

THE

Ahmadiyya Gazette

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Editor: A. F. Umar Khan

Sacred Sayings of the Promised Messiah

“These people are totally devoid of the reality of belief. Belief in fact is for the test of a wise person, so that he can use some of his wisdom and some of his belief. In the miracles it is not a habit of God Almighty that He should reveal in this world things which are totally against His laws of nature. For example, some people ask that as a sign, people dead for fifty or a hundred years should rise and come to give evidence. Though (of His power) it is possible, but a question arises as to what benefit will a person achieve who will believe after this event? When the whole truth is absolutely clear and we get testimony by a hundred or two hundred people, then who but an insane will deny the truth. Neither a Hindu nor an un-touchable will have any room left for denial. It is written for us that this kind of

belief is of no use.

If it is the middle of the day and someone says, I believe in the day; or it is a full moon and one acknowledges the belief in the moon. This kind of belief will not bring any benefit to the believer; and such belief cannot be praiseworthy. However, if one sees a new moon, his eyesight may deserve some praise. This will distinguish a person with good eyesight from one with poor eyesight.

This is the principle God Almighty has kept as far as signs and miracles are concerned. One has to make use of his intelligence and also of his belief; otherwise there no belief (without intelligence). To accept a hidden thing by the use of one's wisdom, coupled with plausibility and signs pointing to its existence is called Belief. *(Malfoozat, Vol. V, pp.224-225)*

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A REVELATION OF THE PROMISED MESSIAH

Allah bless thee, O Ahmad. The Gracious One has taught thee the Quran so that thou might warn a people whose ancestors have not been warned and so that the way of the guilty ones might become manifest. Tell them: I have been commissioned and I am the first of believers. He it is Who has sent His Messenger with guidance and the religion of truth so that He might make it prevail over all religions. You were on the brink of a pit from which He has delivered you, and God's decree was bound to be fulfilled. There is no changing of the words of Allah. We shall suffice you against those who mock at you. This is by the mercy of thy Lord. He will perfect His favor unto thee so that thou might be a sign for the believers. Tell them: If you love Allah then follow me, Allah will then love you. Tell them: I have with me a proof from Allah, then will you believe? Tell them: I have with me a proof from Allah, then will you submit? Tell them: Carry on, on your side, and I will carry on, on my side and soon will you know. It may be that your Lord may have mercy on you, but if you turn away, He will also turn away. We have made hell a prison for disbelievers. They try to frighten you of those beside Allah. You are under Our care. I have named you the Trusting One. Allah praises you from His throne. We praised you and sent down blessings on you. They desire to put out Allah's light with the breath of their mouths and Allah is determined to perfect His light even if the disbelievers should resent it. We shall put fear in their hearts. When the help of Allah comes and the victory and the affair of the age is completed by people turning towards Us, it will be asked: Is not this true? They have said: This is but imposture. Tell them: It is from Allah, then leave them occupied with their sport. Tell them if I have invented it, the sin thereof is on me. Who is more unjust than the one who invents a lie against Allah? We shall either show you part of that which We have promised them or shall cause you to die. I am with you, so be you with Me wherever you might be; be with Allah wherever you might be. In whichever direction you turn there is the countenance of Allah. You are the best people raised for the benefit of mankind and a source of pride for the believers. Despair not of the mercy of Allah. Take note, the mercy of Allah is near; take note, the help of Allah is near. Presents will come to thee from every distant track. People will come to thee from every distant track. Allah will help thee from Himself. People whom We

will direct from heaven will help you. I shall deliver you from sorrow. Your Lord is powerful. We have given you clear victory. The victory of a friend of Allah is a great victory. We have made him an intimate of Ours from the bravest of men. Had faith ascended to the Pleiades he would have brought it down. Allah has illuminated his reasoning. Mercy flows from thy lips, O Ahmad. You are under Our care. Allah will exalt your name and will perfect His favor unto you in the world and hereafter. *(Arba'een, No. 2, pp.9-21)*

WAQF-I-ARZI SCHEME

Waqf Arzi Scheme has already proved its merit in the field of Talimul Quran, Tabligh and Tarbiyyat. A number of countries have benefitted from this scheme by appointing Waqfeen within the country. Hazrat Khalifatul Masih IV has now approved appointment of Waqfeen Arzi internationally. As such, arrangements can be made for intending volunteers to be appointed in other countries for this purpose. In this regard, the following information would be found useful:

- a) Waqf Arzi may be undertaken for a period of a few weeks to a few months.
- b) Volunteers may indicate their preference for any particular country. Ladies may indicate even the city/town.
- c) Volunteers will themselves have to bear all the expenses of the visit, i.e., travel, boarding and lodging, medical treatment etc.
- d) Volunteers will arrange their own travel documents. Jamaat offices may provide assistance within their means, as appropriate.
- e) Application, recommended by local President/Amir should be sent well in advance and should be addressed to:

Additional Wakilut Tabshir,
16 Gressenhall Road,
London SW18 5QL, U.K.

Applications from Pakistan should be addressed to
Wakilut Tabshir Rabwah - PC35460

AHMADIYYAT INTRODUCED IN PORTUGAL

EVENTS HAPPENED BEYOND OUR CONTROL

FAMILY OF MAULVI KARAM ILAHI ZAFAR IS WORKING LIKE A MISSIONARY

(Friday sermon delivered by Hazrat Khalifatul Masih IV on March 19, 1990, at Cíao, Portugal)

After reciting *Tashahud, Ta'awwuz, and Surah Fatihah*, Huzoor said:

This brief sermon which I am giving today is being delivered on the soil of Portugal. The reason for this sermon is that this is the first time that I got an opportunity to perform the opening ceremony of Ahmadiyya Mission in Portugal. Therefore, it was my earnest desire that during this trip a Friday Prayer should be offered in this country.

So far as this journey is concerned, since the time we entered this country from Spain and now when we are about to depart, we have witnessed a number of divine favors. Previously, Ahmadiyyat was not at all known in this country. Although Maulana Karam Ilahi Zafar had opened a mission here about two years ago and some pious souls got the opportunity to join the fold of Ahmadiyyat, yet to the general public, intellectuals and the State authorities, Ahmadiyyat was unknown.

God had already made astonishing arrangements for the introduction of the Jamaat before our arrival here. It seemed that the whole journey was being performed under the special favor and blessing of the Almighty. Now we realize that it was God's own plan.

One of our friends introduced me to a member of the Portuguese Parliament. He came at a dinner with us and became so familiar that he expressed his desire that he be given a chance to serve the Jamaat when I next visit their country. Therefore, on my instruction, when our missionary in Portugal contacted him, he helped him all around in a remarkable way. Everything was carried out due to his extraordinary love, devotion, and effort.

The Chairman of the Foreign Affairs House Committee arranged a luncheon and the

members of all the parties attended the function. This was a very big occasion and was attended by all the members of the Foreign Affairs Committee and I was given a chance to express my views. Some questions were also asked which were answered. Then the lunch was served which was attended by members of all parties, Vice President and the President of the Foreign Affairs Committee and some ex-ministers. After talking to them, I learned how thirsty is this soil for Islam and is ready to be impressed with Islamic teaching.

The lady who was sitting next to me told me that she served as a Professor in a University. As the President knew her and was highly impressed with her ability, she was given a chance to serve as a minister for a long time. Even now, she was holding an important post. While she was a child, she was admitted in a convent to get education and possibly to become a nun. As she was frank in making enquiries about Christianity, she was considered a favorite and an upright student. After completing that course, she joined the University and got higher education.

According to her, she was a Christian but a number of Christian dogmas did not satisfy her. Therefore, she is not convinced of them. When I told her about Islamic teachings and general Islamic trends, she was deeply impressed. She said that she was fortunate to learn about the true teachings of Islam for the first time. This is just one example but the same attitude was shown by everyone.

Another function was arranged in Porto, second most important city and a leading commercial town. There is a renowned club and its membership runs more than two thousand. The President of the club invited me first at the lunch and then to a dinner. This dinner was attended by the dignitaries of the town and the Deputy Governor. I was asked to speak on the subject of "*The Islamic View of Man's Fundamental Rights.*"

Therefore, I spoke on various aspects of this subject. After the speech, whoever met me expressed his love and joy. Mr. Brito, a member of the Parliament expressed the desire to obtain the cassette of the address, as he wanted to distribute it among his friends.

Therefore, there were those events over which we had no control. It was only the divine grace and favor that God provided us opportunities to deliver the message of Islam to the upper class in this country. I also became the instrument for delivering true message of Islam in this country.

Among the local people who became the means of spreading Islam, the family of Maulvi Karam Ilahi Zafar was in the front line as usual as they had performed in Spain. His daughter Tahira has achieved historic blessing by working hard like her elder sister. It is not only a single missionary, but the whole family is working with missionary zeal.

Here I have seen great potential in the sincere people who have joined the fold of Ahmadiyyat. I guess if they are given proper training, there can be new avenues for Tabligh. I had discussions with them on this topic and expect from God that my guess will not be wrong that they are now ready for the spread of Islam and its propagation with fresh enthusiasm and ardor. I have seen this confidence and light in their eyes. I also hope that whenever God grants me a chance to visit this country next time, the number of these few souls will have crossed from hundreds into thousands.

One thing remains and it is that so far we have not been able to procure a piece of land for our mosque. The place bought for the mission is sufficient for the needs of our present small Jamaat. But as I have already expressed my expectations, this place will become too small. I pray that this place may become small very soon and God may grant us a bigger and better piece of land for our needs.

The reception which was given yesterday by the Jamaat in which diplomats of some countries participated, amongst them some were of bigger countries. During my discussion with them, new avenues were opened for delivering the message

of Islam to their countries. One ambassador went so far that after the function, he telephoned me and expressed his desire to see me again. Therefore, we had another meeting in his embassy. He promised, but cautiously, I guess that he desired the propagation of Ahmadiyyat in his country quite sincerely. He did not promise, because maybe his government declines to cooperate in the manner he wanted. But this was quite apparent from his talk that he was sincere in his promise. Another ambassador of this country had contacted me sometime before and expressed these kinds of thoughts. Therefore, I fervently hope that the efforts of these two ambassadors will bear fruit.

I also hope that if the Jamaat continues its supplications and begs divine assistance for one country, God opens doors in many other countries. Thus the roads which open for us in some fields show us several openings in many others. The only thing that worries me is whether we shall come up to the standard to meet the upcoming requirements and shall we be able to discharge our responsibilities.

Keep it in mind that this series of openings of new avenues for us is not due to our efforts but due to God's grace. Therefore, I hope He will help us in discharging our responsibilities also. He will give us courage and spirit. To the Jamaat He will grant stability. We hope, we shall go on stabilizing the new grounds we shall gain for Islam. May God grant us strength to do so.

There are a lot of glad tidings for the Jamaat all over the world which have been revealed and others are showing up. We are reaping sweet fruits of the Centennial year that there remained only frustration and humiliation for our adversaries.

I pray that God may make this rancor and heart burning of our enemies a source of many graces and showers of blessings on the Jamaat and with that, the pain is reduced to a mere pin prick. His graces may go on granting us blessings after blessings.

Press Release:**A WORLD MUSLIM LEADER SUGGESTS SOLUTION TO THE GULF CRISIS**

(Issued from London, England, on August 19, 1990)

Hazrat Mirza Tahir Ahmad, Head of the Worldwide Ahmadiyya Muslim Community has commented on the situation in the Middle East in the following terms and has proposed that an honorable and equitable solution of the grave crisis can only be found according to the teachings of Islam. He made the following plea to the leaders associated with this situation.

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

applied to all—friends and foes alike, and to all outstanding problems in the volatile Middle East region.

Hazrat Mirza Tahir Ahmad stated:

“It is most unfortunate that a Muslim Arab State has invaded another Muslim Arab State. Iraq’s attack on Kuwait was un-Islamic and immoral by any standard of civilized behavior. But this is not the whole story. There are many other related issues which must be resolved by the West if peace is to be restored in the region.”

Hazrat Mirza Tahir Ahmad was critical of the proposed action of Iraq to treat all foreign nationals residing in Kuwait or Iraq like hostages. “This is strongly disapproved by Islam and is an immoral act,” he said.

Likewise, the proposed embargo on even food and medical supplies to Iraq by the West is no less immoral and inhuman and deserves to be as severely censured as confinement of foreigners by Iraq.

At the same time Hazrat Mirza Tahir Ahmad strongly disapproves the penalization of helpless Jordan. The case of Joran requires deeper and more sympathetic understanding.

The blockade of food is totally un-Islamic and unholy and should be condemned in the strongest terms. In fact, the

United Nations did not include food and medical supplies in its sanctions against Iraq. Therefore, it is doubly wrong to force Jordan and other countries to join the blockade of Iraq against their own free will.

A less emotional appraisal of the situation by Western diplomats should ultimately convince them that the present position adopted by Jordan stands between war and peace in the Middle East. The position of Jordan is already like between the devil and the deep blue sea: It may lead Jordan to desperation if it is pushed too far.

The Ahmadiyya leader advised the West to apply the principles of absolute justice to all without discrimination, if they want to establish real peace in the world. Unfortunately, this is not happening. For instance, there has been a great hue and cry at the alleged rape of some air hostesses by Iraqi soldiers, though this was later proved to be false. On the other hand cases of rape by Indian soldiers are alleged to occur on a much larger scale every day in Indian occupied Kashmir and nobody has condemned those atrocities. Similarly, the West failed to condemn Israel for blowing up Iraq’s nuclear installations in an unprovoked attack. Justice and fairplay requires all wrongs to be treated under the same unchanging and unwavering principle of absolute justice.

Selections from the book:

ISLAM IN AMERICA

By Shaikh Mohammed Alexander Russell Webb
(The Oriental Publishing Co., New York, 1893)

Why I Became a Musselman

I have been frequently asked why I, an American, born in a country which is nominally Christian, and reared "under the drippings" of an orthodox Presbyterian pulpit, came to adopt the faith of Islam as my guide in life. A reply to this question may be of interest now to that large body of independent thinkers, who are manifesting a desire to know what the Islamic system really is. I am not vain enough to believe that I am the only American in this vast and progressive country capable of comprehending the system taught by the inspired Prophet of Arabia, and of appreciating its beauty and perfection. Nor do I believe that I am so deficient mentally as to accept, as truth, a religion which no one else in this country would be foolish enough to accept. But whether those who do accept it are wise or foolish in the estimation of their fellow men, I feel quite confident that at least a few may be benefited by my experience.

I was not born, as some boys seem to be, with a fervently religious strain in my character. I was emotional in later years, but not hawkishly sentimental, and always demanded a reason for everything. I will not even go so far as to assert that I was a good boy, such as fond and prejudiced mothers sometimes point out as shining examples for their own sons. I attended the Presbyterian Sunday school of my native town—when I couldn't avoid it—and listened with weariness and impatience to the long, abstruse discourses of the minister, while I longed to get out into the glad sunshine, and hear the more satisfying sermons preached by God Himself,

through the murmuring brooks, the gorgeous flowers and the joyous birds. I listened incredulously to the story of the immaculate conception; and the dramatic tale of the vicarious atonement failed to arouse in me a thrill of tearful emotion, because I doubted the truth of both dogmas. Of course the narrow minded church Christian will say at once, that the scriptural bogey-man, Satan, had me in his clutches as soon as I was born.

