

THE

# Ahmadiyya Gazette

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

USA

JANUARY-FEBRUARY, 1991

SULAH/TABLIGH, 1370

Editor: A. F. Umar Khan

## Prophecy of Power and Glory regarding MUSLEH-I-MAUOOD

By Hazrat Mirza Ghulam Ahmad, the Promised Messiah

(Published in the year 1886 and fulfilled in all its glory)



### THE MUSLEH MAUOOD

Hazrat Mirza Bashirud Din Mahmood Ahmad  
Khalifatul Masih II (1914-1965)

Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, the Holy Founder of the Ahmadiyya Movement in Islam, wrote in a leaflet he issued on February 20, 1886:

God Almighty, the Lord of Honor and Glory, Merciful, Benevolent, Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the following revelation:

“I confer upon thee a sign of My mercy according to thy entreaties and have honored thy prayers with acceptance through My mercy and have blessed this journey of thine. A Sign of power, mercy and nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee, and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death, and those who are buried in the graves may emerge therefrom, so that the superiority of Islam and the dignity of God's Word may become manifest unto the people, and so that truth may arrive with all its blessings and falsehood may depart with all its ills; so that people may understand that I am the Lord of Power and do what I will and so that they may believe that I am with thee, and so that those who do not believe in God and

deny and reject His religion and His Book and His Holy Messenger, Muhammad the chosen one, on whom be peace, may be confronted with a clear Sign and the way of the guilty ones may become manifest.

“Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive an intelligent youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized by grandeur, greatness, and wealth. He will come into the world and will heal many of their ills through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah, for Allah’s mercy and honor have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four. It is Monday, a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of the manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. He will pour His spirit upon him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. **His fame will spread to the ends of the earth and people will be blessed through him.** He will then be raised to his spiritual station in heaven. This is a matter decreed.

“Thy house will be filled with blessings and I shall perfect My favors unto thee and thou wilt have a large progeny from blessed women some of whom thou will find in the hereafter, and I will cause a great increase in thy progeny and will bless it; but some of them will die in early age and thy progeny will spread greatly in different lands. Every branch of thy collaterals will be cut off and will come to an end soon through childlessness, if

they do not repent. Their houses will be filled with widows and God’s wrath will descend upon their walls. But if they turn to God, He will turn to them in mercy.

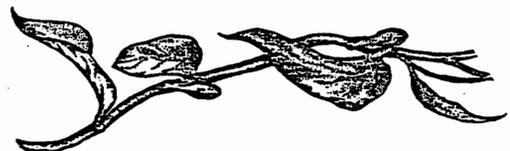
“God will spread thy blessings about and will revive through thee a house that is ruined and will fill a fearful house with blessings. Thy progeny will not be cut off and will flourish to the end of days. God will maintain thy name with honor till the day when the world comes to an end, and will convey thy message to the ends of the earth.

“I shall exalt thee to Myself, but thy name will never be erased from the face of the earth. It will so happen that all those seek to humiliate thee and to cause thee to fail and wish to ruin thee will be frustrated and will die, being brought to naught. God will bestow every success upon thee and will grant thee all that thou dost desire.

“I will cause an increase in thy true sincere friends and will bless their lives and their properties and they will grow in number, and they will always prevail over the other Muslims who are jealous of thee and are hostile to thee. God will not forget thy supporters and will not overlook them and they will have their reward according to the degree of their devotion.

“Thou art to Me as the prophets of Bani Israel. Thou art to Me as My Unity. Thou art of Me and I am of thee. The time is approaching, indeed it is near, when God will put thy love in the hearts of kings and nobles, so much so that they will seek blessings from thy garments.

“O you who deny and oppose the truth, if you are in doubt concerning My servant, if you deny the grace and bounty that I have bestowed upon him, then produce some true sign concerning yourselves like this sign of mercy, if you are truthful. But if you are unable to produce it, and be sure you will never be able to produce it, then be mindful of the Fire which has been prepared for the disobedient, the liars and the transgressors.”



## RESOLVING THE GULF CRISIS

*An appeal made by Hazrat Khalifatul Masih IV, international leader of the Ahmadiyya Movement in Islam, in his Friday Sermon of January 11, 1991. A rough summary of his comments is given below.*

Time is running out for the resolution of the gulf crisis. In the few days that remain, peace efforts have been increased by all. In the end, the trend seems to be towards the advice I gave in the beginning. I had advised all nations that this problem should be treated as a problem of the Islamic world—not as an Arab problem. Unfortunately, serious efforts towards this objective have been delayed until now. Very recently a meeting of the foreign ministers of the Muslim countries took place in Pakistan. Because of the delay, it does not seem that it will result in anything substantial.

The present position is that the United States and U.K. are determined to crush Iraq completely. They have repeatedly belabored the point that Iraq has attacked Kuwait and claim that if they do not stand up against this aggression, nobody would be able to stop such aggression in the future.

The viewpoint presented by Iraq is that the troubles of the Middle East are in fact the responsibility of the Western powers. They have created hinderances in resolving the Middle Eastern problems. Israel has occupied Arab territory. Resolutions presented to the United Nations in an effort to have those lands vacated have been opposed by the U.S. Iraq asserts that if the United States and U.K. are so firm in their principles then why do they not treat all problems in the same way?

The western powers assert that if a strong country is permitted to occupy a weaker one, peace will vanish from the face of the earth. Unfortunately, their own history is filled with similar episodes. The Americans went to the American soil in the 17th century. They occupied the entire country and treated the local population with such cruelty that its parallel cannot be found in human history. Most of the original Indian tribes have been systematically annihilated. They also enslaved the Africans and put them to work like beasts of burden. Similarly, the U.K. occupied Australia and treated the Aborigines with cruelty even greater than what the Americans had shown. The Australian Aborigines, contrary to the Red Indians of the U.S., were a peace-loving people. They were hunted in the wild and were mercilessly put to death.

Matters of principle and morals are eternal. Let us take sanctions. Very recently sanctions were imposed against South Africa. For several years they did not result in anything concrete. But no western power raised the cry to attack South Africa. As a matter of fact, the United Kingdom did not even cooperate in imposing sanctions. On the other hand, the economic boycott against Iraq is so complete that even medicine and food are not permitted. Even Jordan has been included in the blockade to make the sanctions more effective. Contrary to this, no sanctions have been imposed upon Israel, nor has any voice been raised against its brutality against the Palestinians.

The CIA interferes in the affairs of all countries and even uses terrorism to carry out its plans. A book, *President's Secret War*, has recently been published and it reveals the way these activities are undertaken.

Unfortunately, the Muslim countries do not understand the language of diplomacy. They do not have any power. They even beg for ammunition from the western world. Yet they are making tall claims and giving bold threats. This is mere folly. Above all, they attribute everything to Islam. Therefore, my message to the world of Islam is to wake up and act with sanity. If you have to fight, at least learn the art of fighting from the nations whom you are confronting.

My advice to all Muslim countries is that they should try to reason with Iraq. Since Saudi Arabia includes the holy cities of Mekkah and Medinah, the responsibility of the entire Muslim world in this respect is quite obvious. I want to point out that the Saudis who are now trying to stir up feelings against Iraq have themselves been guilty of serious crimes in the past. They occupied the Arabian soil by force early in the 19th century. They even attacked Iraq. They razed many sacred graves, killed thousands of Muslims and defiled the holy lands. In 1813, they were overpowered by the Sharif of Mekkah, but again in the beginning of the 20th century, the Saudis attacked the holy lands with the help of British generals and occupied it completely in 1924. Now they are depending upon the same powers (England and America) to maintain their power on this land.

When the Saudis invite all Muslim countries for the

defense of the holy places, they are really defrauding the Muslims. They do not need the Muslim countries for their defense, nor indeed are the holy places in any danger from Iraq. If there is a danger, it can only be from the non-Muslims. Iraq will never attack the holy places. As a matter of fact, Iraq does not even have the power to defend itself.

Why is President Saddam rejecting all efforts for peace? Because he recognizes a dangerous international plot. He realizes that the western powers will not be satisfied with the evacuation of Kuwait. Their real intention is to weaken and annihilate Iraq. He therefore feels that he has only one choice—that even if Iraq is destroyed, he should punish the west so strongly that they get rid of their pride.

Now the Secretary General of the United Nations is going to Iraq. My suggestion is that if he presents Iraq with the following conditions, it will probably agree on a peace proposal: (1) After Iraq evacuates Kuwait, it will be granted security under the protection of the United Nations; (2) The United Nations will try to resolve all Arab problems together. These two conditions are naturally not in line with the thinking of the western powers.

I remind the members of the Ahmadiyya community all over the world to pray for the welfare of all humanity with a spirit of true righteousness. Pray

that Almighty Allah may grant wisdom and understanding to all Muslim countries that they may not join the non-Muslims in these acts of cruelty. If the schemes of the western powers succeed, peace will vanish from the face of the earth and Israel would emerge as even stronger than it is now. Serious monetary consequences would follow which may even result in wars in the third world.

To say that the ball is now in the court of Saddam is wrong. President Saddam has no choice. If he retreats, he will be annihilated. If he advances, he will be annihilated more quickly but he will also destroy some of his enemies. The Muslim countries should announce that they will deal with Iraq themselves. They should demand that the Western powers evacuate the area. (If they wish to help anybody with ammunition, they may do so).

It is surprising why there is so much emphasis on the 15th of January. The answer is that the bulk of the expenses is being borne by Saudi Arabia. They fear that if the process takes too long, they would become bankrupt. This is their selfishness and a great act of folly. They should realize that if Iraq is wiped out, a large part of Islamic history would be lost and serious consequences would follow for the Muslim world.

There is only one way for all concerned to resolve this problem and that way is to turn to righteousness.

## DARUL QAZA USA

(Ahmadiyya Judiciary System)

The Ahmadiyya Movement in Islam was founded to uphold the message of Islam and its teachings in every respect. Ahmadi Muslims like to follow Islamic injunctions in all walks of life. The community has, therefore, provided for them different means and ways so that they could practice Islam without any inconvenience. The Holy Quran exhorts the believers that they should resolve all their differences according to Islamic teachings. To facilitate this aspect of Islamic Shariah, our community administration in USA started some time ago the Department of Qaza to resolve the disputes in the community in a befitting, easy and inexpensive way.

