

THE

# Ahmadiyya Gazette

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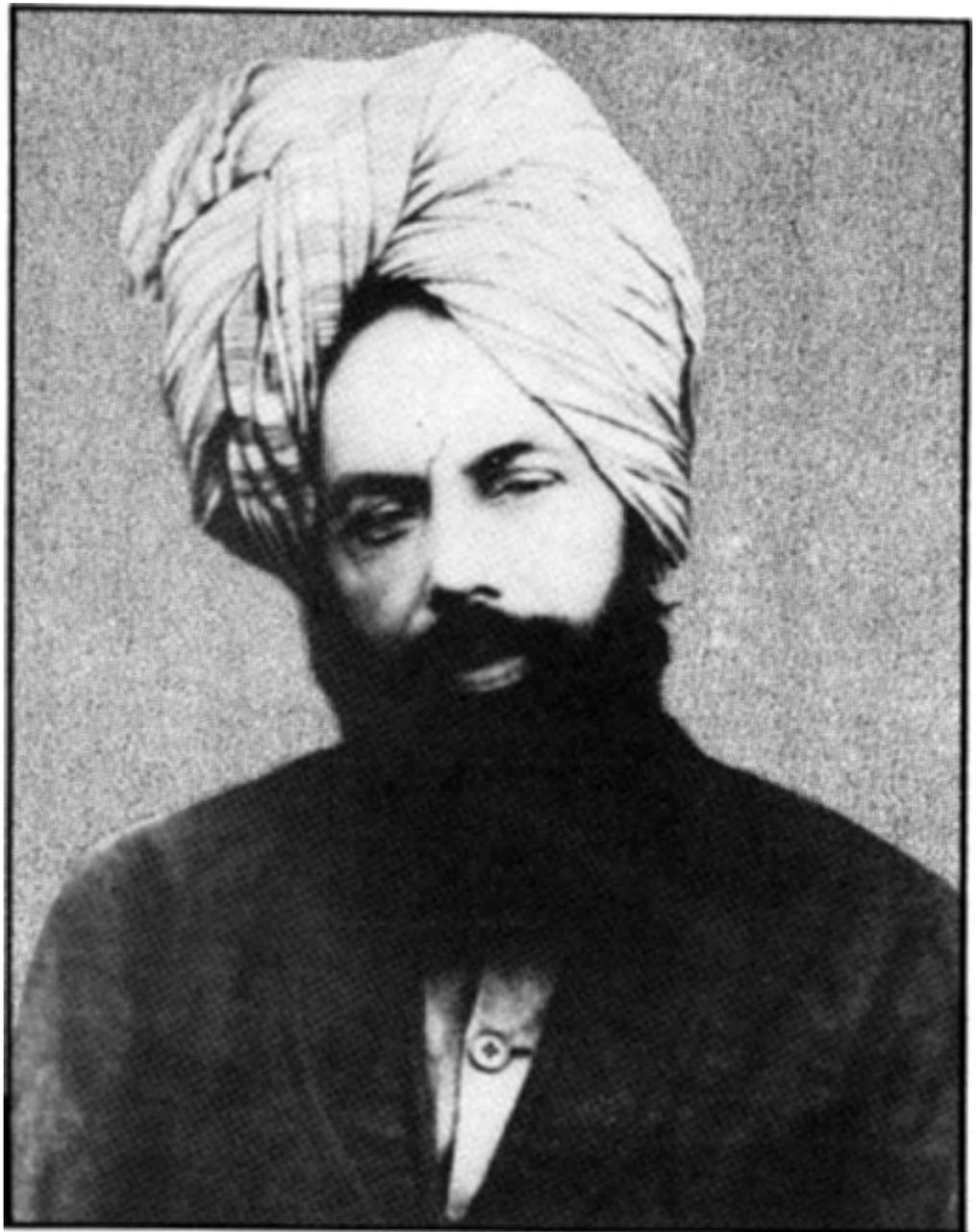
MARCH-APRIL 1991

Editor: A. F. Umar Khan

## HAZRAT MIRZA GHULAM AHMAD, THE PROMISED MESSIAH AND MAHDI

He says:

*"I am the light of this dark age. He who follows me shall be saved from the pitfalls and ditches which the devil has prepared.... God has sent me to guide the world to Him with peace and forbearance."*



## FRIDAY SERMON, JULY 20, 1990

(This summary translation of Huzoor's Khutba is being published on the sole responsibility of the editor of Ahmadiyya Gazette)

One thing which is necessary for Jamaat workers and office holders as well as the guests to know is that wherever there is an organization, friction in one form or another does develop. It is like a car which is being driven: its wheels and other parts move and, as they rub, they produce heat. Even if there is a little disorder, rubbing of one part by another develops too much heat, that is, friction increases.

A similar system operates in a human organization where the best system is that in which people do not get in each other's way. Everyone should move within the circle of their own responsibility. The heat which this produces is tolerable. But where a component part leaves its orbit even a little, it produces extra heat and if no precautionary steps were taken, then the added heat can suddenly harm the entire organization. Cars and other modern machinery incorporate lubrication systems which keep the normal day to day heat at a tolerable level. If you start an engine, it will definitely heat up, but since it is being lubricated, the heat does not cause any danger.

In human organizations lubrication is attained through good morals. The better the morals of the workers, the better lubricated the organization is. When one man is in conflict with another, this lubrication protects him and sometimes pushes him away from danger. In the traditions of the Jamaat Ahmadiyya, morals have been given a high priority and the whole world looks with amazement how this huge organization operates so smoothly. The basic reason is that, with the grace of Allah, the workers of the Jamaat possess high moral values. Wherever there is a danger of heat developing, if one man makes a mistake, the other person checks it because of his good morals. Sometimes a guest comes who has an excitable temper. But if, unfortunately, a quarrel starts—by the Grace of Allah, such situations are rare—but they do occur.

Once in Rabwah, there was a guest who preferred rice but none had been prepared for that meal. The kitchen staff said we could cook some rice straight away. But the guest made so much noise about it, and the cook also had a similar temper; so there was a heated argument. It looked as if it would turn into a

dreadful quarrel. When I heard this, I came out of the kitchen. Both individuals had respect for me and, as I cleared the air with love and affection, both of them burst into laughter. The matter ended then and there.

Sometimes laughter can defuse possibly explosive situations. Therefore, you should use good manners and, where humor can help, you should use humor. This is highly necessary. Humor plays an important role in life. But there an extreme kind of joking which makes one look like a jester. That is, one develops a habit of making jokes day and night, regardless. People call such a person a jester. I am not talking of this kind of joking, but the humor which moistens the dryness in life, which removes the monotony of day to day life, which develops happiness and flow in life. Such humor is very essential.

At times humor is most useful in controlling angry situations. Sometimes when parents get upset, the children do something which makes them laugh. No matter how angry they were, they cannot stop laughing. When it comes to controlling one's laughter, people are all the same: the young, the old, the ordinary, and the high. All find it difficult to control their laughter at times. I have noticed that sometimes, even when it is an occasion of death and people are mourning, if someone happens to do something which is funny, people find it difficult to control laughter even at such a somber occasion.

I remember once in Qadian, my brothers and I made a mistake. As far as I remember, perhaps the mistake was that we did not know that Hazrat Musleh-Mauood had gone to the mosque for prayers and we continued to play. When he came out of the mosque, we realized that we had made a mistake and we were caught. Anyway, Hazrat Musleh-Mauood asked us to line up and was going to punish us. We did not know what the punishment was going to be, but he was very angry and said "What have you done?" The prayer was being said in the mosque and you were playing the courtyard. One of our brothers, it is not appropriate to name him here, was very frightened. His face was flushed and one of his cheeks was trembling. One side of his face went up while the other went down. The sense of humor of Hazrat Musleh-Mauood was very

great and very subtle. When he saw our troubled brother he could not control his laughter. First he covered his lips with the end of his turban and tried to control himself, but then he burst out laughing. He left us and went into Qasar-e-Khilafat.

As I have said, laughter can control even extreme anger. Subtle humor can be of benefit. But you should avoid jesting, because it can anger even those who are laughing. And you should be sensitive to the situation. You should use humor intelligently. You can learn this skill from the books of Hazrat Masih-i-Mauood (PBOH). For instance, When Hazrat Masih-i-Mauood explained the death of Hazrat Jesus (PBOH) a part of it was in the form of humor. He showed the illogical nature of the non-Ahmadi beliefs by using humor which was so subtle that I think, reading it, even opponents must laugh. It is such an absurd belief that, if it is explained fully in the way the Promised Messiah has explained then a man cannot but laugh. And when you laugh, stress is relieved.

In his public debates also, Hazrat Masih-i-Mauood (PBOH) used this skill in a magnificent and pious way. So you, as worker, may also use humor in your gatherings to remove your fatigue or if you want to stop someone's anger. You must not create tension. When workers become tense, they start making mistakes. Our organization should work with big heartedness and with courage. Show a little kindness to others, do not emphasize your own rights so much and try to accede to other people's excessive demands to some extent. This leads to a cooling of tensions and I have compared it with lubrication.

There are various forms of good morals, so I hope that in view of our old traditions, with the grace of Allah, all the workers will demonstrate high moral values. Throughout this convention, it is necessary to explain the link between high morals and discipline and organization. Some people think that showing such high morals means that you break discipline and disregard organization. They say that, for the sake of showing kindness, we ignore rules. If one has no entry pass, let him also go in. If there is a rule that one should eat in a certain place, we should serve him meals there and then. In one respect these things can be called good manners and say he is a very kind man; he is very courteous. He wants to satisfy everyone's wish. But, in one respect, it is bad organization. Sometimes organization and discipline can become so bad because of such kindness that it creates an extreme danger.

Take security for instance; if one is not allowed to

enter the kitchen, it is for security reasons. At times, some mischievous people try to poison our food, and it has been Allah's grace that the Jamaat has been vigilant and angels were guarding and alerted our security men. It has not happened only once, but many times. So in such situations, to show kindness is like committing suicide. Kindness is one thing and rules of organization are another. There is no conflict between the two. You can tell someone politely, gently, and courteously that he can not go in. Even if he reacts harshly, you tolerate it. It is good manners, but if you let him go in, this is bad organization.

Therefore in each organization, it is highly necessary to keep a balance between the two things. Whatever your duties are, you must discharge them consistently. When you have no authority to make changes, if you make a change because of your good morals, you commit a crime. But, keeping within the limits of your responsibility, whatever leniency, whatever kindness and favor you can show, you must show it. However, you have no sanction to exceed the limit of your responsibility. Sometimes people bring non-Ahmadi guests who have no entry pass. Now, you can talk to such people in various ways. You can speak harshly and not let them enter; you can talk to the host in the presence of his guest, which will hurt both their feelings. You can also speak politely, and ask "please, can I say something to you in private?" Take him aside — you need not go very far—and say this is our system and it is for the good of the Jamaat. Therefore, ask him to please use some excuse and wait with this guest for a while. Explain the procedure for getting proper permission, and tell him which office handles such cases.

So, there is a way to explain things nicely, and if you explain it nicely, there is no reason that anyone should take offence unnecessarily. But if you talk impolitely, then, someone will definitely be hurt. We will receive a complaint that a friend who was very close to Jamaat was mistreated and as a result, he has distanced himself from us.

Once such an incident happened in which there was, in fact, a mistake on the part of the organizers. There was an Ahmadi whom they suspected to be under some restrictions of the Jamaat. He had also brought non-Muslim guests to the gathering. An official was alert to a possible security situation. He approached the Ahmadi and asked him publicly to leave. Since the man was already inside, the official should have informed his superiors that this suspicious person was sitting in the gathering and should have asked "What are your instructions?" He should not have taken this decision into his own hands. In any case, once someone

has already entered, it is a different matter to ask him to get out, especially when there is no Jamaat policy that, since a man has received a punishment and we don't accept his contributions, therefore, he should also not be allowed to participate in a gathering. Such decisions are uncertain and must be handled on a case by case basis. You are not empowered to make a decision on your own. In such a case the organization demands that you should keep an eye out and, meanwhile, send a message to the relevant officer, seeking further guidance. It is also the duty of a higher officer to show politeness and not become a cause for others to stumble.