When I reached the age of twenty, and became, practically, my own master, I was so weary of the restraints and dullness of the church that I wandered away from it, and never returned to it. As a boy I found nothing in the system taught me in church and Sunday school calculated to win me to it, nor did I find it any more attractive in later years, when I came to investigate it carefully and thoroughly. I found its moral ethics most commendable, but no different from those of every other system, while its superstitions, its grave errors, and its inefficiency as a means of securing salvation, or of elevating and purifying the human character, caused me to wonder why any thoughtful, honest and intelligent person could accept it seriously. Fortunately I was of an enquiring turn of mind,—I wanted a reasonable foundation for everything—and I found that neither laymen nor clergy could give me any rational explanation of their faith; that when I asked them about God and the trinity, and life and death, they told me either that such things were mysteries, or were beyond the comprehension of ordinary mortals.

After trying in vain to find

something in the Christian system to satisfy the longings of my soul and meet the demands of reason, I drifted into materialism; and, for several years, had no religion at all except the golden rule, which I followed about as closely as the average Christian follows it.

I became interested in the study of the Oriental religions, beginning with Buddhism, as students of the Eastern systems usually do, and finding much to interest me in the Theosophical literature, which was not easy to be obtained in this country at that time. So intensely absorbed did I become in my studies and experiments that I devoted four and five hours a day to them, often taking for that purpose time that I really needed for sleep. My mind was in a peculiarly receptive, yet exacting and analytical condition, absolutely free from the prejudices of all creeds, and ready to absorb the truth, no matter where it might be found. I was intensely in earnest in my efforts to solve the mysteries of life and death, to know what relation the religious systems of the world bore to these mysteries. I reasoned that if there was no life beyond the grave, no religion was necessary to mankind; while if, as was claimed by many, there was a post-mortem life of far greater duration than the earthly existence, the nature and conditions of which were governed by our life on this globe, then it was of the greatest importance to know what course of life here would produce the most satisfying results in the next world.

Firmly materialistic, I looked at first to the advanced school of materialistic science, and found that

it was just as completely immersed in the darkness of ignorance concerning spiritual things, as I was.

I saw Mill and Locke, and Kant and Hegel, and Fichte and Huxley, and many other more or less learned writers, discoursing, with a great show of wisdom, concerning protoplasm, and protogen, and monads, and yet not one of them could tell me what the soul was, or what becomes of it after death.

"But no one can tell you that," I fancy I hear someone say.

That is one of the greatest errors that poor, blind humanity ever made. There are people who have solved this mystery, but they are not the blind, credulous, materialistic followers of materialistic creeds.

We often hear of the irrepressible conflict between religion and science, but that can only mean the conflict between *materialistic* science and *materialistic* creeds. All efforts to harmonize these two always have been, and always will be, utterly futile: there can be no conflict between *true* science and *true* religion.

Without stopping to analyze the popular creeds, or to consider what science knows, let us see what the latter does not know. We see the trees growing and the flowers blooming under a steady, unvarying power that scientists call an impenetrable mystery. They have never yet been able to tell us what life really is, whether or not the soul actually exists, and, if it does, what becomes of it upon the death of the body. The educated physician can tell you the name of every bone, muscle, nerve and organ of the human body, and the location and probable function of all, except the spleen, and yet he is densely ignorant of the power that makes the body a living, breathing man, full of love and hate, and all the passions and inclinations of humani-

ty. A thrust of a knife or a bullet into the heart or brain, converts that animated form into an inert, lifeless mass which speedily becomes a heap of festering corruption, breeding new life in the form of worms and insects. Can the scientist make the man live, and love, and hate as he did before? No, something has gone out of him never to return. What is that something, and where has it gone? Science is dumb.

Science has done much for this materialistic civilization of ours, and it moves about with a confident, lordly air among those things which it can cut, and melt and test chemically; but when it stands in the presence of the wonders of life and death, and views the marvelous laws which govern the various manifestations of what we call "nature," it drops its hands and head in helpless confusion.

"And what has all this to do with the Mohammedan religion and the mysteries of life and death?" the reader may ask.

Everything. In the first place it brings one face to face with the fact that science—modern science—which the average educated man regards with awe and admiration, and which many consider not only reliable, but infallible, is utterly powerless to explain the most important problems of human life, and is forced to confess its inability to do so. Secondly it offers *suggestions* calculated to lead the thinking man to believe that there may be ways of acquiring this valuable knowledge that materialistic science has never heard of. And, lastly, it is intended to give to the reader an idea of the principles upon which the Mohammedan system is founded. The Prophet, having acquired a knowledge of the mysteries of life and death, and the processes of human development, formulated the simplest and best method of leading the masses into a

knowledge of the higher truths. This method is capable of comprehension by the ordinary intellect at once, and yet contains wisdom worthy of the most advanced mind.

When I refer to the philosophy of Islam, the uninformed Christian usually exclaims in great surprise:

"What! And does Islam really contain a philosophy worthy of serious attention in this enlightened age?"

Yes, it is a philosophy as well as a religion, and it is worthy of the earnest, careful attention of any man, no matter how intelligent or brilliantly educated he may be.

Unless one feels his mental independence and determines to exercise it firmly; unless he divests himself completely of the prejudices acquired from those with whom he has been in constant intercourse all his life, and which cling to him more closely than the barnacles to the ship's bottom, his investigation will be of little real value to him. If, as is the rule with the vast majority who claim to be investigators, he seeks only evidence to corroborate the truth of his own religious belief, and to establish the falsity of all others, without a genuine desire to know the truth, his researches will do him more harm than good, and it would be better for him not to undertake any.

A man, viewing a landscape from the summit of a mountain, is not deceived by the apparent dimensions of the objects that meet his gaze in the plain below: he knows that that man moving about his garden is more than three inches high; that the house near him is larger than a dry goods-box. He does not judge of the size of the man, the house and the railway train, in the light of theories promulgated by some prominent scientific authority. He has learned that distance makes an object appear to the observer smaller than it

really is. He has seen men and houses and railway trains within a few feet of him, and he knows just about how large they usually are. In short he uses his reason and profits by his own actual experience, without consulting any scientific authority whatever.

But when this same man undertakes to study a religious system, different from that which has been taught to him from childhood, he follows a very different course, as a rule. He stands upon the mountain and judges the size of the objects below by the size of those within his immediate environment. He isn't quite able to understand why the objects below should be smaller than those about him, and so he consults "an authority," the writer of which probably never has been below the summit of the mountain; or, if he has, remained so near the base that he could run hastily up to the top, if he found himself in danger of learning anything of the size and nature of the objects in the far distance.

Since my return to my native country I have been greatly surprised, not only at the general ignorance prevalent among so-called learned people regarding the life, character and teachings of the Arabian Prophet, but also at the self-confident readiness and facility with which some of these same people express their opinions of Mohammed and the Islamic system.

There is no religious system of which so little is known, not only among the masses of English-speaking people, but among those who are considered the most learned, as the Islamic.

There is no character in the whole range of history that has been so persistently and grossly misrepresented and misunderstood by Christians, as Mohammed. There is not today in existence, in print, a single work in

English that represents anything like a true conception of the character of the inspired Prophet of Arabia, nor of the nature of the doctrines he taught, and it is practically impossible for the investigator to gain any reliable information upon the subject from English literature, unless he has acquired some knowledge of it from other sources.

Let me say that my study and observation among the Mussulmans of the East have led me to confidently believe that Islam is the most perfect system of soul-development ever given to man, and the only one applicable to all classes of humanity. It is founded upon that eternal truth, which has been handed down to man from age to age by the chosen prophets of God, from Moses to Mohammed. It is the only system that will satisfy the longings of the soul for a higher existence. It is the only system known to man that is strictly in harmony with reason and science. It is free from degrading superstitions, and appeals directly to human rationality and intelligence. It makes every man individually responsible for every act he commits and every thought he thinks, and does not encourage him to sin by teaching him a vicarious atonement. It is elevating and refining in its tendencies, and develops the higher, nobler elements of humanity when it is faithfully, wisely and intelligently followed.

I am aware that this declaration will cause some of those Christians who are broad-minded enough to read this book, to smile and ask, if, in my extensive intercourse with Mohammedans of all classes in the East, I discovered much striking evidence of the exalting, ennobling influences of Islam.

Take a professed Mohammedan and compare him with a professed Christian of the same intellectual calibre, the same education and the

same opportunities for obtaining secular knowledge, and I am confident that the Mohammedan will show a cleaner moral record and higher spiritual perceptions than the Christian.

There is nothing in the Islamic system that tends to immorality, impurity of thought, social degradation, superstition or fanaticism. On the contrary it leads one to all that is purest and noblest in the human character, and when we see a professed Mohammedan who is unclean in his person and habits, who is untruthful, cruel, intolerant, irreverent or fanatical, we may at once conclude that he is not a true follower of Islam, and, that he fails utterly to grasp the spirit of the religion he professes.

Conclusion

I have spoken thus in order to show the reader that my adoption of Islam was not the result of misguided sentiment, blind credulity or sudden emotional impulse, but that it followed an earnest, honest, persistent, unprejudiced study and investigation, and an intense desire to know the truth.

After I had fully satisfied myself of the immortality of the soul, and that the conditions of the life beyond the grave were regulated by the thoughts, deeds and acts of the earth life; that man was, in a sense, his own savior and redeemer, and that the intercession of anyone between him and his God could be of no benefit to him, I began to compare the various religions, in order to ascertain which was the best and most efficacious as a means of securing happiness in the next life. To do this it was necessary to apply to each system, not only the tests of reason, but certain truths which I had learned during my long course of study and experiment outside the lines of orthodoxy, and in fields which priest and preacher usually avoid.

(continued on page 15)

THE MUSLIMS OF AMERICA

80,000 MUSLIMS AND 12 MOSQUES IN THE UNITED STATES OF AMERICA AND CANADA

(Reprinted from *The Islamic Review*, London, June 1955)

(by Nadim al-Maqdissi)

Earliest Immigrants

The View that the Moors discovered America long before Christopher Columbus's Queen Protector Isabella drove them out of Spain is still told with pride in many Muslim lands.

This claim apart, we only know from the records that we possess that no more than a handful of Muslims set foot on American soil before the latter part of the last century. Earliest known among these was a certain Istifan the Arab, a Moroccan who was a guide to Fra Marcos De Miza, a Franciscan, sent in 1539 by the Viceroy of New Spain to discover what is known today as Arizona.

A more recent enterprise helped to bring another Muslim to America. A little over a century ago experts of the United States Government conceived the idea that the desert of Arizona might become a suitable breeding place for camels, whereupon they ordered some from Arabia. Along with them came a cameleer called Hajji Ali. The camel experiment proved to be a failure, but Hajji Ali (nicknamed Hi Jolly) remained in the United States, where he became a prospector in California.

A third Muslim is the hero of a weird story related in a book called *History of Green Country*, printed in New York in 1884. It seems that around the early part of the sixteenth century an Egyptian by the name of Norsereddine was comfortably settled near the Hudson, in the Catskill region of New York. All went well for that Egyptian pioneer, who claimed royal birth, until the day he accepted the challenge of a

Dutchman who offered to wager 1,000 pieces of Crown gold for the conquest of the heart of Lotwana, a beautiful Indian Princess. Though Norsereddine succeeded in befriending Lotwana's father, the Mohawk chief Shordaken, he failed to make any headway with the princess, who, consequently, became engaged to the choice of her heart, an Indian warrior from her tribe. Norsereddine, now smitten with love, vowed revenge and succeeded in poisoning Lotwana on her wedding day. He was captured, however, by the tribe's warriors and burned at the stake.

First American convert to Islam

The first known American to embrace Islam was Muhammad Alexander Russell Webb, born 18th November in Hudson, N.Y. Following a short journalistic career Webb was appointed, in 1887, American Consul at Manila. There he came in contact with a number of works by Muslim authors and befriended several Indian Muslims who had established businesses in the Philippines. In 1888 he declared his conversion to Islam in a pamphlet expressing his conviction as follows: "Islam is founded upon the eternal truth which has been handed to man from age to age by chosen prophets of God from Moses to Mohammed. It is the only system known to man which is strictly in harmony with reason and science." In June 1892 Muhammad Webb resigned his consular office and set sail for the United States via India, where he delivered lectures en route at Madras, Hyderabad-Deccan and Bombay. The titles of his three main

lectures were "The Better Way," "Islam," and "Philosophic Man." These three lectures were incorporated in a small booklet and published in 1892 at Madras by Maulvi Hasan Ali, an Indian Muslim missionary who, in an introduction to the pamphlet, pays touching tribute to Webb: "We could not find a better man. He came to the East as a representative of a great nation but he is now returning home as the representative of a great faith."

Back in the United States, Muhammad Webb established himself in New York City in an office on Upper Broadway under the designation of the Oriental Publishing Co., and in May 1893 the first issue of *The Moslem World* appeared. In the following years Muhammad Webb wrote and published several booklets on Islam, best known among which are in *Outline of the Mohammedan Faith*, *The Five Pillars of Practice*, and *Polygamy and the Purdah*. In October 1916 Muhammad Alexander Russell Webb died, aged 70, devout Muslim to the end.

With the turn of the last century, Muslim immigration to the United States assumed larger proportions and took the form of the transfer of communities rather than of individuals. Of Syria and the Lebanon, hundreds of Shi'ah and Druze Muslims, spurred by the success of their Christian compatriots in America, took to immigration. From other parts of the Arab world hundreds of Muslim sailors jumped ship while in U.S. harbours and remained to grow into clammish communities in New York, Philadelphia and

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AMERICANS FACING TOWARD MECCA

The fast-growing Muslim community is invisible no longer

(Reprinted from *TIME* Magazine, May 23, 1988)

Ogene Davis of Atlanta faithfully attended a black church through high school but became deeply troubled that "good" Christians could tolerate a socially and racially unjust world. "Christianity was not working for blacks," he concluded. Karima Omar Kamouneh (nee Virginia Marston) of Burbank, Calif., was raised by devout Episcopalians but felt plausibility was somehow lacking. "I had milked everything out of Christianity, and it still didn't make sense," she relates. Dawud Wong Chun, a Chinese American in Brooklyn, says simply that he thirsted for a "pious, virtuous, fruitful life."

For all three, the answer was Islam, a choice that until recently might have seemed highly peculiar. Despite 800 million adherents around the world, the faith of the Prophet Muhammad and the Qur'an, the Muslim scriptures, has long been all but invisible in the U.S. More than that, it has been an object of misunderstanding and contempt. "Traditionally, there has always been a rather bad image of Islam in the West," says Ninian Smart, religion professor at the University of California at Santa Barbara. "In recent years," he adds, "that has been accentuated by the revolution in Iran and terrorism." Insists Dawud Assad, president of the U.S. Council of Masajid (mosques): "People call us terrorists, while ours is a religion of peace."

A steady trickle of homegrown converts has been joining a flood of immigrants to create a sizeable American Islamic community. The number of Muslims among those entering the U.S. has doubled in the

past two decades, and they now constitute 14% of immigrants. Adding to the total is the indiginous movement formerly known as Black Muslims. Once seen as heretical by orthodox believers because of the unconventional and antiwhite doctrines propounded by Founder Elijah Muhammad, the group has shed those teachings and gained recognition by mainstream Islam. With these trends and their high birthrate, U.S. Muslims are expected to surpass Jews in number and, in less than 30 years, become the country's second largest religious community, after Christians.