A new Qaza Board has been set up which has been approved by Hazrat Khalifatul Masih IV. The names and offices of the new appointees are as follows:

Chairman, Qaza Board                      Dr. Laeeq Ahmad  
8924 Cold Spring Road  
Potomac MD 20854  
H: (301) 983-8304  
O: (301) 699-8000

Nazim, Qaza Board

Members, Qaza Board:

Regional Qazis:

South East Region:

North East Region:

Midwest Region:

West Coast Region:

South Region:

Allah Bukhsh Choudhery

Sahibzada Tahir Lateef  
Munawar Ahmad Saeed  
Dr. M. Maghfoor Ahmad

Mr. Ahmad Haleem

Syed Abdul Aziz  
Zinda Mahmood Bajwa  
Abid Haneef

Dr. Qazi Masud Ahmad  
Haji Dhul Waqar Yaqoob

Sahibzada Rashed Lateef  
Syed Sajid Ahmad

Mirza Muzaffar Ahmad  
Sheikh Rashid Ahmad

# PRAY FOR VICTORY OF TRUTH, JUSTICE, ISLAM

## PRAY TO SAVE THE WORLD FROM IMPENDING DISASTER

### GIVE SADAQA TO HELP THE SUFFERING MASSES IN AFRICA

(Friday Sermon delivered by Hazrat Khalifatul Masih IV on 18th January, 1991 at the Fazal Mosque, London. This translation is being published on the sole responsibility of the editor of Ahmadiyya Gazette.)

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

In Pakistan there is a senior statesman, Peer Pagara, who has been endowed with a special sense of humour which I have not witnessed in any other Pakistani politician. Sometimes he says quite lightly some weighty realities which, if said in plain words, will not have that deep effect on the listener. He sometimes says things in light words which he will not say in ordinary circumstances.

Some time ago someone asked his opinion about the problems in that part of Pakistan which was formerly called "East Pakistan." He replied, "Why do you ask me about the east? Our Qibla is in the west. We perform our *Sajdah* also towards west. So ask me about the west." What a subtle thing he said, and how deep. Although it is said lightly but it is the most painful thing which is unfolding every day.

For the countries situated in the east of Baitullah, their Qibla is towards the west. But Peer Sahib did not mean that. He meant that outwardly their Qibla is in the west but deep down in their hearts it is towards some other direction. It is astonishing about the Guardians of Baitullah who bow towards the west.

To save Muslims today from international problems, is to straighten our Qibla. No problem will be solved until the Qibla is not straight. There was a time when Muslim Ummah was divided into two sections. One had their Qibla towards the East and the other towards West. None of them had it towards Ka'aba. To resolve their problems, Muslims either looked towards East or towards the West. With massive changes that have taken place due to Detente of Soviet and the western blocs, one Qibla has been liquidated and there remains only one. But this should be well remembered that the real Qibla which is everlasting will never be liquidated. This has been built for the salvation of Muslims but alas they do not turn towards it. Today their greatest need is to

straighten their Qibla.

Today, the dreadful calamities that are descending on the Muslim world are causing a number of reactions. I would like to talk about them and in the end will advise about the reaction our Jamaat should exhibit according to Islamic teachings.

In the Imamate of Saudi Arabia, a considerable number of Muslim countries started depending entirely upon the west. Nobody cared that Islam was being shredded. The fissures are getting deeper and wider every day.

I have discussed in my past sermons that whatever Iraq did in Kuwait, Jamaat Ahmadiyya never endorsed it. As advised by the Holy Prophet (PBOH) that if your brother is transgressing, you should help him. The help should be in the form of holding his arm from transgression. We helped Iraq in this way a number of times. We sent them messages and discussed it in the sermons. It was explained that there are two issues which involve President Saddam Hussein in transgression. If he desired divine help, he will have to withdraw his hand from transgression.

First thing I advised was that he should withdraw his forces from Kuwait and present his case before the Council of Muslim countries and not before any International Forum to settle his differences with that country. The Quranic teaching is that all differences should be settled peacefully and amicably and this was conveyed to Baghdad. Another message sent to them was that the foreigners employed in Iraq serving in different capacities and the diplomatic Corps and their staff appointed in his country were all a trust from God and he should not violate it. It is God's grace that whether this advice reached him or not, he himself made the just decision and changed his former stand that he needed no human shield. He permitted all foreigners to leave whenever they liked. He has given so extraordinary facilities to foreign correspondents that western countries cannot even dream of them. They and other foreign diplomats can

send news abroad while Iraq is engaged in its life and death struggle.

Therefore, on one aspect he backed down, but on the Kuwait issue, God knows better what was his strategy or what was his inevitability that he refused to withdraw and remained adamant on his decision. As a result of it, the war that is being fought there, is absolutely one sided. The forces that have joined hands against Baghdad in which some Muslim powers have also been involved, is to show that this is no fight of Muslim and non Muslim powers. Rather it is a sacrifice that is being made for the help of Muslim countries against a tyrant.

The whole world knows the meaning of this pseudo sacrifice. This is a sacrifice that such extraordinary benefits are being grabbed by the west which a layman cannot even imagine. In the background of the propaganda which is being made on radio and television, there are several factors, and without understanding them, you cannot guess which power will benefit from this war and which will be ruined. As far as Iraq is concerned, for them there is destruction only. They are passing through terribly painful circumstances. I had very clearly and frankly advised them in my sermons that they should have waited for some time. God had granted them power and ample time was needed to build it up. Therefore, whatever decisions have been made are raw, untimely, and wrong. Therefore, they should pull back from this high handedness. They should first try to make some progress.

At Jalsa Salana, I had drawn the attention of the Muslim world to pray that God may grant them another Salahuddin Ayyoobi. sometime back when I switched on my TV to see war conditions in Baghdad, there was a program running in which some big Ulama were calling President Saddam very enthusiastically as Salahuddin. But Salahuddins are not made with sentiments and blind faith alone. When I mentioned Salahuddin, I did not mean making a sentimental God and name him Salahuddin. To become Salahuddin, one requires some capabilities. Apart from the capabilities, a great deal of patience is needed.

What Salahuddin did was that first he united the Muslim world. He spent a considerable part of his life in bringing the scattered Arab states together and making a central government. When he was completely satisfied with his domestic problems and state of affairs, then he challenged the global powers for the defense of Palestine. The whole world knows that like the western powers who have joined hands today

against Iraq, European powers of those days also united against Salahuddin. They turned it into a religious war and named it Crusade. Religious mania and frenzy was generated in the masses and with intense fervor, the west made attempt after attempt to break the power of Salahuddin.

Despite his comparative vulnerability and his lesser battle expertise, God granted him victory after victory. Let me tell you that he had some other faculties in him. He was a virtuous person and had complete trust in God. Even the most bitter enemies in Europe could not blame him for any cruelty or tyranny. The orientalist who made research about him have admitted that they tried to search some shortcoming in him for which they could incriminate him for some crime against humanity even materially or he committed any butchery or behaved cruelly or tyrannically. They could find only one example, when the author writes about a European prince who set out for Medina to desecrate the mausoleum of Hazrat Mohammad Mustafa (PBOH) and had unfortunately reached very near the town and had very evil designs.

He was defeated and his designs were frustrated. He was made a prisoner, and sent to Salahuddin. When he reached the court, he was parched with thirst. There was a glass of cool syrup lying on the table which he picked up and tried to drink. Salahuddin, with one blow of his sword, knocked off the glass. Salahuddin had defeated a more powerful enemy with his military skill and prowess and when the prince was brought to Salahuddin he was extremely thirsty. He had driven the army of the prince in the desert with such expertise that they could not get water. This battle was won not with superior military power but with skill and dexterity. Therefore, when the prince reached his court, he was extremely thirsty. He was deprived of a glass of cold syrup at the time which according to the orientalist, is a blot on his fair name. They have written, they could find nothing else against him.

A long time ago, I had read a book by this author and he wrote that these critics do not have an idea about the Arab disposition, temperament, and their high moral traditions. One of their excellent traditions is that if the guest of an Arab shares his table or drinks water from his house, he is not to be murdered at any cost, even if he had committed the most heinous crime. But the crime of the prince was so deadly, i.e., the desecration of the mausoleum of the Holy Prophet, that Salahuddin, the lover of the Holy Prophet, could not forgive him. This would have been a moral lapse if he murdered the prince after he had

drunk the syrup from his table. This was not a lapse that he did not permit him to drink water a few moments before he was to die.

Salahuddin was a very great man. He was an embodiment of Islamic character. He was such a marvellous person that some western scholars started calling him Omar bin Abdul Aziz the second. They wrote that excellent morals, capabilities, and spirituality were again revived and appeared in Salahuddin after hundreds of years. Therefore, Salahuddins are not made by mere sentiments. The name Salahuddin needs a number of higher capabilities.

Maybe some Ahmadis had also seen the program and were excited about it. They might have said, "See! here we prayed and there was a Salahuddin." These are childish ideas. Your thinking should be mature. You have been created to lead the world. I would like to remind you of your standing. You have not been created to lead a single nation or a single religion. You have acquired the power of leadership by being the bondsmen of Hazrat Mohammad Mustafa (PBOH). He was created for the leadership of the whole world and to give them right guidance. The maturity of human reason was not given to anyone in the world that was granted to Hazrat Mohammad Mustafa (PBOH). His head and heart both were perfect. Mere sentiments were not allowed to meddle into reason.

For some, the painful events we are passing through these days are mere showbiz. For them they are like cricket matches when children and adults both cluster around the TV all day. But this is no showbiz or cricket. This is the most horrible and painful war. You might have heard about Carpet Bombing several times. This means that the place would be so devastated that there remains no sign of life around. The ends of one crater join those of the next. This is the bombardment to which Iraq is being subjected. It is said that bombs of greater power than that of Hiroshima were dropped on Iraq on the very first night of hostilities. This chain of bombardment is still going on.

In these conditions, the hearts of the whole Muslim world are sore. I am talking of that Islamic world which loves Islam, which loves humanity and which loves the elevation of human moral values. This is the Islamic world which will never be happy on a nation's prejudicial victory. This is the world of Islam whose hearts are bleeding day in and day out. This should not mean that they are endorsing every decision of President Saddam.

