

ISLAMIC TEACHINGS REGARDING SPENDING IN THE CAUSE OF ALLAH

From the Holy Quran

The capital levy prescribed in the Holy Quran denotes its purpose by its very name, Zakat. The word means "That which purifies and fosters." By subtracting the share of the community from all wealth, the rest is purified for those entitled to make use of it. By the application of the proceeds to the service of the community, the welfare of the community is fostered. Zakat is the third pillar of Islam and it thus reflects the importance in Islam of our fellow beings.

The similitude of those who spend their wealth for the cause of Allah is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever He pleases; and Allah is Bountiful, All-Knowing.

They who spend their wealth for the cause of Allah, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve." (2:262-263)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْكَ سَبْعُ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ * الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ *

From the Sacred Sayings of the Holy Prophet

Abu Harairah reports: The Messenger of Allah, peace and blessings of Allah be on him, said: "When a son of man dies, his actions cease to

function except three: (1) permanent charitable foundation, (2) knowledge from which benefit is derived, or (3) a pious son who prays for him." (BUKHARI)

From the Writings of the Promised Messiah

SPENDING IN THE CAUSE OF ALLAH

I do not want anything for my own self. I quite often think that as for my own expenses, five to seven rupees will do, and as for property, I have it more than that. But that I tell you again and again to spend in the cause of Allah, it is because God has commanded me to do so. Islam is going down. My heart is perturbed on seeing the internal and external factors of the weakness of Islam; it is becoming a prey to the other religions. Previously it was a prey to the Christians alone but now the Aryas are also making all the necessary preparations to pounce upon it so that they may efface it from the very face of the earth. When things have reached this far, should we not take any steps for its advancement. God had actually started this Dispensation for this very

purpose. That is why it is in full accord with the Command and Purpose of God that efforts should be made for the advancement of Islam. Whatever you will spend in the cause of God, (let it be known to you) God is All-Hearing and All-Seeing.

These promises are also from God that whoever will spend in His Cause, He will give him back many fold of what he has spent. Such a person will get a lot in this world and after he has passed away from this world, he will witness (receive) this reward in the next world also and that will be a great comfort for him.

However, I should like to draw your attention to the fact that at this time you should spend your wealth in the cause of Allah.

(Malfoozat Vol. VIII, pp. 393-394)

Friday Sermon

*Delivered by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV
on June 7, 1991 at Trinidad.*

After *Tushahud Ta'awuz* and *Surah Fateha* he said: I am facing a dilemma today because I am told some people among you cannot understand Urdu. The dilemma is that ever since I left Pakistan around seven years and some months ago, I have always delivered my sermons in Urdu for the sake of those Ahmadies who are left in Pakistan who have this link between me and them, and are so accustomed to hear me directly on Friday. Also there are other Ahmadies in India, in Kashmir particularly who speak and understand Urdu well. Also a large number of Ahmadies who reside in Europe, around 30 to 40 thousands of them, understand Urdu but do not understand English.

So that is why my sermons have always been in Urdu. But fortunately there have been simultaneous arrangements for translation in England, in other European countries, in America and Canada. There are always simultaneous translations. But here there is no such arrangement. So in view of this I have been persuaded very strongly that I make just one exception today and deliver my sermon in English.

If I do that, and I think I should do that, then I will leave the series of lectures on *Namaaz* (prayers), and the Quranic prayers particularly which are preserved for mankind to the special purpose. I have been speaking in the past and have been giving a series of lectures on the Quranic prayers, their significance, their background and how well they can be utilized by us today. But for today I think I shall have to depart from that practice also so that when I speak again in Urdu I will return to the same series and should continue unbroken in the same language.

Juma' is a very special institution in Islam. It is a gathering much larger than five daily prayers. In the five daily prayers Muslims belonging to a certain area which is smaller in size who have access to the mosque, can go five times to the mosque. But once in every week it is expected that a much larger audience is drawn to the mosque. Those who belong to one town; or if the town is too big, at least a much larger area of

the town; who get together in such mosques which are built for such particular purpose to accommodate people that is a larger gathering for the Juma day, they are called Jamiah Mosques. Now the reason behind is this that Islam wants to unite mankind and togetherness in Islam has a very important message. That is why the size of the congregation goes on increasing.

Every week there is Juma and every year there are two Eids. And on Eid it is not just the inhabitants of one town or of one city to say prayers behind one Imam, but it is the entire area which gathers around in one central mosque. But the mosque cannot accommodate them so they don't gather in a mosque but outside in the open places and there the Eid is held. So a larger congregation symbolizes the message of Islam that you must remain united.

Then once in a lifetime we are expected to go for a pilgrimage to Mecca, to indicate the universality of Islam: the Oneness is not just for smaller regions, on the smaller scale of smaller regions. But it is on a much larger scale where all humanity is represented and you get together in one place in the world that is Mecca and demonstrate to the world that we are one. The whole mankind is one. There is no difference between color or creed or geographical entities. Man is a servant of God wherever he is born, whatever color he is born in and whatever language he speaks. So this is all symbolic language to repetitively remind you that you belong to one God.

That is the meaning of Unity. On this I have been speaking to various gatherings in the world and I have been emphasizing this message not only to Ahmadies but sometimes to non-Muslims as well when I speak to them. People naively consider unity to be just a matter of belief, something that has to do with our thinking alone, having nothing to do with our way of life. It is not so. If that was just a matter of belief then

لا اله الا الله محمد رسول الله

would not be counted among the five practices. People know this and yet they don't know this. How strange it is that all Muslims believe that

Kalimah is a part of five practices. Kalimah is not a part of five beliefs. The five beliefs are Allah; the angels; the books; the prophets; and to believe in the Day of Judgment. But the five practices in Islam begin with Kalimah

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

So that means it is not just a message; it is not just an ideology: it is a practice. What is that practice? That is what I am pointing out to you. This message is delivered home five times a day to Muslims on a smaller scale, on a larger scale once every Juma' and on a much larger scale once every Eid—or twice every year I should say, and then once in a lifetime. The universality of man, and the oneness of man is demonstrated so completely and comprehensively that no shadow of doubt should be left in any mind that Islam wants you not only to believe in the Oneness of God but also in the oneness of man.

Man must be united under One God. That is the purpose of Islam. This is not just an ideology as I have emphasized. It involves many more things which automatically emerge from this. If to unite man is one of the fundamental messages of Islam then anything which disunites man should be considered non-Islamic and if you go further into it, delve deeper in this concept, then you realize that any harsh word spoken to a friend, to a brother, to a sister, to a neighbor, to anyone which puts distance between him and you, which creates bitterness in the society, which disunites man, which throws people apart—a harsh word, a harsh act, an unjust act, they are all against unity.

How could you be believing in one God and in Kalimah while you are acting a life exactly contrary to your beliefs. This is a very profound message which was given once by Hazrat Muhammad Rasulullah SAW to Hazrat Abu Huraira in a form which he could not understand: it was too profound for him. Once the Holy Prophet, addressing Abu Huraira, said

من قال لا إله إلا الله فدخل الجنة

He did not say محمد رسول الله with that, he just said whoever declares there is no God but Allah, he would most certainly enter Paradise. Hazrat Abu Huraira took up the message and went from street to street crying full-throatedly that look here, be happy, there is a great glad tiding for you. Hazrat Muhammad Rasulullah has declared that all you have to do to

enter Heaven is to say

لَا إِلَهَ إِلَّا اللَّهُ

No more. Hazrat Umar was passing from the same street where he was declaring to the world that this is the new message. He caught him by the throat; almost dragged him back to Hazrat Rasulullah (SAW) and complained to him that Abu Huraira is doing this. What will happen to the people? What will they begin to do after this? The Holy Prophet (SAW) told Umar to leave him alone. He said, I did say to him, but I know what you mean. I know people will not understand. So let it be left there.

What was the message? This is what I am discussing today. The message was far more profound than a simple man like Abu Huraira could understand. The message was further explained by the Holy Prophet (SAW) in many of his sermons, in many of his traditions and the essence of this message is that

لَا إِلَهَ إِلَّا اللَّهُ

is not just a matter of belief but a matter of conduct for the whole lifetime. Anyone who acts contrary to this, anyone who behaves in a manner as to create distances between family members, children born of the same mother or relatives or next door neighbors or people at large—anyone who acts against the unity of man in reality doesn't believe in

لَا إِلَهَ إِلَّا اللَّهُ

This is the message and as such once Hazrat Rashulullah (SAW) explained the meaning of *Rahem*. There are two words having the same root letters ر, ح, م

which means *Rahem* as well as *Rehem*. *Rahem* means mercy; but *Rehem* means a completely different thing. *Rehem* means the uterus in which children develop in the tummy of their mothers. That organ, human organ, that is known as uterus or womb is also derived from the same three letters ر, ح, م

And this is pronounced *Rehem* instead of *Rahem*.

So Hazrat Rasulullah (SAW) once pointed out that the words *Rahem* (mercy) and uterus are derived from the same source to give you a special message. Whoever breaks the ties borne out of relationship with mothers he also breaks ties with *Rehman*—Lord God. Fundamentally if you cut at the roots you cut the entire tree. And both relationships, connected through *Rehem* and relationship with God belong to the same root. Cut at one root and the other is also severed. So this is again a message of unity. And the

message tells us that unity begins at home first, in the family. It's highly important that we behave in a manner as to improve the family ties and preserve the family unity as healthy and wholesome units which create peace for mankind. Unless family units are strengthened, unless family ties are protected, it is impossible for a peoples who have broken families to bring mankind to one unified entity. So this always is a part of our beliefs and beliefs turn into practices.