The quietly expanding scope of American Islam has become evident only as the result of new research. At a symposium at the University of Massachusetts, Amherst, Carol Stone, a doctoral student at Indiana University, estimated that there are 4,644,000 U.S. Muslims, with the largest concentration in California. The large majority of U.S. adherents are not affiliated with a mosque, but this is not for lack of opportunity. UMASS Historian Yvonne Haddad, who organized the Amherst sessions, counts more than 600 Islamic centers across the U.S.

Islam in America is not without its problems. "Hold fast to the rope of Allah and be not divided," urges the Qur'an, but in the U.S. that injunction has gone largely unheeded. American Islam is gravely weakened by divisions among nationalities: Egyptians worship with Egyptians, Lebanese with Lebanese. In some locations, separate congregations that use different languages share a building but have no joint activities. "There is no unified, strong Islamic

movement in America," complains Muzammil Siddiqi, director of the Islamic Society of Orange County, Calif. Coordination among U.S. Muslims is lacking even on something as fundamental as the dates for beginning and ending Ramadan, the month of dawn-to-dusk fasting that concludes this week.

American Muslims have difficulty obeying the traditional practices and moral tenets in a society that is both non-Islamic and highly permissive. Like Christian conservatives, observes Barbara Aswad, an expert on Middle Eastern culture at Wayne State University, devout Muslims "are shocked at what they consider moral problems here, like sexual freedom, drug use, crime and lack of respect for parents." Immigrant parents quarrel with their Americanized offspring about the use of alcohol, which is banned in Islam, and about dating, which the faith forbids. Observing dietary laws is an additional challenge: pork products are strictly off limits.

The most difficult practice to maintain is the prescribed five daily periods of prayers and prostrations conducted while facing Mecca. Laila Al-Marayati, a medical student from Long Beach, Calif., seeks out an empty room at her hospital, but, she admits, "if I was praying and heard someone come in, I'd stop and pretend I was doing something else." Attending weekly prayer services, held on Friday afternoons, is a problem. "Many Muslims who aren't assertive about their faith aren't able to get off from work," says Akil Rahim of Baltimore's Muslim Charities Institute. "One of our major pro-

blems is sticking up for our rights.”

That is slowly beginning to change as American Muslims feel the need to become more organized and visible. Worshippers at Ramadan services around the U.S. last week heard appeals for greater unity and community participation. “Mutual recognition is starting to dawn among us Muslims,” pronounced Talib Abdur-Rashid, a Harlem imam, at Brooklyn’s Faith Mosque, where some 500 faithful blacks, whites, converts and a dozen different nationalities, gathered to pray and break their fast. A similar mix was gathered at the Islamic Center of Southern California in Los Angeles, where community leaders have worked hard to reduce tensions between the dominant Sunnis and the more recently arrived Iranian Shi’ites among the 10,000 families the center reaches.

A telling sign of growing cohesion and self-confidence is the number of new mosques that have begun to sprout. An 11 million house of worship is under construction on Manhattan’s Upper East Side, and will open for prayers in six months, with plans for a 29 million expansion. Near the campus of the University of Southern California in Los Angeles, a 2,000-capacity mosque costing 4 million is due to open next year. The most impressive mosque to date is the splashy 4 million Islamic Center located in the cornfields of Perrysburg, Ohio, outside Toledo. Accommodating 1,200 people for services, the center, opened in 1983, boasts a membership that includes 22 nationality groups. Plans call for 40 million more to be spent on an Islamic school, recreation center and other facilities.

American Muslims are seeking a greater voice in affairs outside their immediate religious communities. Voter registration, for example, is a major goal at the Los Angeles

center. Los Angeles was the birthplace, six months ago, of the Muslim Political Action Committee, which aims to advance the rights of American Muslims as well as such overseas causes as self-determination for Palestinians in Israeli-occupied territories. Another goal: electing a Muslim to the U.S. Congress by 1992. “We’d like people to start thinking of the U.S. as a Judeo-Christian-Muslim society,” declares Salam Al-Marayati, MPAC’s Iraqi-born spokesman. Ironically, the role models for MPAC and politically inclined Muslims are American-Jewish lobbies. “The Jews are doing their homework, and we are not,” says Tajuddin Bin Shu’sib of the Islamic Studies Center in Los Angeles.

At the local level, Muslims are achieving greater acceptance and religious tolerance. In Dearborn, Mich., where 10 percent to 15 percent of the population is Arabic, public schools recognize Muslim holy days and do not serve pork in cafeterias. To accommodate modes-

ty rules, girls learn to swim in all-female classes and are allowed to wear slacks instead of shorts for other gym instruction.

Some Muslim leaders see an invigorating sort of challenge in the highly secular and sometimes hostile American environment. “The freedom of expression in this country is allowing Muslims here to practice in the true sense,” says Safi Qureshey, a devout Sunni and successful California businessman. Historian Haddad notes that many immigrants and “sojourners”—students who come for several years—are nominal Muslims who arrive knowing little about the faith. The freedoms of American society lead them to reflect on their beliefs, she says, and many return to their homelands as leaders. The U.S. has thus become not only a melting pot for Muslims from all nations, she notes, but also an important “incubator for Islamic ideas.”

—By Richard N. Ostling

The Muslims of America (continued from page 9)

Detroit. Over three thousand Muslims of Tartar origin came over from Poland and settled in New York to become skilled tanners. Many others came to the United States from India, Iran and Turkey, and a small community of Circassians, mostly of noble birth, left the Soviet Union and settled in New York.

Those immigrants and their children form the majority of the Muslim population of the United States and Canada that now totals an estimated 20,000 persons. The remainder, however, some 3,000, neither immigrated to this country nor are they descendants of Muslims. They are American Christians who have been converted to Islam, and the story of their conversion is an in-

teresting chapter in this review of the Muslims of America.

Converts in Harlem

While hundreds of American missionaries were busily engaged in the Near East in an attempt to convert Muslims to Christianity, two Muslims in America were more successful in converting Christians to Islam. This is not meant to cast any reflections on the efficiency of the missionaries. It merely shows the relative ease of converting certain Americans. Three factors contributed to the success of the Islamic crusade that was first started in 1941 among the Negroes of Harlem. First, Islam is a simpler form of worship and its doctrines are easier to explain than the comparatively more

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THE UNIVERSAL ALMANAC 1990

Edited by JOHN W. WRIGHT
(Andrews and McMeel, New York)

MUSLIMS

The Islamic faith, whose followers are called Muslims, is the third of the great theistic world religions, along with Judaism and Christianity. Each of these religions worships the same God (for whom the Muslim name is Allah), and each has its holiest places in the Middle East, Jerusalem is a holy city for all three faiths. (see "World Religions.")

The first sizable group of Muslims arrived in the United States from Lebanon in the early 1900s. Later waves of immigration have brought Pakistanis, Indians, Arabs, and Iranians, among others. Some have been refugees from political or religious persecution. Some came as students and remained. Perhaps one million engage in at least some religious observance during the year. Many of the rest consider themselves loyal supporters of Islam even if they do not participate regularly.

There are about 600 Islamic centers in the United States, many of which include a mosque for worship. The largest concentrations of Muslims are in cities in the Northeast and industrial Midwest. Observances may vary from one center to another, depending on the nationality of its adherents and their length of residence in the United States. In general, recent immigrants are more conservative and follow Islamic ritual and custom more closely.

Religion	Members	% of affiliated
Christianity	138,585,662	94.0%
Judaism	5,814,000	3.9
Islam	2,500,000	1.7
Other	600,000	0.4
Total affiliated	147,499,662	100.0%

Preachers, Politics, and Temptation (TIME Magazine, May 28, 1990)

Q: Like all Evangelicals, you believe in the Second Coming of Christ, to be preceded by unprecedented worldwide warfare, famine and cruelty. But doesn't the waning of the cold war make such an apocalypse more remote today than, say, ten years ago?

A: I could not answer that because I think the Lord taught us not to speculate on the time of his return. Even in the Middle Ages they expected Christ to come at any time after the great plague in Europe, where 1

out of every 3 people died. I personally think things are now converging for the first time in history, fulfilling the prophecies that he himself made about his coming. I had a German scientist say to me the other day that from a scientific point of view, man is almost at the end now. He was not talking about religion. I would say that people seem to sense that we cannot go on forever.

Letter to the Editor:

I read with great interest the interview "Preachers, Politics and Temptation" (TIME 5-28-90). It was astonishing to read that, in answer to the question on the return of Jesus, a man of Dr. Billy Graham's caliber should say: "I could not answer that because I think the Lord taught us not to speculate on the time of his return."

The fact is that Jesus himself gave a detailed explanation to inform mankind how to clearly recognize the time of the Second Coming. He elaborated so graphically the Signs of the time of his return that it becomes impossible not to know that the time has already arrived. All the Signs have been fulfilled during the 20th century. The problem is that we do not see Jesus coming down from the Heavens as some people expected.

Is it possible that we might have some expectations that were never meant to be held according to the letter of the prophecy? Jesus himself made it clear that a Second Coming of one who has passed away means the coming of someone in his power and spirit. (Matt. 17:10-13)

Is it possible that the present-day Christians are awaiting the coming of Jesus with expectations similar to those of the Jews at the time of Jesus? Jews were also expecting their Messiah, but the majority of them failed to recognize the Messiah who was already among them. The Jews were expecting the return of Elijah. But Jesus corrected their wrong expectations by saying that Elijah had already come in the person of John the Baptist.

In the Latter Days, the fulfillment of the prophecy was to take place in the same way as the coming back of Elijah in the person of John the Baptist.

We Ahmadi Muslims believe that Jesus has returned in the person of Hazrat Mirza Ghulam Ahmad. As for those who are still waiting for Jesus to come from the skies, Hazrat Ahmad says: "You should remember that no one will descend from the skies...Generation after generation will pass, but those who hold wrong expectations will never see Jesus coming down from the skies....The wise people will become disgusted with this belief."

Sheikh Mubarak Ahmad,

Missionary Incharge,

Ahmadiyya Movement in Islam

COURAGE, FAITH AND MIRACLES

(Reprinted from *Growing Together*, A magazine of The Children's Medical Center, Dayton, Ohio, April 1990)

In the Moslem faith, the name Al-Ahad is an attribute of God, and when used in reference to God, means the unique one, the independent one, one with no partner or equal.

When Ahad Israfil was given this name seven days after he was born, his mother had no idea how significant that choice was.

Ahad Israfil's story is one of courage, faith and miracles. And, describing the 17 year old's experiences could fill many pages. But Ahad explains his two-and-one-half-year ordeal in just a few words: "In 1987, I was accidentally shot in the head, and that accident caused me to lose about one quarter on my skull. Plastic surgery is needed to make my head look like it did before the accident."

These words come from a school science paper on plastic surgery Ahad wrote this past January. Just a couple of Weeks after the paper was written, Ahad underwent his final surgery, which would change his life almost as much as the original accident that destroyed 25 percent of his brain.

Ahad was 14 years old when he was helping at a local carryout the night of Saturday, June 13, 1987. The store was closing when the owner noticed an unfamiliar car in the parking lot. As he went to investigate he picked up his 357 magnum loaded with hollow point bullets, cocked it, and headed outside. Finding no problem, the owner came back into the store and placed the gun on the counter. The gun discharged. Ahad was standing in the line of fire.

Paramedics rushed Ahad to St.

Elizabeth Medical Center; his mother Khadija Ahmad was called to the emergency room. John Morgolis, MD, a neurosurgeon, met Khadija. She asked to see Ahad. He assured her she would be able to see him, but warned that part of her son's brain was exposed. Because she felt unable to handle that, Khadija did not see Ahad until after his first surgery to cover exposed brain tissue. She was told that Ahad might not survive the accident.

"Ahad was never in a coma," Khadija says. "He has always been able to respond to me and his brothers from the start. We knew he understood what was going on because he squeezed our hands in response to questions."

Since that day, Ahad has undergone between 23-25 surgeries. Many of the surgeries immediately following the accident involved removing brain tissue that had been destroyed by the bullet's path. Other procedures relieved the pressure of fluid accumulating inside his head. Four days after the accident, Ahad was transferred to Miami Valley Hospital, where he remained until September 29. He was released after more than four months and transferred to The Children's Medical Center. Since that time, Ahad has been in and out of Children's Hospital, undergoing five major surgeries by James Apesos, MD.

Because he had lost 25 percent of his skull and brain, Ahad's head was collapsed on one side, resembling a deflated basketball. Dr. Apesos, a plastic surgeon at CMC, was called to reconstruct Ahad's head.

Khadija remembers their first meeting. "When Dr. Apesos first

saw Ahad, he said something like 'Wow!'—I knew he recognized the severity of Ahad's injury. But from that first day, Ahad received a lot of encouragement from Dr. Apesos."

In his science paper, Ahad writes: "My plastic surgeon came to see me about two months after the accident. I have lots of confidence in him now because he has done four surgeries on my head. He has always been honest with me. We have a relationship that is more than a doctor-patient one. He is my friend, and he says that with plastic surgery, he will get me looking good again. I think he is telling the truth."

Two-and-one-half years after that first meeting with Dr. Apesos, Ahad is "looking good again." His final surgery on January 23, 1990 at Children's gave him the normal appearance he thought he had lost forever. Before that day arrived, however, Ahad and Dr. Apesos had experienced some triumphs and a setback or two. A significant setback occurred after the first major procedure—a three-quarter muscle flap surgery.

This involved bringing muscle from Ahad's back up into his head where it was attached to a main artery in his neck and to a vein that was taken from his left leg. The procedure was performed on September 30, a little over three months since Ahad's accident. On November 13, the muscle flap had to be removed.

In Ahad's plastic surgery research, he discovered that the muscle flap surgery is a new procedure based on an old technique. "Dr. Apesos told my mother there was certain failure rate associated with it. Sure enough, after eight hours of

surgery and several days where it seemed the operation was going to be a success, the muscle flap died," Ahad recalls.

Dr. Apesos understood the family's disappointment. "I asked them if they wanted to switch doctors or to be referred to Cleveland. I believe it is a real tribute to the strength of Ahad and his mother that they had faith in me and stayed with me until we found a procedure that would work for Ahad." Khadija remembers, "I just wasn't comfortable with the idea of switching doctors. Deep in my heart I knew that everyone involved with Ahad's case—from the neurosurgeons to the cooks in the hospital cafeteria—every one of them had been selected by God. We were a team chosen to help Ahad."

Determining the next step in Ahad's treatment would have been a formidable challenge under any circumstances, and Dr. Apesos discovered that there was very little information in the medical literature about skull reconstructive surgery for a defect as large as Ahad's. In addition, the surgeon had to be concerned with the risk of putting undue pressure on the brain during and after surgery.

Before any more procedures could be attempted, an open area on Ahad's head needed to heal. For the wound to heal properly, special treatments were necessary.

At this point, Khadija became more directly involved with Ahad's care. "So that I could take Ahad home, I agreed to do the necessary treatments. This involved irrigating the wound with a saline solution four times a day and changing the sterile dressings. At this time, I discovered a real fascination for the clinical aspects of of Ahad's injury...I wanted to learn as much as I could about Ahad's treatment," she says.