Jamaat Ahmadiyya has been established to win the hearts. You must never ignore this fundamental fact. And in obedience to the administration of the Jamaat, if feelings are hurt, then it is the duty of every worker to take the greatest possible suffering on himself and avoid hurting other people's feelings. He should fulfill the demands of the organization in such a way that his own feelings may be hurt, but the person on whom you have to enforce a rule should suffer the least possible inconvenience.

This is a skill which is granted to some people as a gift from Allah and others need to learn it. It is not impossible for everyone to understand these matters and to mold their natures accordingly. Gradually, with training, people improve. Nonetheless you must try not to be the cause for others to stumble, and you should not hurt people's feelings. But if keeping balance introduces danger such that, on the one hand you face danger and other hand there is a question of some injured feelings, then, this is a situation which must immediately be conveyed to higher office. Until you hear from higher authority, keep a guard as long as you can.

Another important matter concerning the organization of Annual Conventions of which I have always reminded people since I have been involved in the organization of such conventions, concerns the establishment of prayer. I said before, we have come to win people's hearts. But the question is: for whose sake? For us or for someone else? We have been created to win hearts for Allah's sake, therefore, if the hearts do not remain for Allah, then what is the point of winning them? It will be totally meaningless and absurd. "To win hearts for Allah's sake" means that we have been created to lead people to the worship of Allah.

Those people who use their duties as an excuse to miss prayers have no basis for this. Prayer has such importance that even in the thick of battle the Holy

Prophet (PBOH)—with the exception of once when it was made utterly impossible—used to say congregational prayers on time. According to the Holy Quran, he still offered the prayers in congregation even during a battle. Half the people will say one Rakat behind him and go, then the other will join him for the second Rakat while the first group took up the weapons and engaged in battle. Then the first group will return, handing their weapons to the other group and would complete their second Rakat. Then the second group will return handing their arms to the first group and complete their second Rakat. Now, you tell me that they did four rounds and to do this when the battle is on, is so amazing, except that when a man had perfect faith, when he has not an iota of doubt about his Holiness Prophet Mohammad (PBOH), worship is the most important thing in the world. Compared to worship, nothing else has any importance.

Here sometimes people miss their prayers rather than allow a little gap in organization. Some among them might even miss the congregational prayers and never say them later either. Since in England and other countries, the organization is not enforced as it is in Qadian & Rabwah, and the feeling of the importance of prayers is not developed, our younger generation is not as disciplined as in Qadian, in Rabwah, or in the other big Jamaats of Pakistan. There is a double danger in this: some workers come and they may think that their duty is itself a virtue, that he is working for the faith, and whether he says his prayers or not, it makes no difference. For this he will develop some wrong habits and will create extreme danger.

When the emphasis is on a vessel and one does not see whether the vessel is full or empty, then what is the use? Would one bang his head against it? This organization is like such a vessel, and its soul is worship, love and high morals. This soul remains protected in the vessel of the organization of Jamaat. And the most important soul which is found in this organization is the soul of worship.

So, whether it is the organization of the Annual Convention, or it is another organization, if because of it there is a gap in worship, then we are sacrificing a higher purpose for an inferior purpose. Whereas the covenant of allegiance is entirely opposite to it: In your covenant of allegiance, you make this solemn promise, that "I will give priority to my faith above all worldly things." So in this case, the organization (which apparently is a part of the faith), compared to worship, becomes worldly; and, this relationship of faith and worldly affairs continues to progress and continues to become less important. There is a relationship between

the highest religious duties. The religious obligations of the higher stages cannot be sacrificed to lesser duties.

So, all Jamaat organizers should pay special attention to congregational prayers. There is a department of tarbiyyat (spiritual training), which will work in its own right, but it is the duty of the officer of each department to see that all officers and helpers under him say their regular prayers. If it is necessary they may arrange their congregational prayer separately, because at normal times, they will be unable to join the congregational prayers.

As I have already mentioned, in the time of the Holy Prophet (PBOH), also during the Jihad, half of Mujahids could not participate. But in that situation when they performed half the prayers and went back while the other half said their prayers, it was a special case, applicable only to the Holy Prophet (PBOH). We cannot make it general. Therefore, either you will be able to say your complete prayers, or you will not. These are the only two options.

The other situation which I have mentioned, has another philosophy which you must understand. At the time of Jihad, everyone was uncertain about his life, and greatest desire of the companions of Holy Prophet, the last desire of their lives, was that they should have an opportunity to say prayers behind the Holy Prophet (PBOH).

So this system which has been mentioned was not proposed arbitrarily or in haste. Rather it was an extraordinary system based on wisdom. Worldly people cannot understand it. It would never occur to a worldly person. He would not even dream about it that someone should call people from battle to attend church in shifts. The worldly man will ask "What is this?" It appears totally meaningless and unworkable, but the decisive thing is: whose greatness is established in the heart; and, what great proof of truth is revealed in this little commandment of Holy Prophet (SAW).

Without exception, without doubt, at the time, worship was more important than all else. And it was especially important that prayer should be offered behind the Holy Prophet (SAW). The believers were so eager for worship that Allah looked on their desire with love and gave them such a system which, in the eyes of the world will be declared crazy and unworkable. But you can see how intense the desire in their hearts was! That system cannot be repeated again, but at least we learn a great lesson about love of worship. The moral is that, despite the most intense worldly involvement, worship should be granted

importance which is not given to anything else.

So, on this convention, and throughout the world where my sermon will reach, the Jamaat's workers must commit this lesson firmly to their memory and hold fast to it. It is the duty of each and every organizer to make arrangements for worship for everyone under him and teach them the skill of worship. And, at the time of the UK Convention, you will receive a double benefit. You will be able to teach proper worship to those children, some of whom may not be saying their prayers because of the gaps which have been left in the spiritual training here.

I came here nearly six years ago. The state of spiritual training here before that time had faults in it. There is a vast difference between the children who have been born during my stay here and those who were born before this period. Therefore, you will find many children in homes where there have been gaps in spiritual training. At the time of the Annual UK Convention, the organizers will be granted the good fortune to teach the prayer to their workers, to keep an eye on their Wudu (Ablution), and to pay attention to the smallest details. Do they know how to do their ablution properly? Do they know the right method for saying their prayers or not? You observe them closely. Then in these few days you will have an excellent opportunity to help the young men of the new generation. You can influence their spiritual training.

In connection with spiritual training I have said that you should closely observe them. The same also applies in other organizational matters. A good organizer is he who only after issuing orders, looks into every corner, participates in even the most menial tasks, observes how the instructions were received and how the work is being carried out.

During the early stages of planning such a function, organizers should be alert to the minutest possibilities and doubts. The same type of missionary work is successful in religion and the same organizational skills help us succeed in the world. It was the practice of His Holiness Mohammed (SAW), that after giving each order, he used to hear it repeated, and after hearing it if he felt a need, he told them again and asked them to repeat it again until he was satisfied that the listener had understood the order. Until then, he did not permit him to leave.

I have seen that the cause of most problems in organizing events arise from neglecting this practice of the Holy Prophet. I mean, the workers do not follow this practice. They give instructions and then sit back carelessly and ignore its results. When there is no

result, or there is a wrong result, they say, "We told him what to do." When that person is called and asked why he erred after being told he says "He did not tell me that, he told me such and such." Now this is not a question of lies or truth. There are different ways of hearing and different styles of telling. As long as it is not established fully, whether or not what has been said was understood, you cannot say where the fault lies. Perhaps both should be blamed—some might say. But the Holy Prophet (SAW) has laid the responsibility on the one who is giving the orders. Therefore, he always considered his own responsibility before Allah—and this is the secret of his greatness.

Whoever takes responsibility for another, if he does not pay attention in accounting for his own actions and does not remain absorbed in that concern, then in fact he is not enabled to call others to account, and such fault will definitely be present in his organization. As the result of which, whatever duty has been allocated to him, will not reach to others.

It was the practice of the Holy Prophet (SAW) that whenever he explained something, he used to say that whoever was present, should convey this message to those who were not present. Then in his last days, he addressed the largest gathering at the time of farewell pilgrimage. He said, "Tell me and bear witness: whatever message Allah has given to me, I had conveyed it to you. Bear witness that whatever message Allah has given to me, I have conveyed it to you." It is said that it was a gathering of thousands of people. The whole gathering with one voice gave their witness. He did not need their witness, because he was appointed a witness over them. But, he did it to fulfil a wish of his heart, knowing that he would be answerable to Allah. Therefore these hundreds of thousands of people of Allah stood witness before him that, yes, he had discharged his duties.

So, an organizer, whether he is religious or secular, he has no option but to follow the practice of His Holiness (SAW) if he wishes success. Whether he wants or not, he will have to follow this practice and whenever he fails to follow it, he will suffer a loss. This is the excellence of the practice of Holy Prophet (SAW) that most parts of it are such that even those who deny him have no option but to follow his example. If they will not, they will suffer defeat.

Those who are his servants, who are his intense lovers, who have to teach the world the color of his service—for them it is extremely essential that they should examine closely the practice of the Holy Prophet (SAW) and apply it in their lives and they

should attach it to their hearts. Then, after benefitting from it, they should present pious examples in the world, of the tradition of Holy Prophet (SAW).

Thus, it applies to each part of the organization of Jamaat, when you instruct a worker during the Annual Convention, follow the same method, ask him, "What have you understood?" Then whatever he had understood wrong, you should correct him and then teach him this also—that if you have to convey this instruction to someone else, you should convey it in the same way and be fully certain that the message has been received correctly.

The last thing is that you should emphasize prayer to Allah for everything. I have emphasized it time and again, but prayer is such a thing which cannot be over emphasized. Therefore, through prayer, you should attain the enjoyment of developing a relationship with Allah as a result of which you may start receiving some *manna* from Allah. You may have a direct share of manna and through this, our coming generations will be protected permanently. May Allah enable us to do so. Amin.

## HAZRAT BILAL, THE ETHIOPIAN

(Hasan Mohammad Khan)

Hazrat Bilal was the first slave to accept Islam. He was an Ethiopian and the slave of a Kafir Chief of Mecca, Ubayy Ibn Khalf. He accepted Islam and the Holy Prophet, Mohammad Mustafa (PBOH) in very early days. The people of Mecca and the chiefs of the town did not care very much about the progress of Islam in those days. But they tried to put out this heavenly light by beating and torturing the new converts. So Bilal's master also used to beat him. Sometimes, during the blazing hot days, he will bring Bilal on a sandy ground and beat him mercilessly. When he was tired, he will lay him down on the hot sand with bare body and put heavy stone on his chest and order him to deny the Holy Prophet and renounce Islam. But Bilal always said, *Ahadun, Ahadun*". This meant that "God is one, God is one". Then the master put a rope in his neck and handed him over to the street boys. They dragged him in the streets torturing him in different ways. At last Hazrat Abu Bakr could not bear this torture and he purchased him from Ubayy bin Khalf and paid a heavy price and freed him for the rest of his life.

## ASSAULT AND BURNING OF AHMADI HOMES IN AURANGI TOWN, KARACHI, ON FRIDAY AUGUST 3, 1990

(Habibullah Sadiq)

(Extracted from a report submitted to Huzoor by the Karachi Jama'at)

### BACKGROUND

In August 1988 our mosque Bait-ul-Hafiz was sealed at the order of the Senior District Magistrate (SDM), and trials were instituted against several Ahmadis. After the trials had been completed, the General Secretary of the Ahmadiyya Jama'at Karachi, requested the SDM to remove the seal from the mosque. During these hearings the group of moulvies opposing us took the plea that any building can be sealed for fear of disturbances. The SDM rejected our plea and decided in their favor. Thereupon the Secretary General filed an appeal against the decision. The trial was set for August 5, 1990. It is clear from the events which ensued that deliberate efforts were made to incite the public to turn the decision against us.

### THE ATTACK

The prayer center of the Aurangi Town was planned to be renovated by the Jama'at and the Friday Prayer service on August 3 was to be offered in a house belonging to our brother Kausar Bajwah. Before the prayer time a large crowd gathered outside the house of Dr. Bajwah carrying placards reading: "O Qadianis! we will not tolerate any of your meetings. We will not let you develop another Rabwah in Aurangi Town."

Right in front of the house of our Ahmadi teacher Sher Muhammad, an unusual situation was developing. A man by the name of Muhammad Rafiq, who had lived there for 16 years and had never lit an open fire outside his home, made a big fire and placed water to boil on the open flame.