So see how profoundly Hazrat Muhammad Rasulullah (SAW) understood the attributes of Allah and how he translated them into messages for us. Rehmaan is the name of God which stands supreme because the Holy Quran says the word Rehmaan covers everything and this attribute of God is so strong that it is overwhelmingly more emphatic and strong than the rest of His attributes. So this again delivers a message to mankind. As Muslims we must stress Rehmaaniat. We must show kindness to mankind. That would be the meaning of unification of man. It is not just a theory. It is not just a disjointed attitude. If you further study the teachings of Hazrat Muhammad Rasulullah (SAW) you will be amazed how unified all the branches of teachings are and whatever he says ultimately converges into one single theme.

For instance, in another place he says that he who does not show Rahem (mercy) on the people of Allah, on the servants of Allah, He has created; Allah does not show mercy to him. So the same message which was first delivered in relation to the mother's children now is delivered in relation to the whole mankind. The unifying word remains to be the same Rahem. So try to understand. It's a very profound message. When he spoke of Rehmi relationship: it was not just the limited teaching applying to homes.

When you further study Hazrat Rasulullah (SAW)'s traditions and his messages, then you are amazed at the depth and width of his wisdom. How beautifully and how profoundly he understood God and how he related Allah's attributes to human affairs. So to begin with he says, "strengthen the ties relating to your close relationship through your mothers." Then he enlarges the same subject with reference to the same attribute of God. He says, whoever treats other human beings without Rahem (mercy), Allah will not show Rahem to him. What a great teaching and what an important teaching it is.

This is the meaning of

من قال لا اله الا الله فدخل الجنة

Someone who claims there is no God but one, who believes in the unity of God in all its depth and width and breadth and all that it comprises of, if he understands unity and practices unity, he will most certainly go to Paradise. So to go to paradise is not just a matter of claims or professions. It's a matter of much deeper understanding of the message of Islam and translating that understanding into practice.

Again, talking of Paradise, you will be surprised that Hazrat Muhammad Rasulullah (SAW) relating to mothers also in another manner, tells you: "Enter Paradise through entering under the feet of your mothers." There is a doorway which leads to Paradise. But it lies under the feet of your mothers. So the whole teaching is so well-organized and well-connected.

All these are different parts of a much bigger whole. So Ahmadies have been blessed by Allah that He sent Hazrat Massieh Mauood (AS) in this age. And the wisdom of Islam was revealed to him in a manner that we saw Islam as if it was reborn; it was given a new life. The same Mullahs who oppose you, who read the Holy Quran, who read the traditions but just skip along the surfaces. They don't know what they are reading. They don't understand the message.

It was left to Hazrat Massieh Mauood (AS) who was guided by Allah to delve deeper into the wonders of Islam and into the wisdom of Islam and bring it back to us. So we must be grateful to Allah that He has granted us this great opportunity to accept the message of truth which he sent as a servant of Hazrat Muhammad Rasulullah (SAW) in this age. A servant in deed, but a perfect servant. A servant who lost his own identity completely in his master. That was the reason why he was chosen to lead the world. That is the meaning of Al-Mahdi.

When we talk of these things I assure you we learn this from Hazrat Massieh Mauood (AS). If you read his writings, that is the way to understand true Islam as it was revealed to Hazrat Muhammad Rasulullah (SAW). So once we have been reformed, once we have been re-instructed, we have been re-educated, it is doubly our responsibility to act upon the message. When I say that, I have in view many small petty differences which you have from time to time among yourselves, which sometimes are reported

to me; and they leave me deeply disturbed and cut to the deep. Sometimes I am so pained I wonder what is happening. I wish to come over to you and tell you this is not the way that you are expected to behave.

Small things must not put you apart. You have been created to reunite the world, to strengthen the joints that join the various entities of man. You have come to unify, not to disintegrate. So if over small things you fight with each other, you misunderstand each other, you fall apart. You begin to build small mosques of your own in the name of God and yet make such mosques with a purpose to serve a group or a family. This is not the style. The Holy Quran speaks with the strongest condemnation of this tendency.

What was Masjid-e-Zarrar? Masjid-e-Zaraar was a mosque apparently built for the sake of God. Yet it was built for the sake of creating differences between one section of Muslim society and another section of the Muslim society. What could be the holier purpose in life than to build Allah's House? Yet the intentions are wrong. The intentions are not to enforce unity but to create disintegration; then even this holiest purpose becomes the unholy.

So I beseech you, I advise you from the bottom of my heart, to maintain this unity in the light of whatever I have told you, to respect this unity, to realize that unity of God will mean nothing to God if you are not united; if you do not always make an effort to unite first your own brothers and then the rest of mankind.

So the message is very profound and very important. Hazrat Musleh Mauood (SA) once wrote a poem on this subject. He said, "Those who want my love, those who want me to love them, they should behave like great people, people above small petty things." He goes on developing this theme and says that those who fight with each other, who pick up quarrels for small insults, whether they are meant or not meant. Who can not forgive their brothers, who think small and act small, who sow the seed of discontent—he says such people are not mine. I don't belong to them. They don't belong to me because God has made me for big things. And I cannot descend to such depth as to love such people who disintegrate the society. I have nothing to do with them. So if you care at all for my love, for my regard, then behave in a manner that I will love you. I love those who are noble-minded,

who have broader visions, who have greater capacity to forgive and to live in harmony with others, even if they are offended. They know how to forgive. They know how to forget. And yet despite the fact that they are the ones who have been offended, they seek forgiveness from their offenders. Instead of waiting for them to come to their door and knock and say please forgive us, those who have been offended, they take the initiative in their own hands. They go to ask forgiveness of those who had offended them. Now this is a strange teaching. But this is the teaching of Hazrat Massieh Mauood (AS). He says, سچے بہر کر جھوٹوں کی طرف تہ ذلل اختیار کرنا

"Even if you are right, for the sake of God, learn to seek forgiveness from those who have transgressed you as if you have offended them, as if you were in the wrong."

Now I have thought over this instruction of Hazrat Massieh Mauood (AS) for years and I think there cannot be a better formula to bring warring sections of human society together, to bring those brothers together who, over small things, get angry with each other and sometimes week after week, even for months, do not speak to each other. Who fall apart over small things and then their families fall apart. Sometimes they also fall apart from the Jamaat just because they think that they were offended by the missionary incharge or some of his office bearers. Sometimes they stop going to mosque for real and imaginary offenses.

Now such people, I have been dealing with them many times in my life. I used to travel a lot in Pakistan. I went to so many villages, travelled far and wide. And everywhere I went I found some people of that type who are over-sensitive to their own pride. And they go on quarreling with each other. So whenever I dealt with such people I knew the answer. They insist that we are right and he is wrong. Why should we ask forgiveness. And when you meet the other party he says that we are right and he is wrong, why should we go first to seek forgiveness from the person who is in the wrong.

Having read Hazrat Massieh-e-Mauood (AS), this instruction always came to my rescue. So many times I asked them repeatedly; I said, "Are you sure that you are right and your brother is wrong?" They said, "Of course we are sure." I said, "then it's your responsibility to go to him

because the leader you have accepted, the leader of this age created by God Himself, he requires of you that if you are right, you go to your brother who is in the wrong and seek forgiveness from him." Now this leaves no option for a person who has any regard for Hazrat Massieh-e-Mauood (AS) but to come to terms with his brother with whom he is fallen out.

What better formula could there be than this. So whenever you come across any Ahmadi who is angry at something with someone, whether he is wrong or has not been wrong, that is a different issue; apply the same formula to him. Tell him, "Are you really right?" And if he says yes then you tell him that this is what Hazrat Massieh-e-Mauood says: To prove that you are right you must take the initiative and seek forgiveness from your brother.

It is a beautiful teaching. It can unite a warring society. And once somebody seeks forgiveness from his brother even if he is right, the unification of erstwhile angry brothers becomes even stronger. I have noticed that to become friends after you have been angry at each other sometimes strengthens the ties of friendship much more strongly than before. Such people make up for the past grievances and try to appease each other and help each other and be kinder to each other.

That is one advice in the name of unity which I render to you and as I have been pointing out repeatedly, unity is all important. It is not just a theme. It's not just a doctrine. It is a way of life. It is a practice. Without practicing unity you can not be a true believer in the unity of God. So unite together. Say nothing to anger your brother or sister. Even if someone hurts you, be magnanimous enough to forgive even if he was wrong. Take the first step towards the house of your brother who has angered you and seek forgiveness.

This is not a difficult advice. It is heaven on earth. Practice it and then you will see your life will turn into a glorious life of peace and understanding and love. That is what we must create within ourselves before we think of providing paradise for the rest of the society.

Homes are falling apart everywhere in the world. The society is disintegrating everywhere in the world. You have heard of United Nations. But if you truly observe the behavior of the

United Nations, you can find it to be just a body of dis-united nations—no more no less. You are the people raised by God to create a United Nations in the sense that the Holy Quran want to create in the world. So be united among yourselves, love each other. Then you can say to the world: Love for all and Hatred for none. Not without it. These are not the slogans to show to the world what we are. If we privately nourish hatred of our brothers. If we abhor certain people, certain families and we do not have that love in our heart for our brothers and sisters, what is this hypocrisy of declaring to the world: Love for all, Hatred for none. That is not Islam. That is not the belief in the unity of God.