When President Saddam decided to throw scud missiles on Israel, the resulting loss was so insignificant that sometimes a bus accident causes much more than this. An earthquake causes thousands of times more damage than this scud bombing. The Irish terrorists come here and do bomb blasts, and that loss is much more. But with this small attack on Israel, the whole world is "appalled." These are the words used by the Prime Minister of Britain. They have been dumbfounded by this news. They have no words to express their pain and grief. These are the feelings of sympathy for Israel these powers have in their hearts.

Therefore, to take any such step with which people of Iraq suffer more pain will not be good. As most of them are Muslims, and are not responsible for decisions of war, therefore, every good person in the world, whether he is a Muslim or not should share his pain. No one is "appalled" at the merciless bombing of poor, hungry, and defenseless citizens. Who knows how much destruction has already been done by now. They know that when Israel will retaliate, the brutality will far exceed that destruction which has already been done to Iraqis. So this is the meaning hidden behind the word "appalled." Then there are other dangers also that are more selfish. If with the retaliation of Israel, the Muslim world is split all the more, which is already split and more countries start supporting Iraq, greater difficulties will show up.

No true lover of humanity or of Islam can ever be happy on the steps being taken which are escalating the sphere of misfortunes. It will not at all be fair, what to say of a Mussalman even for an ordinary human being to be happy, if Iraqis are punished for the follies of President Saddam Hussain. But when you see rich Kuwaitis and Saudis with their coffers full and listening to the radio and smiling and laughing at the destruction of Iraq, one is surprised. How deep is the pain in the heart when you see people live in this world who cry aloud about their Taqwa in the name of Islam and shout that they are the soldiers of Islam in the vanguard and they have been entrusted the keys of Ka'aba and the defense of sacred places of Islam. They brag that God has entrusted them the leadership of Islam but make merriment at the untold misery of their neighbours living next door.

History, for a long time will shed tears when details of this war are released. The days of Hulaku Khan are memories of the distant past. They are now tales of yore. The death toll of Great War had made the devastation wrought by Hulaku Khan a mere dream.

You admit yourself that destruction of World War II was nothing compared to the bombardment in Vietnam. Now the bombardment being done in this war is unique in the history of human warfare.

To smile and laugh gleefully and to act in a crude manner is mean. I had seen it for the first time and was surprised to see those people. These are the people who are made the owners of so much wealth and affluence. Is this their prestige? Is this their wit and wisdom? Did nobody think of doing Istighfar and Tauba? Did nobody think to bow down before God and pray to Him that what a calamity had befallen on them and they are eliminating their own brethren?

They should give something in charity and offer *sadaqa*. They should express sympathy for the creatures of God. They should make the right use of their wealth of which they are the trustees. But instead, they are waiting when power of Iraq is smashed forever and then they will strut into their tiny Kuwait and western powers once again and rehabilitate and reconstruct it. Iraq would have been completely wiped off the global map by then.

Now the question arises that which power is getting total benefit in this deadly struggle. This morning on the TV someone asked the Deputy Minister of Defense of Israel that if they reacted against the scud missile attack on Israel by Iraq which have caused minimal loss, then relations of the west with the Muslim countries may be adversely affected severely. He replied, what are you talking about? This is a silly question which has no sense. Do you think it is a favour of Saudi Arabia to the United States, England, or European countries? Is it a favour of Kuwait or of Egypt? All of them are under your obligation. They will least worry whether Israel destroys Iraq or some other country. They are your slaves. They totally depend upon you. They do not have the capability to be annoyed with you.

This reply of the minister contains deep meaning in it and nobody can deny it. The conditions are exactly what he said. But I seriously differ with this reply on the point that they have done any favour. This is a pack of lies and west has neither done any favour to the Muslim world by taking part in this war nor on the countries in whose name this war is being fought. This is an awesome attempt to protect their own interests which is going on in modern history. This has been a sustained effort of the western powers that whenever and wherever there are any hostilities, the benefit should go to the advanced and developed nations.

If you consider in this light what I have said, you will no doubt understand who is reaping the harvest. An enormous amount of war equipment and modern armaments are being hauled into the battle field, and huge amounts of money are being spent on it. Billions of dollars are being spent on them which you cannot even estimate. You can just imagine that mountains of wealth are being expended. You have heard that half the bill of this war will be paid by Saudi Arabia but no mention was made of the remaining half. Nothing was said about the rest of the bill as to which countries will bear that burden. But I can confidently say that its major portion will be paid by Kuwait, Bahrain, and other states of Sheikdom. If full bill is not paid by them, a major part of it will be extracted from them. Therefore, the ultimate picture is that the benefit of this war goes to a power who is not even taking part in the foray and that is Israel.

Today a scholar frankly admitted and said that we used to say that Iraq must be eliminated. Perhaps now you understand why it was said. If the scud missiles which could not blast Israel, had remained with Iraq, it would have been ultimately utilized with greater force against Israel. So far as the ultimate gains of this war are concerned, they are to be reaped by Israel. The economic gain will all go to the west. The reason is that as a result of peace treaties with USSR, the value of these arms and ammunition is like dust and are of no value. Major part of the bill is of these armaments. The transportation expenses are being met with the gratis oil from these countries. Therefore, even if half the amount of the bills is charged, the margin of profit is extraordinary. Therefore, total economic benefit goes to the western nations who are using their outdated armaments in this war and charging its price from some other nation.

The toil in this war is by the western powers and tiny loss of life is all of these nations and the exorbitant economic benefits are also attained by them. The Muslim world is at a severe loss. If Iraq is completely smashed, only this one loss is terrible and Muslims will shed tears over it for scores of years. Even if it is ignored, the picture that comes after this is dreadful. The immediate danger is that if President Saddam committed another irresponsible mistake to try to drag Israel into the conflict to split the Muslim countries from the allies, Israel in revenge will act most brutally. At that time, no western power will try to hold him back nor will they care anything about it. At this also the hearts of those Muslims will bleed who

are totally helpless and intensely love the Holy Prophet and God Almighty. Only those Muslims will feel its pain who love justice and peace in the world. This will create a great commotion in the world of Islam.

Outwardly, western powers will win but will sow terrible seeds of war that will grow at different places and battles will be fought and their centres will again be Muslim countries. As a result of it at some places Muslim regimes will be toppled and at some places the Islamic fundamentalism will come into being which has no concern with the Holy Quran. This fundamentalism is that of medieval ages which relates only to religious extremes and has no love of God, Holy Prophet or of Holy Quran. The leadership that is produced due to political consequences always produces destruction and takes people towards worse conditions than before.

Therefore, there are innumerable problems which will have to be faced after this war and also they will continue in future too. Every problem will be the forerunner of coming problems. The effects of explosions which are the result of religious fanaticism or political sense of loss have wide felt effects. The echoes which reach the brain and then change into tears and sobs. Such explosions may be in Kuwait, Egypt or Sudan or in any other part of the world, their tremors will be painfully felt by the Muslims and they will produce storms. As a result, a number of movements will grow. If such explosion is due to nationalism, it creates and will create unrest. This is a long detail which cannot be explained at this time.

You all know quite well that after the present conflict the conditions will not be normal and trouble will start on a bigger scale. There is the danger that a world war may start even the thought of which is horrifying. The countries which are now just enjoying the show of destruction of a country may pass through the circumstances as a result of which they themselves become the actors of the show. The conditions are very grave and dangerous at the present time.

I do not advise Jamaat Ahmadiyya to pray for the victory of a particular country. I advise them to pray for international peace. We are the lovers of the message of Hazrat Mohammad Mustafa and the name of Mohammad Mustafa.

Our Lord, Muhammad is Your lover. O the Master of the heavens and earth, no greater lover of You than he was born on this earth. We love his name as well as his mission and his dispensation. He loved humanity. He was a mercy for both the worlds.

Due to our love for him, we are duty bound that we pine in the love of humanity and try to make life better for them. We have nothing except "Doa." We are weak, defenseless and an oppressed community. In the name of Mohammad, we bow down before You and humbly pray, 'O our Lord, have mercy on the people of our master. Have mercy on humanity and save them from global calamities. They may be the result of human error or of any other predestination which we do not understand. Whatever may happen, it should be a victory of Islam and of Humanity. The great human values that have been lost in the East as well as in the West may once again be revived. O our Lord, fulfill Your promise that you gave in the Holy Quran and sent Hazrat Mohammad Mustafa (PBOH) in this world:

لِيُظَاهِرَهُ عَلَى الدِّينِ طَيِّبًا

Please give superiority to him and his faith over all other faiths. We pray for no nation's victory. We pray for the victory of truth. We pray for the victory of Islam. Our Lord! if you will not accept our prayers today, there is no way of deliverance of this world. We bow down before you most sincerely and humbly. With tears we come to You and please listen to the entreaties of the bondsmen of Hazrat Mohammad Mustafa (PBOH) and bring a change in this world for which You sent us here. Bring about that spiritual international revolution so we may see with our own eyes that all Your promises were true. Those promises are linked with the revolution which will be brought about by "those who will join later" and we are the ones who have joined later. Our Lord fulfill Your promises and let that revolution come through us—I mean with our prayers—without which the world cannot be saved. O God listen to our prayers.

I would like to give one more advice. In misfortunes, along with the prayers, *Sadaqah* is also enjoined. When I gave a thought to present global situation, the hungry people of Africa came to my mind who are scattered in vast areas of Africa in a number of countries. They are in Abyssinia, Somalia, Sudan, as well as in Chad and many other countries. Humanity is dying of hunger. Man does not care for his fellow man. If someone has taken care of them as a man, it is the people of the west who have done something to ameliorate their condition. I have seen certain TV programs in which scenes of hungry, naked, sick, and orphans are shown so that feelings of sympathy may be aroused in the people and they may sacrifice something for them.