In his sermon the Imam of the mosque in Islam Nagar made many provocative remarks against the Ahmadis and incited his listeners to put an end to Ahmadiyyat. A report of the provocation was made to the police station, but our brothers (Kausar Bajwah and Karamat Husain) were sent back home by the police to prepare a written report and then return to the police station.

After the Friday service a large crowd led by the Mullahs made their way towards Ahmadi houses. From the opposite side Muhammad Rafiq (alias Pekoo) emerged with another crowd hurling slogans and abuses.

The crowd picked the stones which the government had assembled for road repair and hurled them at the Ahmadi homes. They also used petrol to put the homes on fire. Four homes belonging to Ahmadis suffered heavy loss, and furniture of the Ahmadis was put on fire.

A police car arrived at the scene at about 2:45 p.m., thereupon the crowd disappeared. The writer of this report, who had left to inform the military authorities could not meet any responsible officer. On his return he suffered minor casualties when stopped and assailed by the mob.

A military truck and the SDM arrived on the scene at about the same time as the police. The SDM asked me "Why have you made a place of worship here?" I told him that we were not constructing a place of worship; we were only praying here because our mosque has been sealed. He noticed some stones and cement which had been stored for minor repairs in the home, and without caring to inspect the building, issued an instruction to stop the construction. He then returned.

The military officer, Captain Arshad, made a detailed inspection of the affected properties and remarked: You have been treated with cruelty. I will ensure that justice is done to you.

### INCIDENT OF SHIEKH BABAR ILAHI

An Ahmadi youth, Sheikh Babar Ilahi, accompanied by his brother Haider, was passing through the street in which Bait-ul-Hafiz is located. As he reached the street several assailants attacked him with hockey sticks and wooden clubs. His brother Haider succeeded in escaping but Babar Ilahi was wounded and his motorcycle damaged. A police man took him to the police station to submit a report, but instead of taking his report, they asked him to stay and later put him in jail along with some other Ahmadies. His motorcycle was kept in the police station and was later returned on court orders.

### ACTION TAKEN BY THE POLICE

After the return of the military, SDM, and the local Counsellor, Malik Muhammad Nawaz, the officer in charge of Police Station Momin Abad, inspected all the affected houses and dictated a detailed report to

his recording secretary. The head-secretary of police asked my son Awais Habib to sit in the police van to go to the hospital for treatment for the wounds he had suffered. He also asked Brothers Karamat Hussain Mukhtar and Masood Bajwah to accompany him to the police station to dictate their statement. All three were put behind bars at Aurangi police station, but were released after 2 hours.

#### DAMAGE TO BAIT-UL-HAFIZ

Bait-ul-Hafiz, which has been sealed since 1988 has been attacked on several occasions. Its building has been damaged and books stolen. No action has been taken by police to prevent these activities.

On August 3, when our brothers Karamat Husain Mukhtar and Masood Bajwah were being taken to the police station, they observed that several assailants were destroying the walls in spite of the presence of the police at the site. When our brothers pointed that out, the police rushed towards the assailant; all but one fled. The one who remained was brought to the police station but was soon released at the demand of a crowd of Maulvies who soon followed to the police station.

After completing his report Malik Muhammad Nawaz asked me and Dr. Kauser Bajwah to proceed to the Police Station Momin Abad. We went there and filed the FIR. A constable brought Br. Babar Ilahi to the Police Station at about the same time. Later in the afternoon (about 5 p.m.) the police brought brothers Karamat Husain Mukhtar, Masood Ahmed, and Awais Habib out of the Aurangi police jail. At about six p.m. the police sub-inspector Malik Ata Muhammad, accompanied by six constables, escorted the brothers Kausar Bajwah, Babar Ilahi, and Awais Habib for treatment to Abbasi Shahid hospital. X-rays were taken and first-aid was provided. The Assistant Police Surgeon, Dr. Munawwar Ahmed referred Awais to the ENT department and asked for an ENT report. Malik Ata Muhammad, the sub inspector said: "Everything is O.K.; there is no need to go for the ENT examination." He asked us to board the police van. (Because of the carelessness of the police, Awais's wound have not yet healed even after a month of treatment with dental and orthopedic surgeons. He cannot even open his mouth fully). After boarding the van we were taken to the police station jail without telling us what we were being punished for. All this time a large crowd kept demonstrating outside the police station.

In the evening several people wearing green turbans came to the police station—with them was a man with a bandage around his head. We were told that distur-

bances have taken place among the two groups of moulvis in Faqir Abad and this man has been hurt. We later learned that the man was none other than Muhammad Afsar who introduced the FIR against us.

On Saturday August 4, we six Ahmadis were taken to city court in chains. Five others had been arrested—four belonging to our area and the fifth being the Muhammad Afsar who had registered the FIR. Several moulvies were present. Police took our custody pending trial (remand) for one week and put us in jail.

#### EVENTS IN THE JAIL

The jail officers were very good to us. They expressed great surprise that we had been arrested and severely criticized the moulvies for their conduct. The sanitary conditions were very filthy. We cleaned our area and offered our prayers regularly while we stayed there.

#### RELEASE FROM JAIL

On August 6 we were released from the jail.

By the Grace and Mercy of Allah all brothers who had been put in jail remained high in resolve. The conduct of the khuddam was particularly praiseworthy.

#### CHANGES IN THE FIR

It should be pointed out that we had registered the FIR first and it was numbered 160. The FIR registered by our opponents was numbered 161. It is regrettable that the FIR we registered was changed without our knowledge and agreement. Several names were changed and new names were added.

### *Jamaat News*

(continued from page 20)

**SEATTLE, WA:** A meeting was held on October 14, 1990. The Islamic views of the following subjects were discussed: Physical Needs; Intellectual Goals; Moral Requirements; Spiritual Aspirations.

**YORK, PA:** A meeting was held on November 4, 1990. An offensive cartoon in York Sunday News depicting portrait of Holy Prophet was noted. The newspaper was contacted by phone and by letter. The letter was printed in the newspaper in the following week. The same cartoon had appeared in the Washington Post. Fifteen teenagers from the United Methodist Church visited the Noor Mosque for a lecture on Islam. They were accompanied by 6 couples and 3 pastors. The visit lasted 2 hours.

## ESCAPE FROM LIBERIA

(Muhammad Ashraf Arif, Missionary, Liberia)

*(The Amir of the Jama'at Ahmadiyya, Liberia, was trapped in Monrovia during the recent disturbances in that country. He has written a letter to Hazur describing how he escaped to Sierra Leone. The following are a few excerpts from his letter)*

From the military point of view the Ahmadiyya Mission in Liberia is situated at a very critical point surrounded by the Arms Depot, Ministry of Defense, Military Training Center, and the office of Defense Communications. The area is of strategic importance and has been the arena for fighting between the ruling forces and the forces seeking liberation. Tanks, heavy machine guns and light artillery were used in these fights, which continued for three weeks. During the entire period we were virtually imprisoned in the mission house; not able to even peep from the window. We could not even go to the mosque which is connected to the mission house by a single door.

More than one hundred bullets hit the mosque and the mission house; about forty penetrated the 9" wall. During the day we took refuge in the kitchen which was protected by 2-3 walls on each side. During the night we took refuge in a small room and re-inforced our defence by placing wooden planks against the walls.

My dear Imam! Allah protected us miraculously with the help of your prayers. On certain occasions the bullets hit a place which we had just left. At other times the bullets were deflected. We continued to thank Allah. Our tongues uttered nothing but Alhamdo Lillah...

There was an acute shortage of food. Alhamdolillah, we had a stock of provisions. As for perishable food, we distributed it among our neighbors before it rotted. But we had rice and lentils. We used them sparingly and the four of us managed to survive for about three months on food which was adequate for only half that time...

In accordance with the arrangements made by you, Huzoor, the British Embassy tried to contact us, but they did not succeed for four months, because the area was ridden with strife. After that they contacted us and we arrived at the American Embassy as directed by you. The American Embassy told us that we were lucky to be getting out because a major assault was planned for the following day. We have now safely reached Sierra Leone.

Three of our Ahmadi brothers from Ghana have been made hostage by the forces of Charles Taylor. Prayers are requested from Huzoor and all Ahmadiis all over the world for the safety of these brothers.

Most of the Ghanian families left in a Ghanian ship, but Brother Muhammad Yartey, the Naib Amir has suffered heavy loss of property. Most other Ahmadiis have escaped, but Brother Mubarak Zamar and Mubashar Ahmed are still in Sanoyea. It is humbly requested that they may be assisted through the Ivory Coast Jama'at in escaping or at least be sent financial help to enable them to survive.

Liberia in general, and Monrovia in particular, has been utterly destroyed. Dead bodies and scattered bones are lying all around. Electricity, water, telephone and other amenities are no more than a dream. Food is prohibitively expensive, and price structure is totally distorted. You can buy a television (once worth 1500 dollars) for one hundred dollars, but cannot buy a good meal for that amount. A cup of rice, if you are lucky to find it, costs 15-20 dollars...meat and fish have totally disappeared.

There is no working hospital or doctor or medicine. Those who have escaped the bullets are dying of cholera.

What has happened in Liberia cannot be described in words. It was a Godly punishment, a display of barbarism, an utter calamity. The country has been thrown back by at least 50 years.

Your prayers are sincerely requested that Almighty Allah may have mercy on this country. May Allah have mercy. May Allah have mercy.

Dr. Sahib and I are very weak due to malnutrition. Please pray for us.

## A Letter from Wakilut Tabshir, Rabwah

The following is an abstract from the letter on the subject of Waqfe-i-Arzi.

"Huzoor has now invited applications from such volunteers who could afford to go to these countries [for Waqf-i-Arzi]. Of course they shall generally have to bear their own expenses as well as make the travel arrangements.... In this regard Huzoor said on the occasion of International Majlis Shura 1990:

But there are also some Ahmadi with the grace of Allah who are very devout, who cannot find time but who have offered me their contributions, their willingness to contribute to the scheme so that on their behalf somebody else should be sent to Russia. That offer will be utilized for sending official central representatives as well as for helping those who cannot foot their own bills and financially they feel weak but otherwise we believe they would be a suitable ambassador to Russia.

"So if there are other such Waqfeen-i-Arzi who can not spend on the tour from their own pocket they should not hesitate to write to me and explain the situation."

Please note that the offers of intending Waqfeen should be sent with the recommendation of the Amir to Hazrat Khalifatul Masih through Additional Wakilut-Tabshir London and the following particulars should be mentioned:

1. Name
2. Age
3. Education
4. Languages which you can speak
5. Duration of Waqf offered starting from .....
6. Which country you offer to visit as Waqf-i-Arzi  
[Russia or any other Eastern European countries]

## Letter from Additional Wakilut Tabshir, London

The Amir

For the attention of Missionaries, Local Jama'at Presidents and Lajna Presidents

*Assalamo Alaikum wa Rahmatullah wa Brakatohu.*

Hazrat Khalifatul Masih has received a letter from a recent convert who attended an Eid prayer gathering in one of our centers, in which she states that though she was welcomed at the door, but immediately after the prayers, all the ladies around her started talking in Urdu to each other and not a single one of them tried to converse with her.

Since she had to wait for her husband to accompany her back home, she had to remain in this unpleasant and pathetic situation for more than an hour. The lady states further that later when she had occasion to attend a Jama'at meeting for a second time, the same thing happened again.

She is at a loss to understand why such an attitude of disregard and total disinterest was adopted by those ladies. As she had accepted Ahmadiyyat after deep study, she remains a staunch Ahmadi at heart,

but the treatment being meted out to her during Jama'at meetings is causing her great anguish.

Huzoor has directed that all Jama'ats in the United States should reflect and examine how far incidents of this nature are occurring in their midst, particularly when Huzoor has, on several occasions, instructed that in the presence of non-Urdu speaking persons (whether members or not), every care must be taken that they are not made to feel excluded and unwanted.

Huzoor has directed that the present letter should be read to the members of your Majlis Amala and a report sent to him stating how far his instructions in respect of the above are kept in mind.

Huzoor has further stated that all Jama'ats, including the Lajna, should ponder seriously on how far this attitude is harming the cause of Ahmadiyyat in each particular locality.

Wassalam,

Mubarak Ahmad Saqi  
Addtl. Wakilut Tabshir

## IMPORTANT EXPLANATION ABOUT ZAKAT

The following points have been made in a letter received from the Mufti of the Ahmadiyya Movement in Islam in response to a query made to him regarding the payments due as Zakat.