So Allah bless you and let you not only understand this message but practice this message. The world needs it. Ahmadiyyat needs it...If you are progressing, let's say, by 10 paces a year, if you get united you will progress by a hundred thousand paces per year. This is the fruit of unification. Those who are dis-united they can never progress. Their energies are wasted against each other. They cannot make real progress in the world. They cannot leave lasting impression on the people around them. So be united and travel together, march forward to progress and pray to Allah that he keeps you united generation after generation. And then you will see Insha-Allah, with the Grace of Allah that the pace of your progress will be 100,000 times greater than before. Allah bless you.

With these words I finish this sermon with the hope that you have understood the message. I have repeated this so many times, in so many ways, I don't think anyone among you is left without knowing what I want to say. Believe in the Unity and act in the Unity of God. That is the way to Heaven. And that is the only way to Heaven. Allah bless you.

WHAT HAVE I DONE TODAY IN THE SERVICE OF ISLAM AND AHMADIYYAT

Press Releases:

ATROCITIES CONTINUE UNABATED AGAINST AHMADIS IN PAKISTAN

The following information has been received from Pakistan. Please offer special prayers for all of our brthrs in Pakistan, and particularly for those Ahmadis whose sufferings are mentioned below.

RABWAH: June 9, 1991:

Mirza Anas Ahmad, a Director of the Sadar Anjuman Ahmadiyya and the eldest son of Late Supreme Head Hazrat Mirza Nasir Ahmad, along with other high officials were summoned by the Resident Magistrate Rabwah to answer charges personally. According to F.I.R. (First Information Report) No. 264 of 1st October 1990, Mirza Anas Ahmad was charged under section 298/C for writing an article in the Monthly magazine 'ANSARULLAH' wherein he quoted a *Saying of the Holy Prophet Muhammad*. According to mullahs, Ahmadis being non Muslims cannot quote Sayings of the Holy Prophet. The editor, publisher and printer of the magazine also faced charges under section 298/C of the Pakistan Penal Code.

During the hearing of the case the Ahmadi lawyer was frequently interrupted by a local mullah, Allah Yar Arshad, well known for his anti Ahmadiyya activities.

It has to be noted that besides this there were 23 other cases against the Ahmadis which were heard by the court on the same day.

RABWAH: June 4, 1991:

The U.S. Consul General based at Lahore Mr. Richard Mckee paid a courtesy visit to Rabwah on 26th May. This visit caused a lot of hue and cry in the press against the Ahmadis. They were blamed as American agents, enemies of Pakistan, and a threat to the country. It was said that the meeting of the US envoy with Ahmadi leaders in present circumstances may be disastrous for the country and an official inquiry was demanded by certain religious and political circles. The press exploited the issue too. According to a report which appeared in *Daily Jang* of June 9, 1991, Mr. Mckee apologised for his visit to Rabwah.

Subsequently anti Ahmadiyya processions were held in different parts of the country. One such procession was organised at Bhakkar where college students took part and hurled abuses at the innocent Ahmadis. Participants of this procession declared that they would eliminate the Ahmadis from the area with the use of guns.

BHAKKAR: July 2, 1991:

It has been learnt that an opponent of the Ahmadiyya Muslim Community, Mr. Deen Muhammad Faridi, Local Organiser of the Khatme-Nubuwwat Organisation, has lodged a complaint with the police against two Ahmadi families of Bhakkar. In his application, he requested that cases under section 298/C be brought against Malik Bashir Ahmad, his wife and parents as well as against Malik Nazir Ahmad, his wife and parents, for declaring themselves Muslims on the Identification Cards, inspite of the fact that those cards were issued in 1977-78 well before the Zia's Ordinance of 1984.

Bail before arrest has been arranged for these Ahmadis.

Earlier it had been reported that mullahs organised a meeting in Bhakkar city in which they used extremely foul and provocative language against the elders of the Ahmadiyya Muslim community. A notorious mullah, Manzoor Chinioti, ex M.P.A. had also announced that plans were at hand to eradicate Ahmadis from Bhakkar city.

No action was taken by the authorities against these mullahs.

GUJRANWALA:

The Khatme Nubuwwat Organisation held a public meeting in Sukheki town, where all speakers used extremely foul and provocative language against the members of the Ahmadiyya Muslim community. The meeting was orginally to take place in the main bazaar of the town but because the administration did not allow them to hold the meeting in the high street, it was held in the local mosque where about two hundred

fanatics attended.

The leaders of the Khatme Nubuwwat appealed to the public to organize social boycott of Ahmadis, and even incited them to kill Ahmadis.

The notorious mullah, Manzoor Chinioti, urged the audience to engage in Holy war (Jihad) against the Ahmadis. He even challenged the authorities and said, "You have given us upto 12 p.m. to conduct this meeting. Now it is past midnight. Do you dare to arrest me for this violation of your orders?"

He also declared that Ahmadis are apostates and the punishment for apostacy is death.

Addressing to the local residents he said, "Ahmadis cannot preach their faith. I learnt that the local Ahmadiyya missionary is engaged in preaching activities. If you find him doing so, break his legs, pull his tongue out and register a case against him with the police. In case the police refuse to register the case, contact me."

The authorities seem to have taken no notice of what these mullahs said.

REQUEST FOR PRAYERS

All brothers and sisters are requested to pray sincerely for the following respected personalities of our Jama'at who are undergoing medical treatment for different causes:

1) Our respected Amir, Sahibzada Mirza Muzaffar Ahmad is suffering from diabetes. His eyesight was affected but is now improving.

In spite of this sickness, the Amir is continuing to discharge his official duties with great courage and devotion. May Allah grant him speedy recovery, Amin.

2) Mrs. Nasima Begum, the wife of Maulana Kalim, has malignant tumors. Radiation treatment is being given. Her condition is serious. Continued prayers are requested.

ANNOUNCING A SPECIAL TABLISH ISSUE

The December 1991 issue of the Ahmadiyya Gazette will be (Insha Allah) a special Tabligh Edition

All members in general and the local and national Tabligh Secretaries in particular are requested to note. Please start making preparations right now.

AN IMPORTANT ANNOUNCEMENT

We need four volunteers to be our special representatives in New York, Los Angeles, Chicago and Houston. Please send your names, addresses and phone number to the Editor soon.

CHAUDHRY ASGHAR ALI AKHTAR PASSES AWAY

It is reported with a great sense of grief and sorrow that a member of the Washington metro Jamat, Chaudhry Asghar Ali Akhtar, died suddenly at his home in Alexandria, Virginia during early morning hours of Sunday the 11th of August, 1991. *Inna Lillahe wa inna Ilahe Rajeeon*. His Janaza Prayers were lead by Maulana Zafar Sarwar and was attended by a large number of members.

Brother Akhtar was one of the sons-in-law of Maulana Ataulla Kalim. During his youth, the late Chaudhry Akhtar served Majlis Khud-damul Ahmadiyya Lahore as one of the office bearers with a great zeal and religious fervor. Here in the USA he took care of the marketing and distribution of "Ansarullah" the monthly Urdu language magazine of the Central Majlis.

He leaves behind a large family of nine young children and a widow, all of whom are now in Pakistan. His body was accompanied to Pakistan by Maulana Kalim Sahib and his eldest son. He was buried in Rabwah.

May Allah Almighty grant him a choicest place in the heavens. May He also be a helper and protector of the bereaved family, Amin.

OBSERVATIONS MADE BY HAZRAT KHALIFATUL MASHIH ABOUT TABLIGH EFFORTS IN THE UNITED STATES

(Report by Malik Masood Ahmad, National Secretary General)

During his address to the National Majlis Amila Huzoor observed that there was a small improvement in Tabligh efforts. His impression after meeting families is that the great majority are not involved in Tabligh so far. A few members who have always been in the forefront for Tabligh, are the people you are getting the fruits from. Mentioning his recent visit to Guatemala, he said that you are also content like them upon what nature provides for you and do not cultivate or contribute to production. There is a great difference between gatherers and cultivators. Secretaries should be on constant watch for their cultivation. Secretaries should not become just gatherers. Little is being done to create new workers. There are some who are willing workers; therefore, try to create new workers by approaching them. The political situation is fast changing in the world and people are losing interest in religion. Afro-Americans are more amenable. As against their old generation, the Afro-American youth are lagging behind and need much attention and Tarbiyyat. One of the best ways to regenerate interest in religion is to **focus on different ethnic groups by different ways and means**. He said, for example, Vietnamese would not have any interest in Gulf conflict while Arabs or the people belonging to the Middle East would have a great interest to hear about the Gulf Issue. So, we should bring to each community the contemporary issues in which it has a live interest (such as Women in Islam, Abortion etc.) and then capitalize upon them by mentioning the true solution suggested by the Holy Quran and Islam. He informed the Majlise Amila members that the material about almost every issue in the contemporary world is available in his audio cassettes which could be edited and classified according to the subject matter and then these cassettes could be used for the purpose of conveying the message. We should utilize all opportunities to bring about a change. **Tabligh and Tarbiyyat go hand in hand**. A person who tastes the flavor of Tabligh, he studies himself and also brings about a spiritual change in himself to be acceptable to the people

to whom he preaches. A preacher never goes astray. He has never seen any person who had gone astray after being an active Dai Illalah. Secretary Tabligh should analyze each fact. Examine how many more are involved. Set targets and make people join you. Those only are yours who join you. He should support the activities and guide them. Targets should be set for Tabligh and then try to accomplish those targets. There are some 800 cable stations in the USA and they have a large variety of choices. If we are going on TV and delivering the message there, it does not mean that everybody who usually watch that particular channel would be listening to our programs as well. We should live in realities and not on hopes only or in the world of fantasy. We must be result and performance oriented. Put in effort and see the result on the other end. If there is no result even after trying our best, then there is somehow, something somewhere lacking in our efforts and we should change our approach. Every Secretary should make it a habit to see what efforts are translated and converted into hard facts. Look out for net results of your efforts

GOOD NEWS FROM GERMANY

The July issue of our Jama'at monthly news-magazine, Akhbar Ahmadiyya, reports that our two Ahmadi Muslim brothers have won elections to the local bodies Parliament of Kriess Wetterau, in the Hessen Province, for the seats reserved for immigrants.

