol. 1, Maktub No. 351, p. 432)

9. Imamul Hind Hazrat Shah Wali Ullah Muhaddis of Delhi and Mujaddid of the 12th century, A.H. (1111-1176 A.H./1703-1762 A.D.) says:

“Prophethood came to an end with the Holy Prophet (peace be on him) in the sense that there would be nobody after him whom Allah would appoint a prophet with a new Shariah.” (Tafhimat-i-Ilahiyya, Vol. 2, pp.72-73)

10. Hazrat Maulana Muhammad Qasim Nanutwi, the founder of Darul

Uloom, Deoband (India) (1248-1297 A.H./1833-1880 A.D.) says:

“According to a common man the Holy Prophet is the *Khatam-an-Nabiyyeen* in the sense that he happens to be the last of the prophets in point of time. But it must be evident to every intelligent person that the mere fact that a prophet comes first or comes last in point of time does not bestow any sort of superiority on anyone. The title of *Khatam-an-Nabiyyeen* conferred on the Holy Prophet is indicative of his surpassing eminence over all other prophets. Otherwise it would carry no meaning.” (Tahzeerun Naas, p.3)

Again he says: “If even after the death of the Holy Prophet a certain person happens to appear as a prophet, it will not interfere with the finality of the prophethood of the Holy Prophet (peace and blessings of Allah be on him).” (Tahzeerun Naas, p. 25)

11. Hazrat Maulana Abul Hasanat, Abdul Hayee of Farangi Mahal, Lucknow, a distinguished scholar of the Ahl-i-Sunnah, says:

“The advent of a mere Nabi after the death of the Holy Prophet (peace be on him), or even in his own lifetime, is not an impossibility. To be the bearer of a new Shariah is, indeed, not permissible.” (Asr-ibn-Abbas Fi Dafail Wasawis, published by Maktaba Yousufi, Farangi Mahal, Lucknow, p. 16)



Bahishti Maqbara, Qadian—resting place of Hazrat Mirza Ghulam Ahmad, the Promised Messiah

# HUZOOR'S FRIDAY SERMONS

(Summary of Friday Sermons of Hazrat Khalifatul Masih IV, January 19 & 26, 1990)

(1) *"O ye who believe! seek protection with Allah and believe in His Messenger. He will give you a double share of His mercy."* (57:29). The first belief on joining Islam was a verbal one. Now they are asked to have the real belief; to have His mercy twofold, in the form of 'a light from Him that will make them walk' on the right track. After this, Allah will forgive them their mistakes and will protect them against blunders.

This light (noor) is the spiritual insight (Baseerat), which can be acquired through prayers and worship of Allah. With this insight one can see or perceive something that others, without such an insight, cannot see or perceive. Hazrat Moses, peace be on him, said: *"Tarry ye, I perceive a fire."* (20:11) Others with him could not see that fire. He did not tell them: Look! that fire; I am going to it.

(2) *"And when she (the Queen of Saba) came, it was said: Is thy throne like this? She replied: It is as though it were the same. And we had been given knowledge before this, and we had already submitted. And Hazrat Solomon asked her to stop worshipping beside Allah,"* (27:43-45). Hazrat Solomon preached, i.e., asked her to become a Muslim, while she had already become a Muslim. She had submitted. Now she was asked to believe in the truth offered by Solomon. One can be a Muslim without being a Mo'min. We also read in the Holy Quran: *And the A'arab say, we have believed. Tell them, you have not believed yet. You can only say: We have submitted* (have become Muslims)

On the other hand, Hazrat Ibrahim, peace be on him, was asked to submit, while he already had a strong belief in Allah. Islam is a must after one's belief. One's submission is a testimony of one's faith. There can be a submission without a faith, but no faith without submission. So the real Islam is the outcome of a real Eiman (faith). From the Holy Quran and the Hadith we know that Eiman increases and decreases. With the increase of Eiman, Irfan (spiritual insight) also increases and with this Islam (submission in practice) also increases. An Ahmadi would know that submission before the authorities is a must. This is not a calling to blind faith. It is something that follows a real faith, which is a result of Irfan (spiritual insight) and not a belief without thinking, pondering and reasoning.

It is the sign of a true faith that it increases with thinking and reasoning and the brightening of one's intellect. Huzoor cited the examples of Hazrat Chaudhry Zafrulla

Khan and Dr. Abdus Salam. Huzoor expressed deep sorrow for those who instead of submitting before their Ameers, form groups against them.

## EDUCATION AND MORAL DISCIPLINE

(Directions received from National Secretary Talim-o-Tarbiyyat.)

1. **Salat and Quran:** Efforts should be made for offering prescribed prayers at the appropriate time. At least one Salat to be offered in congregation at home. Special arrangements should be made to offer Juma prayers. A regular practice should be arranged for the correct recitation of the Holy Quran.
2. **Truthfulness:** Our most dear Imam, Hazrat Ameerul Mo'mineen, has pointed out in one of his recent sermons that the higher order of truthfulness enables one to reach the elevated spiritual status, even that of Prophets. Such a standard of truthfulness should appear through our talking and dealings with one another.
3. **Tolerance and Forbearance:** We should always keep in mind the examples of the Holy Prophet Muhammad (peace and blessings of Allah be on him) and his companions, and of the Promised Messiah, in respect of forbearing and forgiving the mistakes of others and the loss or suffering caused by them.
4. **Islamic Etiquettes:** i.e., the formal rules of proper behavior, in different walks of life as enjoined by the Holy Quran and the Holy Prophet (peace and blessings of Allah be on him). The sense of Islamic manners should be inculcated into our youngsters right from the beginning. Such as the manners of meeting together, of eating together and dealing with others, etc.
5. **Cleanliness:** Our bodies, our wearing and our surroundings should always be kept neat, clean and tidy. On top of all, we have to keep our inner selves very clean.

A good arrangement should be made that as many members of the Jamaat as possible should be able to hear Huzoor's Khutbas. On the topic of Islamic manners & our children, refer to Huzoor's Khutba of November 24, 1989.

# ISLAM'S RESPONSE TO CONTEMPORARY ISSUES

## EPIC LECTURE BY HAZRAT KHALIFATUL MASIH IV

### OVER 1,000 DELEGATES LISTENED TO HUZOOR IN PIN DROP SILENCE

### RADIO AND NEWSPAPERS GAVE COVERAGE TO THE LECTURE

On Saturday, February 24, 1990, at one of Europe's most prestigious venue, the Queen Elizabeth II Conference Center, London, more than 1,000 dignitaries and members of the Jamaat listened to Hazrat Khalifatul Masih IV on the subject of Islam's response to contemporary issues. The event was part of the Centenary Celebrations held by the U.K. Jamaat which, by the grace of Allah, met with great success and became one of the highlights of the year.

The meeting was chaired by Mr. Edward Mortimer, Editor of Financial Times. The session started with a recitation of the Holy Quran by Maulana Laiq Ahmad Tahir, followed by its English translation by Mr. Khalid Khan. Mr. Aftab Ahmad Khan, the National President (Ameer) U.K., in his introductory remarks welcomed the guests and told the audience that the Ahmadiyya Muslim Community is a very old community in the United Kingdom. He gave a brief historic account of the past activities of the Ahmadiyya Community in U.K. with particular mention of the lecture of Hazrat Khalifatul Masih II at Wembley in 1924. He informed the delegates that the Jamaat is now established in 120 countries of the world and this lecture was one of the many celebrations held in the Centenary Year. He also mentioned the translations of selected verses of the Holy Quran in more than 100 languages.

Mr. Edward Mortimer, the chairman, then introduced Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV. He said that it was a great honor for him of having the opportunity to introduce such a revered scholar and spiritual head of the community that afternoon who has a message of peace and tolerance for all of us. He gave a brief sketch of Huzoor and also introduced Huzoor's book, *Murder in the Name of Allah*, and at the end of his address he requested Huzoor to address the session.

Hazrat Khalifatul Masih IV started his historic address at 3:00 p.m. in pin drop silence of the hall. He described the lack of peace as the focal point of the world's restlessness, miseries and human sufferings. He then went on to explain how Islam tackles this situation, how it deals with it and what Islam teaches us in principle as well as in practice. He divided the subject of his lecture in four sections, i.e., **International peace; peace in social life; peace at national level; and peace in economic system.**

Huzoor quoted a number of Quranic verses in support of the claim that Islam teaches us complete tolerance and peaceful relations with all other religions. No religion is superior to any other in the sense that every religion teaches peace.

Concerning the law of blasphemy, Hazrat Khalifatul Masih said that according to the Holy Quran and Sunnah, there is not a single evidence where any blasphemer was punished by the Holy Prophet, peace be on him. Neither did the Holy Prophet, peace be on him, give authority to anyone in any capacity to exercise punishment in case of blasphemy.

Huzoor briefly touched upon the subject of discrimination between men and women. He said according to Islamic teaching all men and women have equal rights. No black is superior to a white person and no white is superior to a black person. Huzoor explained that the fundamental principle on which Islam bases and deals with the relationship between a government and its people is that the entire responsibility of the welfare of the people rests with the government at national level. Similarly, at the international level, it is the responsibility of the rich nations to look after the poor nations without imposing any personal interest and provide aid in such a way that they can settle down economically at their own footings.

Huzoor finished his speech at 4:30 p.m., after which two members of Parliament attending paid respects to Huzoor and commented that Huzoor's speech was full of knowledge, valuable and covered very wide range of subjects that Huzoor dealt with very intellectually. One of the MPs then gave a vote of thanks on behalf of the guests and himself to Huzoor for his valuable talk.

In a question and answer session lasting half an hour, Huzoor briefly answered four questions from the audience. The session ended at 5 p.m. with silent prayer led by Hazrat Khalifatul Masih IV.

After the lecture, the guests visited the exhibition on Islam on the 3rd floor and were also served with light refreshments.