The general principle is that Zakat is due on all money on which one has either full possession and control, or which is in someone else's possession but the individual who owns it retains control over it. If full possession is lacking (e.g., the Mehr of a woman not yet received from the husband) or full control is not exercised (e.g., property which has been mortgaged), Zakat will not be due.

Money which has been invested for profit is liable for Zakat.

In accordance with these principles, the following is a summary of the payments needed as Zakat on different kinds of wealth about which you have asked.

**Stocks/Shares.** Zakat is due, since the wealth has been invested in order to earn profit.

**Bonds:** Zakat is not due, because the investor does not have control.

**Provident Fund/Lump Sum:** Zakat is not due until the amount is received. When it is received, Zakat is due

on the total received.

**Saving/Checking Account:** Zakat is due.

**Individual Retirement Account:** If the terms of the account are similar to the Provident Fund, i.e., that the owner does not have any control until the amount is received, the same rule as Provident Fund will apply.

**House placed on rent while still being paid as far as mortgage is concerned:** House in which the owner is residing is exempt from Zakat. If it is on rent, Zakat will be due at the end of the year on the rent earned, after deducting the installments paid.

**Cars/Luxury Boats.** No Zakat is due if for personal use. If used for business, Zakat will be due at the end of the year on the income received.

**Condominiums/Apartments in Resort Areas:** Same as above for cars, etc.

**Life Insurance:** No Zakat is due until the policy matures and the amount is received by the policy holder.

**Money Market Account:** Since the money is invested for profit, Zakat is due on the entire amount invested.

Signed/Mufti, Ahmadiyya Movement in Islam, Rabwah

## WAQFE AARZI FOR SPAIN FOR 1992

In the year 1992 Spain will host the Olympics and an International Fair. Both these important world events will attract large crowds from all over the world. It will be an excellent opportunity for the distribution of Islamic literature in different languages produced by the Ahmadiyya Community.

The Center is organizing a book fair and is looking for Ahmadis who will offer themselves for Waqfe Aarzi (a fixed time dedication) to help Jamaat activities in Spain between April 20 1992 through October 12 1992.

In his letter dated September 9, 1990 the Amir, Sahibzada Mirza Muzaffar Ahmad, had asked all presidents and missionaries to please ascertain if members in their Chapters were prepared to offer their services for short periods (a fortnight to a month)

between April and October as indicated above. As of now, after a lapse of five months, action on this letter is still awaited.

Hazrat Khalifatul Masih ayyad Allah has indicated his special interest in the Jamaat's participation in this special worldwide event.

Once again, all Presidents and Missionaries are asked to announce to their members the importance of this event as well as the special blessings of Waqfe Aarzi. Maximum participation will give the US Jamaat a historic opportunity to excel in their service and sacrifices for Ahmadiyyat.

National General Secretary, USA

## WASHINGTON JAMAAT CELEBRATES MASIH MAUOOD DAY

(Faiza Mian Wasim)

Masih Mauood Day celebrated on Sunday, March 10, 1991 at the P. G. County Country Club, proved to be a great success. Sahibzada M. M. Ahmad presided over the event. Several speeches befitting the occasion were delivered. Poems, their translations, and a question/answer session were also allowed for. The program ended with presidential remarks and prayers. Herewith follows a summary of each speech presented.

The first speaker, Bro. Abdur Rahman Sharif, discussed misconceptions of the second coming of the Promised Messiah, despite the fact that the Messiah could only be a follower of the Holy Prophet Muhammad (p.b.u.h.). God Almighty does not need to resurrect a prophet. It is within His power and wisdom to guide one living presently. "One light of a torch can light many others, a dead one cannot light any." According to the speaker, the Holy Prophet (p.b.u.h.) himself said if Jesus and Moses were alive during his time, they would have had to be his followers. The word "if" represents the fact that they were not alive. We cannot doubt the wisdom of God or the words of the Holy Prophet (p.b.u.h.). Consequently, we know that the Promised Messiah could only be a true follower of the Holy Prophet Muhammad, and not Jesus, who died a normal death. Therefore, the speaker concluded that the claim of Hazrat Mirza Ghulam Ahmad to be the Promised Messiah and Mahdi is true both in letter and spirit.

Signs of the times of the Promised Messiah were discussed in the second speech. Bro. Salim A. Muhaimin, at the start of his speech, described signs as being very important in communication and expression of thought. He explained the significance of falling stars, eclipses, and calamities such as earthquakes. These manifestations of divine force are revealed only for the chosen. Falling stars indicate that the divine forces will make war on satanic forces. They may also represent an "ultimatum of impending wars." On the nights of Nov. 27 and 28, 1895, the Promised Messiah was inspired by a revelation of falling stars. There were also falling stars at the birth of the Holy Prophet Muhammad.

Eclipses indicate heavenly forces in motion. An eclipse was the sign for the appearance of the Promised Messiah. There was a lunar eclipse on the 13th and a solar eclipse on the 28th of Ramadhan, in 1894. The

Promised Messiah pointed out in his book *Noorul Haq* that these two signs about the coming of the Mahdi had never been seen before. Bro. Muhaimin stressed that mankind must relate these heavenly signs to the truth of the claims of Hazrat Mirza Ghulam Ahmad and join his Movement.

The third speech, entitled *Life Sketch of the Promised Messiah*, was delivered by Bro. Tariq Sharif. The Promised Messiah is described as having no interest in worldly matters. Instead, he devoted his attention to studying the Quran and the Hadith. Hazrat Mirza Ghulam Ahmad (A.S.) gave up a government job to pursue goals of "spirituality, piety and high character." Concrete proof of his being blessed is evident in two of his premonitions. In one, he knew that a roof would fall; and in the other, he had the premonition that a tenant was to lose the case of his father. Moreover, the Promised Messiah beheld the Holy Prophet Muhammad (p.b.u.h.) while fully conscious. God's special favors to the Promised Messiah include: the revelation that he should marry, the revelation about his son's birth and a great successful life. We saw it happen in the person of the Second distinguished Caliph.

According to the speaker, Hazrat Mirza Ghulam Ahmad made three major claims. First, that the "Messiah" of the Christians and the "Mahdi" of the Muslims were the same person. Second, he himself was that person. And finally, he claimed that Jesus of Nazareth had died a normal death and would not return. Bro. Sharif also stressed that the two main objectives of the promised Messiah were to reform the "behavior of the Muslims through truth (using the Quran) and to "expose the teachings of Christianity" to be not relevant to this age.

The fourth speaker, Bro. Irfan Jamil, dealt amicably with some features from the holy life of the Promised Messiah which was full of heavenly signs and revelations of God to him. A lot of those signs were fulfilled during his lifetime. Others continue to be proven right to our day. The speaker mentioned a good number of known personalities of his time whom the Promised Messiah challenged. The long list includes one Dr. Dowie who met his tragic end here in the USA in 1907. For the seekers of truth, the fulfillment of these prophecies should be enough to accept Hazrat Mirza

Ghulam Ahmad as Mahdi and Imam of this Age.

Maulana Sheikh Mubarak Ahmad was the fifth and last speaker. He eloquently elaborated upon the true status of the Promised Messiah and Mahdi in the light of selected portions of the Holy Quran and Traditions of the Holy Prophet (S.A.W.). He pointed out that the Promised Messiah was not an ordinary man but a Messenger of God under His supervision. He was a follower Prophet of the Holy Prophet Muhammad (Ummati Nabi). He brought no new law but came to rejuvenate and re-establish true beauties of Islam. Numerous Traditions of the holy Prophet mention the Messiah and Mahdi as Khalifatullah Al-Mahdi (a vicegerent of God). A Tradition in the book of Bukhari mentions "*La Mahdi Illah Eisa*", that is, the Mahdi and Prophet Eisa will be one and the same person. It is the duty of all the mankind to believe in the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad, as he came at the right time and right in accordance with the heavenly signs foretold about his coming by the Holy Prophet Muhammad, (p.b.u.h.), the Holy Quran and many acclaimed learned scholars of the Muslim world. The learned speaker concluded by quoting from the writings of the Promised Messiah himself. "By God, I say," says the Promised Messiah in his book *Zarooratul Imam* that "He (God) called me Promised Messiah."

In his closing remarks, the President, Sahibzada Mirza Muzaffar Ahmad, mentioned some salient pieces from the writings of the Promised Messiah, in poetry and prose, which prove beyond doubt the truthfulness of the claims of Hazrat Mirza Ghulam Ahmad. The Promised Messiah said: "O my God with Thy attributes of Qadeer and Khaliq, from whom nothing is hidden. I like to address You by saying that if You find that I am trying to mislead the people, then destroy me into pieces and make my enemies happy."

Sahibzada Sahib rightly pointed out that no untruthful person could have dared to say it openly unless he was divinely inspired. Pondering over the plight of the Muslim world, the president said, anybody with a little sense must come to the inevitable conclusion that the time was exactly right and ripe for the coming of a chosen one of God—a Prophet; and he came in the person of Hazrat Ahmad of Qadian, declaring himself the Promised Messiah and Mahdi, the Reformer of the Age for whom the followers of different religions were waiting.

The meeting concluded with a silent prayer led by Sheikh Mubarak Ahmad. A delicious dinner was served and our guests had a chance to freely discuss the life and teachings of the Promised Messiah with their Ahmadi Muslim hosts.

## OUTSTANDING STUDENTS

We have received information on the following students as having been recognized as outstanding students in their schools. We encourage other students who receive awards of merit to inform us so we publish this information in the Gazette. This will encourage others to strive for excellence in their studies.

### *Shaheen Mahmud*

- Scholastic Award for best in class in hygiene.
- National Junior Honor Society.
- Mathematics Award Certificate for Outstanding Achievement.
- Certificate of Recognition for outstanding leadership in promoting fairness and respect through activities which help others grow, develop and succeed academically, culturally and socially.
- Presidential Academic Fitness Award.
- Medal for Service
- Medal for Attendance
- Pin for English
- Plaque for Mentors Program.

### *Ahmad Mustafa Manzar*

- Principal's Honor Roll

### *Maryam Beeta Manzar*

- Honor Society Award
- Outstanding Achievement Award for Excellence in English.
- Mathematics Award for being an Outstanding Mathematician.
- Award for MVP in Math.
- Language Arts Award for Outstanding Achievement.
- Student of the Month Award for February 1991
- Social Studies Award for being Most Outstanding Student and Best Homework Record.

Three cheers for these three young Ahmadis. We request all brothers and sisters to pray for them and all other Ahmadi students for excellent records in their studies.

It is a promise of Allah for Ahmadi students that they will excel others in scholarship. We urge all Ahmadi students to try their best and pray to Allah for help. *Insha Allah*, their efforts will be abundantly rewarded by Allah.

## **JALSA SEERATUN NABI SALLAM—A STUNNING SUCCESS OVER 500 ATTENDED, INCLUDING 150 NON-AHMEDI GUESTS THREE NON-AHMEDI GUESTS ADDRESSED THE SESSION**

Jama'at Ahmadiyya Los Angeles organized a Jalsa Seeratun Nabi Sallam on a large scale on Sunday November 11, 1990 at 2-4 PM at our Baitul Hameed Mosque. A comprehensive plan was prepared to undertake the arrangements for this gathering. Invitation cards were printed 3 weeks in advance and were distributed to the guests by the members. Three outside guest speakers were invited from different Mosques located in the Metropolitan area of Los Angeles. Proper seating arrangements with a centrally placed stage and the chairs arranged in a semi circular position, were made by Qaid Khuddamul Ahmadiyya and his team under the supervision of the Missionary. The Tahir Hall was also prepared for the refreshments served at the conclusion of the program.

The meeting started promptly on time and was presided by the Acting President, Dr. Hameedul Rehman. The three Imams of the outside Mosques along with Mr. Inamul Haq Kauser were seated at the stage. Mr. Abdul Waheed Khalid opened the session with the recitation of the last Rukoo' of Surah AL-Fatah in a sad tone. Mr. Hasan Badi presented the English translation of the Holy verses.

Dr. Rehman, then introduced all the speakers and described the purpose of the meeting and narrated the published program. He welcomed all the guests and the Jamaat members for their participation at this auspicious occasion. Mr. Tahir Rajpoot presented few couplets from Durre-Sameen in a melodious tone, followed by its English translation read by Mr. Ibrahim Naeem.