Our hearty congrats go to the elected parliamentarians:

Ans Mahmood Minhas

Masood Mahmood

May Allah Almighty, Who always opens up doors of opportunities for His Jama'at whenever our ignorant opponents seem to close some on us, make this success a source of blessings for Germans and our Jama'at, Ameen!!

A MESSAGE FROM HAZRAT KHALIFATUL MASSIH IV

(We reproduce here below a letter addressed to the Amir, USA, written by Additional Wakilul Mal, London office.)

Hazrat Khalifatul Masih IV ATBA in his Friday Sermon delivered in Fazal Mosque, London on 12th July, 1991, has said that our financial year has ended on 30th June, 1991. Before the end of the year, I had received a letter from Nazar Baitul Mal, Rabwah, stating that this year they were lagging far behind and far from reaching the target of their income. They stated the situation as alarming. But when I came back from my tour, I received a letter from Rabwah which told a very different story. It appeared that within two weeks the situation had changed dramatically. With the Grace of God, not only the target of expected income was achieved but also many more lakhs of rupees were added to it.

The same story is being repeated in many countries all over the world. The information which I have received conveys the glad tidings that by the Grace of God the income has increased beyond the expected limits.

But wherever we come across a flaw or weakness, we find it only due to the slackness of administration. Sometimes the whole year passes without any effort on the part of administration to exercise their responsibility. Sometimes, months pass and they do not approach the Ahmadis nor remind them of their liabilities and duties concerning the payment of their Chandas. A carelessness on the part of the administration becomes evident which engenders weakness and lethargy and molests the whole system.

Sometimes, the Financial Secretaries become idle and inactive and do not do their duty. Month after month passes and they do not contact their members nor tell them that they have not made any payment and that all their dues are in arrears. We come across all sorts and types of people. Some of them are naturally weak and careless. If you approach them in time they will willingly pay their dues but if you ignore them they will spend money for buying other necessities of life. Later on when you reach them there is nothing left with them to pay you.

Hazrat Aqdas continued saying that where the administration is active the whole Jamaat, by the

Grace of God, becomes active and alive. Wherever the administration takes recourse to prayers, the help of God manifests itself in wonderful ways and astonishing changes take place.

Hazrat Khalifatul Masih said: "through this Sermon, I announce that within a month every Jamaat should summon the meeting of their Majlise A'amila and make a critical review of their past activities:

"Have they taken any constructive measures to redress those who are defaulters, do not pay their Chandas? What steps they have taken to raise the standard of those who are not paying their chandas according to the prescribed rates?"

Huzoor Aqdas said that he had given some instructions to USA Majlise Amila. The recording of these instructions may prove useful. You must try to get hold of these tapes which will help you set your financial matters in proper order.

Huzoor says: "The second important thing which many countries ignore is sending their financial report in time. For instance, now the financial year has passed but a majority of the countries have not sent their report as yet and have no notion of sending it. This is deplorable. They should have submitted the report by this time because the financial year has already ended. It is therefore, my instruction that within a month the financial report must be submitted without fail. It is important to note that the report must make a special mention of the share of the Central Reserve Fund lying with you.

"You must state the exact amount of the Central Fund, giving its detail and also requesting instructions from me for its disposal."

Huzoor has said that in the past the share of the Centre was left with the Jamaats because the Centre was not so deeply and directly involved in the Jamaat projects before. The Jamaats were given a free hand to spend the funds on different activities on behalf of the Centre. But the situation has now changed. At present many extraordinary and revolutionary works are being undertaken by the Center directly. As a result

huge sums are needed by the Centre to accomplish these works. By the grace of God so far all is moving smoothly and according to plan. But sometimes when we ponder over our requirements and needs we cannot help thinking about our resources and the share of our money in other countries. Sometimes even after six months we do not receive any financial report and we are left in the dark about our assets in other countries.

Hazrat Khalifatul Masih has said that through this Sermon, "I advise all the Jamaats all over the world that starting from today they should hold meetings of their Majalise Amila and deliberate on the present situation and within a month send a report directly to me and not to the Wakilul Mal. The report must come to me directly.

"In this way I will be able to find out those who

have sent this report and those who have not. Also they will realize that they are directly answerable to me and will not fail to report."

So far as central expenditures are concerned Huzoor says: "I am by the grace of God not worried because as I have mentioned before, God out of His mercy has always given us success in all our new schemes and has provided for them all. I am sure that God will always continue to show His favour to us as He has done in the past. May God enable us to do our work with pure intentions, sincere hearts and devoted efforts. All blessings descend from God Who is worthy of all praise."

Yours brotherly,
M.S. ASHRAF
Addl. Wakilul Mal.

WHAT HAVE I DONE TODAY IN THE SERVICE OF ISLAM AND AHMADIYYAT

CONSTRUCTION OF RESTHOUSES FOR QADIAN JALSA AN APPEAL FOR A GENEROUS CONTRIBUTION

Hazrat Khalifatul Masih IV has expressed a desire to see people from the United States accommodated in a residence hall with modern amenities on the occasion of the Annual Convention (Jalsa Salana) in Qadian, India.

For this purpose, the National Amir has pledged a total of \$100,000 for the construction of the required house. This noble scheme has been inaugurated by our beloved Imam and we should make every effort to fulfill Allah's expectations of us. This is, additionally, a scheme that will yield us the benefit of a more comfortable stay in Qadian, the town in which the founder of

Ahmadiyyat lived his life.

Although the most sacred place in this world is the birthplace of the Holy Prophet (s.a.w.), Qadian holds a special place in our hearts as well. And unlike Mecca, the freedom to visit there has not been prohibited by the powers that be.

We should all, therefore, do our best to offer a one-time contribution and fulfill our obligations to our Khalifa and to Allah Almighty. Please consider a generous donation in the aforementioned light, understanding that Allah allows neither the giver nor what he gives to go to waste.

INTRODUCING OUR NEWLY CONVERTED BROTHERS AND SISTERS IN WASHINGTON D.C.

(Continued from our July issue)

SISTER NAJEA SAUDA MAILIKA

Sister Najea Sauda Malika (Patrice Veal) joined the movement of the Promised Messiah (AS) in May. She is serving in the military and is stationed at the Pentagon. She had been visiting the Washington Masjid for 2 months and studying Ahmadiyyat. The Lajna, Sister Shakoora Nooriah and Sister Nasira Khan, had been helping her and answering her questions. Sister Patrice first came into contact with Ahmadiyyat while in St. Louis. Since her bai'at she has been married to an Ahmadi Brother in St. Louis. May Allah bless her and increase her faith. *Alhamdo Lillah.*

BROTHER CHENGHIS KHAN POORABARI

Brother Poorabari joined the Jamaat in June. He is a native of Mauritius where Jamaat Ahmadiyya is very active. He was being preached to by our Sister Nusrat Alhadith and also the Bhatti family of York, PA. He accepted Ahmadiyyat just a few days prior to the arrival of Hazrat Khalifatul Masih IV in Washington. May Allah bless him and guide him in His ways. *Alhamdo Lillah.*

SISTER ERICA BROWN

Sister Erica Brown joined the Jamaat in July. She had been visiting the Washington Masjid and was being preached to by the Lajna. She has married one of our Ahmadi brothers in Chicago. May Allah guide her and protect her. *Alhamdo Lillah.*

WASHINGTON JAMAAT BAI'AT TARGET

Since by Allah's grace we have 5 bai'ats in the last 4 months, we are setting a target of 10 more bai'ats this year before January 1, 1992. This will require much prayer by each member. **Please pray for our Tabligh efforts.** Each member must increase his preaching activity. Lajna has continued to be active in preaching, it seems much more than the men. The men are challenged to increase their preaching activity and make more contacts with interested non-Ahmadis.

(Report by Martin Rashid Ahmad,
Secretary Tabligh, Washington)

Just for the Record

HAZRAT KHALIFATUL MASIH IV BLESSES THE 43RD ANNUAL CONVENTION WITH HIS PRESENCE

Over 3000 members from all over the country attended the 43rd USA Jalsa Salana held in Detroit on June 28, 29 and 30th. There were numerous non-Ahmadi guests as well. Members of Jamaat appreciate the well organized Jalsa and our congratulations and prayers go to the organizers and those volunteers who made it possible to make this Jalsa a memorable one.

Obviously the large attendance was due to Huzoor's presence. Huzoor led the Juma prayers.

During the opening ceremony, the Mayor of Ypsilanti, Michigan honored Huzoor with the Key to the City of Ypsilanti.

In the speech to Lajna, Huzoor reminded the ladies to become "Godly" so that the children and the family will be affected by their "Godliness" in them and they would also begin to do good deeds and become righteous persons.