But these kingdoms who are blessed with wealth of oil and who have amassed mountains of wealth,

despite their being related to Hazrat Mohammad Mustafa (PBOH), forgot his message. They never thought that in their own neighbourhood there is hunger in Africa. It may be Saudi Arabia, Iraq, or other Muslim kingdoms of Bahrain, or other Emirates of Sheikhdome. God made them owners of huge wealth. They have so much food that cannot be controlled by them. Why go too far. Sudan is just their own neighbour who is Muslim as well. They have no soft corner for them in their hearts. People are dying of hunger. No one thinks about them.

The distinctive role of the faith of Hazrat Mohammad Mustafa (PBOH) was whenever you talk about his life and character, it is that after divine love, the love of humanity springs like a bright mythical being. This can never be that the love of the poor and needy and his love and affection for them does not dazzle their eyes. In the light of Hazrat Mohammad Mustafa, the light of sympathy for poor goes side by side.

Once the Holy Prophet said if you want to find me, search me amongst the poor. On Doomsday, I shall be among the poor and Dervishes. Agian he siad, take care of them. All your wealth and lively things are due to the labour of these poor people. Their labours are transformed into your wealth. At least treat them with love and affection. There is no doubt that Hazrat Mohammad Mustafa was the greatest sympathizer of the poor. This is no humanity that after getting mountains of wealth, they never even look towards their neighbours who are grovelling in poverty. If Muslim countries were a praying and supplicating people, and sympathized with the ailing humanity, they would not have fallen into these trials and tribulations.

Despite our poverty we show them the examples in every field of virtue. In this field also we shall be a model for them. Therefore, pray and advise them also to pray; Offer *Sadaqa* and advise them also to offer *Sadaqa*. From the Holy Quran, we learn that in the latter days only those people will succeed about whom it is said:

ذَوَا صَوَابٍ صَبْرًا وَتَوَاصُوا بِمَرْحَمَةٍ

They advise for patience with patience and advise pity with pity.

Therefore, I have decided that I offer ten thousand pounds for the help of the hungry people of Africa on behalf of jamaat Ahmadiyya. I know it is a mere drop in the bucket. I shall offer very soon on my own behalf also. Jamaats should also try to offer something as *Sadaqa*. They have such funds which

contain *Sadaqa* and *Zakat*. Most of them have been spent on local indigent people. But there are some amounts that are left over and may be called **عفو**. The holy Quran says: **مَا ذَا يُنْفِقُونَ قُلِ الْعَفْوُ**

Here **عفو** can be interpreted that if there is some left over from such heads of account, spend them for the welfare of the poor, i.e., spend on the poor of other areas. The wealth of jamaat is God's wealth and is spent on philanthropic projects and purposes for the sake of God. But this field is also for expending in the way of God. Therefore, I do not make a special appeal but I do appeal in the sense that may God accept our *Sadaqa* for the peace of the world and remove the misery and misfortnes of Muslims. Our prayers should also be for these two things and our *Sadaqa* will be spent on the famished African lands. May God grant us strength to do so and open the eyes of our brothers to whom Quran had admonished to do manifest good to which they have closed their eyes.

In his second sermon, Huzoor said that this sermon is being heard simultaneoulsy live in Japan, Germany, and Mauritius due to the marvellous modern advanced technology. But let me say that those who are listening directly should not make it a part of their Friday prayers. I do not consider it proper that sermons that are given at some other place and the rest of the people make them a part of their obligatory Friday prayers. In Japan it is 11:30 at night. Naturally they cannot make it a part of Juma. I just want to request for prayers for them also because they will directly join with us in this apeal. They are keen for doing virtuous deeds and try to march ahead in the field of good deeds. May God grant them strength too.



## *Summaries of Huzoor's Friday Sermons of January 25, February 1 & 8*

*(Reproduced from the February 1991 issue of the  
Ahmadiyya Gazette, Canada)*

### **DOES THE U.N.O. HAVE THE POWER TO MAKE A COUNTRY OR BREAK A COUNTRY WHEN IT WISHES**

*(Friday Sermon of January 25, 1991)*

Huzoor elaborated on the anti-Islamic stance of the west and their designs to annihilate Islam. As for the UNO, it has taken upon itself the role of creating or terminating countries. Countries are not created by resolutions; countries are formed by people having a set of social customs, etc.

A particular case in point is the creation of the State of Israel by the UNO. In this regard, if the rest of the world makes a decision, the USA vetoes it, as if America has assumed the role of The Almighty of the world.

There was such an uproar in the west when an Iraqi attack on Israel resulted in the destruction of a few houses, but no one questions Israel when untold atrocities are perpetrated on the Palestinians and many of these people are killed in the streets every day. A minimal loss of property in Israel is being avenged by all these attacks on the civilian population of Iraq. According to eye witness reports, thousands of civilians have perished. There are dead bodies everywhere which are decomposing and producing stench. On the one hand, it is alleged that we are trying to save the population from the clutches of a dictator, but on the other, the same innocent

civilians are being massacred by cruel bombardment.

Huzoor was very critical of the USA and President Bush. Huzoor warned that this pride will break one day; whether we see it happen in our lives or not but this pride will definitely change into humiliation one day.

This operation is being called *Operation Desert Storm*. Don't they know that all storms are in the hand of God. He can change their direction anytime He wishes.

About half of this sermon was devoted to the topic of *Jihad*. He said this was a political war and not a war in the way of Allah or for the freedom of religion. It cannot be classified as *Jihad*.

At the end, Huzoor said very forcefully that people tell him not to criticise so openly in his sermons. He said he was a servant of Hazrat Muhammad Mustafa (pbh) who never desisted from the propagation of the Unity of God. He had said that even if the sun is put on his right hand and the moon on his left, he will not desist from speaking the truth. Huzoor said that the same was his case. Even if his body was cut into pieces, his heart will still be saying:

By the God of Ka'aba, I won.

By the God of Ka'aba, I won.

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### **AHMADIYYAT WAS ACCUSED OF BEING AGENTS OF THE WEST IT IS EVIDENT NOW WHO IS THE REAL AGENT OF WEST**

*(Friday Sermon of February 1, 1991)*

Huzoor said that the history of Islam has ever been blemished by traitors and treason. After the demise of the Holy Prophet (pbh), Islam has often been hurt by traitors. Future historians will record the treason of today as unprecedented in the history of Islam.

Saudi Arabian government was most expected to show treason because the very beginning and its stability has been the result of treason. Whenever I talked with representatives of Muslim countries, I always told them that the loud speakers on the mosques of Mecca and Medina have their microphones in America and Israel speaks from them.

Egypt got itself so entangled in agreements in order to recover its land that at this time they had no choice but become traitors to the cause of Islam.

In this connection, Huzoor said that the Ahmadiyya Movement has been accused in the past of being an agent of the British. Now it has become quite clear as to who is really the agent of the west. Now Saudi Arabia is being openly branded from several quarters as the agent of the west.

Huzoor said that some countries have amazed us by their act of treason in this case; notably Pakistan, Turkey and Syria. He said he was himself a Pakistani and understands Pakistani mentality. The public will

never want to act contrary to the interests of Islam. For instance, General Aslam Baig gave a statement that he will not let pro west governments play against the interest of Islam and in these acts, his military will play no part.

As far as Turkey was concerned, it has been a custodian of Islam for a long time. There was a time that the west was afraid of it. But the present action has left such an ugly mark on Turkey that it can never be washed.

Syria lost some land to Israel but Syria never bent at all in order to recover them and for a long time has sacrificed for this cause. The propaganda against Saddam Hussain today is similar to the one against Hafiz Al-Asad for some time now from the west. It is amazing that this attitude has changed now.

As far as Iran is concerned, they were not, and still are not, expected to commit treason. In spite of having many religious differences with them, it cannot be denied that Iranians are true lovers of Islam. They will not do anything against the interest of Islam. Iran has rendered great service to Islam in the past. If Iran would have risen against Saddam, they would not be blamed due to the recent Iran-Iraq war. But Iran has acted justly and they have pointed out the faults of Saddam as well the west.

Among the nations committing treason against Islam, Saudi Arabia and Egypt stand out; Saudi Arab for the Islamic Holy Shrines and Egypt for its service to Islamic learning due to Jamia Azhar. But now the following verse fits them:

*When the hunter set fire to my nest;  
The leaves I used to rest on  
began to blow air on the fire.*

Advising the Jamaat, Huzoor said that we should

not be led away with emotions. Think of the world of Islam, not yourselves. We may be few but God has conferred on us the leadership of Islam. We are the leaders of the world. There is a Hadith that the leader of a nation is its servant. Therefore, you should serve. Try to reason with the world. Raise your voice wherever you get a chance.

Huzoor also shed some light on the history of Zionism. In 1898, the *Protocol of Elders of Zion* laid down how to win the world and set up a Davidic Empire. It discussed reorganization of the world. When the Berlin wall came down, my mind went to what I read 20 year ago and I surmised that now the time of wars and unsettled conditions is to come for the world. This plan was to be put into effect when Jews would take control of America.

Huzoor said it is a wonder that when these plots were being hatched in 1905, God revealed to the Promised Messiah that "*Freemasons will not gain control.*" Therefore, I am convinced that these plans will not be successful. Jamaat Ahmadiyya will face trials and hardships but such trials are always the lot of the truthful.

Huzoor concluded by saying that he will suggest some Islamic solutions in the next sermon, based on the Holy Quran. There is no solution except the one based on the Holy Quran. If the world will accept these solutions, peace will be established on earth. Otherwise this trouble will spread all over the world.

Finally Huzoor asked everyone to pray for him also, so that he is not overcome by emotions and God may bestow upon his mental and intellectual faculties steadfastness in *Taqwa* (righteousness) and enable him to put before the world the solutions to these problems. Ameen!

## THE DESTRUCTION BROUGHT ON TODAY WITH HUNDREDS OF THOUSANDS KILLED MAKES THE MUSLIM HEARTS BLEED

I CAN SEE THE TURN OF PAKISTAN, SYRIA, TURKEY AND IRAN COMING ALSO

*(Friday Sermon of February 8, 1991)*

Huzoor said that six months ago he mentioned the devastation of Baghdad by Hulakoo Khan and had warned that a similar attack is being planned at this time. He estimated that the destruction produced so far has resulted in hundreds of thousands of civilians killed. This weighs very heavy on the world of Islam.