# HUMAN RIGHTS UPDATE

**(1) Three Ahmadis arrested at Abbotabad, Pakistan, for practicing their religion.** On January 13, 1990 at 5:30 p.m. police attempted to arrest all members of five Ahmadi families at Abbotabad, Pakistan. They charged the family members with participating in a religious gathering after prayer service, which had also been attended by two undercover policemen.

News of the arrests was leaked so that the families expected arrest and took precautions. The police could not locate all of the family members at their homes. They did arrest a 70 year old Ahmadi, Mr. Muhammad Yusuf, who was very ill with asthma. An Ahmadi guest from Kashmir, Mr. Muhammad Akbar, who did not attend the gathering, was also arrested.

On January 14, Sahibzada Abdul Rashid from Harisapur was arrested. Mr. Ahmad Tahir, an army enlistee, was arrested, interrogated and beaten by police. The army later arranged for his release and transferred him to Lahore.

At present, all Ahmadi houses at Abbotabad are under guard by the Youth Force of Khatme Nubuwwat so police may be kept informed of whereabouts of Ahmadis if they attempt to return to their homes. These Ahmadis still face arrest.

In a separate incident, on January 31, 1990, an Ahmadi, Mr. Malik Anwar Ahmad, was arrested in Rawalpindi and charged with proselytizing his faith.

**(2) Maulana Dost Muhammad Shahid sentenced:** The Additional Sessions Judge Gujranwala, Mr. Talib Hussain Baloch, has sentenced Maulana Dost Muhammad Shahid and nine other Ahmadis to two years rigorous imprisonment and Rs.5,000 fine each. A case was registered against them at Talvandi Moosa Khan, Distt. Gujranwala, on March 23, under Sec. 295/C, 188 and 298/C. All of them were arrested and are in Central Jail Gujranwala.

(3) Mr. Abdul Rashid, Magistrate Hafizabad, had sentenced an Ahmadi, Mr. Irshadullah Tarar, for wearing Kalima badge, on December 29, 1989, with one year imprisonment and Rs.1,000 fine. An appeal was made in the sessions court against the decision. The Additional Judge, Mr. Talib Hussain, upheld the sentence. Mr. Tarar is also in Central Jail, Gujranwala.

## KHATME NUBUWWAT CONFERENCE AT RABWAH, PAKISTAN

The bitter opponents of Ahmadiyya Muslim Community, the organization called *Majlis Tahaffuz Khatme Nubuwwat* (Organization for the Preservation of the Finali-

ty of Prophethood) held its 8th meeting in Rabwah, the Headquarters of the Ahmadiyya Muslim Community, on November 2-3, 1989. Highly objectionable and inflammatory speeches were made against the Ahmadiyya Community. Extracts from some of the speeches are given below. No action was taken by the authorities. It should also be noted that the Ahmadis have been prohibited from holding any meetings in Rabwah for almost the last six years.

**(1) Maulvi Irfan Ahmad, Rawalpindi:** If Qadianiyyat still exists, it is because of our negligence. Today we have to adopt the measures taken by Abu Bakr Siddiq. We should impose the punishment of apostasy according to Shariah (interpreted as killing anyone who changes his faith). If the government is unwilling to conclude it then we are ready. Just as Abu Bakr Siddiq declared Jihad, we will not rest till we have wiped off Qadianis from the face of the earth.

**(2) Qazi Ihsan Ilahi:** If someone shows disrespect to your father, you as a dutiful son, do not hesitate to kill that person immediately. Then why do you not harbor any shame in honor of Prophethood?

**(3) Maulvi Allah Wasaya:** The mere mention of Mirza Qadiani causes misfortune, but I have to mention this taboo so that we can treat the cancer of this claimant by surgery.

**(4) Abdul Ghaffar Kunri, Sind:** The main object of our lives is to confront the Qadianis. This problem cannot be resolved by proclaiming: Al Jihad! Al Jihad!! I shall request the World Majlis Tahaffuz Khatme Nubuwwat that they should permit the Youth Force of Khatme Nubuwwat to tackle this problem and they will find that we are not of those who step back from striving in this cause.

**(5) Maulvi Abdul Hamid of Nankana Sheikhpura:** Each and every house belonging to Qadianis was set on fire. Nankana has become a town from which Qadianis should take a lesson. It is a great pity that this movement (of setting ablaze Qadiani houses) has not spread throughout the country. Our demand is that this town (Rabwah) should be destroyed. This town is a center of spies. Burn down this town.

**(6) Qari Sahib from Bannu (NWFP):** All religious leaders are agreed that the Jihad started against the Qadianis by our forefathers should continue. Though the method adopted has not worked, yet we should nevertheless enter the battle field. The Khatme Nubuwwat Youth Force should turn out all Qadiani infidels from Rabwah, just as the

Afghans turned out Russians, the greatest power on earth, from Afghanistan.

**(7) Maulvi Abdul Wahid from Baluchistan:** Our complaint to the Punjab is that it has not managed to put an end to this Ahmadiyyat problem in the 100 years since its foundation. O Muslims! give me your word that there will be no Rabwah by next year. If Russians can be expelled from Afghanistan, then why can't the people of Rabwah be expelled from Rabwah. We shall destroy it soon. Had Rabwah been in Baluchistan, it would have been wiped out by now. We are willing to sacrifice our lives for this cause.

**(8) Maulvi Ashraf Hamdani:** If Mirza Khurshid Ahmad and Mirza Ghulam Ahmad can be arrested, the day is not far when a noose can be put round the neck of Mirza Tahir Ahmad (Supreme Head of the Ahmadiyya Community) The Mirzais are outside the pale of Islam. According to Muhammad's religion they should be given three days of grace. If they do not desist, they should be shot dead.

**(9) Sahibzada Tariq Mahmud, Faisalabad:** The Islamic punishment for Apostacy should be enforced. Every Qadiani child is a missionary. Even a learned person cannot reason with a Qadiani child. So, should any Qadiani talk to you, hold him by the ear and bring a case against him under section 298/C. This is how Qadianis should be treated. This order (Section 298/C) is God sent.

## AMNESTY INTERNATIONAL REPORT 1989

For most of the year political prisoners convicted by special military courts during an earlier period of martial law remained in prison without judicial redress... Dozens of members of the Ahmadiyya community were arrested and prosecuted on religious grounds, as in previous years, and before the change of government hundreds of other people were detained without charge or trial following political meetings and demonstrations and, in Sind Province, after intercommunal disturbances.

Members of the Ahmadiyya community—a religious group whose members consider themselves Muslims but whose Islamic status is disputed by the government—continued to be arrested. Under amendments made to the penal code in 1984, Ahmadis may be imprisoned for upto three years for calling themselves Muslims or for engaging in Muslim religious practices, including wearing badges displaying verses from the Holy Quran. According to a newspaper report in September, 3,113 Ahmadis have been charged under this amendment. In December an Ahmadi travelling by bus to Faisalabad was reportedly confronted by two young men who demanded that he hand over his ring, which had Quranic verses inscribed on it. He refused and they demanded that the police register a case against him. He was reportedly charged with preaching his faith on the bus and sent to Chaniot prison to await trial.



An example of graffiti on a wall in Pakistan, saying: (K.Y.F stands for Khatme Nabuwat Youth Force)

The Graveyard of Qadianis (is) Pakistan! Pakistan!

## MAJLIS-E-SHURA 1990

The 1990 Majlis-e-Shura of the US Jamaat was held in Cleveland, Ohio, on April 28 and 29. It was attended by delegates from 35 Chapters, the members of the National Majlise Aamla and Missionaries. It was presided over by the Amir, Sahibzada Mirza Muzaffar Ahmad.

The Majlis-e-Shura was the culmination point of a series of important conferences including the deliberations of the National Finance Committee and the National Majlise Aamla in the preceding months to prepare the budget as well as the proposals sent by the Local Jamaats. Earlier on, the Amir sent his directives asking the Jamaat to make full use of the opportunity provided by the institution of the Majlise Shura in the deliberation of major problems which the Jamaat faces and the programs which it strives to implement.

The dedicated members of the Cleveland Jamaat under the able leadership of their President, Dr. Naseem Rahmatullah, provided a fine example of Islamic hospitality. Their arrangements for the reception of the delegates, their transportation, lodging, meals and relaxation were meticulous. Their arrangements for the conduct of the proceedings of Majlise Shura were well appreciated, well utilized and thoroughly enjoyable. Every delegate felt the warmth of their loving care, their patience, and their selfless sacrifices to make the Majlise Shura 1990 a happy, well-deliberated and an unforgettable event.

The Majlise Shura commenced its proceedings at exactly 9:00 AM at Baitul Ahad on 297 Centers Road, Bedford, Ohio, with the Amir Sahib presiding. The recitation of the Holy Quran was rendered by Missionary Inamul Haq Kauser. After collective prayer, the Amir addressed the delegates. He appreciated and thanked the Cleveland Jamaat for their outstanding hospitality. He then presented the historical guidelines for the delegates set by Hazrat Musleh Mauood, the Promised Son and Khalifatul Masih II, peace be on him, in the very first Majlise Shura held in 1922. The Amir read it from an historical document researched and provided by Maulana Dost Muhammad Shahid, presently imprisoned by his persecutors in Pakistan (May the Almighty Allah grant freedom to our Aseeran-i-Rahe Maula soon). The spiritual texture of the advice of Hazrat Musleh Mauood left a deeply inspirational effect on all the attendees, setting the mode and the tone of conduct of the proceedings of Majlise Shura. Added to it were the injunctions of Hazrat Khalifatul Masih IV, Ayyadahullah, regarding the procedure and conduct at the Shura.

After this, the minutes of the last Majlise Shura were read out by the Secretary of the Majlis, Dr. Masood Ahmad Malik and were confirmed. The secretary also presented the status of implementation of the decisions of Majlise Shura 1989. The proposals not selected for discussion in this Shura were read out by him along with the reasons for their exclusion. The agenda for the current Shura was then presented by him.