In his closing address to the US Jamaat, Huzoor reminded us of our responsibilities towards Tabligh, regularity in namaz and to become uptodate in our chandas and encourage children to participate in various chandas of the Jamaat.

A superb exhibition on Ahmadiyyat was set up by the organizers of the Convention.

FROM US TO YOU

AN APPEAL FROM THE NEW TEAM OF EDITORS

(By Mian M.I. Wasim, for the Editors)

The readers might have noticed that the Amir, Sahibzada Mirza Muzaffar Ahmad, has appointed a new team of Editors to run the affairs of this Gazette (effective June 1991). The new team would like to take this opportunity to thank Brother Umar Khan for his services as Editor of the Gazette prior to June 1991. We also request earnest prayers from the Amir and all members of the community. Please pray that Allah Almighty enable us to perform this duty effectively and efficiently, Ameen.

We are trying our level best to print the Gazette regularly every month and in accordance with the express desire of our respected Amir, the Gazette should be in the hands of the members by the end of each month. It is a tremendous task. By the grace of Allah we shall try our best to fulfill the desire of our Amir.

This Gazette is printed for and on behalf of the members of the entire Ahmadiyya Muslim Jama'at in the USA. The office bearers of the local chapters as well as our auxiliaries, the Ansar, the Khuddam-ul-Ahmadiyya, the Atfal-ul-Ahmadiyya, the Lajna Ima'illah and the Nasirat (local and National) may send us reports of their functions and activities (through the proper Jama'at Nizam) regularly and in good time. Late reports have no news value and may not be printed.

This Gazette is our own. Let us all try our best to improve the quality and quantity of its contents. Here below are a few ideas and suggestions from the editors for all members of the Community:

- 1) Send us your ideas and suggestions for improvement.
- 2) Send us clippings of the news items published by newspapers in your area about our Jamaat or other topics of interest to our members. (Please ensure to write the name of the source, e.g., book, newspaper, and date and page of the publication.)
- 3) Our doctors, engineers, educators, small and large business owners, managers and workers;

in fact all professionals are invited to write useful and informative articles for publication in the Gazette.

- 4) We invite all members to write us about your Tabligh (preaching) efforts. By the grace of Allah our glorious history is full of instances wherein God Almighty has continuously shown great and manifest signs of proving the truth of Ahmadiyyat. Write us your own experiences in this regard or those of others that you might have heard from your own relatives or other elders of the Jamaat.
- 5) Some of us had the opportunity to serve the cause of Ahmadiyyat, the true Islam, in other countries. Do write us about your experiences.
- 6) For the benefit of our younger generation, we invite you all to write about the life history of our elders, what prompted them to join the fold of the Promised Messiah's Jamaat, how their life was changed for the better, after entering the fold of Ahmadiyyat and other matters worthy of note and record.
- 7) While we always remember our *Asirane-Rahe-Maula* (those imprisoned in Pakistan because of their faith) and our *Shohada* (martyrs in the cause of Ahmadiyyat, the true Islam) we owe it to ourselves to write about them so that their remarkable sacrifices remain on record for the benefit of present and future generations.

SPECIAL NOTE

The material for publication must reach the Editor of The Ahmadiyya Gazette, by the 5th of each month at the following address:

The Editor, The Ahmadiyya Gazette
2141 Leroy Place, N.W.,
Washington, D.C. 20008

Phone: (202) 232-3737 Fax: (202) 232-8181

ACTIVITY REPORTS FROM JAMA'TS ALL OVER THE U.S.A.

NEW YORK: Hazrat Khalifatul Massieh visits New York: Huzoor arrived in New York on Monday June 17, 1991 and stayed here through June 20. The Jama't took full benefit of his visit by attending congregational prayers led by Huzoor, formal and informal meetings with Jama't members and the executive, and heart warming Majalis Irfan (Question-Answer sessions).

On Monday the 17th, Huzoor led the Zuhar and Asr prayers at the Bait-ul-Zafar mosque and later addressed the Lajna for about two hours. He led the Maghrib and Isha prayers and then held Majlis Irfan during which he answered questions from our Ahmadi Muslim members and other non-Ahmadi friends. Huzoor's answers and comments were so scholarly and spontaneous that it was a great pleasure and spiritual experience to listen to him. All those present were served with meals and refreshments by the Jama't.

As usual, Huzoor started activities of the next day (June 18), by leading the Fajar (early morning) prayers. Later he gave audience to a few guest dignitaries. Among them were: Dr. M.T. Mehdi, Secretary General Islamic Council of North America; Mr. Kenneth Kopelson, Vice President, Institution Holliswood Civic Association; Ms. Esmera Simmons, Director Civil Rights Unit, New York.

During the same morning, about 40 families met with Huzoor individually and collectively. They belonged to Jama'ts from Boston, Connecticut, upstate New York, Bronx, Manhattan and Staten Island.

On Wednesday, June 19, about 80 families and individuals had the honor to see their beloved Imam in private meetings which lasted for four hours. After Zuhar and Asr Prayers, Huzoor performed the Nikah ceremony of three couples including one of the great grand daughter of Hazrat Abdullah Alladin. Other activities of the day included the "Ameen" ceremony performed by Huzoor for eight children who had recently completed the first reading of the Holy Quran. Huzoor also addressed a large number of non-Ahmadi friends who had come to see him. They were highly impressed with Huzoor's scholarly analysis of the present day problems confronting the present society and various solutions presented by him. This meeting was attended by

about 50 guests. Huzoor also attended a dinner party arranged by the New Yorkers in his honor. It was attended by 500 members.

On Thursday morning, Huzoor left for Willingboro.

Other major activities and news items were:

1) New York Lajna and Nasirat win awards: Our Lajna and our Nasirat won the first awards as the best organizations in the U.S.A. The awards were announced by Huzoor at the National Convention.

2) Tahir Camp held at Bait-ul-Zafar (July 2-7): By the grace of Allah, our 7th annual Tahir camp was a huge success. About 50 boys and girls participated in this camp. Separate classes were held for boys and girls. Topics discussed included study of the Holy Quran, Ilme Kalaam, Hadith and Fiqah (for seniors).

3) On June 8th, the Manhattan Cable T.V. showed a program about our movement. Some viewers called for more information.

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4) Two more members took Baits and were initiated into the fold of Ahmadiyyat. They are:

Afzal Ahmad from Wyckoff, Brooklyn area.
Ayesha Ahmad.

We welcome them with sincere prayers. May Allah strengthen them in their faith. Ameen. Alhamdo Lillah.

5) On June 2, our Lajna held an inter-faith meeting at the mosque. About 70 Ahmadi Muslim ladies and 25 non-Ahmadi guest ladies took part in the deliberations titled "Status of Women in Religion". The speakers included, Mrs. Rev. Tyler, Mrs. Kusam Mohan, Mrs. Beth Pii and sister Fatima Hanif. Mrs. Satiya Wishwanath of channel 47 video-taped the program for the T.V. station.

BOSTON: Khilafat day was held on the 2nd of June. Brother Mukhtar A. Cheema, Regional Missionary, N.E. region, presided. Brother Abid Hanif, Boston Jama'at president and Brother Cheema were the two speakers at the meeting. In their speeches, both of them highlighted the importance and significance of this important day which Ahmadies all over the world celebrate annually. Thirty members attended the function.

During the month of June, Waqar-e-Amal was performed on the Mission House almost on a

daily basis. Major contributors were Brothers Abid Hanif, Zahid Mian, Masood Haneef, Shahid Sohail and sister Saleha. May Allah give them a better reward, Ameen.

A few members of the Jama'at which included members from all the auxiliaries of the Jama'at, joined the State's Walk-for-Hunger. By taking part in this social event, we were able to make the existence of our Jama'at known to the public.

During the month of June, Khuddam Ijtema was held and was presided over by our Regional Missionary. Educational and sports activities and competitions were held. Even our Atfal and Ansars took part in the two-day meet. It was concluded with prize distribution ceremony and silent prayers. (Report by Muzaffar Khurram)

NEW ORLEANS: This is a combined report for the months of March thru May. During March we met to celebrate Massih Mauood Day. Very informative speeches were delivered by Qazi M. Barkat Ullah and Bashiruddin Shams about the truth of the claim of Hazrat Mirza Ghulam Ahmad as Promised Messiah of this Age. Both speakers gave concrete proofs from the Holy Quran, the Hadith and the Bible.

Major function for the month of April was celebration of Eid-ul-Fitr. Dr. Safir Ahmad led the prayers and delivered a Khutba (sermon) on the virtues of fasting. Special prayers were said for our Ahmadi Muslim brothers in Pakistan. During May, a meeting was held wherein Mr. Shams and Mr. Zahid Ahmad who had represented the Jama'at at the National Shoora, briefed the members about proceedings and instructions announced at the Shoora.

PHOENIX: The Jama'at members held their monthly regular meeting on March 17. It was presided over by Brother Munir Malik. The meeting started by the recitation of the Holy Quran. It was followed by recitation of the Qasida of the Promised Messiah by Sohail Malik. A Hadith of the Holy Prophet Muhammed (S.A.W.) regarding moral values was read and explained by Aasim. Portions from the writings of the Promised Messiah (A.S.) stating how Ahmadies should act and behave were presented by Aamir Ahamd. Munir Malik discussed Islamic teachings regarding the Holy Month of Ramadan. The meeting ended with a collective silent prayer.