The next major procedure involved inserting the balloon tissue expander in Ahad's head to stretch the shin. This would prepare the area for his final surgery—the insertion of a computer-designed silicone prosthesis.

On the day of his surgery, Ahad's photo ran on the front page of the Dayton Daily News. The story described the latest milestone in the "miracle teen's" road to recovery. In CMC's surgery waiting area, Khadija worked crossword puzzles to help her relax. Ahad had watched music videos at home that morning—"They get me hyped...they get my spirits up." A videographer from Channel 7 would be in the operating room along with the surgical team, covering the surgery for the evening news. Channel 2 would meet Ahad in the recovery room.

Khadija laughs as she refers to her son as the "media man." "He loves the attention," she says, "and I'm really glad for him. I think this helps him take his mind off the seriousness of his situation—it gives him something else to focus on."

As he waited to be called to the pre-op area, Ahad discussed his post-surgery plans. "I want to get a job, and I figure once my head looks good and my appearance is more normal, I'll have a better chance. Also, there are three girls in the neighborhood who come by the house. When they see me they scream or laugh and run away. After my surgery, they won't be able to tease me any more."

Ahad is enrolled in the handicapped program at Meadowdale High School. Before surgery, he was mainstreamed into three other high school classes—pre-algebra, Spanish and science. He will be tutored at home after surgery until he is well enough to return to the classroom. "Before the accident, Ahad had a very high aptitude in math. Now it's

not quite as good, but it's good enough. And, I'm continually amazed at his interest in science. I'm very pleased at how well he's doing," Khadija says.

"I didn't really know Ahad before the accident," she continues. "I realize that sounds strange—after all, he's my child, but I didn't know him. I didn't really recognize that he is intelligent and gifted, but now I know. I'm truly blessed and grateful to be his mother and to have this experience."

Two days after surgery at 10:00 am, Ahad, Khadija and Dr. Apesos joined newspaper and television photographers and reporters in the hospital's young adult unit. The bandages were being removed from Ahad's head. Dr. Apesos snipped the white gauze as shutters clicked. In just a few seconds, Ahad's head was visible. A mirror was passed to Ahad, who looked at his image and smiled—"I like it," he said.

Dr. Apesos examined Ahad's head and the 10-inch incision, which was secured by surgical staples. He explained that because the skin on Ahad's head was expanded and not replaced with skin grafts, Ahad would be able to grow hair right up to the incision. Ahad can also fulfill another goal—to wear the Moslem man's prayer cap.

Ahad was in the hospital for five days after the surgery, and continued taking antibiotics at home for 10 days. He plans to rest for a year after graduating from high school. After that he would like to attend Wright State University to study business.

The publicity surrounding Ahad's accident and recovery has focused on the medical procedures. But Dr. Apesos points out that there is much more to this story. "The surgery is a little new, and a little innovative, but the real story here is Ahad. The

newspapers have called him the 'miracle teen' and that's exactly what this is...a miracle.

"After a devastating injury, Ahad is very alive, very talkative and very active. The fact that he is here today is the result of his treatment early on by the neurosurgeons. Personally, what I'd like to see come from this is to find a way for Ahad to go to college. That's what he wants to do and he's determined to go."

Khadija attributes Ahad's astounding recovery to the special friendship between her son and Dr. Apesos. The day Ahad's bandages were removed for the newspaper and television cameras, he told those present, "I owe Dr. Apesos my life. If I can ever make a lot of money, I'm going to pay him a lot for what he's done."

Dr. Apesos and Ahad shook hands under the glare of TV cameras and with shutters snapping to capture the moment. Ahad was asked: "What do you think of this guy sitting next to you?" referring to Dr. Apesos. Ahad looked into the camera and smiled—"I love the man...I really do."

How is Ahad affected by his brain injury?

Current research on the brain tells us that this organ's functions are not nearly as segregated as we once thought. It is now believed that the brain functions as a whole with both hemispheres communicating with each other. However, each hemisphere processes information in different ways.

The right hemisphere operates holistically, excelling at visual-spatial tasks, such as forming mental pictures. The specialty of the left hemisphere is breaking concepts down into separate components, such as counting. In 96-99 percent of right-handed people, the left hemisphere handles language functions.

This is also the case with 70 percent of left-handed people.

Ahad is right handed. He lost 25 percent of his brain on the right side. Because the right side of the brain affects functions on the left side of the body, Ahad has some motor difficulties with his left arm and leg. He is working with physical and occupational therapists to compensate for these limitations.

John Margolis, MD, the neuro-

surgeon involved with Ahad's case, discusses Ahad's recovery. "In an older person, this degree of injury would have been devastating. Because Ahad is young, his body has been able to accommodate the injury, with remaining portions of his brain picking up some of the lost functions.

"It's too early to predict how Ahad will do from an intellectual standpoint, but so far he has made outstanding progress."

Islam in America

(continued from page 8)

There is, there can be, but one true religion, although all the numerous and varied systems known to man may have more or less of the one truth underlying them. By careful and unprejudiced study we can readily trace this truth through all the teachings of the prophets. By weeding out the false translations, and interpolations in the New Testament of the Christians, we find it plainly taught by Jesus of Nazareth. But he died before his mission was accomplished, and failed to formulate a system of practice for the purpose of firmly establishing the truth in the hearts of his followers. It appears quite plain that the majority of his twelve disciples did not understand him, and failed utterly to grasp the spirit of his teachings. The present system, called Christianity, was really built upon the teachings of Paul, about three centuries after the death of Jesus; and Paul not only never saw the Prophet of Nazareth, but seems to have had only a very vague idea of what the latter thought.

Anyone who will analyze the teachings of Muhammed will find that, in their ethical aspect, they are exactly in harmony with the ethical teachings of Moses, Abraham, Jesus and every other truly inspired prophet known to history. The system he promulgated differs quite

materially from the previously given to the world, because his mission was to present a thorough and complete code, the general purpose of which was to correct the abuses and destroy the errors that had grown about the doctrines taught by his prophetic predecessors. His manifest purpose was to win mankind from idolatry, and to present a series of rules or laws which, if followed faithfully and intelligently, would draw men closer to God and make them purer and cleaner, mentally as well as physically, and better in every respect. He accomplished this mission fully, and was not called hence until he had seen the Islamic system firmly established in the hearts and minds of his followers.

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intricate Christian dogma. All that is needed to become a Muslim is to repeat a simple declaration of faith: "There is no God but God and Muhammad is His Messenger". Second, the complete freedom of religion and the inherent right of the individual to worship as he pleases in the United States makes the formal act of changing one's religion a simple task. Third, the fact that racial discrimination is non-existent among the multi-racial Muslims was a strong argument in favor of the Muslim missionaries in Harlem.

TAHIR CAMP 1990 REPORT

The annual summer taleemo-tarbiyyat Tahir Training of the New York Jamaat for boys and girls was held at Baituz Zafr, New York from Saturday, July 7th to Friday July 13th, 1990. It was attended by 60 students, of which 35 were boys and 25 girls. The course work included Islam, Salat, Holy Quran, Hadith, Ahmadiyyat, Elme Kalaam, Comparative Studies, Speech, Poems, Urdu Composition, Martial Arts (for boys), Needle-work (for girls), Audio-Visual presentations and Field Sports. Curriculum and registration materials were mailed to prospective students earlier on. After registration on Saturday morning of 7th July 1990, an evaluation test was administered to place students into intermediate and advanced classes. There were 9 boys and 11 girls in the advanced classes and 26 boys and 14 girls in the intermediate classes. Each student was provided with the daily program, individual attention, and advice. The teachers kept praying for their students.

The learned lecturers were Maulana Ataullah Sahib Kaleem, ex-Missionary USA and Germany, Maulana Muhammad Akram Sahib Cheema Missionary North-east Region, Mr. Mubarak Ahmad Jameel, Mr. Kareem Shareef, Shaikh Naseeruddin Ahmad, Dr. Salahuddin, Mr. Abdul Hadi Nasir Secretary Taleemo Tarbiyyat New York Jamaat, Mrs. Naz Chaudhary, Mrs. Asifa Ahmad, Mrs. F. Shah and Dr. Fazal Ahmad Publication Secretary US Jamaat who served as the principal of the Camp. The learned faculty provided a series of handouts and brochures to supplement their lectures. Super VHS Videotapes entitled "Khilafat in Ahmadiyyat," "The Art of Effective Preaching," and "The March of Ahmadiyyat" were presented.

The administrative staff who had prepared for the Camp many months in advance and who toiled day and night included Mr. Nazir Ahmad Ayaz, president New York Jamaat, and his wife, Mrs. Nighat Ahmad, Mr. Majid Piracha, Mr. Tahir Khokhar, Mr. and Mrs. Iqbal Ahmad, Mr. Naim Sharif, Mr. Waheed Rushdi, Mrs. Asifa Ahmad, Mr. Niaz Malik, Mr. Ijaz Ahmad, Mrs. Amna Hamid, Mr. Mahmood Ahmad, Mr. Tasleem Ahmad, Mr. Saifur Rahman, Mrs. Tasleem Ahmad, Mr. Khalid Cheema, Mrs. Farqanda Ahmad, Mrs. Khullat Alladin, Mr. Tahir Ahmad, Mr. Irfan Alladin, Mr. Farhan Basharat, Mr. Arshad Janjua, Mr. Zafar Malik, Mr. Mahmood Ahmad and many others numbering over 80 members of the New York Jamaat who cooked, transported, heated, and served food, provided and also drove Camp transport, cleaned toilets and removed the trash, served as referees at the

sports, ran the xerox machine and numerous errands, served as night and day supervisors, and provided many other services to the students, staff and faculty of the Camp.

At the graduation and prize distribution ceremony on Friday July 13th, 1990, Maulana Sheikh Mubarak Ahmad Sahib, Missionary Incharge was the chief guest. Certificates were given to those who had qualified the basic requirements of the Camp. First, second, and third prizes were awarded in every subject taught in each of the two groups of the boys and girls sections, respectively, which turned out to be a lot of prizes to motivate almost every young Ahmadi to attend the next camp. A video documentary is available from NY Jamaat.

THE ADULT TRAINING SEMINAR

For the first time the Adult Training Camp was organized to fulfill the training needs of the new members as well as of those students of the previous Tahir Camps who had crossed over into ages 18 and over. It was attended by 50 campers (32 men and 18 women).

This 2-day seminar started on Saturday July 14th at 9:30 AM. Registration and writing materials were provided during the lectures. The course work included Islam, Quranic Studies, Holy Quran, Elme Kalaam, Comparative Studies, and Audio-Visual presentations. Curriculum and registration materials were mailed to prospective students earlier on. After registration on Saturday morning, classes were commenced for the ladies on the second floor of Baitul Zafr while the men were seated on the first. One way video (from men) and two way audio communication arrangements were made so that the ladies could ask questions to the men lecturers. The learned lecturers were Maulana Ataullah Kaleem, Maulana Muhammad Akram Cheema, Mr. Mubarak Ahmad Jameel, Mr. Abdul Hadi Nasir and Dr. Fazal Ahmad who served as principal of the camp. The learned faculty provided a series of intense lectures along with handouts and brochures to supplement their lectures. The first day's seminar concluded at 6 PM after a video-tape presentation entitled "Khilafat in Ahmadiyyat" by Dr. Fazal Ahmad.

On the second and final day of the Adult Training Seminar, the lecturers provided in depth analyses of their subject matter so as to prepare the students in primary tableegh work. The sessions started at 9:30 AM sharp and ended at 3:30 PM. Snacks were served during the lectures to eliminate formal breaks. Questions and answers were highly educative. The seminar ended on a simple note of sincere dua, spicy tuna kabaabs and sweet jalaybees. The seminar is available on videotape from the New York Jamaat.

MY FAITH SYMPOSIUM IN ROCHESTER, NY

Jamaat Ahmadiyya Rochester held a symposium on May 6th at Bait-un-Nasser Mosque. The purpose of the symposium was to invite speakers belonging to different religious faiths to talk about their religion. The speakers of Catholic, Hindu, Sikh and Islamic faith were represented at the symposium.

The symposium started at 1:30 PM with recitation of the Holy Quran by S. Rafiq Ahmad. Then Tariq Ahmed welcomed the speakers and requested Sheikh Mubarak Ahmadd Sahib to preside.

The first speaker was Rev. Marc Miller who represented the Catholic faith, Rev. Miller explained about their belief in Jesus Christ and His life. Then he explained the Catholic interpretation of Trinity. Then he explained the differences between the Catholics and other Christians. He also talked about the history of Catholic Church and how certain doctrines were adopted by the Church. Then in the end he read a statement from the book *Vatican II*, which had instructed the Catholic Bishops to treat the Muslims with respect as they believe in one God, say daily prayers, observe fast and give alms to the poor.

The second speaker was "Haran" who represented the Hindu faith. Haran explained that his religion was the oldest faith that was being represented at the symposium. Then he explained about the origins and the basic belief which he said was believing in one God. Then he explained the reason of using idols and statues in Hindu religion, which he said were originally made to explain to the uneducated people the mechanism of God's Work. The example he explained was an idol with eight arms meant that God is capable of doing a multitude of things at the same time. In the end he requested the audience to live in harmony as we all believe in the same Supreme Being.

The next speaker was Mr. Sabarwal who talked about the Sikh faith. He explained that the Sikh faith was originated by Baba Guru Nanak Ji, that Sikh faith was the most recent of all the faiths. Then he explained their basic beliefs. Included were the reasons for not cutting their hair, wearing the bracelet, significance of their comb and carrying a small sword. In the end he said that their place of worship has a door in all four directions which signifies that everybody is welcome.

The last speaker was Sheikh Mubarak Ahmad who represented Islam. Sheikh Shahib explained the basic beliefs of Islam which are to believe in one God and

that Mohammed is His Messenger. Then he explained the other pillars of Islamic faith, which are the Five Daily Prayers, fasting in the month of Ramadhan, giving 2.5% of your yearly savings for the poor and if possible to perform the pilgrimage at Mecca. Then he explained the teachings of Islam pertaining to treatment of other human beings. Sheikh Sahib explained the teachings of the Holy Prophet regarding the treatment of Ambassadors from other countries and also the tolerance towards other religious faiths. Then he talked about the status of women in Islam and the Islamic teachings in which they uniquely stand out as a very important member of the nucleus of the Islamic family.

At the closing, Tariq Ahmed thanked the panel of speakers for their informative speeches. The symposium was attended by the members of Rochester Jama'at and their guests belonging to the Catholic-Hindu, Sikh and Atheist faith.

The symposium was concluded with silent prayers which were led by Sheikh Mubarak Ahmad. The guests were served with refreshments and the symposium ended at 4:30 PM.

WAQF-E-JADID PLEDGES FOR 1990

JAMAAT	No. of members	Total Pledge
Dayton	31	\$ 562.89
Chicago	25	1,425.00
Detroit	140	2,240.00
Houston		500.00
New York		1,900.00
Miami	14	642.00
Cleveland	45	1,776.00
Tucson	53	720.00
St. Louis	24	212.35
Tulsa	10	377.00
Washington, DC	23	390.00
Philadelphia	98	3,228.00
TOTAL REPORTED	555	16,571.24



My FAITH Symposium, May 6, 1990, in progress in Rochester, NY.