The Amir then called upon the Finance Secretary, Mr. Mubarak Ahmad Malik to present the budget in its outline alongwith noteworthy explanations.

At 11:30 the Amir called upon the members of the Majlise Shura to nominate members of the three Sub-Committees, viz., General, Tabligh & Tarbiyyat, and Finance.

The Sub-Committees started intense work immediately and after the lunch and Salat break, resumed their deliberations until 6:00 PM.

As the Amir had directed, special attention was devoted to the following:

1. Organization and implementation of our Tabligh efforts to produce better results;
2. measures needed to be adopted for the tarbiyyat of the Jamaat and in particular of our children and youth to prepare for the growing responsibilities in the decades ahead;
3. to improve the working of the Jamaats throughout USA addressing the general problems faced in their operations and their solutions;
4. improving the finances of the Jamaat and ensuring that every Ahmadi becomes a regular chanda-paying member and encourage members to become moosies;
5. additional measures to stop the persecution of our brethren in Pakisan;
6. speedy implementation of the Washington Mosque Project.

In the evening session of the same day commencing at 9:00 PM, departmental information and training workshops were held by the Tabligh Secretary, Finance Secretary, Incharge Computer operations and the head of the Human Rights Committee. These workshops went up to 11 PM.

The final session commenced at 8:30 AM on April 29, 1990, with Amir Sahib presiding. Missionary Zafar Ahmad Sarwar recited a portion of the Holy Quran. At 8:45 AM the Sub-Committees started their respective presentations pertaining to their deliberations of the

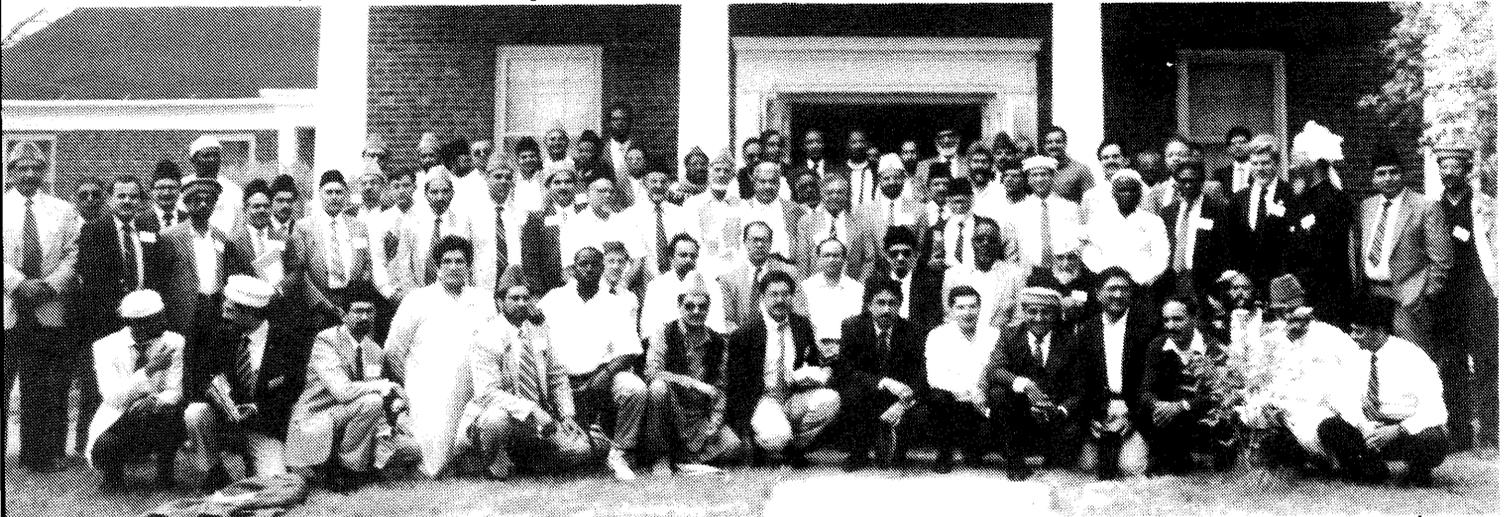
previous day. At the conclusion of each Sub-Committee report, members requested their names to be included in the sequential participation in the open discussion. Every member who requested to make his presentation was permitted to do so. Almost every point was examined at length. The Lajna members spoke over the loudspeaker in their respective turn. Their point commanded respect and rapt attention of all. After considering the opinions, the Amir formulated appropriate statements reflective of the consensus of the Majlis.

Later, the Amir permitted the Chairman of the Washington Mosque Project to present the progress report of the project which he did with a splendid display of visuals. Afterwards, elections for the positions of the

Amir, Secretaries Waqfe Jadid, New Sad Sala Jubilee Fund and Mosque Fund, Additional Secretary Finance and Assistant Secretary Census were held.

In his concluding address, the Amir, in a moving and very solemn tone admonished the members as to their unique responsibilities especially with respect to their mutual love and harmony in official as well as in domestic relations, quoting inspiring instances from the life of the Promised Messiah, peace be on him.

After a sumptuous lunch and a combined Zuhr and Asr Salat, the historic Majlise Shura 1990 came to a successful conclusion. All praise be to Allah, the Lord of the Universes.  
(Submitted by Fazl Ahmad)



Delegates to the Majlis-i-Shura, 1990



A group photograph of all the missionaries with the Amir, USA, at the time of the departure of missionary Chaudhary Munir Ahmad from Los Angeles to Canada, after serving in USA for nine years.

## بِنَصْرِكَ رِجَالٌ تُوجِبُ إِلَيْهِم مِّنَ السَّمَاءِ

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

(Testimonies of those who have embraced Islam through Ahmadiyyat)

— Hajja Saeeda Lateef —

Allah, the One and Only Lord and Master of all, showered benevolence upon me one cold January day in 1950. The veil of doubt was lifted from my eyes enabling me to see everything in new and different lights. Alhamdu-lillah. The impact of this phenomenon was so profound that the only person I could share it with was my mother. To me, she understood everything. Little did I realize then how effectively Allah establishes the living relationship between the individual and his Creator.

A few months later, in June, I was given a little book titled "The Teachings Of Islam." I was in the process of meeting an entourage at the Young Women's Christian Association (YWCA). We had gathered there to be taken to the summer camp in nearby Maryland. I was sent to join this summer session by the American Red Cross to serve as the swimming instructor. It was an eight week program. An acquaintance to one of the neighbors who lived in the same apartment building as I, gave me a lift to the YWCA with all my camping gear. As soon as we arrived, I realized that I had left my books at home. When I told this to the acquaintance, he reached into his car-pocket and took out a small green, clothbound book. Feeling disappointed, I took the book, only to have something to read. "Something I can read in twenty minutes," I thought to myself. Yet all the while contented that something was better than nothing. Little did I realize what a profound affect this small booklet would have on my life.

I had developed the habit of reading myself to sleep at an early age. When we retired for the evening, I pulled out the book and indulged myself with its contents. What I thought would take only twenty minutes has taken thirty-eight years. Today I have never tired of reading the Teachings of Islam by Hazrat Mirza Ghulam Ahmad and absorbing its glorious message. It was the following excerpt that explained the phenomenon that had happened to me previously:

"The soul is a light which springs up from the body which is being prepared in the womb. By the springing up of the soul, I mean that at first it is hidden and imperceptible, though its essence is contained in the seed itself, and that as the body is gradually developed, the soul grows along with it and becomes manifest. There is not the least doubt that the mysterious relationship of the soul with the seed is in accordance with the design of Allah and the will of Allah. It is a bright essence in the seed itself."

Charged with the wonder of this newfound knowledge, I was beset into contemplations. There was nothing I found greater joy in and interest in than the wisdom pouring out of the Teachings of Islam by Hazrat Mirza Ghulam Ahmad of Qadian, India. I had finally found security with surety, It restored my interest in Almighty God, something I had totally given up on, thrown out of my life and my existence before I was seventeen years of age. Not only did it give me clear, conceptual proofs of the existence of Allah on a rational level, as well it covered the subject of why and how I could know Allah existed for myself and from my own experiences. Most importantly, it explained the purpose for which I, myself, was created. And to me, a total unbeliever—hard to convince about anything—this was awe-inspiring.

While reading and contemplating on the contents of the book, another phenomenon occurred. I had just read the following verse:

*"We will surely prove you by afflicting you in some measure with fear and hunger, and decrease of wealth, and loss of lives, and making failure to attend upon your efforts or bringing death upon your offspring: but bear good tidings to those who are patient, who, when a misfortune befalls them say, "We are creatures of Allah and the charges of the Omnipotent and must return to the owner of the charge." Upon them shall be blessings from their Lord and Mercy and they are the rightly guided." (Al-Baqara, V: 156-158)*

I received a call the following morning from my family telling me that my youngest sister had been crushed in an automobile accident and was not expected to live. The auto in which she was riding was my first car. Her demise was that of the first close relative in our small family. The first thoughts that came into my mind was the verse quoted above and I felt that this was the message that was meant exclusively for this incident. I neither felt grieved nor loss, and I loved her dearly. She was kind and humble plus she was very pretty and the darling of our eyes.

I shared the Teachings of Islam with my brother. Though he is five years younger, I have always respected his insight. He was keenly interested. He had been inducted into the US army, in spite of the fact that he had asthma and acute gastritis. (conditions the army claimed exempted one from serving in the US armed forces). However, he was stationed at an army camp about twenty

miles from Washington, D.C. known as Fort George Meade. We saw each other on the weekends. He would read the book for a week, then give it back to me on the following weekend for me to read. Our weekends were spent discussing what we had read. We decided to go in search of the Holy Quran, the book that Hazrat Mirza Ghulam Ahmad referred all his wisdom to and from that source.