HUZOOR'S VISIT TO WASHINGTON DC

Huzoor's visit to the United States has always

been a source of great blessings for the members of the USA Jama'at. It not only leaves us with treat memories of our beloved Imam, but brings a spiritual reformation within each and every one of us. The chance of saying prayers behind Huzoor, the question/answer sessions, the guest receptions for non-Ahmadi friends, and many other events which bear the honor of the presence of our beloved Imam, all come together to form a pleasant and memorable picture in our minds.

Huzoor's visit this year gave rise to similar feelings within the hearts of the Jama'at members. Upon Huzoor's arrival in Washington DC on Thursday, June 17, a warm welcome was arranged at Amir Sahib's house in which the Aamla members and Halqa Nigrans of our local Jama'at were present. This welcome reception launched the busy schedule of Huzoor in Washington DC which began with leading the Friday Prayers on June 21. In the evening, a guest reception for non-Ahamadi friends was held at the Holiday Inn Crown Plaza while a welcome reception for Hazrat Begum Sahiba was held simultaneously at Dr. Shamim Ahmad's house by th Lajna of Washington DC. The main event held on Saturday was the Eid-ul-Adhia prayer at John F. Kennedy High School. The Friday and Eid sermons were relayed over the phone to various Jama'ats in the USA, Canada and London and from London, it was relayed to over 30 different countries all over the world. The week was concluded with Majlise Irfan and Mulaqats held throughout Sunday and Monday.

When we look back and reflect on the time we spent in the presence of Huzoor, our heart is filled with amazement and joy to see the prophecy of Hazrat Masih Mauood (may peace be with him) being fulfilled in the fullest extent:

"Therefore, my dear friends, when this has always been the way how the will of Allah works, showing two manifestations of His power, so that He should demolish two false joys of the opponents, it is impossible that now He should proceed to alter this divine practice. So you should not, therefore, grieve over what I have told you, nor should you let yourself be heart broken, for you are destined to see the second manifestation of God's power as well. And the coming of that manifestation would be better for you, for it would be everlasting, of which the chain shall not be broken."

As the fourth link in the chain of this "second manifestation", Huzoor is indeed a sign from Allah of the truth of Ahmadiyyat and Islam. He is the rope of Allah which binds all of Jama'at Ahmadiyya together and keeps us from being divided amongst ourselves. We should always pray for his success and safety so that he may continue to lead us through the world in which we live. Ameen.

Other Activities: During Hazrat Khalifatul Masih IV (atba) visit to Washington a Tabligh function was held at the Holiday Inn Crown Plaza, Crystal City. All Jama'at members worked hard to invite their friends to this blessed occasion. At least 68 guests attended this program. After a brief introductory remark by Huzoor, the guests asked questions on various topics. Some questions asked were: the application of shariah in the modern world, the use of the term "jinn" in the Holy Quran, beliefs of Ahmadi Muslims concerning the advent of the Messiah and Mahdi, political situations in india and Pakistan, and the true meaning of jihad. After the question/answer session ended, Huzoor graciously mingled among the guests to talk with them and to further answer their questions. Many of the guests were very knowledgeable about our beliefs and they asked good questions. Lajna provided some of the best questions. Members who brought guests and those whose guests did not come are requested to continue to preach aggressively, using wisdom, to their friends. We should try and take advantage of the impression made by our beloved Imam. Each member should give their guest a bai'at form to ponder over.

Letters and literature were sent to seekers of truth who wrote to the mosque.

Several non-Ahmadis have responded to a newspaper advertisement for free classes on Islam.

Sister Nusrat Alhadith has been most active in preaching to her friends and acquaintances of various ethnic groups and nationalities. She has distributed many pieces of literature and cassettes, according to the needs of her friends.

New Islamic Class Starts at the Fazl Mosque

Inshallah, we are starting a new class on Islam for nan-Ahmadis and new converts at the Fazl Mosque. The class will be held each Wednesday

evening from 7:00pm to 8:00pm. The first class is July 31st at 7:00pm. All members are requested to invite their friends under tabligh to attend this class. The class will be led by Maulana Zafar Ahmad Sarwar Sahib and will be an informal

group class tailored to the needs of the students. The class is for men and women. There may be a separate class for ladies in the future if the need arises.

KHUDDAM-UL-AHMADIYYA, WASHINGTON'S MONTHLY MEETING AT BURKE LAKE PARK

The *Amila* of Majlis Khuddam-ul-Ahmadiyya, Washington, decided to hold August's Khuddam Day at the Burke Lake Park. For this purpose, a picnic area was selected and reserved for Saturday, the 10th of August. Khuddam also invited Atfal and Ansar to attend this function.

Burke Lake Park is located in Fairfax County, Va. Besides having beautiful landscape, it also has volleyball facilities, jogging tracks, bicycle tracks and row boats. Khuddam decided to have a cookout at this occasion.

A flyer was prepared by Fouzan Mansoor which contained the program for the day and the directions to the park. This flyer was distributed, well in advance, among the members of Jamaat. It was also mailed to all the Khuddam along with the newsletter. Plans of this function were also announced during several Friday sermons.

On the 9th of August, five Khuddam gathered at Athar Malik's house to prepare the food for the barbecue. Khuddam who volunteered for this task were Athar Malik, Abdul Shakoor, Anwar Sardar, Farrukh Ahmad Nasir, and Bilal Ijaz. After purchasing the necessary ingredients, these Khuddam divided different tasks among themselves and started preparing the food for the barbecue. The chicken was precooked in yogurt and spices. Onions, eggs, and spices were mixed into the ground beef. Salad was made from fresh vegetables and chutney was prepared from mint and yogurt.

Next morning, on the 10th of August, everyone gathered at the designated picnic site. The program was initiated with the recitation of the Holy Quran and its translation by Jalal Malik, followed by one of the Promised Messiah's poems recited by Athar Malik. Afterwards, two Khuddam, Jaleel Akbar and Hammad Malik, spoke on subjects of 'Tabligh' and 'Obedience to Authorities', respectively. Later, two Atfal also presented their speeches. Luqman Dad spoke on the subject of 'Simplicity', while Furhan Jameel

shed some light on the 'Importance of Salat.' In the end, president of Khuddamul Ahmadiyya, USA, Qamar Shamas sahib, made his concluding remarks to the participants. This session was concluded with a silent prayer, led by respected Masoud Malik sahib, General Secretary USA Jamaat. *Alhamdo-lillah*, around seventy members participated in this event. After this session, all of the Khuddam, Atfal, and Ansar proceeded to the prayer site to offer Zuhr and Asr prayers.

Meanwhile, some of the Khuddam started preparing three barbecue pits for the barbecue. After building the fire, some of them began making the beef patties and others started cooking them along with the chicken. The Khuddam who were cooking at this time were Shoaib Basit, Anwar Ahmad, Mohammad Ijaz, Zulfiqar Ahmad, Farrukh Nasir, Anwar Sardar and Athar Malik. By the time everyone returned from the prayer site, these Khuddam had cooked enough food for all the people present. After finishing the meals, everyone got busy in an activity of his interest. Some of the participants started playing volleyball, some went to the lake for rowing or fishing, and others went for hiking on the trails.

Everyone who attended this Khuddam Day, enjoyed it very much and many suggested that such an activity be held on a regular basis. The elders of Jamaat, who were present at this event, agreed along with the organizers that this event appeared to have fulfilled its objectives.

**WHAT HAVE I DONE TODAY
IN THE SERVICE OF
ISLAM AND AHMADIYYAT**

MAJLIS-E-IRFAN: A LEARNING EXPERIENCE

By C. Naseer Ahmad

Years ago, Lord Tennyson wrote:

'Let knowledge grow from more to more,
but more of reverence in us dwell,
That mind and soul, according well,
May make one music as before'

Majalis-e-Irfan are a unique series of meetings that put the mind and soul in unison. Started by Hazrat Khalifatul-Masih II, these meetings have been an avenue for an open dialogue and deliberation for those seeking enlightenment, knowledge and/or spiritual satisfaction.

With Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, these meetings have come to life again and are held in almost every city that he visits. A typical Majlis-e-Irfan starts after the Isha prayers and, depending upon the participation, can last until the wee hours of the morning.

Centuries ago, Dante wrote:

'Consider your origins: you were not made so that you might live as brutes, but so that you follow virtue and knowledge'

The hunger for knowledge is deeply rooted in Muslim values, as established by the Holy Quran and the teachings of the Holy Prophet Muhammad, may peace be upon him.

About knowledge, Francis Bacon wrote, some time ago:

'The knowledge of man is as the waters, some descending from above, and some springing from beneath; the one informed by light of nature, the other inspired by divine revelation.'

With this perspective, one notes that the Majalis-e-Irfan have become avenues in which information flows in both directions—from the community members to the head of the Ahmadiyya community and back. However, the interaction between the Khalifa and the participant varies from city to city. Through these meetings, one can tell what is on the Khalifa's mind. And for his part, the Khalifa gets a feel for what ordinary members are thinking.

Besides information, one finds humor, personal anecdotes and yes, even some trivia that makes life more interesting. A surprisingly large number of people attend these late-night meetings. It is, perhaps, due to the personal

interest shown by the Khalifa.

"He considers these meetings as a means of relaxation," says Dr. Masoud A. Malik, General Secretary, USA. "In Washington, only one meeting was scheduled. But, Huzoor insisted on a Majlis-e-Irfan for the second day," Dr. Malik added. "Similarly, when Huzoor arrived in Canada on June 30, 1991, there was no scheduled Majlis-e-Irfan for that evening. Huzoor again insisted on such a meeting," Dr. Malik continued.