Some members of Rochester Chapter who organized the Symposium

LAJNA IMAILLAH REPORT

Sisters around the country have been listening to the Friday sermon of Hazrat Khalifatul Masih IV (May Allah be his Helper) of 24 November, 1989 on the subject of Five Points of Learning. Subsequently, Lajna chapters have begun studying the Five Points beginning with number one, Truthfulness, and number two, Soft Speech and Pious Manners. In addition to the audio tape, sisters have studied verses from the Holy Qur'an and traditions from the Hadith relevant to the Five Points. In the social arena: Baltimore donated food to the needy. One sister visited a friend's mother in the hospital and helped where needed, she gave the patient pamphlets and prayed for her. In Cleveland, sisters prepared and donated sandwiches, fruit, and drink for the homeless; Sisters Medina, Aziza, and Shaheen delivered the food to the homeless shelter; and a donation was made to the Red Cross for victims of the earthquake in Iran. In Dayton, sisters donated to the "Food Pantry Project" for the needy in their community; they continue volunteer service at the Stillwater Health Care Center. Sister Khadijah Ahmad attended training sessions for the volunteer position of "Parent Helpline," held at the United Way Building. Sisters continue to feed the hungry and the poor one day each month as a part of "Feed the Hungry Day"; they advertise in the newspaper and on the radio, informing the needy that a free meal is being provided in the Ahmadiyya Muslim Mosque (30 people were fed in June). In Detroit, boxes of shoes were sent to Africa in response to information from a worker at the Community Center. Clothing and boxes of food were also given to two needy families. In Los Angeles, Sister Atiqah is helping an elderly couple with their everyday needs; a donation was made to the Paralyzed Veterans of America; a committee was formed to work on social problems in different areas. In New York, sisters collected \$150 for a special orphans fund in Pakistan (the money goes for education); one sister gave money to start a scholarship in one of the city schools as a memorial to a young lady who died of cancer. Money was donated to the Muscular Dystrophy Association and for children's education in India; several sisters also sent money to needy young ladies for their weddings. In North Jersey, sisters sent \$25 to the Cerebral Palsy Center of Bergen County. In Rochester, Dr. Anwar Sultana Ahmad is housing a non-Ahmadi high school student; Sister Bushra Ahmad attended an Interfaith Peace Group meeting and distributed copies of *Conscience and Coersion*, telling the attendees about the situation of Ahmadi

Muslims in Pakistan. In Washington DC, \$100 was donated to the Benning Elementary School along with a sewing machine. In the area of tabligh, most chapters reported contacts with non-Ahmadies to discuss numerous important topics. Group preaching was reported in Rochester (Sister Mansoorah Malik spoke to her Humanities Class on Ahmadiyyat and the persecution of Ahmadi Muslims in Pakistan), and in Washington DC, two families preached to a group of non-Ahmadi Muslims and non-Muslims. In Amarillo, TX, the sisters pledged \$680 for the Washington Mosque Fund. In Los Angeles, \$860 was raised for the Washington Mosque Fund. In North Jersey, \$3,840 was sent to the Washington Mosque Fund. In Tucson, AZ, four sisters pledged a total of \$475 for the Washington Mosque Fund. In Washington DC, \$20 was donated to the Washington Mosque Fund.

NASIRAT (JUNE)

The young girls of Nasirat throughout the United States are learning and being tested on prayers (namaz); they are studying Yassarnal Qur'an so that they can read the Holy Qur'an in Arabic; each age group is memorizing sections of the Holy Qur'an and selected traditions from the Hadith; they are reading and discussing the Golden Deeds of Muslims. Several chapters report that the Nasirat are writing essays on Islamic topics and giving speeches. Several chapters report participation in Lajna's social programs such as feeding the needy. In Washington DC, the Nasirat contributed money raised from a bake-sale for the Washington Mosque Fund.

PLEASE REMEMBER THE WASHINGTON MOSQUE FUND

The Washington Mosque Committees for purposes of fund collection are constituted as follows:

1. Dr. Mir Dauood Ahmad, Washington, Incharge.
 2. Dr. Ehsanullah Zafar, Dr. Imtiaz Ahmad Chaudhry and Dr. Mir Mubarak Ahmad:
—for New York, New Jersey, Pennsylvania, Maryland, Virginia and Washington, DC.
 3. Dr. Naseem Rahmatullah and Dr. Jaffar Ali Syed
—for Ohio, Michigan, Illinois, Minnesota and Missouri
 4. Dr. Hamidur Rahman and Dr. M. Muhammad Tahir:
—for all West Coast States and South Region.
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LOCAL JAMAAT ACTIVITY REPORTS

Cleveland, OH: In our biweekly meeting held on June 3, 1990, Br. Naseem Rehmatullah mentioned that Cleveland Jamaat still has to raise \$25,000 for the Washington Mosque and urged several members whose pledges were not according to their status to revise upwards their pledges. Br. Naseem and Br. Ali have been nominated by the National Headquarters to be the fund raisers for Cleveland, Dayton, Detroit, St. Louis, Illinois, Milwaukee and Minnesota. Br. Naseem and Br. Ali thoroughly brought forth the importance of participation in the light of Huzoor's sermon of Feb. 2, 1990.

Br. Usama gave a talk in which he described his son Zafrullah's experiences at Washington Mosque. When persons from Indo-Pakistan background talk in a different language, the others cannot understand. He said it was not an issue of racism, rather survival instincts that may create problems in a society. The speech was followed with questions and it was brought out that when people from different cultural backgrounds get together, they should use a common language understood by everyone. This is in accordance with the teachings of the Holy Quran and Traditions of the Holy Prophet, peace and blessings of God be on him.

Los Angeles, Ca: On May 4, 1990, Our President, Mr. Rahmet Jamal, along with five other members of Majlis Aamla and about 15 to 20 additional Ahmadies residing close by the Ontario Airport gathered at 7:00 p.m. to cordially receive and welcome the new Missionary Maulana Inamul Haq Kausar Sahib, who arrived with his family from New York.

On Sunday, May 6, 1990, a general Jamaat party was arranged at 2:00 PM to honor two missionaries, the departing Ch. Munir Ahmed Sahib, who has been transferred to Toronto, and the incoming gentleman, Maulana Inamul Haq Kausar, who has been posted at Los Angeles. The program started with the recitation of a portion of Holy Quran presented by Abdul Sami Khan Sahib, in a sad tone.

Hazrat Muslehe Mauood's Poem was then presented in a melodious tone by Ch. Mahmood Ahmed Sahib. Dr. Rehman Sahib then read the farewell note sent by Dr. M. M. Tahir from Portland, Oregon. He also read remarks from Lajna Imaillah Los Angeles. In these remarks they appreciated Chaudhry Sahib's assistance for Lajna Los Angeles on several occasions and his contributions in the building of the Mosque. Inayatullah

Khan Sahib, Nazim Majlis Ansarullah, then addressed the Jammaat and expressed his feelings for the departing missionary and welcomed the new missionary on behalf of Majlis Ansarullah, Los Angeles. He elaborated on how Ch. Munir fulfilled his duties as a Missionary in Los Angeles with special reference to his participation in the construction of the Mosque.

Qaid Majlis Khuddamul Ahmadiyya, Mr. Mohammad Ashraf Rajpoot, presented his farewell address on behalf of Khuddam. He thanked Chaudhry Sahib for his significant assistance to Majlis during his stay. He also recognized Munir Sahib's exceptional efforts in the construction of the Mosque. After Qaid Sahib Mr. Rashid Mian Syed, Administrator Baitul Hameed Academy expressed his impressions about Munir Sahib in a somber tone, and thanked him for his services for the academy's efforts.

Representing Jamaat Los Angeles, Mr. Anwer Khan, General Secretary, started his talk with the sacrifices missionaries offer for the cause of Islam by dedicating their entire lives for this cause. He presented sincere thanks to Ch. Munir Sahib for his outstanding contributions in the acquisition of land, preparing the construction plans and the completion of the entire building of Baitul Hameed Mosque.

He detailed the various phases of this huge task and how Chaudhry Sahib played a key role in each of these phases. Formally starting Friday prayers in Los Angeles Jamaat on a regular basis was also a key contribution of Chaudhry Sahib.

Mr. Khan also introduced the incoming Missionary, his background, his academic excellences both in formal graduate degrees and also in Jamia Ahmadiyya. His experience as a missionary in key Jamaats and Huzoor's appreciation of his efforts in New York were also highlighted.

A very dear Siter in Rabwah passed away. The wife of Maulana Dost Mohammad Shahid Sahib had been sick for the last few months, we have learned that during the third week of May, 90, she passed away. *Inna Lillahe wa Inna Alaihe Rajjaon.*

Maulana Inamul Haq Kausar Sahib led her Janaza prayers after the Friday prayers. We sincerely share this great grief of Respected Maulana Sahib and pray to the Almighty Allah to give extra strength to Maulana Sahib and his family to bear this loss. May Allah shower His abundant blessings on her. Ameen.

A TABLIGHI DINNER PARTY

On June 11, 1990, brother Jalaluddin Ahmed arranged a dinner at his restaurant, "Curry Inn" for some non-Muslim friends; to convey to them the message of Islam. Monday is routinely a day off for the restaurant business. The weather was very pleasant on the late evening of June 11th at the Redondo beach, with the soft breeze touching the front porch of the Curry Inn, located near the banks of the Pacific ocean. It was this far western corner of the world where the fans of the Messiah Alahissalam were gathered to convey the message of peace to their Christian friends. Brother Jalal was standing at the door to welcome all of the incoming guests. A long table with white table cloth was set in the main rectangular hall of the restaurant, beautifully decorated with flower vases placed by the young Iftikhar Ahmed. With a serious but pleasantly responsible posture, brother Ziauddin was supervising the activities in the main hall and kept a close eye on the kitchen. Light beverages were served by brother Jalal to all the arriving guests. In a few minutes, all the guests had arrived and were requested to be seated on both sides of the table. The light sea breeze passing through the half-open door of the kitchen spread the aroma of the delicious food throughout the room. Without much wait, a team of 6-8 people, led by brother Jalal, personally attended to each and every guest with a variety of dishes. The guests heartily commended the excellent hospitality and the mouthwatering dishes prepared by the expert chefs of the Curry Inn.

After dinner was over, brother Jalal introduced the Christian scholar Mr. Kurt and requested him to address the group. Mr. Kurt greeted all the guests and introduced himself. He shed light on his past life and explained how Jesus Christ brought about a miraculous change in his life. He was involved with several evils including drugs etc.; but his life had dramatically changed due to the light he received from Jesus Christ. He said that he would like to share this light with his fellow human beings.

The next speaker was our ambassador of Islam, Bro. Inamul Haq Kauser. He began his talk by describing that today, Islam has been widely misunderstood due to propaganda spread by the news media. The dismal view of the Muslim countries caused by certain people cannot overshadow the beauties of Islam. He went on to say that the very word Islam means peace, and obedience to the will of Allah. We believe in all the prophets including Jesus Christ.

Also, according to Biblical scriptures, arrival of a

prophet was foretold for the latter days. This prophet, Kauser Sahib mentioned, has already arrived, and his blessed name is Hazrat Mohammad Sallam. Mr. Kauser then presented several prophecies from the Bible regarding the advent of a prophet to come and how these were fulfilled in the person of the Holy Prophet Sallam.

After the speech from the worthy speaker, brother Jalal formally opened the question and answer session. The first question was posed by brother Rehmat Jamal, and was addressed to the Christian scholar; pertaining to the definition and nature of sin according to the Bible. In response, Mr. Kurt declared that as Adam had indulged in sin, all of mankind inherited the sin as well. For this purpose Jesus was needed to redeem mankind from the sins, and offered his life for this cause.

This started a real dialogue, as brother Anwer Khan asked Mr. Kurt why some one else would have to pay the penalty for a crime committed by another individual. If we adopt this course of action, Mr. Khan said, then there would be no meaning to the legal system, the police force, the jails etc., because all the criminals can be set free due to the fact that Jesus bore their sins on his shoulders.

Milwaukee, WI: The local Majlis Amila meeting was held on April 7, 1990. Among the items raised were: Br. Rashid Sahib is still working with native American Indians. He had been working with Ms. Moore, Head of the Native American Students.

There has been a regular program on MATA about Ahmadiyyat. It was suggested that we put our Juma Service on the MATA bulletin. The meeting was closed with collective prayers.

On July 9, 1990 the Midwest Regional Missionary, Br. M.A. Rashid Yahya and Khalid Walid attended Juma services at Greenbay Correctional Institution. Br. Yahya was asked and he led the Juma prayers and gave a beautiful sermon on the subject of the instructions of a Muslim to implement the quality of goodness in their character and to avoid the evils that will lead them to harm. Local people there are provided with Audio Cassettes of Huzoor's Khutba tapes and they listen attentively to them. They would like to obtain video tapes. Approximately 30 inmates attended this Juma service.

New York, NY: Khilafat Day was held at Baitul Zafar on May 27, 1990. Amir Jamaat USA, Sahibzada Mirza Muzaffar Ahmad Sahib was the guest of honor. The program started with the recitation of the Holy Quran. There were 3 poems during the program. The main

speeches were given by Khalil-ur-Rahman who is the ex-Naib Amir of Bangladesh. He spoke on *the Blessings of Khilafat*. He gave a historic perspective of the Khilafat and showed how the Khilafat in Ahmadiyyat is according to the prophecy of the Holy Prophet Muhammad, peace and blessings of Allah be on him, quoting verses from the Holy Quran to support it.

Our Muballigh, Mr. M. A. Cheema, spoke on the topic, *Khalifa Is Appointed by God* in a superb speech. He cited instances from Islamic history showing that some actions of the believers are the actions of God Himself. In the same manner, though apparently the believers elect the Khalifa, he is in actuality appointed by God.

Then our chief guest, Mian M. M. Ahmad Sahib, gave personal glimpses of Hazrat Mirza Bashirud Din Mahmood Ahmad, the Khalifatul Masih II (may Allah be pleased with him), narrating some personal incidents which were very touching and increased our Eiman.

The program concluded with a vote of thanks by our President, Nazir Ayaz. The attendance at the Khilafat Day Program was good and both the ladies and the men's halls were full. The total attendance was around 250.

After the main program, Mian Sahib had a luncheon meeting with the workers of the Jamaat and later a meeting with the Majlis-i-Amla members of New York Jamaat. We are extremely thankful to Mian Sahib and Begum Sahiba who took time off to come to New York and grace the occasion of the Khilafat Day.

National Ansarullah Ijtema was held at Baitul Zafar on May 12-13, 1990. About 70 Ansar participated, out of which 35 were from New York region. The Ijtema was inaugurated by Sheikh Mubarak Ahmad Sahib. There were competitions in Tilawat, Poem, Prepared Speeches, Impromptu speeches, Games. The New York Jamaat was first in Volley Ball games. The New York Ansar received the flag of honor.

The regional Nasirat Ijtema was held at Willingboro, NJ, on May 12. The Ijtema started with recitation of the Holy Quran, Ruku one of Surah Baqarah, which was recited by Asma Ayaz of NY, followed by a poem sung by Philadelphia Nasirat. Hadith was read out by a Nasirat from North Jersey. Then a message from the National President Lajna USA, Sis. Salma Ghani, was read out. Various competitions were held during the Ijtema.

Alhamdo Lillah, we had two Bai'ats during last month. We extend our whole hearted welcome to Hasan Hakeem, our Afro-American brother, and Bro.