After picking him up from camp, we drove into Washington, D.C. and met a buddy of his who joined us in the search.

His buddy fell asleep on the back seat of the car while we drove around areas where we thought we might possibly see someone who could give us directions. Just as we had decided to park and think a little, the buddy woke up. It was then that the buddy told us that he knew where there was a place where we might find what we were looking for. I mention this because of the miracle involved. We had brought the car to a stop on a street very close to where the buddy directed us. We immediately went there. It was 2141 Leroy Place, N.W. Washington D.C. The Ahmadiyya movement American Headquarters.

We were welcomed at the door by the late Dr. Khalil Ahmad Nasir. He was very warm and inquisitive. We showed him the book we had been sharing. He knew and identified the Teachings of Islam, then he began asking us questions about ourselves. Soon we heard an unfamiliar chant. Dr. Nasir told us that it was to call to prayer. He invited us into the prayer-room to watch. We had never before seen prayer said like that. Nor had we ever seen any pictures or anything that we could identify with. It was a very moving experience.

We did not come away with the Holy Quran. We were

sold other books, namely, "An Introduction To the Study of the Holy Quran" by Hazrat Khalifatul Masih II. My brother, however, did have his own copy of the teachings of Islam. What satisfied us most was that we had met a person who reflected all we had read about Islam. We were deeply touched with his character. He was not a Ph.D. at that time. He was a humble student. He invited us to return for lessons, which we did.

After attending the classes and learning our prayers, I cannot recall the exact time, but it was shortly into 1951 thereafter, my brother and I embraced Islam. It was then that Brother Nasir (as we called him) began to groom us for the work of the Ahmadiyya Movement and our duties to it. He was a patient, thorough and extremely effective teacher. Highly energetic, he motivated all the scholars to do the same. When one becomes an Ahmadi Muslim, he becomes a worker. It is the movement of work, sacrifice and work, work and sacrifice. Most importantly, he or she becomes a student of Islam for life. That Islam enhances every aspect of human life, the adherent is in constant emergence.

The impact of this experience—accepting Islam through Ahadiyyat is the blessing of Allah. It is Allah alone that grants the gift of Islam to the servant. It is the effort on the part of the servant and help from Allah that the blessings which are untold and cannot be numbered that the individual finds and establishes the Living Relationship with the Living Lord of everything and all.

As far as my personal experiences are concerned, I have been graced with everything I have ever desired and more, more; much more than a few pages of paper will permit. I KNOW that Allah loves me, and that is all that matters.

## INTRODUCTION TO AHMADIYYAT

(Text of a speech given by Professor Ma to the Dayton Ansarullah, February 11, 1990)

I came last year as a visiting scholar at the University of Cincinnati. Before coming here, other Muslim brothers and I had never heard about the Ahmadiyya Movement, but were always keen to know more and more about true Islam. Several years ago, we were permitted by the government department for religious activities to establish a foundation in Harbin. I am one of the directors of that foundation.

When I came to the U.S.A., I met Dr. Shams, at the University of Cincinnati, who introduced me to Brother Shamshad and other Ahmadi friends. I learned about the Ahmadiyya movement from these ahmadi brothers. I also met some non-Ahmadi Muslim friends who claimed that they were true Muslims. They were from Iran, Iraq, Sudan, Bangladesh, and from other Muslim countries.

This was the first time that Islam was presented to me from different angles and I had an opportunity to think things over deeply. I learned a lot from talks with those different Muslims.

There was no difficulty for me to find out which presentation appeals most to the human mind. I immediately wrote about the Ahmadiyya movement to my Muslim brothers and my fellow Foundation leaders. This was at the same time as the democracy movement was at its peak in China, so communication was slow.

I also wrote to Huzoor for prayers and introduced him to the condition of the Harbin Muslims and our Harbin Islamic Foundation. Huzoor was very kind to invite us to visit him to exchange views so that we could learn more about each other. It was indeed a very rare chance for me

and for our Foundation. We are also proud to be first Chinese Muslim organization to contact Ahmadiyya Muslims.

The trip to London was very nice. Our leader, Mr. Ding, and other professors who were members of our delegation told me that what you (Ahmadis) introduced to us is the true Islam. So all the members of our delegation have, with one voice, declared that Ahmadiyyat is the "True Islam." We also found Huzoor's personality very attractive. Huzoor knows history, tradition, Art and about the old religions of China. His knowledge is very broad. Even we Chinese citizens don't know as much about Chinese religions as he knows. He knows even about the era before Confucius. Very few people in China know about Tau Zhao, but he knows even that in detail.

We also exchanged opinions about Mao's ideas and policies. Huzoor gave very valuable advice to us regarding this matter. We all were very much impressed by this advice. This reflects the kind heartedness of Huzoor. He said after death of any person, we should always look at his bright side. Huzoor is most concerned about Chinese young people. He said that the young people don't have any religion, so we should think about their moral values. We assured him that we are struggling to train young people in the Islamic way; Huzoor was very happy to hear that. He told us that if a seed is healthy, though weak, it will grow into a strong and healthy tree.

We were very very happy to see that the Holy Quran had been translated into Chinese by the Ahmadiyya Movement. Ahmadiyya Movement has also translated other Islamic books into the Chinese language. Our delegation members read "Selections from the Writings of the Promised Messiah" several times and liked it very much. We visited "Islamabad," London (this was also the first visit of any foreign delegation in 1990). Our delegation consisted of Professors, Doctors, and Engineers. It is our common impression that every member of the Ahmadiyya community is very nice. Huzoor has an excellent memory and we wonder how he knows so many Ahmadi members personally. We exchanged gifts.

Though it is difficult but, Insha-Allah, we will introduce the Ahmadiyya Movement in China. Because it is the true Islam. It is important because in the world, Islam does not have a good reputation. In China, we face strong competition. The Christians have developed a good reputation. Young people are confused in China. They don't know the truth of life. This (offering of Islam) is a rare chance for them as well. Huzoor said, maybe in five years, the situation in China will change. I believe so because the situation in the world is changing. So this is a chance for us to do more and more to improve Chinese Muslims. So this trip and meeting was very fruitful. We discussed joining

Ahmadiyya movement. At the end, we agreed on this point that at this time we should introduce the Ahmadiyya Movement to the Chinese people. This is the best way, because in China very very few Muslims know the Ahmadiyya Movement by name. Hence, it is better to introduce the Ahmadiyya Movement as an ordinary Muslim. Because the Chinese government does not allow people like this (i.e. missionaries) and our foundation is Harbin Muslim Scientific Development Foundation, if we show young people an example as true Muslims, it will have a good impact on them. So Insha Allah, our relationship will become stronger and stronger.

We invited Br. Mubarak Ahmad Saqi to visit Harbin. When the situation permits, Inshallah, he will visit us. Alhamdulillah, Huzoor's Health is very good. He works seven days a week. We also took some pictures with him. Seven large pictures were given to us by Huzoor.

Given by Professor Ma of Harbin, People's Republic of China

## NELSON MANDELA

**Text of a letter to the South African Nationalist leader from Hazrat Khalfatul Masih IV**

Dear Brother:

Kindly accept my heartfelt congratulations and greetings on your release after nearly three decades of detention. The example of physical courage and moral steadfastness shown by you will always remain a source of inspiration for all those who struggle for human dignity and freedom. The Worldwide Ahmadiyya Muslim Community shares the joy of African brothers in welcoming you and wishing you outstanding success in bringing freedom, peace and dignity to your countrymen. May Allah grant you long, happy, healthy, prosperous life and wisdom and strength to carry your noble mission to glorious conclusion.

With warm and personal regards,

Yours sincerely

Mirza Tahir Ahmad

Supreme Head of Ahmadiyya Muslim Community

## JAMAAT ACTIVITY REPORTS

### ANOTHER LOOK FAIR

On Feb. 7, the University of Maryland, College Park, held "Another Look Fair" in which various student organizations exhibited their diverse cultures, beliefs and theologies. The Ahmadiyya Students Association, U of MD, also took part in this celebration and displayed a beautifully decorated stall which included books, brochures and posters concerning Ahmadiyyat and Islam. Some Ahmadi students took time out of their busy schedules to stand next to the stall and answer questions posed by the university students. The names of these participants are: Ms. Shameela Khan, Mr. Hammad Malik, Mr. Jawad Malik and Ms. Sarah Malik. Mr. Abdul Shakoor Ahmad and Mr. Mubashar Ahmad, Missionary, Baltimore Jamaat, also graced us with their presence and took an active and enthusiastic part in this tabligh activity. On the whole, the activity was very successful. It increased awareness of Islam and Ahmadiyyat. Many students came by and asked questions which were eloquently explained by Br. Mubashar Ahmad and the students. Some students also wished to learn more, left their names, addresses and phone numbers. Please pray for all the participants. May Allah enable them to continue in these noble efforts. Ameen!

(Shameela Khan)

### "Murder in the Name of Allah" discussed on Radio WBUX, Philadelphia

Radio WBUX (Philadelphia) broadcasted Hazrat Khalifatul Masih IV's famous book, *Murder in the name of Allah*, in its Louise Collins Show on April 30, 1990 from 11:30 to 12:00 a.m. to 60,000 listeners on 1570 AM.

The initial plan was to interview Huzoor. But the show host had to relocate to Florida this week from where she plans to interview Huzoor by long-distance telephone as well as write a feature article on him. In the interim, she asked me to come immediately to talk about Huzoor and his book through a live interview.

The interview started by her asking me if I knew Sir Muhammad Zafrulla Khan as she had interviewed him some thirty years ago in Indianapolis for the NBC on a series of UN interviews. She recalled that interview vividly bringing out the outstanding work of that great statesman for promoting world peace.