The first speaker was Mr. Anwer Mahmood Khan who spoke on the subject "*Life of Holy Prophet Sallam*". He began with the description of the early life of the Holy Prophet Sallam and pointed out that right from his early childhood the Prophet exhibited enviable character and was bestowed with the titles "Sadiq" and "Al-Ameen". Mr. Khan elaborated Holy Prophet's approach in the spread of the Divine Message and his remarkable perseverance in these endeavors. "Meccans tried their level best to dissuade the Prophet from his noble mission, but of no avail," said Mr. Khan. The worthy speaker then presented the moving incidence of "Taif" and Holy Prophet's demonstration of ultimate steadfastness which has no

parallel in the history of prophets.

The next speaker was Imam Khalillullah of Bilal bin Ribah Mosque, who shed light on the subject "*Holy Prophet Sallam—Example for life*". Imam Khalilullah described some glimpses from the life of our Holy Prophet Sallam and explained how his life is an example for mankind in the light of Quranic verses. He described the various aspects of Holy Prophet's life by citing his personality as a Statesman, as a responsible and loving husband, as a perfect father, as an orphan, as a warrior, as a king, etc, etc. In all these capacities our Holy Prophet presented himself as an excellent exemplar for all to follow.

Imam Hafeez of Los Angeles then addressed the audience. His subject was "*Holy Prophet Mohammad's Kindness towards his enemies*". The Imam described the character of our Holy Prophet Mohammad Sallam as displayed with his enemies at the most difficult of the circumstances. Holy Prophet did not lose his temper or express any malice at these humiliating circumstances.

The next speaker was Mr. Rashid Lateef Rashidi, who spoke on the topic "*Holy Prophet Mohammad Sallam —the Liberator of Women*". Mr. Rashidi began his talk by presenting the historic perspectives of the then prevailing Judaeo-Christian theology regarding the status of women. He emphasized the fact that women never had any status in any of the existing philosophies of the past, even including the British common law of the 18-19th centuries. Our Holy Prophet Sallam was the first person in the annals of history who not only recognized women as equal to men but also liberated women from the heinous practices that prevailed in the society of his time. Women, for the first time in history were bestowed with the rights of inheritance instead of being the part of inheritance themselves, said Mr. Rashidi.

Dr. Ahmed Sakr was the next speaker, his topic of the speech was: "*Holy prophet Mohammad Sallam —Universal Brotherhood*." He explained the concept of Universal brotherhood and how the Holy Prophet of Islam initiated and practiced this noble concept. The worthy speaker presented the examples of Salat in which all Muslims stand shoulder to shoulder without any discrimination of cast, color or national origin.

The last speaker was our missionary Mr. Inamul Haq Kauser, who discussed Holy Prophet's life as Love for Mankind. Mr. Kauser recited the verses of Holy Quran where Our Holy Prophet has been entitled as BLESSINGS for MANKIND. He outlined the need of his advent and also related the prophecies from the Bible regarding his advent and how beautifully these prophecies have come to fruition in the person of our Holy Prophet Mohammad Sallam. Imam Kauser described several events from the life of Holy Prophet Mohammad Sallam which unequivocally proved the fact that the Holy Prophet was truly a BLESSING for Mankind.

The session was concluded with silent prayers and hearty refreshments which were elaborately presented

in the Tahir Hall. After the session a neatly arranged bookstall was also arranged both in men and ladies section. By the Grace of Allah these efforts resulted in the sale of religious books in excess of \$400, also free literature in excess of 500 copies was distributed from these stalls.

Overall the meeting turned out to be a good success as it was attended by over 500 people including 150 non-Ahmadi guests. Over 50 members including Khuddam, Ansar, Atfal, Nasirat and Lajna members helped in the various aspects of the entire program—from receiving the guests to video taping the entire session, we sincerely appreciate their assistance and pray to Allah that He may Grant them excellent reward. (Anwer Khan, General Secretary)



(top) A general view of the audience during Jalsa Seeratun Nabi at Baitul Hameed Mosque, Chino, California, on November 11, 1990.

(Bottom) Some of the non-Ahmadi guest speakers during the Jalsa Seeratun Nabi.

## THE THREE AMIGOS —Amor Para Todo—Odio Para Nadio—

(by Usman Ijaz, Munawar Islam and Anwar Sardar)

Three khuddam from the Washington Jamaat, Munawar Islam Bhatti, Anwar Sardar, and Usman Ijaz, went on a trip to Caracas, Venezuela during the first week of November, 1990. Although the sole purpose of this trip was not the propagation of Islam and Ahmadiyyat, but keeping in view the teachings of Islam and attributive features of the Ahmadies, we decided to avail this opportunity to introduce the Venezuelan people to the Ahmadiyya Movement in Islam.

With this perspective, some literature was obtained from the Mosque to be taken to Venezuela. Although there was not much literature available in the Spanish language, but a few copies of the Holy Qur'an, in Spanish, along with the following introductory books on Islam and Ahmadiyyat, in English, were obtained.

*Philosophy of the Teachings of Islam* by Hazrat Mirza Ghulam Ahmad.

*Invitation to Ahmadiyyat* by Hazrat Mirza Bashir-ud-Din Mahmood Ahmad.

*Ahmadiyyat—the Renaissance of Islam* by Muhammad Zafrulla Khan.

*Islam and Human Rights* by Muhammad Zafrulla Khan.

We reached Caracas on the night of the 1st of November. Next morning we set out for the National Library of Venezuela. It was extremely difficult to communicate with the local people because of the language barrier. Very few of the Venezuelans speak or understand English, but we were very much impressed with their attitude. Whenever we asked someone for the directions to the library, he tried his best to explain the way to us, even if he did not know a single word of English. It took us a while before we were able to locate the National Library.

Upon disclosing our intention of donating the literature to the library, we were told by the library officials that we would have to go to the Department of the Donations and meet its director, in order to donate our books. We started to look for the said department, but after several inquiries and attempts, failed to locate the Department of Donations.

At last, we ended up in the Metropolitan library of the city of Caracas, where Almighty Allah showed his

blessing and mercy by letting us meet a very good natured library official who understood our difficulty. She asked one of the employees of the library, Martinez Alfredo, to accompany us to the Department of Donations. Alhamdo lillah, Martinez turned out to be extremely helpful in guiding us, through the streets of Caracas, to the right department. Although he did not speak much English, but he understood it fairly well.

After reaching the Department of Donations, we were taken to the director's office, who was also a very nice person and greeted us very warmly after hearing the nature of our business. He assured us that donation of the Holy Qur'an and other books is very much appreciated and that these books would, definitely, be placed in the library. We explained it to him that, although we could not bring much literature in Spanish, but will try to send some in the future. He was very much pleased to hear that and provided us the address where the books can be sent.

Upon leaving his office we headed towards the Metropolitan library of Caracas and also donated them the Holy Qur'an and other books. We also gave Martinez Alfredo a copy of the Holy Qur'an who appreciated it very much and seemed very happy to have that. We promised to send him some more books on Islam, which we will, Insha Allah, fulfill as soon as we get hold of some Spanish literature. In the end, we exchanged addresses and thanked Martinez, for being so kind to us. In a few hours that we had spent together, we developed a very friendly relationship with him and thus departed from each other with brotherly feelings.

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A letter was received from the Division of Exchange and Donations, acknowledging the receipt of Ahmadiyya books as donation. This letter is reproduced on page 17, along with a translation of the letter.

## LETTER FROM VENEZUELA

INSTITUTO AUTONOMO  
BIBLIOTECA NACIONAL

Y DE SERVICIOS  
DE BIBLIOTECAS

Caracas, 26 de Noviembre de 1.990.  
Ref. DCD N° 41.111 - 2866.

Señores:  
AHMADIYYA MOVEMENT IN ISLAM  
2141, Leroy P.L.N.W.  
Washington, D.C. 20008  
U.S.A.-

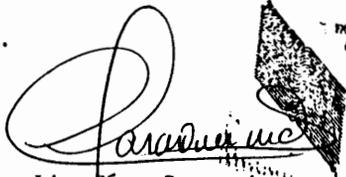
Estimados Señores:

Reciban en nombre de la Biblioteca Nacional muestras de agradecimiento por su valiosa donación, integrada por 6 títulos y 12 volúmenes (avaluados en 4.400,00 bolívares) y cuya lista se especifica a continuación:

- Ahmadiyyat the Renaissance of Islam by Muhammad Zafrullah Kham (2 ejemplares).
- Invitation to Ahmadiyyat by Hazrat Haji Mirza Bashir ( 2 ejemplares ).
- The Philosophy of the Teaching of Islam por Hazrat Mirza Ghulam Ahma of Qadian (2 ejemplares).
- Islam and Human Rights por Muhammad Zafrullah Khan (2 ejemplares).
- Life of Muhammad by Hazrat Mirza Bashir (2 ejms.)
- El Sagrado Corán ( 2 ejemplares ).

Iniciativas como la suya contribuyen al intercambio cultural, lo cual es básico para el futuro de las relaciones entre nuestros pueblos.

Con un cordial saludo.



Lic. César Paraqueima  
Jefe, División de Canje y Donaciones.

INSTITUTO AUTONOMO  
BIBLIOTECA NACIONAL  
Y DE SERVICIOS  
DE BIBLIOTECAS

DIVISION DE CANJE  
DONACIONES

CPH/MST/av.-

CALLE PARIS CON CARONI, EDIF. MACANAO, LAS MERCEDES TELF. 911444 (MASTER) - APARTADO 6525 CARACAS 1010 - TELEX 28120 IASRN

### Translation

Esteemed Sirs,

Receive in the name of the National Library [of Venezuela tokens of thanks for your valuable donation, composed of 6 titles and 12 volumes (appraised at 4,400 bolivars) and of whose list is specified next:

...

Initiatives such as yours contribute to cultural interchange, that which is basic for the future of the relations between our peoples.

With a cordial greeting.

Cesar Paraqueima  
Chief, Division of Exchange and Donations

## THE REPORT OF THE VISIT BY SHIEKH MUBARAK AHMAD

The Chief Missionary of the Ahmadiyya Movement in Islam, Shiekh Mubarak Ahmad, visited the Rochester Jamaat on November 3 and 4, 1990.

Shiekh Mubarak Ahmad led the Maghrib and Isha prayers at Baitun Naseer Mosque, Rochester on November 3, 1990. After the prayers he delivered Darsul Quran which was well attended by the Rochester Halqa. The local members honored Shiekh Sahib with a nice dinner that evening.

Shiekh Mubarak Ahmad was invited by the Rochester Gurdwara (Sikh Temple) to deliver a speech on the occasion of the birthday of Hazrat Baba Nanak. This invitation resulted from a past function about "MY FAITH" hosted by the Rochester Jamaat a few months ago. That function was attended by Sikh members who were very impressed from it in general and from the speech delivered by Shiekh Mubarak Ahmad in particular.

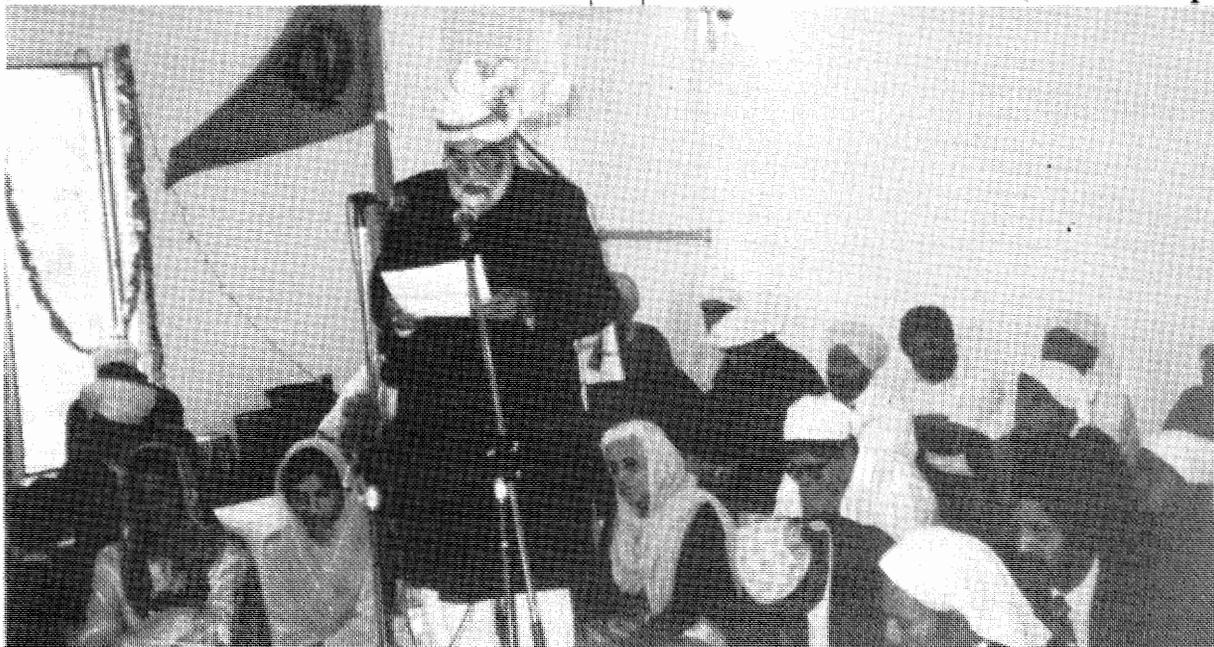
At 12 o'clock on November 4th Shiekh Muarak Ahmad, along with the members of Rochester Jamaat, arrived at the Gurdwara and delivered a speech. This speech was well received by the Sikhs present. Copies of the speech were requested by the Sikh members. An elderly lady asked a Lajna member for a copy of the speech because she wanted her grand children not present at the function to read this speech. For many Sikhs it was a great and delightful experience to listen to a Muslim scholar about the life history of their Guru.