The present situation can be likened to an action in which the hands of a person are tied, then someone cuts out his limbs one by one and then says: come now attack me. The allied forces and Iraq can be likened to an elephant and a mosquito.

Huzoor said it was not his intention to talk about the war itself. He wished to point out the future intentions of some people; what role has the United Nations played in the past, what role have the Jews played. First he wanted to diagnose the problem and then offer a solution to the Muslims, the Jews, the Christians, in fact, the whole world.

In 1922, the League of Nations intended to fulfil the promise made by Mr. Belfour with the Jews. The stand taken by the League of Nations on a promise made by a minister in a letter was grossly unjustified.

In 1919, there were 85000 Jews in Palestine. By

May 27, 1939, this number had swelled to 100,000. When the U.N. established Israel in 1947, the number of Jews had grown to 700,000. But there were nearly two million Arabs in Palestine. The U.N. mandate, however, gave 56% of the land to the Jews. Some land around Jerusalem was set aside under international control and the remainder was given to the Arabs of Palestine. This was fundamental injustice.

A promise was made to help Israel and Palestine to set up separate governments. Help and work for the Jews came from many quarters but none came to help the people of Palestine. Manakhem Begin and David Bengurion obtained arms from America and started a terrorist campaign. By 1949, the Jews had acquired 75% of the land.

Huzoor again gave the example of Iran while talking about the activities of western powers against Islam. When the Iranian parliament decided to nationalize its oil industry, the British Oil Company was very influential. 50% of Iranian budget was composed of taxes given by the British Oil Company. The Iranian Prime Minister at that time was hesitant to take such a big step. He was killed and Dr. Musaddegh came to power. The nationalization decision resulted in a boycott of Iranian oil all over the world. When Iran sought help from America, this help was flatly refused.

The CIA and the British Intelligence began to buy the loyalties of the police and the military, and began to disrupt the relationship between the Shah and the Prime Minister. The Prime Minister had the backing of the military while the Shah had the police on his side.

Giving the example of Egypt, Huzoor said that when Col. Nasir decided to nationalize the Suez Canal to help pay for the Aswan Dam project initiated with American help, Britain decided to take strong action against Egypt. At first, the plan was to let Israel attack and reach the Suez Canal. At this juncture, both countries would be asked to remove their military forces from the area. Later, Britain and France got together for action against Egypt. At that time, Nasir was portrayed as a bad character much the same way Saddam is now being portrayed. At that time it was Suez and now it is oil.

The British did not leave Palestine like they left India. In India, they marked the boundary properly but in Palestine, there was no demarkation at all. Consequently, the Jews have been expanding their dominion all the time. In 1947, the UN mandate gave 20,000 Sq.Km. to Israel. In 1956, it had expanded to

88,000 Sq.Km. The Palestinians had a right to get their territory back but they were denied their right. On the other hand, there has been a de facto recognition of the right of Israel to take whatever action it deems fit and keep on expanding its boundaries.

The Jews started a terrorist campaign under the leadership of Manakhem Begin. For instance, King David Hotel was demolished and 100 lives lost, but then nearly 3000 Palestinians were killed.

It is ironic that when the Israeli Jews organize a terrorist attack, this is considered their right, but if the Muslims take a similar action, it is condemned as Muslim Terrorism. Israel can disregard UN resolutions but no other country has that privilege. Israel can create havoc anywhere in the name of its own security, but no other country can. Israel can manufacture atomic weapons but no others can. After this war, Israel will still have all these rights, but no Muslim country will be allowed to do so.

Talking about the *New World Order* of President Bush, Huzoor said that it means that money will be taken from rich Arab countries and poor countries will be bought with this money with terms suitable to western powers. They may even stipulate that future problems be not referred to the UN. Such problems will be solved under the supervision of the Jews. On the surface of it, Israel will be asked to relinquish the West Bank and Golan Heights, just to please the Arabs, but Israel will never agree to it.

Huzoor said that the attack on Israel resulted in two old persons as casualties, President Bush asked Israel not to take any action herself, the US will do it for Israel. As a result, the whole of Iraq is being subjected to brutal attacks. Israel is promised 9 billion dollars to compensate for any immediate losses and later on, Israel will be allowed to do what it pleases. This is the New World Order of President Bush.

Plans are under way to punish Jordan by taking away the East Bank. At present there are 2.5 million Jews in Israel. There are 2.5 million Jews in Russia and there are 5 million Jews in USA. If all the Russian Jews come to Israel, the population will double and more land will be annexed for this purpose.

Huzoor warned that the turn of Pakistan can also come after this war. The Kashmir problem, the Sikh problem or the Atomic energy problem can be used as pretexts. Syria can be tackled also. Then Turkey and Iran will be made to fight it out among themselves.

Huzoor will continue this subject in his next sermons.

## SAFEGUARDING THE TONGUE

*The third Caliph of the Promised Messiah, Hazrat Hafiz Mirza Nasir Ahmed, wrote an article prior to his Khilafat, when he was the President of Majlis Ansarullah. It was printed in the Monthly Ansarullah magazine in 1960 and was reprinted in daily Al-Fazl on January 9, 1976. An English rendering is presented below.*

Adorn all of your time with the remembrance of Allah. Sing the hymns of His Glory at every moment. Do not associate anyone with Him, with His praise and glorification. The greatest virtue is that while you are engaged in other pursuits of life, your faculty of speech and all the impulses felt by your heart constantly remain under the influence of His remembrance. The words uttered in the remembrance of Allah are very light upon the tongue, but they will carry tremendous weight in the scale on the Day of Judgement.

Avoid unnecessary talk; speak what is proper for the occasion. If one sentence would suffice, do not speak two. The Holy Prophet (peace and blessings of Allah be upon him) has said: "*Blessed is he who saves his faculty of speech for the remembrance of Allah, but is ever eager to spend his money in the way of God.*"

Recite the Holy Qur'an. Recitation of the Holy Qur'an is full of blessings because the Holy Qur'an:

is filled with the remembrance of Allah  
is a complete guidance for all our needs  
is a means of attaining the blessings of God  
removes all evil from our tongues and our hearts.

When the Holy Qur'an is uttered from our lips and descends upon our hearts, all conflicts of our life are resolved. The Holy Qur'an purifies the heart and makes it righteous.

The Holy Qur'an itself is the key to the understanding of the Holy Qur'an. So, read the Qur'an, read the Qur'an.

Always remain busy in sending blessings (*Durood*) upon our beloved master, the Holy Prophet (peace and blessings of Allah be upon him). Almighty Allah and all His angels send their blessings upon him all the time. Be you the manifestation of divine attributes like the angels and remain ever occupied in invoking Allah's blessings upon him. With the blessings of *Durood*, rivers of wisdom and eloquence will gush forth from your tongues. The Promised Messiah says:

"He who desires to receive the grace and blessings of God, must recite *Durood* in abundance. The blessings of *Durood* will move him ever forward."

Always seek forgiveness of Allah by reciting *Istighfar*. Seek forgiveness for yourself, for your near ones, and for all your brethren. Our Allah is Ever Forgiving and Merciful. *Istighfar* is the key to spiritual development.

Pray to Allah. Pray abundantly, with heart-felt anguish and concern. Eliminating every particle of pride, and filling your heart to the brim with meekness and humbleness, bow down before your Lord. We do not amount to anything; He is everything. Prayers will bring you face to face with God. Prayers will grant you every success in life.

### A LETTER FROM THE PRIVATE SECRETARY

*The following letter was received by the Amir, Jamaat Ahmadiyya, USA, from Huzoor's Private Secretary:*

Huzoor-i-Aqdas has directed that those sincere brethren in your country who have personally embraced Ahmadiyyat should write about the circumstances and events which led them to accept Ahmadiyyat and the divine blessings which they received and experienced as a result thereof. These articles should be of medium size, in their own language and should describe what they have gained from Ahmadiyyat.

Huzoor-i-Aqdas has directed that these articles, together with their English translation and the writer's photos, should be forwarded to this office. It is our plan that all such interesting, useful and faith inspiring articles should be published in a book form.

Therefore, I hope that you will take personal interest in the completion of this work and send it to Huzoor as soon as possible. Please acknowledge receipt and keep me informed of the progress of your efforts in this respect.

Wassalam  
N.A. Qamar  
Private Secretary

# SALAT

(Dr. A. Shamim Ahmad)

## ATTITUDES

Proper external attitude reflects the real internal feelings; both are important but the latter obviously exceeds the former.

## WHAT IS SALAT?

It is submission to God Almighty, recognizing one's shortcomings and weaknesses and paying homage to His exalted position of perfection and His attributes of Grace and Mercy. At some point here, in total humbleness to stand before Him and in another to bow before Him in humility and in yet another to prostrate before Him in praise and ask for the fulfillment of one's needs.

To reach God Almighty requires effort, as in any worthy endeavor. This nearness and achievement comes steadily; there is no magic that a sudden direction of effort and action can get one to perfection and Providence. Salat is the stairway to spiritual exaltation; it tames the rebellious, irrational side of man.

When we get up in the morning and offer Fajar prayer, it directs our attention towards God, proclaiming Him as Master and the only source of sustenance and strength. Then throughout the course of the day one is reminded several times of this, until finally at Isha the obligatory prayers conclude.

In every true religion, there have been various ways of worship; the prayer of salat is nothing new. However other ways of worship may not be as logical. But while Salat, which is an Islamic way of worship, is full of reason, wisdom and purpose in all of its acts and attitudes, it should be very clearly understood that Salat is a spiritual exercise and the bodily movements are only the shell of the kernel.

As Islam is a perfect culmination of other true religions prior to it, so are the different attitudes expressed in Salat; which encompass all the noble gestures exercised in earlier prayers and worships. For example as a means of paying respect it was a custom in the peoples of Persia (Iran) that they used to stand straight with their arms by their sides whenever they wanted to show respect to a dignitary. Also in the Jewish and other nations bowing was a gesture of respect and appreciation. In India and Africa to prostrate to the ground was considered an act of obedience. Among the Europeans, to kneel down was regarded as

the same. In short in all nations some form of overt appearance was symbolic of regard. Hence all of these have been combined and practiced in different portions of the Salat's completion. Psychologically these are very satisfying for a person joining the fold of Islam.