Collins, an excellent interviewer, told her audience that the focus of the interview was: "Islam—The Misunderstood Religion—Let us get the record straight", asked

introductory questions on Islam, Jihad, Terrorism, Khumani, Rushdie, freedom of conscience, freedom of religion, freedom of preaching, persecution of early Christians, persecution of Holy Prophet (peace and blessings of Allah be on him), the persecution of Ahmadi Muslims in Pakistan: questions addressed by Huzoor in his book. His words were profusely quoted especially from chapters One and Nine.

During the course of the interview, some passages of Huzoor's words that rang out throughout some 60,000 radios listened to by writers, booksellers and the public were:

"...124,000 prophets were sent by God and showed by their teaching and their example that the bearers of the divine message are the oppressed, not the oppressors. The prophets won over hearts by moral and spiritual strength, not by physical force. It is a great tragedy that the ordained priests and the turbaned mullahs with their flowing robes of piety became the tormentors of the innocent in the name of the oppressed prophets..."

"...Any act of war in a Muslim country is perceived in the West as the extension of "Islamic Terrorism" but in any other country such an act is seen as a political dispute."

The interviewer introduced Huzoor, the Promised Messiah (peace be on him), the world wide Ahmadiyya Community, based on the Centennial Press Kit and also expressed her plan to interview Huzoor some time in the near future.

Louise Collins visited the London Book Fair in March this year. There she saw the beautiful advertisement produced by the Ahmadiyya Movement in Islam, Inc., USA, of Huzoor's book on the title covers of a world-wide book trade magazine. She bought the book from the headquarters on her return to the U.S. and asked for Huzoor's interview which is being planned for the future, *Insha Allah*. She is a writer, a journalist, a show host and a director with her own restaurant.

### LAJNA IMAILLAH REPORT

Chicago, IL: Social—25 members donated \$50.00 for the blanket drive for the shelters. Lajna and Nasirat visited a convalescent center. 7 members donated clothes to the shelter for poor women and children. A sister helped a non-Ahmadi learn to speak English. A sister donated money to the poor and another sister fixed food for a non-Muslim. Lajna has an on-going clothing collection and distribution drive. Money has been collected from the sisters for blankets for the homeless.

Cleveland, OH: Sister Lateefa Hakeem has been donating her time and help to an elderly sick friend.

Dayton, OH: We held our Feed the Hungary Day on Jan. 24, 1990 at the mosque. A media release was done by local radio and TV stations and the daily newspaper. Homeless shelters, Battered Women, and other organizations were notified. Sisters who participated were: Habeeba Shafeek, Mubaraka Begum, Viqarun Nisa Begum, Aisha Shaheed, Razia Zafr, Shaheeda Saleem, Khadija Ahmad, Amtul M. Shafi, and Zakiyya Hafeez. 71 people were served. 6 people took clothing and 10 pieces of literature were taken: 121 plates of food were served. Our heartfelt thanks to Mrs. Helen Harris, the mother of Mubaraka and Viqar Begum, for volunteering to and baking the biscuits served with the meal.

Los Angeles, CA: On Jan. 24, 1990, three sisters worked for more than two hours in a State Community Care facility for the developmentally Disabled in Rialto. They were: Rashida Rafa, Samina Mansoor and Mubaraka Sadiq. Two speeches were given entitled *Visiting the Sick*, and *Importance of Prayer*. A lecture was also given on *Sense of Responsibilities*.

Milwaukee, WI: We fed people in the community from our food pantry. Sisters preached to five people on an individual basis.

North Jersey, NJ: 2 members visited the Cerebral Palsy Center and gave them 10 copies of the Souvenir issue of the Ayesha Magazine. We stuffed and sealed 1200 envelopes for the Cerebral Palsy Center of Bergen County.

Philadelphia, PA: 6 bags of clothing were donated to Women Against Abuse. Salma Ghani volunteers her time and service at the Wynfield Library. She teaches latch key children self esteem, interpersonal skills, obedience to others (parents, elders, adults, etc.). She volunteers 10 hours a month. Another sister also helps out at another school. She helps the library staff.

Pittsburgh, PA: Sister Saleema Wali helped 2 sick ladies by going to the doctor with them. She also makes telephone calls for the deaf senior citizens living in her apartment building. Sister Aliyya Shaheed volunteers 6 hours of her time by helping a group of stroke victims with their lunch and group therapy. She is also preparing lunch for a person who is unable to get out. We are collecting food for the Food Pantry.

Portland, OR: We attend a gathering of Afro American Muslims. We also donated canned goods to the William Temple House.

Rochester, NY: A sister who is a member of a local peace group, participated in a function in honor of Martin Luther King, Jr. She baked food and helped organize the dinner.

Sisters helped people move, cook for the sick, took neighbors to the hospital and donated money for fire victims, children's hospital and the environment. Money was donated to the Blind Association. Food and clothing was also donated.

Seattle, WA: We are in the process of contacting the Homeless Center to help donate items for the needy.

St. Louis, MO: One sister volunteers weekly at the local school library. Household goods and a refrigerator were donated to a needy family. Monetary donations are given by several sisters to charitable organizations on a regular basis.

Tucson, AZ: A basket of food is being prepared for the needy. Pamphlets were given to a young lady who came with her teacher to the mosque.

Washington, DC: Sisters are volunteering their time at the Benning Elementary School twice a week. Sisters are also donating clothing for the needy.

Willingboro, NJ: We donated clothes and money to the Good Will and Cancer Society. Sister Henna Zafar volunteered her time at the Homeless Shelter by serving food to the needy.

## LOCAL JAMAAT ACTIVITIES

Chicago, IL: General meetings of the Jamaat were held on February 4 and March 4, 1990. In Feb. collective Zuhr and Asr prayers were held before the meeting. The meeting started with the recitation from the Holy Quran, with its English translation. The President and Missionary addressed the members. The President read out letters received from Washington, DC. Bro. Yaqub explained in detail the various ways and means to address the Senators and Congressmen and explain to them about the persecution of Ahmadis in Pakistan. He asked the Khuddam and Atfal in particular to get in touch with the Senators and Congressmen. Later on, the tape of Huzoor's sermon was played which was listened to attentively. A non-Muslim lady who attended was provided literature and other information on Jamaat's activity by the President and Missionary. Auxiliary meetings by Ansar, Khuddam and Lajna were also held. The meeting was closed with collective Dua.

Mesleh Mauood Day was observed on Feb.18. Members were informed well in advance about the place, date and time. The President had also written letters to all to attend in large numbers. The meeting was thus well attended. Almost 80 members of the Jamaat, men, women and children, attended the meeting which was held at Lombard Park District Community Center. The meeting began with the recitation of the Holy Quran by Hafiz Anwar Ahmad and the translation was read by Dauood Chaudhry. An

Urdu poem from Kalam-i-Mahmood was read by Wasim Nisar and its translation read by Abdul Karim. Viqar Ahmad read the Urdu text of the Musleh Mauood prophecy and its English translation was read by Zulfiqar Yaqub. The background of the Musleh Mauood prophecy was given by Ashfaq Ahmad. The fulfilment of the prophecy and accomplishments of Musleh Mauood were elaborated by Missionary Rashid Yahya. Dr. Maghfoor gave reminiscence of Musleh Mauood. The speakers had come fully prepared and did real justice to the topics. Hazrat Musleh Mauood's accomplishments were narrated and instances from his personal life were quoted to highlight his humor, his love for the Jamaat and its members. At the end, the President read out some of the letters he had received from Washington.

Two people converted to Ahmadiyyat during January and one brother accepted Ahmadiyyat in February, Alhamdo Lillah! Thirty four books were distributed. Dr. Anwar and Dr. Qazi had discussions regarding Khatm-e-Nabuwat and other related issues with some non-Ahmadis. Dr. Anwar sent 4 books to U.S. Senator Paul Simon. Dr. Qazi sent a letter to the editor of *Chicago Tribune* about Islam and the plight of Muslims in India. He also sent telegrams to twelve government officials explaining the plight of Ahmadis in Pakistan. A yearly program has been worked out towards the Afro American trust, in consultation with the President. The program starts on March 10, 1990. The Tabligh Sec. plans to work with Lajna for provision of canned food, etc., for the needy. An on-going health/screening program is in effect for the members with the help of Dr. Qazi.

A symposium on *The Second Coming of the Messiah* was held on March 18, 1990 at 1 p.m. at the College of DuPage. About 1000 invitation cards were sent out. The event was also published in the *Chicago Tribune*. This being the Midwest Regional meeting, it was attended by about 300 members of the Jamaat. Ten non members also attended the meeting. They were later provided Jamaat literature and their questions regarding Ahmadiyyat were answered by Dr. Anwar Ahmad, Falahuddin Shams and Missionary Muhammad Rashid Yahya. One of the non-Ahmadis made a complete movie of the entire function.

The topics dealt with were: The Holy Bible and other scriptures, by Atauul Jalal Nooruddin; The Holy Quran and the Traditions of the Holy prophet, by Naeem Ahmad Khan; and The Holy Founder of Ahmadiyya Muslim Community — Hazrat Mirza Ghulam Ahmad, the Promised Messiah, by M. A. R. Yahya. All the speakers quoted extensively from the Holy Quran, the Bible and Hadith. At the end, Falahuddin Shams, the President of Chicago Jamaat, concluded by saying that the Christians should follow the sayings of Jesus. He has said that a tree is

recognized by the fruit it bears. He invited them to taste the fruit produced by the Promised Messiah and then draw their conclusions, if Hazrat Mirza Ghulam Ahmad was true in his claim, calling himself to be the Promised Messiah. The meeting was concluded with collective Dua. Light refreshments were served to all.

A bookstall was established by Shuaib Shams who sold literature worth about \$150.00. Regular classes for Atfal and Nasirat are being held on Sundays at both Glen Ellyn and Wabash Mission houses. Juma Prayers are held at Wabash which is always well attended.

Br. Yaqub spent some time with the Muslim journalist Jabriel Muhammad, of *International Sun*. Books/literature were given to him and a good relationship was established. The Talim-o-Tarbiyat programs in Halqas 7 and 10 are functioning well. Classes are held on Tuesday and Friday. Classes are also held on Sunday for Nasirat and Atfal.