In his speech, Shiekh Mubarak Ahmad said that Hazrat Baba Nanak was a saint and reformer of his time. He came at a time when idol worship was in vogue in Punjab. Baba Nanak was born into a Hindu family but he believed in one God. He travelled to Mecca and learned from Muslim Saints.

He said that the founder of Ahmadiyya Movement in Islam has declared in his book *Sat Bachan* that Baba Nanak was one of those who have been accepted by God, and his heart was permeated with understanding and love of God. In his sleep Baba Nanak met Almighty Allah twice, when he woke up he had tears in his eyes. He preached unity of God in a society which was totally polytheistic.

Describing about the Chola of Baba Nanak he said that the Chola was a miracle of Baba Nanak. He read from the poem of Hazrat Mirza Ghulam Ahmad which describes the Chola as a crown of Sikhs, filled with light of God. He who is away from it is away from God. Shiekh sahib presented some examples from the teachings of Baba Nanak and emphasized that Baba Nanak believed in One God and One God only. Shiekh Sahib said that Unity of God is a strong bond between different religions particularly between Islam and Sikhism. This bond can be a source of true friendship and we can live like brothers.

A correspondant from the local Newspaper of Rochester was present and after the function was over  
(continued on page 23)



Maulana Sheikh Mubarak Ahmad speaking at a Sikh Gurdawara in Rochester, NY.

## LOCAL JAMAATS ACTIVITY REPORTS

**LOS ANGELES, CA:** On Monday, November 6, 1990, a group of gifted students from Newman Elementary School arrived at our Mosque to learn about Islam as an assignment, along with their teachers. First of all, they were brought to the conference room where Mr. Inamul Haq Kauser pictorially presented the sacred monuments of Islam and explained the Islamic concept of worship. Later on, these students arrived in the prayer facility where a comprehensive explanation of Islam was presented by the Missionary. An extensive question-answer session also was convened immediately after the lecture which was thoroughly enjoyed.

The children also watched a video tape of Salat in action and the tape of the Jubilee Message of Hazrat Ameerul Momineen was also played. The group took a keen interest in the entire presentation. Refreshments were also served for the guests.

Chino Valley Chamber of Commerce organized 2nd Annual Business Expo on Wednesday, Sept. 19, 1990 at Chino Fairground in Chino. We also enrolled as an **EXHIBITOR** and rented a booth space—8'10'. Our booth was identified as Ahmadiyya Movement in Islam. Preparation of the booth started 2 days ahead of time. A team of 4 young Khuddam started preparing the facilities and the literature to be displayed at

the Exhibition. On Wednesday, this team started their work at 9 am at the Fairground.

The back drop was created by large pictures of the House of Allah, Pilgrimage scenes and the picturesque setting of the Prophet's Mosque in Medina. Also placed on the back wall a large and beautiful portrait of Hazrat Ahmed Alahissalam. On the white linen covered tables at the front were exhibited assorted translations of the Holy Quran in Greek, German, Russian, Urdu, Spanish, French and Dutch languages.

An introductory package was prepared with seven pieces of literature outlining the fundamentals of Islam and introducing Ahmadiyyat. In addition to the majestic presentation of the Holy Quran at the front of the booth, several books of Hazrat Ahmed Alahissalam were also placed to offer the visitors the stupendous work performed by this champion of Islam.

The prepared INFO KIT was distributed to all the visitors who came to our booth along with a small token gift of a Centenary pen and a beautiful picture of the Baitul Hameed Mosque. I am happy to report that 190 individuals from all walks of life ranging from inquisitive students of religion to bankers, real estate brokers, clinicians, businessmen, city officials, council members, lawyers and the like.



**Ahmadiyya Bookstall at the Annual Business Expo, at Chino Fairgrounds**

Our booth was one of its kind and generated a lot of interest in the crowd as is vivid from the fact that several individual discussions sprang up from time to time on such subjects as the Death of Jesus on the Cross, concept of Jihad in Islam to the missionary activities of the World-wide Ahmadiyya Muslim Association. Our booth was manned throughout the FAIR hours and was continuously visited by the eager attendees throughout the day.

All visitors had to sign in their names and addresses on our Visitor Logbook neatly placed at the side of the booth. This was one of the largest exposure of Ahmadiyyat since the visit of our beloved Imam in 1988. It was well organized by our team of dedicated workers who offered their valuable time to make it a stunning success. These individuals include: Mr. Javaid Matin, Mr. Tanveer Haq, Mr. Arshad M. Khan, Mr. Ghulam Mustafa, Mr. Saqib, Mr. Ikram Jatala and our missionary Mr. I.H. Kauser. May Allah bless them all and turn these humble efforts into real fruits of Islam, Ameen.

**MILWAUKEE, WI:** Majlis Aamila meetings were held on September 22 and October 13, 1990. It was reported that Food Pantry was still active. Ahmadis visited the prison in Green Bay and participated in the Seeratun Nabi Conference at the Green Bay penitentiary. Three hours of speeches from the US Jalsa were shown on MATA. Copies of Jalsa speeches were sent to San Francisco, Detroit and Philadelphia Cable stations. Al-Hajj Sabir talked to Mark Siegrest about the possibility of doing some programs on Islam on his local TV program "Milwaukee's Talking".

The radio station WMVP requested two men and two women from the Ahmadiyya Movement to participate in a radio program. Al-Hajj Rahman Malik will check into the possibility of having a booth at the International Folk Fair.

**NEW ORLEANS, LA:** The Jamaat held its monthly meeting on Nov. 18, 1990, in Kenner mission house. The importance of the study of the books of the Promised Messiah was emphasized. Kishti-e-Nooh was assigned for study during November. The plan is to read one book every month. Atfal and Nasirat classes were held in the mission house. We have introduced Tahir Class syllabus and our children's classes will be following the prescribed course.

**NEW YORK, NY:** A Tabligh workshop was held at Baitul Zafar on Nov. 25, 1990 in which about 60 men and women participated. This was a part of the National Tabligh program and was conducted in an excellent manner by the National Tabligh Sec. Mr. Nasir Malik.

The workshop presentation included usage of overhead projection, Tablighi kits and discussion. Most of those present thought of the workshop as very enlightening.

Our missionary, Mr. Mukhtar A. Cheema was invited to speak at a Jewish Seminary on November 27. The subject of his lecture was *Dilemma of Religious Behavior*. The lecture lasted 35 minutes and many questions were answered during a 30 minute question/answer session. The audience comprised of more than 80 clergy belonging to churches and synagogues of Long Island, New York and New Jersey. The meeting was chaired by Rev. Carl Flemmington, President of Baptist Churches of New York.

The Muballigh Incharge of Holland, Mr. Hakeem Akmal, was welcomed at a dinner reception on Nov. 20 at Baitul Zafar.

**NORTH JERSEY, NJ:** A General meeting was held on October 7, 1990 at Bait-ul-Wahid. The following announcements were made: Members were grieved at the sad demise of a young member of the Jamaat, Mr. Ahmad Raza Syed, who was only 17 years old and died in an auto accident. Members were requested to pray for speedy and full recovery of Hazrat Begum Sahiba. "Bookstall" will be set up every last Sunday of the month at Bait-ul-Wahid. Children's Class will start again from October 14, 1990. Mr. Bashir Ahmad and his wife Bushra will be helping in the running of the Children's Class. A Tabligh Workshop is planned by the National Tabligh Secretary. A grant of \$7,000 will be used to fix the basement using members to spend their times in Waqar-e-Ammal.

Seerat-un-Nabi Day was held on November 4, 1990. Speakers were Mansoor Sayyed, Aziz A. Vance, Mohammad Sadiq, Dr. Raheela Ahmad (conveyed from the ladies' side), a non-Ahmadi visitor from Bangladesh, and Maulana M.A. Cheema. The Auxiliaries' meetings are held on the 3rd Sunday of the month. A meeting of the executives of the NJ Jamaat was held on November 23, 1990.

**PITTSBURGH, PA:** The monthly Tabligh report for November 1990 is as follows:

**Media Coverage:** On November 5th, we taped our second one-hour "The Muslim Sunrise" cable TV program (4pm to 5pm) on the continuation of "Islam—The Misunderstood Religion". The host of the program was Abdur Rahman Shareef, our tabligh secretary. The third "Muslim Sunrise" program which was to be taped on November 20 was cancelled. PCTV channel 21 has 100,000 subscribers within the Pittsburgh metro area.

(continued on page 8)

## THE 'LIKITA' IN MEMORY OF DR. ZIA-UD-DIN

By C. Naseer Ahmad

Likita means "doctor" in Hausa, the language of a large predominantly Muslim tribe of northern Nigeria. This story is about "Likita" Zia-ud-din, the first Ahmadiyya Missionary Physician. It is also a tale of a person who almost never became a doctor.

Dr. Zia-ud-din was born on October 15, 1925 in Kharian. He was a very sickly child, suffering from asthma. His health obstructed his scholastic performance but the obstacles were not insurmountable. Nor did his health impede his lifetime objectives: the service for Islam and Humanity.

The first step toward achieving his objectives was to enter the medical school. Dr. Zia-ud-din managed to enter the King Edward Medical College, Lahore. Since Dr. Zia-ud-din had devoted his life for the service of the community, he received some financial assistance through Hazrat Mirza Bashir-ud-din, Khalifatul Masih II. Dr. Zia-ud-din was also married when he entered the medical school.

Besides his failing health, Dr. Zia-ud-din was faced with the responsibilities of caring for a family during medical school. As a result, he failed a number of times. Continuous failure would cause many to drop out. But the support of two people was instrumental in helping Dr. Zia-ud-din graduate and succeed in life.

One person who helped Dr. Zia-ud-din was his life long partner Mrs. Rabia Zia. Besides the moral support, she helped out financially by working as a school teacher.

Another person who helped out spiritually as well as financially was Hazrat Mirza Bashir-ud-din. When Dr. Zia-ud-din failed a number of times, some people reportedly advised Hazrat Mirza Bashir-ud-din to cut off the support. In the advisors' view he was a failure and the community's funds, which were scarce anyway, could have been used for more fruitful purposes.

"No, you don't know what he is going to do for the community", replied Hazrat Mirza Bashir-ud-din.

This expression of confidence was enough for Dr. Zia-ud-din. He worked hard and graduated. His first assignment was to work at the Fazl-e-Umar hospital in Rabwah. For the time he spent as a physician in Rabwah, he worked tirelessly for his patients. People

would seek help from him day and night.

In 1961, the decision was made to send Dr. Zia-ud-din to Sierra Leone, Africa, as the first missionary physician of the Ahmadiyya Community. However, he did not stay for long in Sierra Leone. Asthma became an acute problem. He wrote to Hazrat Mirza Bashir-ud-din for permission to relocate who suggested that he should go to Kano, Nigeria.