## DRESS AND DIRECTION

Full orientation and alertness is a must. Simple and clean dress makes an overall atmosphere of piety. Dress generally should be loose, more so for women. Men are recommended to cover their heads and are required to cover their bodies appropriately. Covering of waist to below the knees however, is obligatory. For women rules are more specific: that is to cover the head; the face may be exposed (except in the presence of non-mehram). The whole of the body must be covered; shirtsleeves should cover up to the wrists and legging up to the ankles.

Facing in the direction of Mecca inculcates a uniformity of action and psychologically unites the Muslims. **Stance:** One generally should be looking at the place where the forehead touches the ground in sajda; eyes are kept open though halfway so (ghazse-basar).

## ABLUTION

Before starting salat ablution (washings of hands, face and feet, etc.) is necessary and is referred to as the key to prayer. After this, when one stands for prayer, it is imperative that he should consider facing God Almighty and it is directed that he should imagine that he is seeing God Himself and if his imagination is not that strong then at least he should consider as if God is looking at him. Then he makes Niyat (which in Arabic means intention) standing straight, arms to the side unflexed. In intention he says that very humbly he is facing that Being (God Almighty) Who is the Creator of the worlds and proclaims that he is not of those who associate partners with Allah.

## TAKBIR AND TAHRIM

Then he says '*Allaho Akbar*' and raises hands so that they touch the ears and then brings them down and folds them on the front of lower chest in a manner that the palms are open, the right wrist overlaps the left one. Then remaining in this position quietly he recites in Arabic:

**SANAAH**

That God is Holy and is full of various virtuous attributes. Remaining in the same physical condition one recites what is called *Ta'awuz*, seeking refuge with Allah from Satan the accursed; one then begins Sura Fateha which is the heart of the prayer. In which one proclaims that all praises belong to Allah and mentions His great attributes and that He is the only One to turn to for help and guidance. After Surah Fateha, one recites a short chapter or some verses of the Holy Quran. Then he says '*Allah ho Akbar*' (Allah is the Greatest) and bows down in Rukuh.

**RUKUH**

Preferably keeping the knees straight and bowing forwards at the waist little short of a right angle, supporting his body by clasping the knees with hands in a way that the thumb is on the inner side and all four fingers together on the outer side, he recites: *Subhana Rabbi al-Azeem*, i.e., recognizing the greatness of God. Then one rises straight again, arms by the sides, and acknowledges that God Almighty listens to one who praises Him and then goes in:

**SAJDAH**

One prostrates on the ground in a way that his forehead and nose touch the ground and both hands open, palms towards the ground, as support on both sides of the face. The front of the abdomen should not touch the thighs and the elbows are kept off the ground surface. In sajda one praises the greatness of Allah again and can spread his needs before Him, in his own language if he so wishes. Then one rises again in what is called Quaida: sitting with the knees flexed, practically supporting the weight of the body on the lower leg. Hands should clasp the folded knee in such a way that the fingers fan out around it. Here one asks forgiveness from Allah and seeks guidance. Then one goes in sajda again from which he rises back again and repeats all the steps of the Rakaat as done before after Tahrima. In short one completes the second rakaat and completes the second sajda whereupon one remains sitting and declares that all worship is due to Allah and also seeks blessings for the righteous people. Then one recites Attashahud called Kalima Shahadat, in the first portion of which he raises the index finger of the right hand. Finally before requesting prayers in Arabic for oneself, one sends Durood on the Holy Prophet (peace be upon him) and completes his Salat by turning the head, first to the right seeking peace and then to the left seeking peace again.

**CONGREGATIONAL PRAYERS:**

In congregation the obedience and following of the leader is an absolute necessity. Without exception, the lines should be straight behind the leader and even if the Imam makes a mistake, he can be politely reminded by saying '*Subhan Allah*', but should he persist in the mistake the congregation must follow.

God has created man in the best form of His creations and undoubtedly prayers (salat) appropriately offered are the best means of reaching Him, which is the epitome of worship, and that is what God created us for.

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# HOW I CAME TO ACCEPT AHMADIYYAT

(Habibullah Aziz)

As a young boy I was taken and later encouraged to go to church each Sunday. As a teenager, somehow, the attraction for religion faded. The most significant factor I remember is questions I had about religion which were always discouraged, especially if the person asked could not answer or rather did not know the answer. I recall being told by those I turned to for knowledge, "you should just believe!" or, "such and such is our belief. Do you want to go to Hell?"

I began to question many things and gradually I turned a deaf ear to religion. One day as a teenager when I exited the gate from high school I was given a New Testament by a person passing them out to all students who would accept them. I decided to read this Bible a little each night until I had completed the whole of it. After I had completed the reading I was disappointed that I did not understand it and could not reconcile with reason what I had read. I first asked my mother for an explanation and then others but I was always told the same answer, "I don't know". I was told not to be concerned when they did not know the answer to my questions because no one could understand all of the Bible.

I always thought I could read very well with good comprehension, but neither I nor others could explain to my satisfaction my questions.

I decided to stop asking.

I went to a church with a large congregation and as a boy I used to wonder when I saw the elders in the church shout out loud and run up and down the church aisle (in ecstasy) why no young person was ever moved in this way. Or why, when women threw away their possessions as they shouted, they always retained their purses containing their money.

My father, Abdullah Aziz, showed almost no interest in church, but rather enjoyed the company of Muslims. I thought this very strange. Our relatives thought my father was in great error and they laughed at him. I tried but I could not understand the attraction he had for Islam.

After I had married and after some gentle encouragement from my father I began to read the large Holy Quran with Commentary. This work included the book, An Introduction to the Study of Islam. I read a small portion but soon lost interest.

Sometimes later a Jehovah's Witness began holding



weekly Bible readings with my wife. The only thing I could remember about Islam was the concept that God is One. I took great exception to the belief of the Jehovah's Witness that Jesus should be worshipped. Since I was unable to express the Islamic view from my brief study and I disagreed that something other than God should be worshipped...I resolved then and there to return to that large Commentary and complete it so that I might be able to clearly express why I felt that God alone should be worshipped.

Thus, with new zeal I began to read and the veil was lifted from my eyes. My father was already an Ahmadi, therefore, many books were available to me. Reading became my most enjoyable pastime.

To my great surprise, often when I read a verse in the Quran, a question would arise in my mind. The question would either be answered in the Commentary of that verse or the next or in the following verses. It was like a light from heaven. Now...I understood what I read!

I did have one problem. I could not get the many different books printed by Ahmadiyyat fast enough. I wanted to learn all I could about Islam.

After all my questions had been answered and having read many books I accepted Islam. By the special mercy of Allah my wife soon afterwards also accepted Islam.

## SIGNIFICANCE OF THE FIRST HIJRA TO ETHIOPIA AND ITS IMPLICATIONS ON HUMAN RIGHTS AND COMMUNITY DEVELOPMENT

by Dr. Ahmed A. Moen

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[Reprinted from: Al-Nur—the Islamic Center Quarterly, Washington D.C., October 1989]

In Islamic history, Ethiopia (Abyssinia or Habashah) has been known as the "Haven of the First Hijra; because there, in this heartland of Africa, began one of the greatest journeys of Muslims from the Arabian Peninsula. The significance of the First Hijra (immigration) must be understood in terms of its articulation of and contribution to the universal human rights. This article addresses the major causes and benefits of early migration and the parallel lessons to be learned by the new generation of Muslim immigrants residing in the United States.

In general people tend to emigrate in order to flee persecution; to improve their economic conditions; to exercise their fundamental human rights; and to enjoy freedom of movement and settlement on God's earth without restrictions. The Qur'an and the life history of the Prophet Muhammad (PBUH) reflect the *raison d'être* of migration. Early migration freed the Muslims from the parochial attachment to a special place or nationality, as long as they migrated for the cause of Allah. In this respect the intention and conviction of the migrant *muhajir* determines the success or failure of his or her mission. Abu Hafs Umar ibn Al-Khattab said, "I heard the Messenger of Allah (PBUH) say":

Actions are but by intention and every man shall have that which he intended. Thus he whose migration was for Allah and His messenger, his migration was for Allah and His messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated.

(An-Nawawis, p. 27)

The Prophet (PBUH), therefore, believed in the worthiness of migration for various reasons, provided that they were noble. He also emphasized that rewards depend on the deliberate intention and commitment of the decision-maker.

The significance and sense of migration in Islam can be interpreted in several ways. The Qur'an gives various reasons and conditions that justify migration. Among them are freedom of worship, freedom from persecution, and the enjoyment of physical, spiritual, and social development as a fundamental human right.

The symbolic meaning and significance of "Hijra" begins from day one of the Islamic calendar. It indicates that Islam is a product of the struggle between truth and falsehood, between light and darkness, and between stability and threat. Henceforth, the First Hijra to Ethiopia celebrated the beginning of freedom of expression, and the Hijra to the Medina ended persecution and oppression.

The freedom of movement and the freedom of expression are constitutional rights which were guaranteed to every Muslim well before the Magna Carta was written in England or the United States. Liberty and freedom began when the Prophet (PBUH) sought migration as a means to establish the truth, nurture it in a protective environment, and then transplant it back into its native soil at the appropriate time and condition. Migration to Ethiopia and the Medina is analogous to the activities that take place in a nursery: plants are picked and grown in pots in transitory conditions, approximating the appropriate natural environment; but their final destiny is to be returned to their natural habitat for continued growth, before they suffocate and die. Similarly, migration is not a state of limbo which lasts forever. The migrant must settle and create a natural environment if he or she is to develop and propagate. History has shown that the First and Second Hijra to Ethiopia and the Final Hijra to the Medina have indeed laid the cornerstones and foundations on which Islamic communities are built. These communities are shifted from the position of minority to majority, from weakness to permanent strength, and from parochiality to universality. In some instances flight from persecution and oppression takes precedence over economic and social factors. The Qur'an states:

*"When angels take the souls of those who die in sin against their souls, they say: 'In what (plight) were you?' They reply: 'Weak and oppressed were we in the earth.' They say: 'Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?' Such men will find their abode in hell—what an evil refuge."* (4:98)

In consistence with the prevailing Islamic spirit and

revelation, the Prophet (PBUH) believed that his followers needed protection and freedom from oppression. He trusted that his followers and relatives would be better off if they migrated to a country whose religion was Christianity—a scriptural religion whose prophet was Jesus—without the fear that they will convert and abjure their faith in favor of an established religion known to him through early revelation. The Prophet (PBUH), in his own wisdom and judgment, also believed that Islam would be more protected in its infancy in a remote, fertile, and affluent country than amongst the ignominious Quraish in pagan Arabia. The Prophet (PBUH), known for his compassion and care, must have had some fears for the migrating Muslims who would be encountering an unpredictable destiny in Ethiopia; but, because of his intelligence, foresight and kindness to his followers, he replaced his doubts with the conviction that God would protect the truth regardless of time or space.