The Majlis-e-Irfan on June 23, 1991, had some interesting aspects. Some people asked about the etiquettes of Salat while others were interested in more philosophical issues.

For example, one questioner asked about what one should do if he/she finds that the level of piety among the group is below one's expectations.

"Do not censure others, censure yourself first," replied the Khalifa, who elaborated further. "Where is the ideal society?" Huzoor asked. He then recommended that the community members should follow the perfect model of the Holy Prophet Muhammad, may peace be upon him.

Another questioner anonymously complained about some administrative matter.

"No name—no answer," replied Huzoor who explained why he could not discuss anything in which the accused was not present and the accuser would not identify.

A questioner asked about what the community members could do to erase the negative publicity generated by the media as a result of the hostage crisis.

"You are like a drop of curd in milk...you have to create your own sphere of influence," replied Huzoor. He further explained the reality and the limitations of individuals.

The July 1, 1991, Majlis-e-Irfan in Toronto, Canada was another meeting covering a diverse range of topics—covering linguistic issues, astronomy, astrology, religion and more. One of the more remarkable things of that meeting was the spontaneity of the Khalifa as well as the questioners and the audience. A simple slip of the tongue, a pause or wits alone produced a lot of

laughter.

Notwithstanding the comraderie, humor does not overshadow the greater goals. For example, in the Toronto meeting, one questioner asked the Khalifa to resolve a philosophical question—and in essence a real-life one—about whether it is necessary that 'Taqwa' in a person must be visible. The Khalifa said that it should not be overtly displayed, as the real character of a person reveals itself.

In retrospect, Majlis-e-Irfan series of meetings are a healthy medium for exchanging information, resolving misconceptions and expressing feelings. This writer observed that the Khalifa will reply to almost any question. However, in

the interest of other participants, questioners may want to refrain from using Majlis-e-Irfan as a means to merely vent emotions or resolve personal problems. Furthermore, however, to get the most out of the Khalifa's time, the questioners may want to do some homework.

In conclusion, one ought to remember that the Holy Prophet urged Muslims to '*seek knowledge*' even if one had to travel to far away places like China. Any chance for obtaining knowledge should not be missed. In particular, we should avail of every opportunity to visit Huzoor wherever he is, and should always try to gain the maximum amount of knowledge and wisdom whenever he graces us with a visit to our country.

43RD ANNUAL AHMADIYYA CONVENTION AT YPSILANTI, MICHIGAN

By C. Naseer Ahmad

The 43rd Annual Convention of the Ahmadiyya Movement in Islam took place at Eastern Michigan University, Ypsilanti, Michigan, June 28-30, 1991. About 4000 participants—men, women and children from the United States, Canada and other parts of the world—attended this convention.

The Mayor of Ypsilanti attended the opening session of the conference and presented a key to Hazrat Mirza Tahir Ahmad—the Khalifatul Masih, the world leader of the Ahmadiyya Movement in Islam. The Khalifa addressed the conference at the opening session, which began with the recitation of the Holy Quran.

The Khalifa led the Friday prayers in the Warner Gymnasium, earlier that day. He also addressed the Managing Committee or the Majlis-e-Amila that evening which included a dinner and a social hour. The Khalifa expressed his pleasure at the work done during the year by the volunteer workers and office bearers of the community. Later, at the Pray-Harrod Hall, the Khalifa reviewed an Exhibition—including displays of pictures, handicrafts and books on Islam and the Ahmadiyya Community. A part of the Exhibition was a documentary, organized by Dr. Fazal Ahmad—a major in the US Army—on the history of the Ahmadiyya Movement in Islam.

After the Tahujjad Prayers on Saturday June

29, 1991, Syed Shamshad Ahmad Nasir, a missionary serving in Dayton, Ohio, spoke on "*Love for Neighbors*", a discourse based on the Holy Quran. Mr. Shamshad Nasir's efforts led to a wide publicity of the conference in Ohio's newspapers. The news of the conference was carried by the *Plain Dealer, Cleveland, the Xenia Fairborn Herald, Sidney Daily News and Centreville-Bellbrook Times*.

Due to the large numbers of guests, the conference was held outdoors. Men and women were placed in different sections. The Khalifa addressed the ladies and his speech was relayed to the Men's section. There were a number of interesting speeches. Maulana Sheikh Mubarak Ahmad spoke about the Holy Prophet Muhammad, may peace be upon him. Also, Maulana Ataullah Kaleem made a speech "*Zikre Habib*." Among some of the other notable speeches were "*Future of Ahmadiyyat is Bright*" by Sohail Malik, a young man from Phoenix, "*Good Family Relations—The Islamic Way*," by Alhaj Dhul Waqar Yaqub, from Chicago and "*Service to Humanity—A Muslim's Duty*" by Alhaj Muzaffar A. Zafr, from Dayton. Alhaj Zafr is also a Vice-President—Naib Amir—of Ahmadiyya Movement in Islam, USA.

The scheduled speeches for the ladies section were "*Evils of Gossip*" by Saliha Malik, "*Blessings of Ahmadiyyat*" by Amtul Khan and

(continued on page 24)

OUR ACTIVITIES IN THE NATIONAL PRESS

By the grace of Allah, a good number of newspapers especially those in the mid-west, mainly because of the relentless efforts of our missionary Maulana Sayyed Shamshad Nasir, have given wide coverage to our Jamat activities. (Brothers and sisters all over the country in general and Public Relations and other secretaries in particular are urged to follow the lead of Maulana Shamshad of creating and maintaining media contacts). Here below are a few extracts.

The Xenia, Ohio, *Daily Gazette*, Saturday, June 22, 1991

ANNUAL U.S. CONVENTION OF MUSLIMS SCHEDULED

The 43rd annual US convention of the Ahmadiyya Movement in Islam will be Friday through June 30 at Eastern Michigan University in Ypsilanti, Mich., near Detroit.

More than 3,000 people from the U.S., Canada, Pakistan and South America are expected to attend, according to Syed Shamshad Ahmad Nasir of Dayton, the movement's missionary to the midwest region of the US.

Also, the head of the worldwide Ahmadiyya Muslim community, Hazrat Mirza Tahir Ahmed, the fourth successor (and grandson) of the movement's Messiah, is scheduled to attend to lead some of the prayers and convention sessions.

His holiness will lead the first prayers (Juma and Asr) on Friday afternoon, and later that day will preside over the opening session, a joint session for men and women, during which he will give an opening address and lead a silent prayer (Dua), Nasir said.

On Saturday morning he will address the men's and women's separate session. The movement's Dayton president and first vice president in the US, Alhaj Muzaffar A. Zafr, is slated to preside over the morning's men's session.

His Holiness also will preside over the closing session June 30, during which he will give a concluding address and lead a silent prayer, Nasir said.

Nasir is scheduled to lead the Tahajjud Prayer at 4 a.m. Saturday morning and then speak on "Love for Neighbors," a commentary of the Koran.

The convention also will include an exhibition of the Koran, which has been translated into hundreds of languages, and a handicrafts exhibit.

The Ahmadiyya Movement was founded in

1889 in Qadian, India, by Hazrat Mirza Ghulam Ahmad, whom followers believe to be the promised Messiah of his age.

The movement's scope is now international and includes more than 10 million members in 126 countries. Its stated prime objective is to spread the message of Islam and unity of God through peaceful means.

Huber Heights Courier, Wed., June 19, 1991

Moslem Festival Slated

The Moslem Festival of Eid-ul-azhiya will be celebrated at 9:30 a.m. at 637 Randolph St. in Dayton, Ohio. Syed Shamshad A. Nasir, of the Ahmadiyya Movement in Islam, USA, will lead the prayer and present the sermon. The Holy Koran will be displayed in many languages. For information, call Syed Shamshad A. Nasir at 268-0279.

ISLAM CONVENTION SLATED

The 43rd Annual Convention of the Ahmadiyya Movement in Islam, USA will be held at Eastern Michigan University in Ypsilanti, Mich. on June 28-30.

Syed Shamshad A. Nasir, a missionary in the Dayton area, will give the Tahajjud Prayer at 4 a.m. on June 29 followed by a Commentary of Holy Quran: Love for Neighbors at 4:30 a.m. Hazrat Mirza Tahir Ahmad, the Supreme Head of the Movement, will be in attendance.

For information, call Syed Shamshad A. Nasir at 268-0279.

The Sidney Daily News, Tuesday, June 25, 1991

CONVENTION SET FOR MOSLEMS

The 43rd annual convention of the Ahmadiyya Movement in Islam is scheduled for Friday through Sunday on the campus of Eastern Michigan University in Ypsilanti, Mich.

More than 3,000 Moslems who are followers of this movement residing in the US and Canada

are expected to attend, including those from southwestern Ohio. Among the convention's highlights is a scheduled address by Hazrat Mirza Tahir Ahmed, the movement's spiritual leader.

The sect was established in the United States in 1920. Area Moslems worship at the Ahmadiyya Mosque in Dayton.

The Plain Dealer, Saturday, June 29, 1991

Muslim Sect Holds Meeting In Michigan

About 40 members of the mosque of the Ahmadiyya movement in Islam on Center Rd. in Bedford are attending a convention this weekend of their branch of Islam at Eastern Michigan University in Ypsilanti, Mich.

Imam Shamsad Nasir, the movement's missionary to the Midwest region, said about 3,000 people from all over the United States are attending the conference to study the movement's spiritual and moral teachings.