In 1962, Dr. Zia-ud-din arrived in Kano and stayed at the Ahmadiyya Muslim Mission house. The mission house was on Emir Street—a dusty street located in *Sabongari*—the new town section of Kano. Dr. Zia-ud-din lived in a single room which would be his bedroom and his clinic, later known as the Ahmadiyya Clinic. During the day, Dr. Zia-ud-din would fold up his bed and rearrange the furniture to attend to his patients. At night, he would pull out his bed and sleep in the same room.

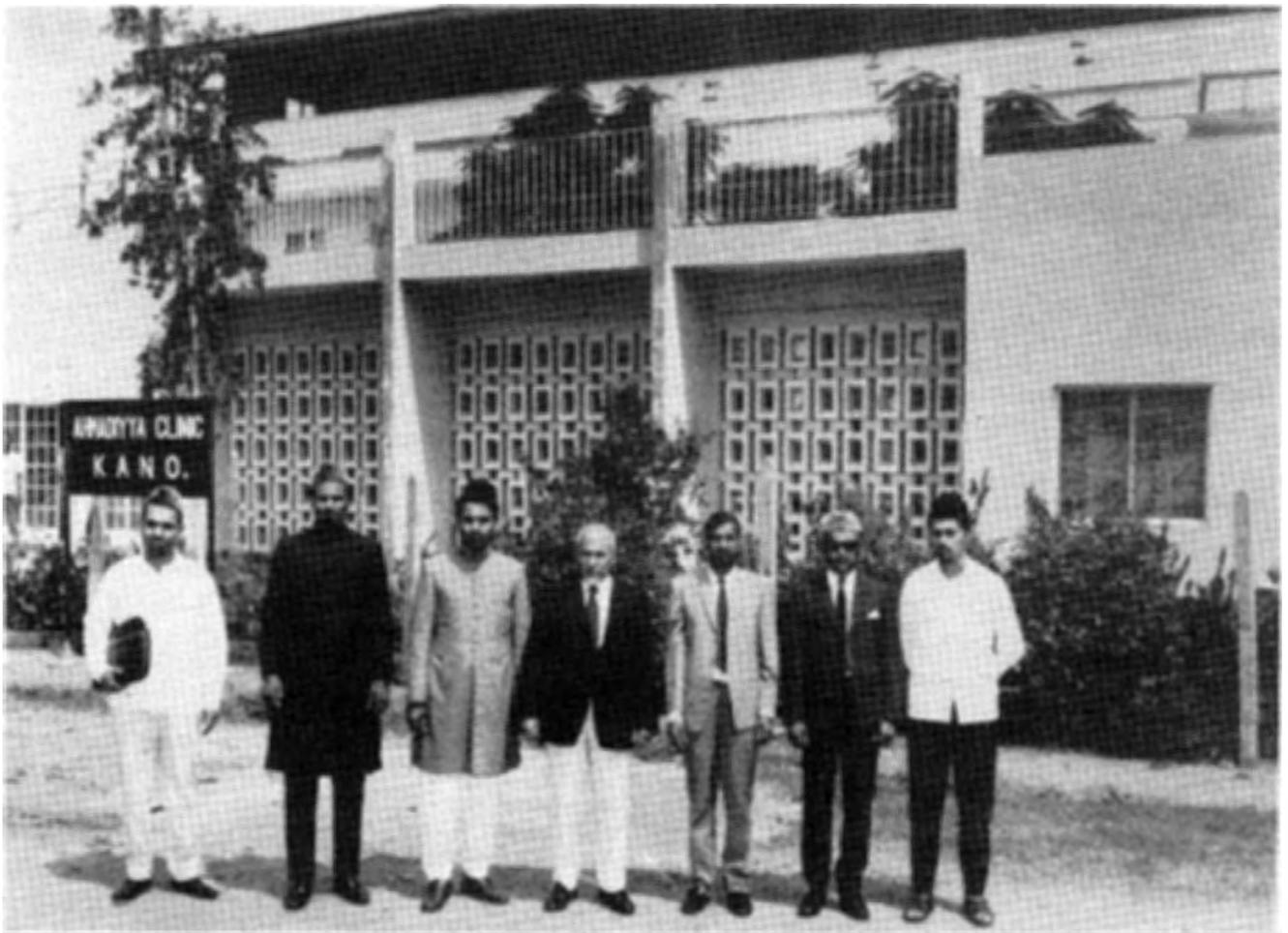
Although Kano is no health resort, the dry climate of Kano was more suitable for Dr. Zia-ud-din. Asthma became more manageable, except during *Harmatan*—the season of dust storms. In a very short time, Dr. Zia-ud-din was able to get on with the job that Hazrat Mirza Bashir-ud-din entrusted him to do.

The location of the mission house was very good for Dr. Zia-ud-din's medical service. *Sabongari* was close to the inner city which was densely populated behind an ancient wall surrounding Kano. For the inner city residents of Kano, the proximity and the affordable fees were a blessing. The clinic proved a blessing for the Ahmadiyya community because the immediate beneficiaries of the medical care were the less affluent Muslims. In those days, the sect did not matter. The patients kept on coming until there was no room. Even those who could afford higher fees preferred to come to the Ahmadiyya Clinic. The Emir of Kano, Ado Bayero, the spiritual head of the Muslims of Kano, became a patient of Dr. Zia-ud-din. His Royal Highness Ado Bayero, as he is called, is a direct descendant of the great Mujaddid Osman Fodio, a Fulani who brought Islam to this part of Africa.

After consultation with the Khalifa, Dr. Zia-ud-din decided to relocate the clinic. The new site also became too small in a few years because of the growing



Dr. Zia-ud-Din in front of the first site of the Ahmadiyya Clinic.



Right to left: Maulana Mansoor Khan; Ch. Hameed Ahmad; Dr. Zia-ud-Din; Col. Ata-Ullah; Maulana Amjad Shahid; Maulana Munir Arif; and Mr. Rafiq Saqib.

popularity of the clinic and because of the care administered—regardless of race, religion or creed—was well liked.

The second clinic site was turned into the Ahmadiyya Secondary School which has been operating for many decades now. Dr. Zia-ud-din served as the manager of this school, assisting the principal Mr. Rafiq Saqib in educational service to the residents of Kano.

In 1970, a completely new facility was constructed for the Ahmadiyya Clinic, at 52 Bompai Road, Kano. "Zia-ud-din told me that he took 500 Sterling Pounds Loan to build a clinic", recalls Munir Arif—his friend and a missionary. "He told me that not only we repaid the loan but also had several times more in the bank in addition to multi-story hospital building—all of this was Dr. Zia-ud-din's contribution to the community", added Mr. Arif. The foundation stone of this building was laid by His Royal Highness Ado Bayero—reflecting the association of the Ahmadiyya community with the residents of Kano.

In Dr. Zia-ud-din's days government ministers and their families would come for treatment. Alhaj Otiti—the deputy governor of the State Bank of Nigeria, Amino Kano—the Commissioner of Health, many prominent citizens and politicians were his patients.

Dr. Zia-ud-din was an unassuming but a fair and firm gentleman. He treated everyone fairly. "Even if a minister or a high government official came, he could not get ahead of patients who were already waiting", remembers Mr. Arif.

Patient care was very important for him. "One night, he was worried sick because he thought he had given his patient the wrong medicine. He was up almost all night because there was no way to contact the patient", remembers his daughter. Fortunately, the patient returned the next morning. Dr. Zia-ud-din told him that he gave him a wrong medicine. The patient replied that he never took the medicine because "your prayers are enough and they make us well". That was an example of the bond between Dr. Zia-ud-din and his patients.

The love for community service remained strong in Dr. Zia-ud-din. In 1981, he suffered a heart attack while visiting Pakistan. He was brought back on a wheel chair to Kano. Before leaving for Pakistan, he had begun an expansion of the Ahmadiyya Clinic which would include a maternity section. Dr. Zia-ud-din was advised not to work. But, even from his wheel chair, he supervised the construction of the women's wing of the hospital.

On July 11, 1981, the quiet Dr. Zia-ud-din left silently in the middle of the night—he died in his sleep, apparently from another heart attack. Thousands mourned his death in Nigeria as well as Pakistan.

The women's wing was completed after his death and is still operational. Dr. Zia-ud-din's son, Anwar-ud-din, worked in the same clinic and served the community for eight years in Nigeria. Dr. Zia-ud-din's younger son, Jamal-ud-din, is now serving in Guatemala, as the first missionary physician in Latin America.

Dr. Zia-ud-din left behind memories of "love and caring" for those who need healing. These memories are kept alive for the generations to come by the institutions—the Ahmadiyya Clinic and the Ahmadiyya Secondary School—he helped create in Kano. The missionary flame of service to mankind is rekindled today by his sons.

In conclusion, what Hazrat Mirza Bashir-ud-din saw in a failing medical student was more than met the eye.

### *Visit of Sh. Mubarak Ahmad*

(continued from page 18)

she asked Shiekh Sahib why was he present at a Sikh function. He told her that Islam gives great importance to the common grounds between religions, when he heard about this function he felt it was his responsibility to attend such a function and give his view points about Baba Nanak.

The News about this function and a photograph showing the presence of Shiekh Mubarak Ahmad was published in the TIMES-UNION on November 5, 1990.

In the evening Shiekh Mubarak Ahmad had a religious dialogue with a Christian Priest in Marion. This meeting was arranged over a dinner by Daud Munawar, Secretary Talim of Rochester Jamaat.

Shiekh Sahib introduced Islam to David Palma, the Christian priest. He told him about the true Islam and gave answers to his questions. Many wrong things are being attributed to Islam these days. He introduced Ahmadiyyat to the Priest and told him about the different views about the death of Jesus Christ and why the Ahmadiyya view was the most logical and understandable. In the end he presented the priest with 4 books about Ahmadiyyat. The meeting lasted about two hours and it came to an end after dinner. The Christian priest was very interested in the new knowledge and promised that he most certainly would read the books.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In The Name of Allah, The Gracious, The Merciful

SYLLABUS FOR EDUCATIONAL COMPETITIONS  
NATIONAL IJTEMA  
MAJLIS KHUDDAM-UL-AHMADIYYA, USA  
MAY 24, 25, & 26 1991

A. OPEN COMPETITIONS. (Individual)

1. MEMORIZATION OF THE HOLY QUR'AAN. (Oral)

Group I Last 15 Surahs  
Group II Last 30 Surahs

2. BOOK REVIEW - (Written Test)

Time 30 minutes (Essay Type)

- a) Philosophy of Teaching of Islam  
b) Jesus in India

Both books are written by the Hazrat Mirza Ghulam Ahmad,  
The Promised Messiah.

3. ESSAY WRITING COMPETITION.

Time 30 minutes 500 - 1000 words  
Group I English  
Group II Urdu

TOPICS:-

- a) Chastity  
b) Fulfilling Promises/Oaths

B. SELECTIVE COMPETITIONS. (Individual)

1. RECITATION OF THE HOLY QUR'AAN.

Surah Jumah First 5 verses

2. SPEECH COMPETITION (Time Allowed 4-5 Min)

TOPICS:-

- a) Role of Majlis Khuddam-ul-Ahmadiyya, USA in propagation of Islam.  
b) Achievements of Majlis Khuddam-ul-Ahmadiyya, USA.  
c) The Holy Prophet of Islam and social services.

3. POEM READING COMPETITION.

URDU

زندگی بخش جام احمد ہے  
کیا پیارا یہ نام احمد ہے  
لاکھ ہوں ہستیاں مگر تمنا  
سب سے بڑھ کر تمام احمد ہے  
بارگاہ احمد سے ہم نے یہ لکھایا  
میرا ہستیاں کلام احمد ہے  
ابن مریم کے ذکر کو چھوڑو  
اُس سے بہتر غلام احمد ہے

ENGLISH

O ! ye tender plants of the nation  
To you I have something to say;  
Providing my message  
May flash not away

Advice I would give  
To the Nation's youth;  
That they may not say,  
I withheld the Truth

When we pass away, the burdens  
Of life, you will have to bear,  
So be not seekers of idle rest,  
But do and dare.

Serve the Faith with the heart  
Filled with God's sweet Grace,  
And let not a thought of compensation  
Cloud your face.

C. GROUP COMPETITION

QUIZ COMPETITION.