Detroit, MI: The first *Tabligh Open House* was held on Feb. 15 as planned. Despite inclement weather, Missionary Shamshad Nasir and Br. Nasir Malik, Burhan Qaderi, Wajeeh Bajwa, S.S. Ahmad and Mubarik Ahmad showed up for this program. May Allah bless them with the best of rewards. Missionary Shamshad Nasir lead Juma prayers on Feb. 16 (attended by 20), and led Maghrib/Isha prayers (attended by 15) at Br. B. K. Ahmad's residence. There was a dinner meeting and Maghrib/Isha prayers at Br. Nasir Malik's residence on Feb. 17, attended by 26. He addressed the Musleh Mauood Day meeting on Feb. 18.

Regular Taleem-o-Tarbiyat classes were conducted by Br. Nasir Malik on Feb. 4 and Feb. 18. Br. Mubarik Ahmad and sisters Nasreen Ahmad, Mubarka Ahmad, Bushra Bajwa, Amtul Butt, Khawar Lone, Amtul Mian, Bushra Qaderi, Najma Rohela and Kishwar Tahir supplied necessary meals/snacks during various Jamaat activities. May Allah bless them.

The monthly Jamaat meeting was held on Feb. 4 (att. 25). Program included Dars-i-Quran, Dars-i-Hadith, Dars-i-Roohani Khazain and discussion on *Ijra-i-Nabuwat* by Br. Nasir Malik, Hasan Abdullah, Wajeeh Bajwa and Bushra Qaderi, respectively. Musleh Mauood Day meeting was held on Feb. 18 (att. 60). Program included recitation of Holy Quran by Br. Osman Mangla; speech on *Prophecy of Hazrat Musleh Mauood* by Br. Nasir Malik; poem/trans. by Laeeq Butt/B.K. Ahmad; speech on *Achievements of Hazrat Musleh Mauood* and concluding remarks by Missionary Shamshad Nasir. The program ended with Dua and was followed by refreshments. Lajna Imaillah also held Musleh Mauood Day meeting on the same day. Program included recitation of the Holy Quran by Sis. Amtul Butt; Dars-e-Hadith by Sis. Khawar Lone and sapeeches by Sis. Salma Azad and Almaas Qaderi.

Sis. Naeema Aleem and Br. Abdul Aleem are recovering from their hip and knee surgeries, respectively. May Allah bless them with long healthy lives. Readers please note that these Ahmadi Muslims were featured in our last issue of the Gazette.

Houston, TX: A general meeting of the Jamaat was held. Tarbiyyat classes for children were held in two of the Halqas. We invited non-Muslims to our meetings and some free literature was distributed. Vaqar-i-Amal was performed at the mission house. Non active members were urged to become active by personal calls and by appeals at the Juma sermons.

Milwaukee, WI: Local Majlis Aamla meeting was held and different things discussed. Regarding Tabligh, Br. Rashid said that he has been working with some native American Indians in trying to develop some type of Tabligh effort. There was an article in the Review of Religions about Native American Indians and how they were waiting for a great leader, savior or prophet. Br. Rashid is in contact with a Menominee Indian Chief, who could also be used as a speaker.

New Orleans, LA: The monthly meeting was presided by Dr. Safir Ahmad. A non Ahmadi Muslim family also attended the meeting. The meeting started with the recitation of the Holy Quran by Bashir Shams, Piazuddin Shams sang a poem. Instructions and messages from the Center were read. The meeting was dedicated to listening to Hazrat Khalifatul Masih's Friday sermon tape. After the sermon, members were encouraged to distribute literature in the New Orleans area and for that purpose, groups were organized. Sh. Rashid Ahmad held a class for children. The meeting was adjourned after collective prayers.

Musleh Mauood Day meeting was held on Feb. 18 at the mission house in Kenner, LA. The meeting started with recitation from the Holy Quran by Ch. Amjad Ahmad. Sonia Shams sang a poem of Hazrat Khalifatul Masih II. Sh. Rashid Ahmad, president of the Jamaat, could not attend due to ill health. He sent a message which was read at the meeting. In it he wrote that in 1961 during one of his trips to Pakistan from East Africa where he used to live, he had an opportunity to visit Hazrat Khalifatul Masih II. He saw Huzoor reading the Holy Quran while laying in bed. When he was introduced, he saw tears in Huzoor's eyes. Upon inquiring, Huzoor said: 'You have come from the land of Bilal and the land that gave refuge to companions of the Holy Prophet, peace and blessings of Allah be on him.' Sh. Rashid pointed out that he came from East Africa and not from Ethiopia. Huzoor said that it was also a part of Africa and added, 'I see freedom of Africa written on the wall that you cannot see.' It was not more than a few months later when Tanganyika got its freedom. After this

message, Bashir Shams delivered a speech on the life and outstanding accomplishments of Hazrat Musleh Mauood. Speakers among the young children were Noshi Saeed, Maleeha Tahir, Tash Solangi and Farhan Ahmad. A poem was then read of Hazrat Musleh Mauood. Instructions and announcements from the Center were read. It was decided that one hour before meetings, there would be children's class. Ch. Amjad Ahmad has agreed to hold them.

New York, NY: We are happy to announce that there were two baiats in February 1990. One is Ismael Joseph from Grenada and the other is Asim Rehman from Pakistan. We welcome both our new members and pray that Allah bless them in every way. Two Tablighi programs took place on January 28 at the mosque. One was the formation of cells and their particular responsibilities and area of work. Each cell was given a project leader to head the activity. The first meeting of the Tabligh cells will take place on March 4. The other event of this gathering was members who joined Ahmadiyyat over the last couple of years, were invited to dinner reception and introduced by Missionary Kauser to the gathering. Ahmadiyyat was introduced to a Yugoslavian and an Albanian family by Zafar Malik.

The Study Circle met on Feb. 10. The subject was human rights in Islam and the speaker was Aftab Ahmad Bismil. Mr. Hadi Nasir was a member of the panel. Qaidas were sent out to a Guyanese Children Madrasa. The book *Muhammad in the Bible* which was written by late Prof. Khalil A. Nasir has been reprinted and is available for tabligh purposes. The expenses for printing it were contributed by Mrs. Khalil A. Nasir. May Allah reward her for her efforts.

Halqa meetings are being held regularly in Brooklyn Coney Island Area every Monday at 9. p.m.; Staten Island and Wyckoff area on Friday at 8 p.m.; and Jackson Heights area on Sunday at 8 p.m. Currently we have 72 members who are receiving the Urdu Khutba Cassette of Huzoor. We are starting *Baitul Zafar Video Library* with our audio/vedio Sec., Mahmood Ahmad, incharge.

Inter-Harmony group has elected Nazir Ayaz to its Steering Committee. His name was proposed by Julia Harrison, City Councilwoman. The purpose of this organization is to bring the various ethnic and religious groups together in the Queens area so as to establish harmony among the various people of the Boro.

Dr. Salam Malik married Nudrat, d/o Sheikh Rahmatullah, ex-Amir Karachi. Congratulations to the newly married couple and our sincere prayers for their happiness. Mr. & Mrs. Mansoor Tahir have been blessed with a baby girl who is gifted to the Waqf-i-Nau scheme. Prayers are requested for Bushra Butt's mother who has

undergone surgery and also for Zakia Mahmood's brother who is ill.

St. Louis, MO: During Jan.-Feb. our regular services were held—Juma services at 1:30 p.m. and Sunday services beginning with Zuhr prayers. The recording of Huzoor's Friday Sermons are heard on some Sundays and a brief summary of the tapes given by Dr. Aziz Chaudhry. On the first Sunday of each month, our youth program is held and is going along fine. At the beginning of the program the youth are instructed to recite the pledge before the program resumes. The program is very educational for the Jamaat. Khuddam members give speeches on various topics during Sunday meetings. During this period Arabic classes were held after Maghrib prayer.

In Feb. a Book Fair was held at downtown St. Louis Convention Center and the Jamaat participated by renting space which was available on a first come first served basis. The Book Fair started early in the morning so we had to arrive there early enough to get our books set up after there were many other participants and other Muslim groups, etc. During the Book Fair approximately 1000 pieces of free literature were passed out and books worth \$390.00 were sold. *Alhamdo Lillah*. Our president, Br. Munir Ahmad, some Ansars and some Khuddam members participated. The best selling books were: *Women in Islam* and *Philosophy of the Teachings of Islam*. May Allah reward their efforts.

Letters were written to 5-7 non Ahmadis. Also telephone calls were made and literature was mailed to approximately 12 non-Ahmadis. Our Jamaat has planned a propagation program for March 25, 1990. Invitations are being sent out with information concerning this program. The topic of discussion will be *Jesus in Islam*. Br. Usman Khalid entered the hospital on March 10. Repairs were needed on his house to secure it for the safety of his wife. Repairs were made and both of them were happy. Members bring in canned food to be distributed to the needy.

San Jose, CA: General meetings were held in Feb. and March. We also had Quran study classes. Juma prayers are regularly held. Non Muslims were invited to our meetings and literature was sent to some libraries. Some literature was also sold to non-Muslims.

Seattle, WA: A meeting was held at Ashwood Center on January 28, 1990. Zuhr prayers were led by President Sial. After that the meeting started with the recitation of the Holy Quran by Br. Nazim Sial. A poem written by he Promised Messiah was read by Br. Bashirud Din Malik. It was translated by Br. Mubashir Qazi. Br. Sial read a selection from the writings of the Promised Messiah about the Holy Prophet Muhammad, peace and blessings of Allah be on

him. It was about his exalted status. He was the Chief of the Prophets, the best of mankind. It also explained about the Holy Prophet's love of Allah and mankind. President Sial introduced and distributed *Muhammad In the Bible* written by the late Dr. Khalil Ahmad Nasir. The meeting was closed with collective prayers. A business meeting followed the General meeting.