Haykal, in his book *The Life of Muhammad*, aptly describes the state of mind of the Prophet (PBUH):

“But he felt absolutely secure in this regard. Islam was on that day, as it was to remain throughout the Prophet’s life, absolutely pure and unspoiled by internal doubts, divisions and deviations.” (p.101)

The Muslims, drawing from the examples of their prophet, could not be intimidated by the risk of being diverted by any doubts about their identity, destiny, or mission.

The followers and relatives of the Prophet Muhammad (PBUH) were prepared to sacrifice and suffer all sorts of hardship and alienation rather than forsake their own conviction. The Ethiopian king, undoubtedly, recognized the significance of the message of the Prophet (PBUH) and he needed to treat the Muslims with kindness and dignity. The Christian Church then accepted the universality of the Message of Muhammad (PBUH) and recognized Islam as a religion of God founded on the basis of truth. The Ethiopians eventually reciprocated by granting protection to the Muslims, thereby heralding the declaration of human rights and freedom from persecution. Indeed, those Muslims who risked their lives, wealth and possessions to express their conviction and to protect their religion in an alien environment deserve to be recorded in the annals of history of the struggle for universal human rights.

Secondly, contrary to popular belief and the lack of understanding of the two distinct terms, *Hijra* and *Jihad*, Islam survived for a number of centuries and spread to the heartland of Africa and Southeast Asia

through peaceful means, such as commerce and marriage, but rarely by *Jihad*. Those emigrants (*muhajireen*) spread the Message of Allah through their exemplary character and conviction. As already discussed, the king of Ethiopia believed in the Message of Muhammad (PBUH) even without seeing him: the character of his emissaries and their apparent honesty were the irrefutable evidence of the purity and truthfulness of the Message. The Ethiopian priests concurred with what they heard and rightfully understood about Muhammad (PBUH) and Islam as a result of their knowledge of the Scripture and its prophecy of his advent. The Quran describes the reaction and compassion of the Ethiopians, who listened to the statement of the Prophet’s emissaries, as follows:

“*And when they listen to revelation received by the Messenger, you will see their eyes overflowing with tears, for they recognize the truth. They pray: ‘Our Lord! we believe; write us down among the witnesses’.*” (5:84)

.At this point in our discussion, one may compare and contrast the modern Muslim migrants (*muhajireen*) in the West to those pioneers who lived in Africa. The Muslim pioneers who lived in Africa placed the Message above their selfish interests and unequivocally sought freedom from persecution as well as economic security. They expressed their conviction and portrayed their distinctive identity through their peaceful demeanor and life style, rather than create confrontations and contrived reasons to justify their existence in alien lands. They believed in the universality of the Message of Islam; that it transcends the political borders of nation states. They were also engaged in commerce, but were proud of their trades and professions. They believed that economic security comes from psychological and spiritual security. They had to work in order to live; marry to propagate; worship one God to nurture and purify their souls; fight to defend themselves; teach to spread knowledge; and build to establish cities, farms and industries. Above all, they respected and cared for the host community and neighborhood, and they mingled with the indigenous people without discriminating against them. They were friendly human beings who practiced equality and democracy through accommodation and consensus. Rather than create conflict and confusion to the detriment of their community’s development, they compromised their selfish desires for the general good. They consulted with one another and strove toward consensus. Moreover, they wisely resorted to the Qur’an, the Sunnah, and to common sense when judging differences. Although they were conformists

and traditionalists, they did not lack creativity and moderation, but questioned excessiveness and zealotry. Those were the Muslim pioneers who spread professional knowledge and commerce, coupled with faith, from Kafa, Ethiopia in East Africa to Kanu, Nigeria in West Africa, and from Cairo, Egypt in North Africa to Capetown in South Africa.

The Muslim migrants then practiced Islam in their mosques and community centers; tilled the lands, side by side with their indigenous neighbors; raised cattle to feed their children and spouses; and grew forests for fuels. Despite the low literacy rate and surrounding hardship, they established functional institutions which governed communities and neighborhoods.

Those were the Muslim pioneers who erected Islands of excellence amidst pagans. They indeed, believed in migration for the sake of changing their environment through creativity, cooperation, collective will, compassion, consensus, and the development of constitutional institutions based on adaptable Islamic realities. The descendants and followers of those Muslims continue to live throughout Africa, and their contributions have become part of the African heritage because their governing principles are to work and to worship. Moreover, their behavior and practices are governed by the fundamental principles of a good community described in the Qur'an:

*"They are those, who, if We establish them in the land establish regular prayer, and give regular charity, enjoin the right and forbid wrong: With Allah rests the end (decision) of (all) affairs."* (22:42)

Muslim communities in Africa flourished then because of their defined direction and goals which conformed to the Qur'anic teachings:

*"To God belongs the East and the West; whosoever ye turn there is the Presence of God, for God is All-Pervading, All-Knowing."* (2:115)

In conclusion, by comparing and contrasting two pioneering Muslim generations in two separate continents, one may learn instructive lessons on how to develop and sustain communities. The principles and experiences we discussed above were those on which the Muslim identity was founded in Africa subsequent to the First Hijra and Second Hijra. But the African experience seems to somehow escape the attention of those who migrate to the West. In as much as migration is an inalienable fundamental human right by all standards, early migrants knew better how to guide and sustain themselves by using their sincere convictions and collective will in order to produce for prosperity, build for the present, and plan for the future.

In comparison, we in the United States, have gone through many advanced phases of constitutional development and community building based on the ideals of diverse immigrant populations. Two hundred years is a short history in a life of a nation when compared to centuries of Islamic constitutional development and community building experience in Africa and Asia. The idea of transferring the rich pioneering Islamic community experiences gained in Africa, Indonesia, and Malaysia to the United States seems to elude modern Muslim migrants no matter how well they are equipped with advanced education, sophisticated knowledge, and communication technologies. I do not pretend to know the answer, but it seems that a large number of the present generation of immigrants in the West seems to undergo some kind of developmental crisis, which was not the case during early Islamic history. Such identity crises and feelings of helplessness are detrimental to and in conflict with the universal and inalienable doctrine of freedom of migration instituted by the Qur'an and the Hadith. The Qur'an states:

*"It is He Who has made the earth manageable for you, so traverse you through its tracts and enjoy of the sustenance which He furnishes; but unto Him is the resurrection."* (67:15)

The concurrent waves of instability among the immigrant communities in the West seem to emanate from the conflict of purpose and direction. The Prophet (PBUH) led the way and unequivocally legitimized migration. He allowed his relatives and followers to migrate to Ethiopia, and to follow him to Medina, and then to victoriously return to Mecca. His universal Message is doubtless and transcends time and space. The Prophet (PBUH) advocated the universal truth about the eternal journey to Allah. He taught Muslims to work and to build as he had done in Medina, where he laid the principles of Islamic institutions, laws, and government. He also taught Muslims that this world is only a means and that the end journey to paradise is the reward to those who plan, work, build, and practice the Islamic way of life. Muslims are therefore, demanded to work and respond peacefully, yet firmly, and to stop doubting their own capabilities. The Qur'an says:

*"And say: 'Work so may Allah observe your work, and His Messenger and the believers'."* (9:105)

*"O you who believe! Why do you say that which you do not do? It is most hateful to Allah that you should say that which you do not do."* (61:2-3)

#### References

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## LOCAL JAMAAT ACTIVITY REPORTS

**CHICAGO, IL:** There were four new baiats during the month of August, 1990. Please pray for their betterment in this life and in the hereafter. The Regional Missionary was interviewed by 3 newspaper correspondents of the *Daily Herald* concerning Islamic cultural system and how the followers of Islam, especially teenagers, are coping with peer pressure. A correspondant of *The Daily General* interviewed him about the present situation in Iraq and the Arab world. Our views were published in both the newspapers. An advertisement was placed in two newspapers, *The Daily Herald* and *India Tribune* about the tomb of Jesus in Kashmir. All inquiries are being answered promptly and the book *Jesus in India* is being despatched to interested individuals. Over a hundred letters were written to priests of Chicago North West area by Chicago Jamaat President.

Cassettes of Huzoor's Friday Sermons are being mailed to interested members regularly. During August, 500 cassettes were mailed to members in the Midwest region. Daeen Ilallah are preaching the message of Islam diligently in this region. Chicago Jamaat has secured a good piece of land for cemetery which is being allotted to interested members of the region for just \$450 per lot. The respected Amir of USA has given it the name *Maqbaratul Amaan*.

**LOS ANGELES, CA:** Eidul Azha was celebrated on July 3, 1990 at the Baitul Hamid Mosque. Maulana Inamul Haq Kauser led the prayers. A group of foreign dignitaries from three countries including Soviet Union, Spain and Venezuela visited Baitul Hamid Mosque on July 28, 1990. Lajna held its local Ijtema on July 22, 1990. During the lunch break, a Meena Bazaar and food stall were arranged by the Handicrafts Secretary. Nasirat held a bake sale. In these, almost \$1,000 was collected for Washington Mosque Fund.

**NEW ORLEANS, LA:** Our Regional Missionary, Maulana Mirza Mahmood Ahmad, visited our Jamaat on August 19, 1990. He presided over our monthly meeting. Elections for local office bearers were held during this meeting. Two members went to a non-Ahmadi Muslim meeting in Baton Rouge and delivered a small speech.

**NEW YORK, NY:** The 6th Tahir Camp at Baitul Zafar was held in August 1990. Education seminar for adults was held by New York Jamaat during July 14 and 15.