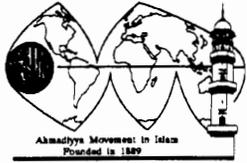
Syllabus:- a) Salat with translation  
b) Comparison of Religions  
c) History of Islam  
d) History of Ahmadiyyat

RULES AND REGULATIONS FOR COMPETITIONS.

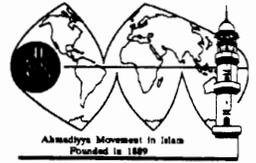
- A. FOR INDIVIDUAL COMPETITIONS- Every khadim will be eligible to participate. Bring your own pen/pencil, paper and a pad or any other writing surface.
- B. FOR SELECTIVE COMPETITIONS- Each majlis will be permitted to select 1 contestant for every 30 khuddam or less. Prior approval should be obtained from Mohtamam Taleem (Education) for contestants additional to one permitted by the above mentioned rule.
- C. FOR GROUP COMPETITION- Each majlis will select 1 team of 3 members for every 30 Khuddam or less.\*

For further information contact:-

Dr. Khalil Mahmood Malik (Mohtamam Taleem) (215) 361-0177



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 خِدْمَةٌ وَتَوَكُّلٌ عَلَى رَسُوْلِهِ الْكَرِيمِ



**REGISTRATION FORM FOR 43RD AHMADIYYA JALSA SALANA (ANNUAL CONVENTION), U. S. A.  
 JUNE 28, 29 AND 30, 1991**

At Eastern Michigan University,  
 Ypsilanti, Michigan

**Rooms will be allocated on first-come first-serve basis  
 DEADLINE** for receipt of this form is May 14, 1991 at:

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

Please **WRITE CLEARLY** or **PRINT**

Name : \_\_\_\_\_

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

City: \_\_\_\_\_ State: \_\_\_\_\_ ZIP: \_\_\_\_\_ Your Jama'at: \_\_\_\_\_

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

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

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

**Registration Fee:** Registration fee (refundable at the conclusion of convention) is \$20.00 per adult (age 16 & over).  
 Amount enclosed: \$20.00 X ..... (no. of adults) = \$.....  
 Please make checks payable to "Ahmadiyya Convention Fund"

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

**Cancellation:** Deadline to cancel the registration is June 1, 1991 (with full refund).  
**NO REFUNDS IF YOU CANCEL AFTER THIS DATE.**

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

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

**(Form will not be accepted without president's signature)**

**Significance of Annual Convention (Jalsa Salana)**

On December 30, 1891, *Hazrat Mirza Ghulam Ahmad (Peace be on him)*, the Promised Messiah and Mahdi and founder of the Ahmadiyya Movement in Islam, declared that there should be a three day gathering of Ahmadi Muslim Community. He said about the first gathering:

*"All friends should make it a point to reach on this date for the sake of God to listen to his words and to participate in prayer. Such truths and words of wisdom shall be heard as are essential for the increase of faith, conviction, and knowledge. Such friends will also be entitled to special prayers and special attention. Effort will be made before the most Merciful Lord that He may draw them towards Himself and accept them and grant them a change for better. A secondary advantage of such gatherings will be that every year when they come to Qadian on the appointed dates, they will see and meet newcomers into the fold of this personal acquaintance will continually develop into close friendship and love ..... And effort will be made through prayers to create a bond of spiritual union between all and remove every barrier of estrangement, aloofness and difference."*

The objectives of this recurring annual gathering in U. S. A. and Europe are:

*"To propagate Islam; to think out ways and means of promoting the welfare of new converts to Islam in Europe and America; to further the cause of righteousness, good will, purity, piety and moral excellence throughout the world; to eradicate evil habits and customs."*

In the spirit and tradition of the original conference held in Qadian (India) the Ahmadiyya Movement in Islam, U. S. A. welcomes all participants to its **43<sup>rd</sup> Annual Convention (Jalsa Salana)** at the **Eastern Michigan University, Ypsilanti, Michigan.**

**Additional Members**

(Continued from other side)

No	Name (First, LAST)	Age	Male/Female	Relation
7.	_____	_____	_____	_____
3.	_____	_____	_____	_____
9.	_____	_____	_____	_____
10.	_____	_____	_____	_____
11.	_____	_____	_____	_____
12.	_____	_____	_____	_____
13	_____	_____	_____	_____
14	_____	_____	_____	_____

# Black Muslims 'mised,' Arabs say

By Michael Hedges  
THE WASHINGTON TIMES

**DHAHRAN, Saudi Arabia** — While many Black Muslim leaders in the United States support the defense of Saudi Arabia, devout Moslems here say the American version of Islam is, as a recent state-sponsored newspaper editorial said, "sheer disbelief."

Saudi government officials here and in Washington said the American Muslims are "mised and misinformed."

"They believe that Elijah Muhammad was a prophet of Islam and no true Moslem believes that," a Saudi government official here said. "We can only hope that if they seek the truth they will find it. There have been no prophets since Mohammed [the founder of Islam]."

Alamin Abdullah, an information officer in the Saudi Embassy in Washington, said Black Muslims have been allowed to visit mosques in Saudi Arabia and go on pilgrimage to the holy cities of Medina and Mecca.

But he said the official Saudi position is that Black Muslims are "mised and misinformed" because of their belief that Elijah Muhammad was a prophet.

"There was no prophet but the prophet Mohammed," Mr. Abdullah said. "He was the last messiah."

In September, Black Muslim leaders in 13 U.S. cities, including Washington, D.C., issued a statement condemning the invasion of Kuwait and backing the U.S. efforts to defend Saudi Arabia and protect the holy cities.

Yusuf Saleem, the leader of Masjid Muhammad, an Islamic mosque in Washington, said he believed that "there are more similarities than differences" in the religious practices of the Black Muslim soldiers here and their Saudi hosts.

But that is not the prevailing view in Saudi Arabia.

An editorial in the Saudi Gazette, a government-supported newspaper, last week attacked the religion of Elijah Muhammad and raised the issue of whether Black Muslims are racists.

The tone of the editorial was set by its headline: "This is sheer disbelief! It is not Islam."

In it, an unidentified writer said the newspaper had received a letter from an American soldier inquiring whether Moslems "here in Saudi Arabia held beliefs similar to those of Elijah Muhammad in the United States."

The editorial said, "It is not our policy to rush into condemnation of others, so we made some effort to ascertain the correct belief of Mr. Elijah Muhammad, who apparently command[ed] a substantial following in the United States."

That effort included reviewing copies of "The Final Call," a newspaper published by the Nation of Islam, the group founded by Elijah Muhammad in 1934 and now headed by Minister Louis Farrakhan.

"What comes through from reading this newspaper is the tremendous emphasis placed on the issue of race," the editorial said. "This is unfortunate as Islam is not interested in the race of its adherents."

The editorial then quoted from the May 31, 1990, issue of "The Final Call" a passage about the belief of followers of the Nation of Islam that, "Allah appeared in the person of Master W. Farad Muhammad in July 1930 . . ."

This, according to the editorial, would be considered blasphemous by true believers in Islam. "Allah has never appeared in the person of anyone, and never will," it said. "A person who believes what these people say is not a Moslem! May Allah enlighten them about the truth."

The office of the senior Defense Department chaplain in Washington said there are about 2,700 followers of Islam in all U.S. military services, but no prayer leaders.

The Black Muslim movement split when Elijah Muhammad died in 1975. His son and spiritual heir, Warith Deen Muhammad, founded the now-disbanded American Muslim Mission to move away from his father's doctrine that blacks are the chosen people and whites are "devils." Mr. Farrakhan has revived the racial theme in his leadership of the Nation of Islam.

Mr. Saleem is a follower of Warith Deen Muhammad. As to the race issue, Mr. Saleem, interviewed in Washington, said, "We're human and we're influenced by the Western promotion of black vs. white . . . but in our religion we don't promote that. The Koran says not to despise each other, that we must know each other."

He rejected the teachings of Mr. Farrakhan, who has said he does not believe whites have yet evolved to the human stage, as "not according to the Koran."

Most Saudis here would not talk on the record about their views on the Black Muslim movement in the United States. One college professor who agreed to talk said: "The Black Muslim movement has been seen in the Islamic world [in the Middle East] as a political and racial movement more than a religion."

But Mr. Saleem said he believed his faith is compatible with the Islam of the Middle East. "The rules are the same here and there," including prayer five times a day, fasting during Ramadan and no drinking of alcohol, he said.

He said American Muslims have backed Operation Desert Shield because "the book we stand on, the Koran, condemns [Iraqi President Saddam Hussein's] action of aggression in invading Kuwait."

That support has not been without reservation, he said. "Some of us as African-American Muslims have problems with Operation Desert Shield because we feel we were never admitted to the mainstream of America."

Also, "to have forces there that are not Moslem, some consider this a horrible situation," he said. "I'm not comfortable with it, but I understand the reason for it."

• *Lauren Weiner and Richard C. Gross contributed to this report in Washington.*

## BILLY GRAHAM

From *The Patriot News*, November 2, 1990

Dear Dr. Graham: I would give anything to have peace in my heart. I don't know what is wrong, but all my life I have searched for inner peace and never found it—and believe me, I have tried everything, and I do mean everything. Maybe I was just meant to be an unhappy person or something. — Mrs. H.O'D.

Dear Mrs. H.O'D.: You say you have tried everything—but have you tried God? Across the years I have met many, many people who have been just like you are. Some of them, in fact, seemingly had everything—wealth, power, fame, security—but down inside they did not have peace. And yet *when they truly turned to Christ and asked Him into their lives they discovered a new kind of peace—the peace of God “which transcends all understanding”* (Philippians 4:7).

God did not mean for any of us to be restless and without peace. He created us so we would have a relationship with Him. But when we leave Him out of our lives there is an empty place left behind—a place only He can fill. No matter how hard we try, we can never know the peace God intended for us until we turn to Him and allow Him to come into our hearts. The Bible warns. “There is no peace, says my God, ‘for the wicked’” (Isaiah 57:21).

But we can have peace—peace with God, and peace in our hearts—because God loves us and wants to come into our lives. He loves us so much that He sent His only Son, Jesus Christ, to take away our sins and give us new life. Jesus' promise is one which countless people have experienced across the centuries: “Peace I leave with you; my peace I give to you” (John 14:27).

How can you know God's peace? By turning to Him and by faith inviting Christ to come into your heart. Why delay any longer? Open your heart to Christ and His peace today.

### VIEWPOINT

BY Clark Morpew

Frankly, all is not right with the world. A major newspaper reported recently that books containing predictions for the end of the world are selling like hot cakes. The most popular are those that speculate about a major war in the Middle East.....

I don't blame people for seeking answers. But, it seems to me, some religious people have gotten into a bad habit these days. They've chosen to rely on myth

and feeble prophecy rather than ideas we know to be real: love, loyalty, mercy, hope, faith, unity and the like.....

### LETTER TO THE EDITOR

#### GRAHAM'S REPLY INCOMPLETE

Page 8 of your Nov. 2 edition was a “bagful” of ideas, some of which caught my eye.

First, Billy Graham advises a seeker of inner peace to open his heart to Jesus who will then guide him to it. I think this answer is far from complete, although it's a good one. I am of the opinion that following the footsteps of a holy one leads to righteousness, but there are other steps which guarantee inner peace.

Inner peace results from complete submission to the will of God. One of the ways to become submissive is through fasting [or] abstaining from the desires of the flesh and concentrating on the needs of the soul.

Thousands of men in our religious history fasted for long periods of time to gain closeness to their Creator in this way. They were able to reach a point where no fear overtook them nor did pain. They acquired for themselves a deep satisfying peace, something every living soul craves.

Second, Clark Morpew's statement that “Every religion on Earth tries to promote hope. But when fear overcomes a religion, hope is demolished” is a profound one and I applaud it. Fear plays a distinct role in the rejection of ideas and new information.

But for us to rely on myth for answers is one thing, to rely on a prophecy, quite another. Prophecy has to be taken seriously. I believe that prophecies are made by holy men of God and are designed to come true in more ways than one.

Moses foretold about his Messiah, Jesus, who then told us about Muhammad who in turn foretold the arrival of the Messiah of the Latter Days.

It is therefore very wrong to term prophecy as “feeble” or “mythical.” Ignorance out of fear does enough damage to the human development. In search of the ideas of “love, loyalty, mercy, hope, faith, unity and the like,” we ought to include a real search of truth, an unbound search to probe far and wide.

Perhaps then, we may have less time to worry about what and when and where the end is going to be.

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