A Seeratun Nabi meeting was conducted at Ashwood Community Center on Feb. 11, 1990. Zuhr and Asr prayers were led by Maulana Azhar Haneef. The meeting opened with the recitation of the Holy Quran by Malik Mubeen Ahmad. A poem of the Promised Messiah was recited by Br. Bashiruddin Malik and its translation read by Br. Mubashir Ahmad Qazi. Br. Bashiruddin spoke about the life of the Holy Prophet and the early days of Islam. Br. Mubarak Ahmad also spoke about the Holy Prophet's kindness. The next speech was delivered by Maulana Azhar Haneef on many aspects of the life of the Holy prophet, peace and blessings of Allah be on him. Maulana Haneef also pointed out that many people are being freed worldwide. This very day, Nelson Mandela was freed after 27 years behind bars. The meeting was closed with collective prayers led by Maulana Haneef. We had the great pleasure of having Br. Abdul Wahab as a guest. Refreshments were served after the meeting.

Tulsa, OK: By the grace of Allah, our chapter was honored with the visit of or respected Missionary, Br. Mirza Mahmood Ahmad, in December. After the Juma prayers we had a Tarbiyat meeting in which the fundamental aspect of Namaz, the Wudhu, was thoroughly discussed in a question-answer session. The missionary Sahib also gently impressed it upon members of the chapter that wherever an Ahmadi Muslim resides, he must pay his chanda to that local Jamaat in accordance with the instructions of our beloved Imam, Hazrat Khalifatul Masih.

Willingboro, NJ: In the meeting on December 31, 1989, there was a question-answer session. We summarize what was discussed in this session:

Q: Why the nations *more on the side of God* are comparatively backward in the world?

A: Backward? may be in some respects but not all respects. Garry Woller, a member of British Parliament, in his speech at our Annual Convention in London, said that one great quality of the East, specially of the Muslim world, is badly missing in the West. It is the *peaceful families* with closer ties and more peace of mind. An example of a British lady journalist was also cited, who bitterly opposed Islam on the basis of women's rights, but later accepted Islam on personally seeing the great regard and high status of women in the Ahmadi families of East Africa. She wrote a book, *Women in Islam*, wherein she pointed out

more peace of mind and spiritual satisfaction in Islam, specially for women. Peace of mind rests on spiritual satisfaction and not on material gains. Allah says: *Man gets only what he strives for*; and also: *We guide a man on the right path whether he believes in God or not*; also: *Those who struggle for Us, We show them Our ways*. A spiritual man or people of God, not caring for material developments, may remain deprived of it.

An ad hoc committee for the *Students' Get Together* programs proposed the formation of **Ahmadiyya Students Association, Willingboro**. It was proposed that a student get together be arranged for March 3, 1990; and a symposium be arranged on March 18, with speeches on *The Role of Students in the Development of the Society*, under chairmanship of Dr. Joseph A. Biringer. The proposed activities for the student association are:

(i) To arrange get-together with other student organizations; (ii) to arrange seminars and symposiums on topics of physical, mental and spiritual development; (iii) to arrange study circles wherein the volunteers read their papers, open for discussion; (iv) to arrange lectures by the scholars of the Jamaat in the educational (academic) institutes; (v) to arrange picnics; (vi) to organize sports within the Jamaat and to arrange matches with other teams; (vii) to arrange programs of social welfare, etc.

**York, PA:** The general meeting for January, 1990 was held on January 15 after the Zuhr/Asr prayers. There was the dars-i-Quran and then an update on the Nov. 24, 1989 Friday sermon of Huzoor regarding the decentralization of all auxiliaries. Members were urged to write letters about the persecution of Ahmadis in Pakistan. The auxiliaries meeting was held on January 28. After the Zuhr/Asr prayers and Dars-e-Quran, it was announced that letters will be written to Prime Minister by all the auxiliaries. The Khuddam discussed formulation of regular publication of the Alert newsletter.

The general meeting for February was held on Feb. 4. Proposals and votes were taken on and for Majlis Shura representatives. Several topics were discussed and voted upon. Two delegates, K. Khan and H. Asad, were elected for the Shura. The auxiliaries meeting was held on Feb. 11. Final preparations were made by the auxiliaries for the upcoming Musleh Mauood Day to be held at Noor Mosque. The Musleh Mauood Day was held on Feb. 18. Baltimore and York Jamaats held this program jointly, at 1:30 p.m., following the Zuhr/Asr prayers. The program was well attended and successfully conducted.

Wednesday night classes are regularly held as well as Juma prayers at the Noor mosque. Mrs. Shahida Muhaimin, with the help of her student, Josephine, got together and cleaned the mosque recently. Josephine is studying Ahmadiyyat. Mrs. Aisha Sharif conducts

Wednesday night classes at Noor Mosque for two very interested ladies. Mr. Ahmad Bashir and Wajid, his son, have spent considerable time in the building next door, in the removal of partition walls. There is still a lot of work left to do.

**Zion, IL:** Islamic education classes are being conducted weekly at the Lake County Recreational Facility in Waukegan, IL. Classes are conducted through the department of human resources/court services division. Laeeqa Ahmad and Zainab Saeed have received their certification as Volunteer Probation Officers. They will also work through the department of human resources/court services division. Education classes are being held at the Zion Mosque on the first Monday of each month at 7 p.m. Classes are instructed by our regional Missionary, M. A. Rashid Yahya. All auxiliary meetings are held the last Sunday of each month. On Feb. 11, 1990, Ataul Jalal Nuruddin and Tahir Ahmad met with Mr. Abdul Muhammad, personal secretary to Minister Louis Farrakhan. The meeting was held at the Nation of Islam Mosque in Chicago. It was established through this meeting that the views of the Nation of Islam were not anti-Ahmadi. To extend their hand in brotherhood, our Ahmadi brothers were invited to dinner with Mr. Farrakhan, to be set at a later date.

## VIDEO CASSETTES

The following Video Cassettes (VHS format) are available. Please send your order with the number copies required. A check for payment must be enclosed with the order. Jazakomullah.

A: Videos of Huzoor's visit to USA in 1989:

1. Opening ceremony Rochester Mosque including interview and question/answer session.
2. Islam and Freedom of Speech.
3. Majlis Irfan at Baitul Zafar, New York.
4. Press Conference at Univ. of Maryland.
- 5 & 6. USA Annual Convention 1989.

**Each of the above Videos is \$15.00**

B: Huzoor's message to the world at Centenary, 1989.

C: Darsul Quran on Al-Fateha by Huzoor.

D: Anti Ahmadiyya riots in Nankana Sahib.

E: Centennial Convention at Islamabad, UK (Four Vol).

F: Centenary celebrations at Qadian, March 23, 1989.

Each of the above videos is \$10.00. (E has four tapes-\$10 each. A total of \$40.00).

Send your orders to the following address:

Abdul Hakeem Nasar  
107 Harrogate Road  
New Hartford, NY 13413  
Ph: (315) 735-2319

# An Open Dialogue

## THE SHURA—A FIRST TIMER'S OBSERVATIONS

(by C. Naseer Ahmad)

The annual Shura held on April 28-29 in Cleveland was a healthy experience for this writer. This event was without a hitch. "Every one pitched in—the young and the old—and no one is moaning or groaning" said Dr. Nasim Rahmatullah, President of the Cleveland Jamaat. Considering the small size of the Cleveland Jamaat, it was a major feat. The credit goes to the entire Cleveland Jamaat.

The weather was balmy. Perhaps, a natural gift from God. Like the weather, the reception was just as pleasing. This job was orchestrated by Syed Hameed Rahman, a past president of the Cleveland Jamaat. Syed Rahman was also the camera man. Behind the scenes, Dr. Jaffar Ali, with the care of a surgeon, was making his rounds to ensure that proper care was administered. In the same manner, Dr. Usama, Dr. Munawar and others were around to make sure things were in order.

The location was excellent. The bulk of the proceedings were held in the main hall of Baitul Ahad, the Cleveland Mosque. Some committee meetings were held in the gymnasium of the Ellenwood Community Center, a few blocks away. A few meals were also served at the Ellenwood Community Center. This meant that to get food, people had to walk. It came in handy to beat off any drowsiness that can be a handicap in long meetings.

Incidentally, the Cleveland Mosque, a former church building, is unique. According to Dr. Jaffar Ali: "It is the first church in North America, where the cross was replaced by the Kalima, peacefully". Dr. Jaffar Ali felt very proud in saying so. Many will share his joy and not many can object to his feeling of pride.

The lodging for the guests was at a Budget Inn, reflecting the financial constraints that must be met to keep a volunteer organization going. The beauty was not in the place itself but in the care Br. Ahmad Wasim, a past president, took to make the guests comfortable.

"Got no bed?" said one. Left it to him and Br. Ahmad Wasim took care of things. "Don't know how to get to the Shura?" said another. Br. Ahmad Wasim was asked and no one made a wrong turn. When he said, "go south—south meaning south," no one went north or east.

The food is one of those necessities of life that one must have. It cannot be ignored. It was not ignored at this Shura. The caterers were mindful of health concerns and the sweet tooth of some. This was appreciated by more than this writer.

The agenda was comprehensive. There was a feeling that the day and a half reserved for Shura this year was not enough. The discussion was open, to say the least. There was reason in the arguments presented for the issues discussed. Likewise, there was emotion—perhaps more than needed—in some speakers who were arguing for the things they felt for strongly. The debates were not dull.

The closing speech by Br. M. M. Ahmad, Amir USA, had some food for thought for everyone. He expressed concern about some social problems—to which we would like to be immune but unfortunately we are not. For example, on divorce, he said that it should be a matter of last resort. He further said that no two people are alike and therefore some compromise is necessary to make life peaceful and worthwhile. "Excell each other in doing good," he added.