Toure from Ivory Coast. We pray for their success.

The Editor of *New York Voice* newspaper visited Baitul Zafar. Br. Naseem Mahmood along with Missionary M. A. Cheema Sahib introduced him to our Jamaat and its activities. We hope he may cover us in an article in the *Voice*.

The New York Khuddam and Atfal Ijtema was held on May 20, 1990. The opening address was given by Sheikh Bashirur Rahman, Vice President, Khudamul Ahmadiyya, USA. Competitions were held in Recitation of the Holy Quran, Azan, Speech and Religious Knowledge, which was first oral in the form of teams and then individually, a written test was taken by every Khadim present. Bai'at Bazi competition was held to encourage Urdu language and Promised Messiah's poetry. Then there were speeches by Farhan Ahmad, Sheikh Naseer Ahmad and Dr. Shahed Ahmad, followed by a question/answer session on the topic of *Our Physique and Health*, and Islam's perspective on it. There was another question/answer session on General Knowledge in Islam. Demonstrations in martial arts were given by Zafar Suraleigh. There were game competitions in soccer, 100 & 200 meter race and tug-of-war.

On June 13, Ambassador Hussein Manikfan of Maldivian Mission to the UNO visited Baitul Zafar, accompanied by the 3rd Secretary and his wife, for a dinner reception held in their honor. The Ambassador was given the tour of Baitul Zafar and introduced to the Ahmadiyya publications. He was impressed with the Ahmadiyya Jamaat's work towards the translation of the Holy Quran in many languages. His Excellency was provided with information on the Ahmadiyya Jamaat's work around the world in various fields: Religious, Social, Educational, etc. At the end, he was provided with a gift of books and a Centennial souvenir.

Cheema Sahib was introduced to the Civic Association of Holliswood and met the neighbors and office holders of the association. At this occasion, *kheer* (rice pudding) was contributed as dessert item by our Community along with desserts by other neighbors.

On June 9, 1990, there was a live TV program on Manhattan Cable TV. The topic of the show was *Muhammad in the Bible and Jesus in the Holy Quran*. Cheema Sahib and Bro. Abid Haneef were the hosts of the show. There were a number of calls by the viewers taken during the show.

Several non-Ahmadis from the Ivory Coast visited Baitul Zafar and obtained Ahmadiyya Literature. Two Christian priests had a dialogue with Cheema Sahib.

Rochester, NY: During May, 1990, the main event was

IMPORTANCE OF GIVING TIME TO THE CAUSE OF AHMADIYYAT

The Ahmadiyya Community is going through a tough period of oppression and injustices in certain parts of the world. Our Ahmadi brothers are being persecuted and going through hardships just because of their faith. But, *Alhamdo Lillah*, they are sacrificing their all for the sake of their faith. We have to look at ourselves and see what we are doing. Are we giving our time, wealth, and services for the cause of Islam? If we do not do it now, especially when our brethren are sacrificing their all, then when will we do it? Kindly give your time to the Jamaat. Please call our President and offer yourself for the service of the Community. We need your help and Allah will reward you abundantly for your good intentions and deeds.

the holding of *My Faith Symposium* which is being reported in detail elsewhere. Our bi-monthly meeting was held on May 20. Sadar Rafiq Ahmad read the gist of Huzoor's special Khutba in which Huzoor had stressed the five main characteristics which an Ahmadi should adopt right from the beginning. Three of these: Truthfulness, Gentle and Pious Speech and Fortitude were touched on. Mr Daood Munawar stressed the holding of at least one Namaz in congregation at home., listening to Huzoor's Khutbas weekly and Dars-i-Malfoozat.

Yaum-e-Khilafat was celebrated on June 10, under the chairmanship of our President. After the recitation of the Holy Quran, the first speech was by Naveed Ahmad who explained how he understood the status of Khalifa, being born in the western atmosphere. He explained that he had the honor of meeting with the present Khalifa. He found him highly intelligent and that he gains guidance from Almighty Allah and hence he is ahead of his age in intellect and action.

Mr. Daood Munawar explained *Aya Istikhlaf*, saying that Khalifa is appointed by Allah Himself. However many a hardships come in his way, he always follows Allah. No hardship can slow down his progress as Allah Himself is behind him. For this purpose, it is imperative that every Ahmadi should be obedient to the Khalifa.

Sardar Rafiq Ahmad read a chapter from the book *Conscience & Coercion* in which the author, who is a non Muslim, explains his perception of a Khalifa. Ch. Abdul Majid Sahib explained the word Khalifa and set a beautiful parallel between the prophets of Bani Israel and the Caliphs of Islam. He showed that the Islamic

TRAGIC DEATH

It is reported with deep anguish that Farida Lateef, 17 year old daughter of Sahibzada Tahir Lateef, Nigran Halqa Herndon, fell from a car while playing with a couple of other children on July 13. She had a head injury and passed away on Monday, July 16. *Inna Lillahe wa Inna Ilaihe Rajeoon*. Farida was a very brilliant, loving and popular child. The entire Washington Jamaat kept praying for her recovery for these three days and nights. May Allah exalt her in paradise and give courage to her family to bear this loss. Ameen.

Caliphs did the same noble deeds as were done by those prophets. The main Jalsa ended with combined Dua.

Seattle, WA: The Seattle Jamaat is regularly holding its meetings twice a month. By the grace of Allah, many good programs are finalized in these meetings. One hour is permanently reserved for teaching the Text and Translation of the Holy Quran, the Salat and Religious knowledge, for both children and adults, including Lajna. Juma prayers are regularly offered.

Tulsa, OK: By the grace of Allah, our chapter was able to hold *The Holy Prophet's Day* on March 20, 1990, at Kimple Hall (Room 401) of the University of Arkansas, Fayetteville. The meeting started at 5:00 p.m. with the recitation of the Holy Quran. Our respected Missionary for the South then highlighted the significance of the Holy Prophet's Day.

The first speech was on the *Life Sketch of the Holy Prophet*. This was followed by a speech on *Prophet Muhammad and World Peace* by Dr. Hameed Naseem. He beautifully correlated Islam and the Islamic mode of greeting, *Assalamo Alaikum* as a definitive plan offered by the Holy Prophet, peace and blessings of Allah be on him, to establish a lasting world peace.

The third and final speech was by Maulana Mirza Mahmood Sahib, our respected Missionary. He spoke on the solutions to the ills suffered by mankind today, as offered by Hazrat Muhammad Mustafa, may the peace and blessings of Allah be on him. A question/answer session then ensued and the respected Missionary moderated it so pleasantly that at its conclusion, after one hour, the audience requested more time. One more hour was thus granted.

Allah by His grace and mercy took care of all problems and a group of non-Ahmadi Muslims who had come with the intent of disrupting the meeting ended

up sitting quietly and respectfully throughout the meeting. There were 24 adults present, 16 of them non-Ahmadis and non-Muslims.

Apart from our individual efforts, many people were contacted casually, explaining the beauties of Islam and the nobility and great honor of Hazrat Muhammad Mustafa, SAW. Two non-Ahmadi ladies were very much impressed with the teachings of Islam and were presented with the *Philosophy of the Teachings of Islam* by the Promised Messiah, peace be on him. A non-Ahmadi man approached Dr. Hameed Naseem a day after the Seerat meeting to learn more about the

Promised Messiah.

York, PA: A meeting was held at a local group (Crispus Atucks) wherein the problems of our neighborhood were discussed. This group is an economic development group in cooperation with the City, who heard our views and are fully committed to clean up the area of all vice.

Another attempt to introduce Ahmadiyyat was used in the form of a letter to the *Patriot News*, Friday, May 18, 1990. The letter is entitled: How Do We Recognize the One Who is True? We reproduce the letter as printed in the newspaper.

8—The Patriot-News, Friday, May 18, 1990

LETTERS

How do we recognize the one who is true?

Brenda Wilt, April 27, on the subject of the second coming of Christ quotes the Bible according to Matthew (24:23-24), "False messiahs and false prophets will arise, and they will perform signs and wonders so great as to deceive ... even the elect."

She expressed concern regarding the recent claim of Maitreya to be the Messiah of our time. This gentleman may or may not be a legitimate in his claim. How do we recognize the one who is true?

Should he fulfill every tiny prophecy ever made? Or should he be expected to make an entrance so grand that even the people who are asleep on the other side of the world can see him? Or perhaps he is going to have "Messiah" written all over him.

Or is he simply going to be like Jesus himself, the epitome of humility, lost in the love of his Creator championing the cause of truth and justice all over the world? Will he be someone who does everything in the perfect way as to have God Almighty speak to him, guide and protect him?

Even Jesus, (peace be upon him), after performing countless miracles proving his divinity, was ultimately rejected by his people. The same went for Moses (may peace be upon him). But the wise among us came to know their divinity anyhow.



Why? It was because God himself chose it to be so. Only he has the power of preserving whomever he pleases and destroys whomever he wills.

The 19th century, a time ripe with the awaiting of the Messiah, produced five men who staked their claim to the throne:

1. Mahdi of Sudan.
2. Alexander Dowie of Zion, Ohio, USA.
3. Joseph Smith of the Mormon Church.
4. Ali Muhammad Bab — Baha'u'llah of the Baha'i faith.
5. Mirza Ghulam Ahmad of Qadian, India.

Which one do we follow? All these men may or may not have fulfilled numerous prophecies in our Scriptures. It is difficult to say. We can, however, study each one of them with due respect, pick the one who has been the most successful in his leadership, and ask God repeatedly for guidance.

For the pure and eager hearts,

a thorough scrutiny may not be necessary at all. Only one divine sign may be sufficient to convince them. After all, the three wise men who were searching for the Messiah in the years B.C., followed only one sign, which was that of the North Star. It was all they needed to guide them to the one who was with God.

Naweed Bhatti
Lower Paxton Twp.

Readers are welcome to send letters to the editor for publication in the Religion section. They should be brief (no more than 400 words), tasteful and legibly written. Anonymous letters will not be accepted. Writers should include a telephone and address for verification purposes only. Longer essays will be considered for Viewpoint, but arrangements should be made ahead of time for space considerations. After a length of time, letters dealing with the same subject will be discontinued. Only one letter every other month from the same writer generally will be accepted. Address letters to John Goodrich, Patriot-News, P.O. Box 2265, Harrisburg, Pa. 17105.

ANNOUNCEMENTS

KHUDDAMUL AHMADIYYA, USA

1. The Ahmadiyya Students Association has been established under the supervision of Br. Rasheed A. Khalid, Mohtamim, Students Affairs of Majlis Khuddamul Ahmadiyya, USA. Therefore, all college and university students are requested to send their particulars (i.e., Name, Address, Phone Number, Class/Degree objectives, and Institution) to him at the following address.

Rasheed Ahmad Khalid
86 Crofton Rd.
NEWTON, MA 02168

2. All Qaideen Majalis & Nazimeen Atfal are requested to send Tajneed list of all Atfal in their Majalis to Muhammad Idris Munir, Mohtamim Atfalul Ahmadiyya, USA, at their earliest, at the following address:

Mohammad Idris Munir
8100 Cambridge # 37
HOUSTON, TX 77054

Your co-operation and prompt action will be highly appreciated. May Allah be with you.
Jazakum-Ullah.

M. Dawood Munir, Motamid,
Majlis Khuddamul Ahmadiyya, USA

KHUDDAMUL AHMADIYYA

ESSAY WRITING COMPETITION

As it was announced at National Ijtema of Majlis Khuddamul Ahmadiyya, USA, in Washington, DC, that an essay writing competition for Khuddam and Atfal will be held. The details of the competition are as follows:

Topic: *My Impressions About Annual National Ijtema 1990.*

Prizes: Khuddam: First Prize \$100.00
Second Prize \$ 70.00

Atfal: Junior Group 7-11 years
Senior Group 12-15 years

(There will be separate prizes for each group)

First Prize \$ 50.00
Second Prize \$ 30.00

The Essay can be written in English or Urdu and should consist of 1 to 3 typewritten pages. All these essays should reach the Sadr Majlis Khuddamul Ahmadiyya by October 15, 1990 at the following address:

Dr. Qamar Ahmad Shams
4 Willowood Dr., Apt. # 202
YORK TOWN, VA 23693
PH: (804) 865-8475

Deadline: October 15, 1990

BOARD OF TRADE & INDUSTRY

Hazrat Khalifatul Masih IV, after his West African Tour of 1988, appointed a "Board of Trade & Industry" for the purpose of promoting trade and starting industries in African countries. Subsequently other boards were also set up on similar lines in various countries.

A number of feasibility studies on different projects, like vegetable oil extraction in Sierra Leone, etc. have been made. This is to inform Ahmadi Traders and businessmen that progress is being made under the Africa Trade and Industry Scheme.

If you are interested, you can take part in the further prosperity of this scheme.

WORTHY ACCOMPLISHMENTS

- 1) JAMIL BASHIR, 7, received Presidential Physical Fitness Award. He was the only student in Grade 1 to receive it.
- 2) ATIYA BASHIR, also received the same award.
- 3) BUSHRA BASHIR, received admission to the Governor's School of the Sciences at Carnegie Mellon University.
- 4) MUIDAH BASHIR, will be attending the Governor's School of Agriculture at Penn State University.
- 5) NURRUDIN BASHIR, 13, became Student of the Month at Hannah Penn, in York.
- 6) RASHIDAH BASHIR, was also Student of the Month and on the Honor Roll every marking period at William Penn, York.

All the above students are the children of Muhammad and Nusrat Jahan Bashir. May Allah always bless them and protect them.

يَنْصُرُكَ رِجَالٌ نُوحِيهِمُ مِنَ السَّمَاءِ

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

Sister Hameeda Azeez

I, Hameeda K. Azeez, was born on May 3, 1907 at Columbus, Georgia to Mr. & Mrs. James Leroy. I moved to Dayton, Ohio in 1926 with my family (my parents, two brothers and two sisters.)

My father's name became Abdul Latif and mother's, Aliyyah Latif after accepting Islam as their religion. In December of 1934, I accepted Ahmadiyyat as my faith at the hands of the missionary in-charge of the mid-west, Maulana M.R. Bengalee.

Before accepting Ahmadiyyat, I had prayed to Allah to show me the 'right way'. During the time I was attending the Christian Churches I was shown by Allah through a pitcher of water running under Brother Barakat. A voice spoke saying; "Follow him." And this was repeated three times. All this happened between the hour of 10:55 p.m. and 10:58 p.m. I am not certain whether this was a vision or sleepiness. That

Bro. Shaikh Ahmad Din

(Reprinted from the Muslim Sunrise, October, 1923)

Bother Shaikh Ahmad Din. 22 N. Compton Ave., St. Louis, Mo., Writes the Post Dispatch, St. Louis

In the language of a writer of popular songs, Ahmad Din is the kind of a sheik who does his sheiking once a week. Not before a movie camera, but before a devout group of negroes, Turks, and a sprinkling of whites, who gather at Sheik Ahmad Din's Moslem Mission at 2658 Olive St. on Sunday nights to hear him preach the doctrine of "*Al Ham do Lilah Rabbil al ameen,*" or "All praise belongs to Allah, Lord of the Worlds."

The Sheik explained to a Post-Dispatch reporter, after the services, that Friday is the regular day of worship for Moslems, this being the birthday of Adam, or "a-dum," who was the first prophet, not the first man as many believe, he said.