51 persons participated in the seminar. The seminar was designed for youth, college students, new converts and those who needed assistance in Tabligh. New York Jamaat put together \$1743 for the victims of Iran earthquake. Our MIssionary, Mr. M. A. Cheema and Mr. Nazir Ayaz attended a reception at the UNO and met with various diplomats and UN press correspondents.

On August 23, a program was shown on TV repeating Cheema Sahib and Abid Hanif's interview on the subject of *Jesus in the Quran/Muhammad in the Bible*. Huzoor's Friday Sermon of August 3, 1990 was sent to selected UN Ambassadors of Muslim countries. Junior Tahir Camp was held at Baitul Zafar on August 11-12, for children 5-12 years old. Literature was distributed during the Pakistan Day Parade on August 26, 1990. A pamphlet outlining Ahmadiyya contribution towards Independence of Pakistan was prepared and distributed.

New York Ansarullah Ijtema was held at Baitul Zafar on Sept. 16, 1990. The Ahmadiyya Movement in Islam was represented at the *International Book Fair* held on Sept. 16, on 5th Ave, under the banner *Islam International Publications*. Hundreds of people stopped at the Booth to glance at dozens of Holy Quran translations in many languages, along with other latest publications from our Jamaat. A revolving stand had *Sayings of the Holy Prophet* in numerous languages. A library of books has been organized at Baitul Zafar by the New York Lajna. A card catalog drawer lists Titles and Subjects for books included.

**SAN FRANCISCO, CA:** (August report) Huzoor's tapes were played on Viacom channel 16 in Pittsburg. A meeting was held to discuss the future coming up events on our Tabligh program. A church in the Pittsburg area was visited and religious discussions were exchanged. An invitation was also given to them to visit our mosque.

**ST. LOUIS, MO:** (Sept. report) Copies of Huzoor's Press release concerning the Middle East were sent to most of the local newspapers, State and National politicians as well as others. Dr. Cornell Fleischer, recipient of the McArthur Foundation grant for Islamic Studies was a guest at the mosque and gave us a talk on his program. He was given books about Ahmadiyyat and hopefully will continue to increase his relations with the Jamaat. Ten members of Mennonite church also

attended. Al-Haj Muzaffar A. Zafar was a guest for one hour on the Bernie Hayes Show, KIRL Radio. Contact was made with Greg Freeman, the Editor of the *Post Dispatch*, and Walt Pritchard, the Editor of the *Northside Journal*. There is a possibility of Bro. Abu Bakr Ladd appearing as a guest on KDHX, a national public radio station. Five people were talked to or mailed literature. At least 20 Holy Qurans and some other literature was sold to two local bookstores.

**SEATTLE, WA:** On Sept. 1, 1990, the Seattle Jamaat held a lecture at the Seattle Public Library. The principal speaker was Maulana Azhar Haneef who spoke on *Islam on Contemporary Issues*. There were a number of non-Muslim guests present. An interesting question/answer session followed the lecture. Our literature was also on display there and was given to interested persons.

**WASHINGTON, DC:** York Jamaat was the host of the Religious Founders Day Meeting for North East region, held on October 21 at Buechel Lounge, York College, PA. Different speakers shared interfaith knowledge with the audience to increase knowledge and create an atmosphere of unity and harmony among different faiths. Washington Metro Jamaat held Seeratun Nabi Day meeting at the Holiday Inn Crown Plaza Hotel on Sept. 30, 1990. The meeting was well arranged and publicized. As a result, a large number of non-Ahmadiis attended. Maulana Sh. Mubarak Ahmad made an appeal to members present on a Friday to make contributions for Sadqa for Hazrat Begum Sahiba's health. He said that the Promised Messiah, peace be on him, has instructed us to make Sadqa for the removal of one's illness and speedy recovery. A sum of \$300 was collected which has been sent to London for remittance to a needy country in Africa.

Washington, DC Khuddam participated in the Ethnic Festival 1990 sponsored by the Frederick County Human Relations Commission, held on Sept. 29, 1990. This was the second Ethnic Festival intended to foster intercultural awareness and appreciation. There was entertainment, displays, books, exotic foods and handicraft. The Khuddam had a display on Books of Islam on four tables. A lot of books were sold and 600 pieces of literature, including *Selected Verses of the Holy Quran* and *Selected Sayings of the Holy Prophet* in different languages, were given out.

The Ahmadiyya Muslim Students Association at the Univ. of Maryland, College Park, participated in the campus wide *Look Fair* held during Sept. 26 & 27, 1990. During this bi-annual Fair the Ahmadi students

displayed and sold books on Islam. Among the literature distributed, there were 1500 pamphlets, 150 *Selected Verses of the Holy Quran* and *Selected Sayings of the Holy Prophet*, 400 leaflets on the *Solution to the Gulf Crisis*, 50 copies of *Overview of Western Islamic Education*. Nearly 200 students visited the bookstall to inquire about Islam. Among the visitors were 5 preachers, Rabbis and Chaplains.

**YORK, PA:** A program was presented on August 30 at 7 pm at the Martin Memorial Library Basement. 32 guests, Channel 21 CBS news and Radio WHVR 1280 were present. The topic was *The Islamic Perspective on the Persian Gulf Crisis*. Our Missionary Mubashar Ahmad presented Hazrat Khalifatul Masih IV's views on the issue. This was followed by a question/answer period. Many questions were raised, mainly as to why not starve Saddam Hussain and make him submit. But as explained by Huzoor, such methods are detrimental to the welfare of innocent women and children. The program was moderated by Mr. Naveed Bhatti and was concluded by a silent prayer. Afterwards, guests were referred to the table of literature. Free copies of *Selected Verses of the Holy Quran* were distributed to all.

The 11 o'clock news on CBS channel 21 mentioned the name of Ahmadiyya Movement and its opposing views. The same station gave a video of the same program in their noon edition and detailed its purpose.

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## BOOK OF RELIGIOUS KNOWLEDGE

BY Waheed Ahmad

The above book, printed at the Fazl-i-Umar Press, Athens, Ohio, has so far been available normally from Canada.

In view of the many inquiries from Ahmadiis asking for this book from Athens, arrangements have been made to make this book available from Athens.

Other publications, normally available from Canada, may also be obtained from the following address.

FAZL-I-UMAR PRESS

P. O. Box 338

Athens, Ohio 45701

The price of the *Book of Religious Knowledge* will be \$12.00, INCLUDING postage.

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## CALIFORNIA ADOPTS CONTROVERSIAL TEXTBOOKS

Amid protests from scholars of religious history, and community workers and groups, the Curriculum Development and Supplemental Material Commission, an advisory body to the California State Board of Education recommended that Houghton Mifflin Company's history and social studies' textbooks from Grade K to Grade 8 should be adopted by the State.

Roger Tom, the San Francisco Unified School District's curriculum director, has already stated that the proposed textbooks do not meet the needs of city students.

Joyce King, Curriculum Commission and Associate Professor and Director of Teacher Education, Santa Clara University, says the books promote racial stereotyping, bias, omissions and distortions of the African and African-American heritage.

Upset with the distortions and biases in the seventh grade textbook, the Muslim community is asking for a re-evaluation by the experts and the people who know the history of Islam.

The Muslim community submitted over 400 reviews of the proposed books. Why did the Commission ignore them? Why did the voice of more than 25 people go unheard on July 23 when the Commission organized a public hearing? Why did Houghton Mifflin succeed in influencing the commission's decision to adopt the books which will bring them well over \$200 million sales in seven years starting from 1991?

Muslims are urging the California State Board of Education to turn over the Commission's decision and start the process afresh. The Commission will hold public hearings on September 13 before a final decision is made. Ahmed Nadim looks at the issue and argues that the Board better listen to the people before it is too late.

The first public speaker was none other than State Senator Art Torres, D-Los Angeles. His statement shocked everybody including the Muslims on whose behalf he pleaded. Charlotte Crabtree, of Curriculum Development and the Supplemental Material Commission, who was presiding over the public hearing on textbooks, intercepted the Senator and told him that his time was up. Apparently annoyed at not being given the chance to complete his argument, the Senator asked the Commission to listen to the Muslim community.

The Los Angeles Senator was asking the commission to review the textbooks that distort Islam and the Muslims' history and underestimate their contribution to the world civilization.

Out of the 75 speakers, more than 20 people repeated instances and evidences what Torres had brought to the attention of the Commission. But on Friday July 20, 1990, when the ballots were cast, the Houghton Mifflin series was accepted with 10-3 vote in a 17 member commission. Three members were absent and one abstained.

"It seems that the decision was made before the hearing began, said one of the speakers, Maryam Ali, the daughter of former heavyweight boxing champion Muhammad Ali."

The way Charlotte favored the Houghton Mifflin's speakers suggests that she was in close contact with them.,," said Dr. Zakiya Mohammed, an educator.

Addressing the objection of the African-American community, Crabtree exrolled the richness of the book's treatment of African history and culture. She told Muslims that they could not present their case properly as they could not make a distinction between history and religion.

Interestingly, the Muslim community maintains that its criticism is about history and not religion.

"For instance," says Asia Mansouri, a seventh-grade student, "the seventh grade Houghton Mifflin book says that Prophet Abraham offered the sacrifice of Prophet Isaac. This is a Jewish-Christian perspective of history. Muslims believe that it was prophet Ishmael who was offered as a sacrifice by Prophet Abraham."

"This is teaching religion and not history," argues Muhammad Khan, a student of Muslim history.

Shabbir Mansouri, Chairman of the Textbook Evaluation Committee, says that the book is full of inaccuracies. "It will be outrageous to teach a distorted history to a young mind who is at the mercy of these textbooks to develop his/her perspective about future."

It seems that the decision to adopt the Houghton Mifflin series was taken by Crabtree before the public reviews were even submitted. In the Summer 1990 issue of *Social Studies Review*, a bulletin of the American Testbook Council, these books were reviewed. Charlotte Crabtree was on the advisory Board of the bulletin. Praising the series, the review read, "It is also more imaginative. The subject matter is gripping and original, the kind of content likely to appeal to children...Its texts deals with issues of gender, ethnicity, and multiculturalism in insightful ways, in balance with the larger scheme of history and society."