This Shura was the last one for Ch. Munir Ahmad, before being transferred from Los Angeles to Canada. The Amir noted the contributions made by Chaudhry Munir Ahmad during his nine years of service to the community in USA.

Br. Inamul Haq Kauser has been transferred to Los Angeles. The Amir noted the sacrifice by Br. Kauser, who had lived in a one bedroom apartment with his four children.

It is said that the first impressions are sometimes also the last impressions. For this writer, the good impressions from the Shura in Cleveland will last a lifetime, perhaps.

In the final analysis, the Shura is a business meeting. A measure of the success of a community and its leadership is how well relevant issues are addressed while the clock is ticking. In this respect, the Shura went well. In most cases, the sessions ended on time and that is a healthy sign.

## EDITORIAL

By the grace of Almighty Allah, this special issue of the Ahmadiyya Gazette will be arriving in your homes in a time between Islam's two holiest days: Eid-ul-Fitr and Eid-ul-Adha; the feast celebrating the ending of the fast of Ramadhan and the revelation of the Holy Qur'an and the feast celebrating the historical sacrifice of the Prophet Ibrahim (PBOH). This is a convenient time to reflect on the significance of being a Muslim. Therefore, this issue is dedicated to the question of: What is a Muslim. Because we are specifically Ahmadi Muslims, we cannot escape an examination of this question in terms of the single doctrine which has become the crucial determinant put forward by "official Islam" (embodied in the so-called 'Ulema' who are recognized by government policy in places like Pakistan): *khatam-e-nabuwwat*, the seal of prophecy, the finality of prophecy. Today, this "official Islam" seeks for internal inconsistency within the body of Islam, the 'Ummah.' They do this to the near exclusion of all else—including the real jihad, striving in the cause of Islam that the religion of the Holy Prophet Muhammad (SAWS) might triumph in the hearts of all human beings. This "official Islam" emphatically represents the absolute consistency of Muslim thinkers throughout the ages on the subject of *khatam-e-nabuwwat*. They present the belief of Ahmadi Muslims that Hazrat Mirza Ghulam Ahmad (PBOH) was a prophet of any sort as being a recent aberration and outside the pale of Islam. They are willing to kill for this doctrine. They have even exported their sickness to other countries, including the United States of America. This epidemic is manifested in conferences, in campaigns to distribute objectionable literature, and in all manner of efforts to spread the seeds of discontent and doubt. However, like all epidemics, this one has a cure. By the grace of our Creator, this cure does not have to wait for advances in science nor does it depend on years of experimentation and testing. The cure for this epidemic is the most satisfying of all: Islam itself, that religion which we cherish and defend, that dispensation which Allah Almighty Himself declares to be perfected. When one looks at the Holy Qur'an, the Traditions, and the writings of recognized Muslim scholars throughout history, consistency can be found. But is this not the consistency sought by the so-called defenders of *khatam-e-nabuwwat* in "official Islam," it is a consistency of evidence and opinion which declares the finality of one species of prophecy (e.g., independent) but the continuation of prophecy (subordinate to the shariah of Islam) until the Day of Judgement. Hence, the ultimate cure for this disease, this epidemic, these lies festering in the words and actions of demigogues,

is simply TRUTH. And Islam is TRUTH. Let the truth be known, and this virus, this plague, this contagion will be forced to leave the body to Islam. It is for this reason that Muslims have ever been enjoined to seek knowledge from the cradle to the grave, why we have been exhorted to be both layman and priest, missionary and student. If every Muslim is informed, if every Muslim is a true seeker of truth, if every Muslim is well versed in the teachings of Islam, he or she cannot be misled by even the most eloquent of dissemblers or the most fervent among the irrational or the most cunning of those seeking personal gain or aggrandizement. Truth inoculates.

For this reason, this issue of *The Ahmadiyya Gazette* tackles the false testimony of "official Islam" with evidence from the archives of the True Islam. The other issue which underlies all of this is that it is those very people who speak so boldly about defending Islam by declaring absolute belief in the finality of all prophecy to be an article of faith who are the innovators. They would constrain the definition of "Muslim" which was so clearly perfected in the Holy Quran and illuminated by the sayings of the Holy Prophet (peace and blessings of Allah be on him). They would tie generations—both past, present and future—to their narrow and inaccurate definition. As evidenced by quotations from the famous Munir Report, this action would leave us all outside the pale of Islam: Sunni, Shi'a, Wahabi, Ahmadi, alike.

Into this world came a man, a man who received revelation (to whom this issue is dedicated), a man who was told through revelation that his Creator had anointed him Mahdi and Messiah. He was further told that this title properly carried with it the title of Prophet. Ever since, this one word has caused such confusion.

We cannot hope, in one issue, to dispel all that confusion. But, we can pray that a little light will be allowed into the darkness of that confusion through our humble publication. For the immense amount of research and translation which makes this issue possible, we thank our dear brother Abdur Rahim Sahib of Rabwah, a loving and devoted follower of the Promised Messiah, peace be on him, who has dedicated his life to the cause of Ahmadiyyat. May Allah bless him for these and other contributions he has made to spreading the Truth of Islam. We request all our readers to remember Brother Abdur Rahim in their prayers, as they should remember all who strive in the cause of Islam.

Elsewhere in this issue, you will find the second installment of our new section dedicated to those who embrace

Islam through Ahmadiyyat. There is a very inspiring narration by our dear Sister Hajja Saeeda Lateef of Washington, DC. These accounts by Brothers and Sisters who recognized the light of Islam despite the darkness of their own social conditions (i.e., living in a contradictory social climate which makes faith an alien concept—much less faith stemming from what is often perceived as a foreign or oriental religion) should convince us that Allah Almighty is surely guiding the progress of Islam and Ahmadiyyat through the guidance of true seekers after truth. All praise belongs to Allah! We sincerely appreciate Sister Hajja Saeeda Lateef's submission and implore all who have adopted the path of Islam to contribute their testimonies so that we all may benefit. From such observation, we can each examine our own spiritual condition to find room for improvement.

Following Sister Hajja Saeeda Lateef's account, we have included the text of a speech given by a visiting Chinese Muslim to the meeting of the Dayton Ansarullah on February 11, 1990. Although this is not properly a part of the same section, it is very closely related. Islam has been in China for centuries, and the speaker is not a convert to Islam, he is a Muslim by birth. But due to the deprivation of all religious thinking and knowledge by Maoism and due to his encounter with Ahmadi Muslims in the U.S. and London, Profesor Ma could be said to have experienced a reawakening to Islam over the past several years. His story is a fascinating one and well worthy of your attention.

The gist of the sermons of our beloved Khalifatul Masih IV (may Allh be his helper) on January 19 and 26, 1990 were kindly provided by the Willingboro Jamaat. For this, we are deeply thankful and pray that Allah will shower His blessings on the Brothers and Sisters in Willingboro. We so desperately need this sort of contribution from everyone. In each issue, we make the appeal for people to translate and to summarize sermons, articles, passages from the writings of the Promised Messiah (peace be on him) and other Ahmadi Muslim scholars, and the like. There is so much of our literature and communication which is not available to English speaking audiences. Translators, please see this as an opportunity to extend a little of the mercy you receive every moment from your Creator. It is a mercy to your American brothers and sisters who thirst after knowledge which only you have because you speak Urdu or Arabic or Persian or some other language. Please contribute that we may continue to spread the truth about Islam in all its diversity. The blessings will surely return to the translator many times over.

As usual, this issue also contains the monthly reports from our local Jamaats throughout the U.S. Thanks to the sisters in Lajna Imaillah, we have more information on the activities of ladies. Readers should pay particular attention to their noble efforts at feeding the poor. Ansarullah and

Khuddamul Ahmadiyya officers are likewise encouraged to write about their particular activities which might be of national interest. Again, photographs are very important, too. Local Jamaat officers are strongly encouraged to submit interesting action photos of events and people with their reports. A picture is truly worth a thousand words!

Another regular feature is the section on Human Rights in Pakistan. Because we are comfortable and think ourselves far away from the horrible events in Pakistan, we should never read these accounts in the same way we watch the evening news on television. We must remember our brothers and sisters who are prisoners of conscience in Pakistan jails. We must remember and pray for all those who suffer oppression because of their belief in Ahmadiyyat. These people are not statistics recounted in a news article. These are our Brothers and Sisters in every sense of the words.

The *Open Dialogue* section in the last issue involved the role of women in Islam and was motivated by an ABC News program, 20/20, which focussed on the Zina ordinance in Pakistan, part of the baggage left over from the late Ziaul Haq's so-called Islamization program. In April, National Public Radio's "Weekend Edition" aired a report on this Ordinance and its effect on Pakistan. They interviewed Human Rights attorney, Asma Jehangir, also featured in 20/20. They reported on women granted amnesty by the new government of Prime Minister Bhutto who are afraid to leave their prisons. They fear murder at the hands of their own families and neighbors who are not as understanding as the government—they still view those women as sexual offenders. Because of this continued attention to women's issues, we encourage our readers to comment for publication in our "Open Dialogue" section. Other topics for such discussion might include education reform, drug abuse, immorality in society, the proper upbringing of children in the U.S.A., AIDS, and the like.

In closing, we would make an appeal for your prayers. Everyone who contributed to this issue (and they are too many to list, but they know who they are) stand in need of prayers. The *Ahmadiyya Gazette* has come a long way, but it has a long way to go, too, before it is up to the standard which you, our readers, deserve. The editor and contributors will try to work diligently to improve its looks and readability. We need your help to improve its content. Please do not just read this issue and place it on the shelf. Read it carefully for what you might gain, then think how you might be able to help others through your own contributions to future issues. A community newsletter is a community-wide cooperative effort. We need each other. So please think and pray about what we can all do to make this publication a valuable part of every Ahmadi Muslim home. May Allah be pleased with our efforts and grant us success in His name!