"No Color Line in Islam"

"There is no color line in Islam, all are brothers in the sight of Allah. Our requirements are few. We keep in communion with God, hold one month's fast during the year—during this time we eat at night instead of in the day—join the Holy Annual Assembly at Mecca at least once in our lifetime, and say five prayers a day—the Fajr in the morning, the Zuhr in the afternoon,

very day, I accepted Islam as my faith.

I became active in the Ahmadiyya Community. After learning the Yassarnal Quran I taught the younger children.

During my life time in Ahmadiyya I held the following offices:

Local (Dayton): Secretary, Treasurer, Financial Secretary, Reformation & Guidance, Handicrafts/Exhibition, Social and taught the Yassarnal Quran to adults.

National: Secretary Treasurer and Social.

While in Pittsburgh, Pa., I met and married Abdul Azeez (1952). I served as the President of Lajna there.

Islam is my life and I have thrived upon it for many years. When I reflect back upon the years ... I thank Almighty Allah for guiding me to the True religion of Ahmadiyyat. And I have tried to be an example in living my religion the best that I know how. Amin.

Hammeda Azeez

the Asr later in the afternoon, the Maghrib at sunset and the Isha at bedtime.

"When we get well established here, the meetings will be held on Friday. Then we'll go through the regular Salat. I have one hundred converts to the faith in St. Louis, and I've been here six months. I hope soon to have the necessary facilities to perform Wuzu before our Salat."

"There is but one and the same God of all ages, all countries and all nations; Who through His grace and mercy sends the prophets, sacred guides and holy reformers. Such were Zoroaster of Persia, Confucius of China, Jesus of Palestine and the Master-prophet Mohammed of Arabia.

"But we must not worship any of them. Worship God alone. Christ is worshiped by many as the Son of God. He is but a prophet. He did not die on the cross. He was taken down from it, revived, and carried to the little town of Sirinager, a shelter for refugee Jews, east of Afghanistan on the River Indus. Here he lived, and died full of days, at the age of 120 years. His tomb is visited by thousands."

In a pamphlet published by Moslem Society, the negroes are told that Christianity is a failure and cannot bring true brotherhood to the nations. "So, now leave it alone," it says, "and join Islam, the real faith of Universal Brotherhood."

ACCEPTANCE OF ISLAM BY ALEXANDER RUSSELL WEBB

Born in 1846 in Hudson, New York, Mr. Webb was the son of a famous writer and journalist of U.S.A. After graduating from College, Mr. Webb joined the field of journalism. He started a weekly paper which was very successful. He was offered the job of editor for the well known "*Joseph Missouri Daily Gazette*." This was followed by his appointment as editor of another paper. Because of his reputation as political thinker and statesman, the government of the United States offered him the post of Ambassador to Philippines.

In 1872 he was disillusioned with Christianity and remained aloof from any religious affiliation for several years. He studied several religions, especially Buddhism, but was not satisfied. He received an announcement of the Promised Messiah. He started corresponding with the Promised Messiah, and in the end, accepted Islam. (Summarized from: *Ta'eed-i-Haq*, by Maulana Hasan Ali, pp. 83-84)

How he Accepted Islam. Mr. Alexander Webb received an announcement of the Promised Messiah when he was the editor of "*Daily Gazette*." He wrote to the Promised Messiah saying that he had made a study of comparative religions and in particular of Buddhism, Hinduism, Zoroasterism, and Confuciam, but was not satisfied. He added that his information about Islam was very limited; that he was in search of the truth and had feelings of affection for the Promised Messiah. In response the Promised Messiah wrote him a letter on December 17, 1886. Several more letters were exchanged and, in the end, Mr. Webb accepted Islam.

When news about his acceptance of Islam spread in India, a wealthy and religious merchant, Haji Abdullah visited him in Philippines. He convinced him to resign from ambassadorship and to spend his time in propagating Islam in U.S.A., offering to collect subscriptions for this cause in India. With the assistance of Maulana Hasan Ali, he held a gathering in Hyderabad and collected 6000 Rupees. Then he sent a telegram to Mr. Webb to resign and come to India, which he did immediately.

Upon arriving in India, Mr. Webb expressed a desire to see the Promised Messiah. However, there was a lot of opposition to the Promised Messiah at that time and therefore his hosts dissuaded him from seeing the Promised Messiah. He returned to U.S.A. and started

propagating Islam.

Lacking the close link with the reformer of the age, Mr. Webb failed in his efforts to propagate Islam in America. This hurt him tremendously and he started again to feel the need to establish his link with the Promised Messiah. Writing in a letter to Mufti Muhammad Sadiq, he expressed great remorse at his inability to visit the Promised Messiah when he visited India.

After that, Mr. Webb remained attached to Qadian and the Promised Messiah. Through his efforts a young amn, Mr. Anderson, accepted Islam and was named Muhammed Ahmad by the Promised Messiah.

Mr. Webb was deeply grieved at the demise of the Promised Messiah and wrote to Mufti Muhammed Sadiq that the Promised Messiah had achieved great success; indeed he completed the task of centuries in a few years.

MAULANA HASAN ALI

Maulana Hasan Ali was a well known Muslim educator, who later accepted the Promised Messiah. He met Mr. Webb at the time when he (Maulana Hasan Ali) had not yet joined Ahmadiyyat. He says that when Mr. Webb met him, Mr. Webb expressed his desire to see the Promised Messiah. He considered the Promised Messiah to be a great benefactor because it was through him that he was introduced to Islam. Maulana Hasan Ali always regretted that at that time Mr. Webb was dissuaded from visiting Qadian.

Comments heard from Pir Jhande Wala. Maulana Hasan Ali writes in his book *Ta'eed-i-Haq* that he was under an oath of allegiance to Haji Rashiduddin, who was renowned as the Pir Jhande Wala. He wrote to his Pir enquiring about the Promised Messiah making an earnest plea for the right guidance. The pir replied that he had seen a vision in which he saw the Holy Prophet (peace and blessings of Allah be upon him) who confirmed the truth of the Promised Messiah three times by saying successively:

He is from me.

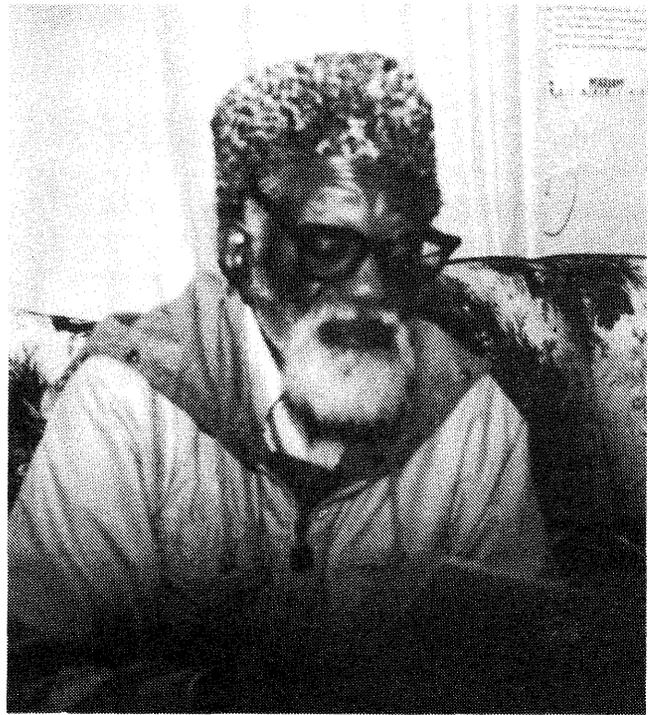
He is intoxicated with my love.

He is truthful, he is truthful, he is truthful.

Pir Sahib narrated this in a letter which was signed by him. He added that he was thereby giving his attestation; it was now up to his followers to take the responsibility for accepting the Promised Messiah.



Mr. Muhammad Alexander Russell Webb.



Bro. Rashid Ahmad



Some of the Ahmadi Muslims who bid farewell to Sufi M. R. Bengali

SHARING MEMORIES WITH BRO. RASHEED AHMAD

by C. Naseer Ahmad

“Searching the truth is how I became a Muslim” recalls Brother Rasheed Ahmad of Milwaukee. He says that he went to churches, looked into politics and tried other ways of life. But, he was not happy. Brother Rasheed Ahmad felt that there were a lot of lies and deceit in the different places he tried out. “Money, Money, Money. That is all I heard before accepting Islam” he said. Brother Rasheed Ahmad’s story is interesting and unique.

One day in early 1945, Brother Rasheed was listening to Brother Saeed Ahmad, an Afro-American Ahmadi Muslim from Cleveland, who was preaching Islam in the streets of Chicago. There were some new concepts and words—“Jesus did not die on the Cross, Mosque, Islam and Muslim Sunrise”—in this speech. Brother Rasheed had not heard these before. He was interested. After the speech, he tried to speak to Brother Saeed. But, Brother Saeed was busy and did not have much time.

“If you want to know more, go to the ‘Muslim Sunrise’ office, 220 South State Street. Otherwise, go to 4448 South Wabash—the Mosque,” Brother Saeed said.

Brother Rasheed went to the Mosque—4448 South Wabash Street and knocked at the door. A man answered the door. This man, a missionary, was very clean and wore simple clothes that were not pressed or ironed. “I thought that no man could be that simple and clean at a religious place, as he was used to seeing priests wearing robes. It must be a trick. But, I will find out.” Brother Rasheed thought.

That day, at the Mosque, he met two Afro-American converts: Brother Muhammad Shafee—converted to Islam by Mufti Muhammad Sadiq; and Brother Muhammad Akil—converted to Islam by Sufi M. Bengali. It was a day that would change Brother Rasheed’s life. For one year, after that Brother Rasheed went to pray at the mosque five times a day. When no one was at the mosque to open the door, “I would pray on the porch,” he says.

Brother Rasheed’s accepting of Islam was no casual. Likewise, he took his time—one whole year—before joining the Ahmadiyya Movement in Islam. “All this time, I was looking to find the way people could have been cheating. I never found it and I decided that all this must be true and accepted Ahmadiyyat as the true Islam,” he remembers.

During his careful study of Islam, Brother Rasheed did not work a regular job. He was a street peddler. As his association with the community of Muslims grew in the next few years, Brother Rasheed had a desire to go to Pakistan—which was in its infancy. He wrote to Hazrat Mirza Bashir-ud-Din many times about this. Answering one of his letters, Hazrat Mirza Bashir-ud-Din wrote “you have been writing to me about coming to Pakistan—when are you coming?”

The letter from Huzoor motivated Brother Rasheed to stop his street peddling and start a full-time job. After working for a year, he saved \$600. By sea it cost \$550 and he figured that the remaining \$50 would cover incidental expenses. He was ready.

It was the winter of 1948 and the jet age had not begun. The journey by sea would take thirty days. The annual Jalsa was about to start soon. When Hazrat Mirza Bashir-ud-Din learned about Brother Rasheed’s travel plans, Huzoor instructed Dr. Khalil Ahmad Nasir—the Missionary-In-Charge then—to send him by air so that Brother Rasheed could join the rest of Muslims brothers at Jalsa. A plane ticket, costing \$700, was bought for Brother Rasheed to fly soon to Pakistan.

The PAN AM flight he took was a long one with many stops: New York to London, London to Brussels, Brussels to Rome, Rome to Damascus and finally from Damascus to Karachi. It was going to be a flight with unforgettable experiences.

Before Brother Rasheed embarked on the journey, some Pakistanis living in New York asked him to carry their gifts for their loved ones in Pakistan. Among other things, the gifts included: a radio, a ‘Parker’ pen, and an overcoat. Not only did he have a lot of items but also two overcoats to carry. Something that was going to be a handicap in this journey.

The PAN AM flight took off on time. But, somewhere along the way—as it was perhaps not unusual in those days—the flight plan was changed. Instead of going to Rome to Damascus, Syria the plane would go to Basra, Iraq. When the plane landed in Basra, the place seemed quaint and drew Brother Rasheed’s fancy, who was no globe trotter then. He carried a US passport and had no visa for Iraq. Innocently, Brother Rasheed walked out of the airport.

An Iraqi policeman spotted him and inquired:

“Where are you going?”

"To school, to learn about Islam!" Brother Rasheed replied.

"There ain't no schools for foreigners where you are going," the policeman said angrily.

"They took my luggage down," Brother Rasheed recalls, and a search began. An intelligence officer, an imaginative one, was also involved in the search. Looking at the radio and the pen set, the intelligence officer thought he caught an Israeli spy.

"With additional equipment this radio can be used for two way communication," the officer mused. The two overcoats in Brother Rasheed's luggage added to the poor officer's worry. "No American travels with two overcoats. This must be to help you sleep in the desert," the officer charged. The officer could not be blamed because that is how far his intelligence could go. The first war, over Palestine, between Arabs and Israelis was fought in 1948.

Brother Rasheed was now placed on 'house arrest' at the Basra airport and he missed the flight to Karachi.

Meanwhile, "I was told that the entire Karachi Jamaat—even Chaudhry Zafrulla Khan—were waiting to see him at the Karachi airport," Brother Rasheed continued. He wanted to send a telegram to Pakistan to explain the situation. But, he did not have much luck. "I thought that the clerk said that it cost \$160 to send a telegram. I did not have that money. Later I found out that the clerk meant dinars and not dollars," says Brother Rasheed.

When PAN AM's manager in Basra learned about Brother Rasheed's situation, he asked him about the purpose of the visit to Pakistan.

"I am an Ahmadi Muslim going to study in Pakistan," Brother Rasheed replied.

"Oh, yes. I know a Dr. Khalil Ahmad Nasir. He flew on a PAN AM recently. Good Man!" he said and helped Brother Rasheed catch the next flight to Karachi.

Brother Rasheed arrived in Karachi past midnight. "It was dark. There were no street lights. People were sleeping on the streets. You could see the effects of the partition," he remembers. The country had many problems and so did Brother Rasheed.

"Where do you want to go?" asked the limousine driver.

"To see Latif A. Tahir (brother of Dr. Khalil A. Nasir,) 'Opposite Boys School,'" Brother Rasheed replied. That is all he knew about the address.

"There is no street called 'Opposite Boys School,'" replied the driver.

An arab from Iraq, speaking only Bedouin Arabic, accompanied him in that limousine. After dropping off the arab at his destination, the limousine driver and his navigator tried to find 'Opposite Boys School.' At one point they became frustrated and wanted to let Brother Rasheed out on his own. He could not speak 'Urdu' then and was at their mercy. They tried their best to help him and asked about the purpose of his visit. Brother Rasheed told him that he was an 'Ahmadi Muslim.'

"Oh, Mirzai. Yes, I know a Mirzai" replied the navigator and directed the driver to take him to the Mission House in Karachi.

Brother Rasheed got out of the limousine. When the door of the Mission House opened, Brother Rasheed noticed a picture of Hazrat Mirza Ghulam Ahmad on the mantle piece. Brother Rasheed knew that he was in good hands. So, he waved goodbye to the driver.

Brother Rasheed spent a day in Karachi. Word spread fast that Brother Rasheed arrived and the entire city of Rabwah greeted him at the railway station. "There was not much in Rabwah in those days, except for love and a lot of dust," he reminisces. "The train did not stop at Rabwah, usually, but for some reason it stopped that day," Brother Rasheed recalls.

The next day, Brother Rasheed dressed up in a 'shalwar Kamiz and Paghri—the turban' to see Hazrat Mirza Bashir-ud-Din.

"When have you learned to dress like that?" Huzoor asked Brother Rasheed. He replied that since he was in the country he wanted to dress as others do.

"Don't be too quick to imitate the local customs here; not all of them are good for you" said Hazrat Mirza Bashir-ud-Din.

"We came to meet you. Now, you must prepare to meet other people at Jalsa" Huzoor later added.

Brother Rasheed remembers Khalifatul Masih II fondly and seems to like his directness. The brother was told to find something to do during Jalsa. Otherwise, he would not learn anything. Brother Rasheed's first job in Rabwah was at Jalsa at the 'Langar Khana' or the food factory. He worked in the 'rooti taqseem' or the bread distribution of this operation to feed the guests at Jalsa.

Hazrat Mirza Bashir-ud-Din announced at the Jalsa that Brother Rasheed came to visit from USA and that he was working in the 'Lungar Khana.'

After the Jalsa, Brother Rasheed joined the 'Jamia.' Huzoor gave private lessons to Brother Rasheed and Brother Abdul Shakoor Khunzi, a Muslim from Germany. Brother Rasheed was given special tests by

Hazrat Mirza Bashir-ud-Din, whom he regards as a good teacher.

Brother Rasheed remembers one visit to Sind with Huzoor. Lajna came to see Huzoor. Some of these ladies came from villages, where there were no foreigners. They had heard that there was an american and a german under Huzoor's study. So they requested to see what these people looked like. At that time, Brother Rasheed and Brother Abdul Shakoor Khunzi were standing close to Huzoor. So he told the ladies that they were standing in the room.

"I was dressed in a Punjabi Shalwar Kamiz and Abdul Shakoor wore a Shalwar that pathans wear," Brother Rasheed stated.

Huzoor's visitors saw these two young men and commented: "There is no american or german here, only a punjabi and a pathan." Apparently, Brother Rasheed and Abdul Shakoor had blended well.

Brother Rasheed speaks urdu and has good memories from his six year stay in Pakistan. His son Mahmud Ahmad, a resident of Alexandria, Virginia, was born in Rabwah.

About Hazrat Mirza Bashir-ud-Din, Brother Rasheed Ahmad says: "He was a born leader; natural and direct." Brother Rasheed seemed to enjoy saying these words as much as he enjoyed his desert on our recent meeting in Cleveland.

PROFILE OF BROTHER AZHAR HANEEF, FIRST AMERICAN MISSIONARY NW REGION USA, PITTSBURG, CA. 94565

Brother Azhar Haneef was born in Bronx, NY to Abid and Saliha Haneef, on November 4, 1956. They had a large family so he had three brothers and four sisters—all born Ahmadi, since both the father and the mother had accepted Ahmadiyyat in 1948.

Bro. Azhar Haneef spent his youth in Massachusetts. He studied at Brown University, RI, on an athletic scholarship (basketball) for 2 years. He graduated from CW Post College, Long Island University with a B.A. in Psychology in 1980.

Bro. Azhar Haneef temporarily dedicated at the hand of Hazrat Khalifatul Masih III for Nusrat Jehan scheme in 1980 but never served for lack of opening in

his field. He worked for Mass. Dept of Social Service —Child Abuse from 1980-83.

Bro. Azhar Haneef formally devoted his life at hand of Hazrat Khalifatul Masih IV in 1982. He entered the Jamia Ahmadiyya in 1983 after last Jalsa. He successfully completed his studies in 1988, graduating with the Mubashir degree. He then pursued private studies for one year at Jamia.

Bro. Azhar Haneef left Rabwah in August 1989 for missionary work. He is currently Assigned to North-western USA where he has been serving since October, 1989.



Some Ahmadi members of Chicago and St. Louis Jamaats (in the early 1950s)

An Open Dialogue:

RESPONSE TO THE CHICAGO KHATM-E-NABUWAT CONFERENCE

I am an African-American convert of 10 years in the Ahmadiyya Movement in Islam. I am currently Public Affairs Coordinator of the Ahmadi Muslims in Dayton, Ohio. My reason for writing to you is in response to your November 3, 1989 article on Imam W. Deen Mohammed's address to the Conference on Finality of Prophethood — October 8, 1989, Chicago, IL.

I would first like to state that an utterly false and evil world-wide campaign is being carried out to malign Jammaat Ahmadiyya and its leadership. This campaign is being fully supported by the Government of Pakistan and, to a large measure, financed by the Rabita-i-Alam Islami of Saudi Arabia. Such scholars and "Ulema" mainly from Pakistan, have been hired, or are being supported, who have devoted themselves entirely to the task of spreading lies and attributing beliefs to Jamaat Ahmadiyya which have nothing to do with the real beliefs and faith of Jamaat Ahmadiyya.

So a continuous and unabated movement is being launched and maintained to vilify the Ahmadiyya community in the sight of other Muslims to create distance and a chasm between them. Moreover, a part of this campaign is being directed at the character assassination of the founder of the worldwide Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of Qadian (1835-1908), and other Ahmadiyya religious leaders.

The Conference on Finality of Prophethood, October 8, 1989, Chicago, IL. is the first sign of this campaign to spread lies against Jamaat Ahmadiyya in the U.S.A. I want to share with you and your readers the true Ahmadiyya beliefs in regards to the Finality of Prophethood.

There is not the least doubt that the founder of the Ahmadiyya Movement believed sincerely and wholeheartedly that the Holy Prophet, peace be on him, was the Seal of the Prophets in his truest and most exalted connotation. For instance, he has said:

"I call to witness the Glory of God and His majesty that I am one of the faithful, a Muslim, and I believe in Allah, the Exalted, in His books, in His Messengers, in His angels and in the life after death. I believe that our Prophet Muhammad, the Elect of God, peace and blessings of Allah be upon him, is the most eminent of the

prophets and the Seal of the Prophets." (Hamamatul Bushra, p.8)

Again, he has said: "The charge made against me and my community that we do not believe the Messenger of Allah, peace be on him, to be the Seal of the Prophets is utterly false. The faith, the conviction, the certitude and the absoluteness that characterize our belief in the Holy Prophet, peace be on Him, as the Seal of the Prophets, are entirely absent from the belief of our opponents." (Al-Hakam, 19 March 1905)

He elaborated this in his statement as follows: "We believe that the Quran is the last book and final law that after it there can be no prophet till the end of days, in the sense of a law-giver or a recipient of the word of God independently of the Holy Prophet, peace be on Him, As God Almighty has pronounced the Holy Prophet, peace be on him, to be the Seal of the Prophets, He implies that because of his spiritual eminence the Holy Prophet is like a father unto the righteous whose inner perfection is achieved through subordination to him and who are honored with the bounties of divine revelation. Thus it is said: 'Muhammad is not the father of any of your males, but he is the Messenger of Allah and the Seal of the Prophets.' Yet again he has said: The Seal of the Prophets indicates that no prophethood can be valid without the attestation of the Seal. When a seal is stamped on a paper, the paper is attested as authentic. Thus a prophethood not bearing the seal and attestation of the Holy Prophet, peace be on him, is not valid.

(Al-Hakam, 17 October 1902)

He has said further: Allah made the Holy Prophet, peace be on him, the Lord of the Seal and granted him as proof of his eminence, the Seal that He granted to no other prophet. Therefore was he styled Seal of the Prophets, meaning that subservience to him imports the excellences of prophethood and that his spiritual grace has a prophet-raising quality and that such holy eminence was not granted to any other prophet.

(Haqeeqatul Wahy, pp. 96-7).

In explanation of his own claim he has said: I received this honor through obedience to the Holy Prophet, peace be on him. Had I not been one of his followers, I would never have been honored with the Divine word, even if my striving and my deeds had matched the grandeur and height of all the mountains, for, all pro-

phethoods, except the prophethood of Muhammad, have all come to an end. No law-bearing prophet can arise, but a prophet without law may arrive, provided he is primarily a follower of the Holy Prophet, peace be on him. Thus I am both a follower and a Prophet.

(Tajalliyate Ilahiyya, pp. 24-25).

Prophethood in Islam is of three types. One, the principal and only real type of prophethood which is law-bearing; two, non-law-bearing prophethood which is independent of any other prophethood and is a direct Divine gift, such as the prophethood of the line of prophets who followed after Moses, whose prophethood was not derived from allegiance to Moses; and three, non-law-bearing prophethood which is bestowed through allegiance to a law-bearing prophet as a reflection of his light and his excellences. Such was the prophethood claimed by the Promised Messiah who was simultaneously a follower of the Holy Prophet, peace be on him, and a prophet as a reflection of the prophethood of Muhammad, peace be on him. Such a prophethood does not in any way contravene or violate the Seal of Prophethood, nor is it at all derogatory to the dignity of the Holy Prophet, peace be on him. Indeed it upholds and uplifts the dignity of the Holy Prophet.

Hazrat Maulvi Abul Qasem Nanotvi, the renowned founder of the Deoband Academy, who died in 1889 stated: "If a prophet appeared after the Holy Prophet,

peace be on him, it would in no way affect his finality."

The members of the Ahmadiyya Movement believe that the Holy Prophet, peace be on him, is the Seal of the Prophets, as proclaimed in the Holy Quran (33:41). In him all the excellences of prophethood reached their climax. There can be no prophet after him who might be bestowed the bounty of prophethood independently of him, for henceforth every type of grace is attainable only through obedience to him. A prophet can now appear only through allegiance to him, receiving light from his light as a reflection, and not otherwise.

I pray to Almighty Allah that the Muslims of America not be led into false beliefs about Jamaat Ahmadiyya and that Right may clearly be distinguished from wrong and the difference between truth and falsehood may become manifest."

I also say to the Imam W. Deen Muhammad that if he does share the concerns of his brothers from Pakistan as he stated, that he should not seek the inflicting of the death penalty for the impostors but he should do as the Holy Quran states in 3:62:

"Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say to him: 'Come, let us call our sons and your sons and our women and your women, and our people and your people, then let us pray fervently and invoke the Curse of Allah on those who lie!'"

Abdul Shakur Ahmad

OPTIMIST STUDENT OF THE MONTH

(from *County Press*, Nov. 1, 1989)

Fizen Abdullah, son of Mr. and Mrs. Tahir Abdullah, Newtown Square was selected by the Marple Newtown High School Mathematics Department as Optimist Student of the Month, as a hard-working student, with a determination to excel.

He is Co-President of the Math Club, Math League participant, Commended National Merit Scholar, member of the National Honor Society, Philadelphia World Affairs Council Student Steering Committee, business manager of the school newspaper columnist, a member of the debate team, Spanish editor of WIDE WORLD (the school foreign language newspaper), and amateur ham radio operator, and active in his church organizations.

"I am applying to the Penn. State/Jefferson University Accelerated Medical Program." Fizen said, "as well as to other six-year medical programs at Boston

University, Boston Medical College, Amherst, Rensselaer, Lehigh, and the University of Pennsylvania. For me, medicine is an intellectual challenge, and anything that is challenging keeps me going."

Fizen feels that his intellectual capacities have been fully stretched at Marple Newtown and that he is taking a tremendously demanding program that includes Advanced Placement, college-level courses in Calculus BC, chemistry, English literature, Spanish literature, and economics. In meeting with students from other schools through his world Affairs Council activities, Fizen indicates that there are no programs at other high schools functioning at higher levels.

"As a doctor," he said, "I hope to spend between one and three years in Africa. I do not want to become a 'super doctor,' but would like to be established financially and be able to help others."

Of Pakistani heritage, Fizen is aware of the persecution of minorities, economic difficulties, and the need for peace worldwide. He hopes that working with others and with the help of his faith, he can contribute toward universal peace and security.

EDITORIAL

By the grace of Allah, this special issue of the Ahmadiyya Gazette has arrived in your mailbox. Taking up the torch lit by the August issue, which was dedicated to the pioneer missionaries from Qadian and Rabwah, this one focusses on the American pioneers who embraced Islam through Ahmadiyyat. As in the previous issue, there is no way to do justice to all those brave souls who deserve our prayers and our remembrance as we read this issue. There are simply too many of them and too little is known from the scant records which remain. There is uncertainty, too, as to the actual population of Muslims in the U.S. An article, reprinted in this issue, claims that there were 80,000 Muslims and twelve mosques in America in 1955. The *Time* article, also reprinted in this issue, cites a claim that there were 4,644,000 Muslims in 1988 and more than 600 Islamic centers in the U.S. Yet, the *1990 Universal Almanac*, admits to only 2,500,000 in 1990 but agrees with the *Time* estimate of 600 mosques or Islamic centers in the U.S. The *Almanac* number would make Muslims 1.7% of the population. The problem with these numbers is that official government census information does not record religious preferences. The counting of Muslims must, therefore, be done through polls, such as the Gallup Poll, or be taken from the figures reported by the mosques and Islamic centers. But, that method is plagued with inaccuracy. As the *Time* article noted, many (if not most) Muslims do not affiliate themselves with a mosque. Moreover, mosques do not always have accurate census information themselves. Affiliations are loose, with people coming and going, sometimes associating themselves with more than one mosque, sometimes drifting from sect to sect. It is common to report and record new members without purging the list of those who have left. Moreover, the reports are subject to bias. We all know how seldom counts by other Muslim groups include Ahmadi Muslims and our mosques in their tallies. None-the-less, the "bottom line" is that Muslims have established a significantly increased presence in the U.S. since Istifan the Arab became Fra Marcos' Moroccan guide in 1539. As Muslims increase in numbers, our ability to make our voices heard also improves.

"Pioneers" are not an historical phenomenon, either, confined to the dusty pages of books about the past. Pioneers are contemporary, too. Witness the stories of Hameeda Aziz, Rashid Ahmad, Azhar Hanif and Ahad Israfil and his family. By the grace of Allah, there are

THE CROSS ROADS

At the cross roads
 Where several roads and by-paths
 Spread out and lead,
 No-one knows where,
 I stare and
 Scan the vast expanse stretched before me.
 Travellers pass by
 Some run, some move along at leisure
 While others keep an even pace.
 Some will arrive at a palace
 Some will be led to a glass house
 Others will end up at a sand castle
 The lybrinth that honey combs the vast expanse
 is tempting.
 I could sweep it like a hurricane
 or, thread it like a hare
 Winding my way in and out
 Or, just get lost wilfully.
 But I know
 There is only one road that leads to Thee
 And at the end of which
 I shall meet Thee.

Mrs. Shamim Akhtar Azam
 d/o Khwaja Mahammad Sharif

still pioneers among us who are willing and able to face seemingly impossible obstacles created by man and nature using faith in Allah as their chief weapon.

In closing, I would leave you with a very real concern. Look around and ask yourselves: Where are the children of pioneers like Shaikh Muhammad Alexander Russell Webb or of Mirza Ahmad F.L. Anderson or of the 700 people who embraced Islam as a result of Hazrat Mufti Muhammad Sadiq Sahib's American mission (may Allah be pleased with him)? Where are their generations today? Have they been lost to Islam over the decades? I fear that most have. Therefore, another lesson to learn from history is that we must not forsake the pioneering spirit lest future generations look back on us and ask why our offsprings are no longer Muslim!

A.F. Umar Khan