The Call and Post, Thursday, June 27, 1991

Ahmadiyya Movement in Islam Holds Convention in Michigan

Ypsilanti Michigan is the host city for the 43rd Annual Convention of the Ahmadiyya Movement in Islam-USA. The highlight of the convention will be the appearance of the Head of the World-Wide Ahmadiyya Movement, His Holiness Hazrat Mirza Tahir Ahmad. He will preside over the entire convention, and will give an opening address Friday June 28 at 4:30 p.m., and he will be making various other addresses throughout the convention. Another highlight will be the presence of Sahibzada Mirza Muzaffar Ahmad, head of the Ahmadiyya Community in the USA and grandson of the founder, Hazrat Mirza Ghulam Ahmad.

There will be a few joint sessions, but most of the day will be spent in separate sessions for men and women. Session titles include the Evils of Gossip; Inroads of Militancy in Religion; Concept of God in Islam; Good Family Relations-Islamic Way; and Islamic Ethics and Morals.

There is a full schedule of morning, mid-day, and evening prayers, and Syed Shamshad A. Nasir, the Ahmadiyya Missionary for the Midwest Region, centered in Dayton and covering Cleveland also, will be offering prayer during the 4 a.m. hour on Saturday June 29. Shamshad

was formerly a missionary to Western Africa in Ghana and Sierra Leone.

For more information call Missionary Shamshad at 439-4448.

Fairborn Daily Herald, Friday, June 21, 1991

Ahmadiyya Movement Celebrates Festival Eidul Azhiya Saturday

Saturday will mark the second biggest important festival of the Moslems of the year. It is the Eid-ul-Azhiya and follows the pilgrimage of the Moslems around the world, featuring prayers and sermons followed by the "slaughtering of animals as a sacrifice to please God," said Syed Shamshad A. Nasir, missionary for the Ahmadiyya Movement in Islam, USA headquartered in Dayton.

Shamshad explained that the philosophy is not just to slaughter animals "because blood and the flesh of the animal do not reach to God—it is the righteousness of the person that is considered. The lesson of the festival," he added, "is that as an animal gives his life for us, likewise, we should also sacrifice our desire for good will."

In Dayton, the festival of Eid-ul-Azhiya will be celebrated at 9:30 a.m. Saturday in the Ahmadiyya mission at 637 Randolph St. Shamshad, who is the missionary of the Midwest Region of the Ahmadiyya Movement, will lead the sermon and the prayers. Over 100 members and guests from all over the area are expected to join with this celebration, Shamshad said.

On display will be the Holy Quran in a variety of languages—Japanese, Russian, Dutch, Spanish, Italian, English, Urdu, Korean, Turkish and others.

Food will be served to the needy and poor people that day, according to Shamshad.

Following the sermon and prayers (within three days), members of the Ahmadiyya community will sacrifice an animal (goat, lamb, cow) as pre-arranged with a farmer in the area who does the slaughtering (it is done on the farm by the farmer). "We do not break the law," Shamshad said, explaining that the slaughtering is done according to the way the farmer does the killing of his own animal for food. After it has been killed, the meat of the animal is divided into three shares—one for the poor and the needy, one for friends and relatives and one for the owner's immediate family.

The Eid-ul-Azhiya celebration follows two months and 10 days after the first festival (10th of Zil Hajjah) which follows a month of fasting.

The York Dispatch, Thursday, January 24, 1991

**Bashirs One of 3 Black Families
in York Muslim Community**

By Deborah Grace
Religion writer

In a corner of Ayesha Bashir's sunny York kitchen is a raised, carpeted platform, a place where the family prays five times a day.

Early every morning before the sun comes up, Ayesha rouses her five children and husband from sleep and, like 850 million other Muslims across the world, begins the day with pre-dawn prayers.

"Sure, sometimes we oversleep," said Ayesha, a Muslim since 1968. "Nobody comes down on you and condemns you for it."

Ayesha and her husband who have lived in York for 14 years, were newlyweds living in New York when they converted to Islam in 1968. The religion is reported to have between 3 and 4 million followers in the United States and is considered one of the fastest growing religions in the world.

The word Islam means, "purity, peace, submission to God's will and obedience to his laws." The religion does not claim to be formulated by the prophet Mohammed, but rather is "a continuation of all former religious principles decreed by God through the revelations to all prophets," according to "The Philosophy of the Teachings of Islam." The prophets include Jesus Christ and many of the Jewish prophets and leaders of the Old Testament from Noah to Zephaniah.

Ayesha and her family are members of the Ahmadiyya movement, one of 70 Muslim sects. The 12 million members of the Ahmadiyya movement regard Hazrat Mirza Ghulam Ahmad who was born in 1835 as a great prophet whose mission was to restore the religion to its original purity and bring peace to the world. Like the Jews who rejected Jesus as their savior, mainline Muslims reject Ahmad as a prophet, said Ayesha.

Ayesha had been raised a Baptist but had fallen away from the church as a teen-ager. Becoming a Muslim meant that she gave up the

belief that Jesus Christ was the son of God.

"That was probably the most difficult for me," she said. Muslims regard Jesus Christ as a prophet but not as divine. She describes Islam as a "simple religion that invites the individual to be the highest, most perfect human being possible."

"You are given an outline and as you grow in your faith, you fill that outline in," she said. "It is a very personalized religion."

The Bashir family is one of three black families who belong to the 100-member York Muslim community. The group meets at the Noor Mosque, 334 S. George St. Their weekly holy day, called Juma, is observed on Friday. The day is regarded as a gathering day for prayer rather than as a day of rest.

Since the outbreak of the war in the Persian Gulf, the mosque has received two threatening phone calls. The calls, made a week apart, threatened death to Muslims if any U.S. troops were hurt in the war with Iraq.

"I don't think people have a clue about who or what we are," said Ayesha, whose husband is a medic in the National Guard.

"We are Americans and we defend our country's efforts in the Gulf," she said.

Members of the mosque are not "overly concerned" about the calls because they don't believe anyone from the York community made them. Still, the fact that Ayesha and her daughters wear veils and face coverings in public, make them visible targets for such attacks, she said.

Ayesha explained that Muslims who do not have Arabic names have them legally changed. Arabic is the language of the Koran but not all Arabs are Muslims, said Ayesha.

"Arabic names have great meaning. Our last name, Bashir, for instance, means, 'good news.' It is not that we are ashamed of our Anglo-Saxon name, it is just that we want our names to reflect our new identity in Islam," Ayesha said.

Her daughter, Nusrat, 19, does not wear a face covering but dons a veil. Ayesha's two other daughters, who both attend William Penn Senior High School, do wear face coverings and veils. Women begin covering themselves when they reach puberty, she said. All three of her daughters adhere to the Muslim practice that

forbids the intermingling of women with men who are not related. The practice excludes dating.

"It's a personal choice," Ayesha said. "My daughter thinks she can handle it and is free to interpret the law, which calls for modesty in dress as she sees fit.

"It's not the clothes, fabric or what you wear that makes you modest. It's your own actions," Ayesha said.

Like other Muslims, the Bashirs read the Koran (Holy Quran) said to have been dictated to Mohammed by God through the angel Gabriel in the seventh century. The Koran contains the Five Pillars of Faith and the Six Articles of Belief, which is the "heart of Islam," Ayesha said.

"After reading the Koran, I realized it had the truth," said Amenah Hakin, 35, of York.

Amenah was a Roman Catholic before she converted to Islam this past July. Her 6-year-old son still attends Catholic school but she intends to bring him up as a Muslim. Her family accepted her decision to convert to Islam, she said.

"As long as I believed in God, they were happy," she said.

That was not the case for Ayesha Bashir.

"It was very hard for my mother. When I told her I couldn't eat pork chops or bacon anymore (Muslims do not eat pork) she couldn't understand. I thought my father would be the most difficult but it turned out that he was more understanding. He even started calling me Ayesha before he died," she said.

Convention, 1991

(continued from page 20)

"Women in Islam" by Bushra Jamiel.

The Khalifa of the Ahmadiyya Movement in Islam, Hazrat Mirza Tahir Ahmad, addressed the congregation during the closing session. The conference ended on June 30, 1991, after the silent prayers led by Hazrat Mirza Tahir Ahmad.

The Detroit Chapter, which hosted this conference, is currently led by Dr. Bashir-ud-din Khalil Ahmad. Mr. Nasir A. Malik was the Conference Organizer—Officer Jalsa Salana, as known in the Ahmadiyya jargon. Mr. Malik is a past president of the Detroit Chapter.

The registration system based on a personal computer (PC) served the guests well for the second year in a row. This computer system was developed by Dr. Wajeeh Bajwa, a scientist working in Michigan. The notable feature of this system is the imaginative use of databases and word-processing that resulted in personalized registration cards with arabic inscription.

One of the remarkable things of the convention is that it was hosted by Detroit—a relatively smaller branch/chapter of the Ahmadiyya Movement in Islam, USA. About 150 members of this chapter put in long hours to make this religious conference a reality and enjoyable for the guests. Members of the Detroit Chapter were ever eager to serve guests in the food lines at the Eastern

Eateries and the Dining Commons. Likewise, they helped those in need of lodging and/or other essentials of life. For the second year in a row, they have managed to host this conference with gusto, goodwill and a lot of smiles.

On behalf of all Ahmadies we express our thanks to the Detroit Chapter and particularly the office holders and organizers of the Convention for their dedicated work which resulted in a very, very successful Convention and an enjoyable experience for all of us.

MOTHER OF REWARDS

Everything has its mother. I thought what is the mother of God's rewards. God put into my heart that their mother is

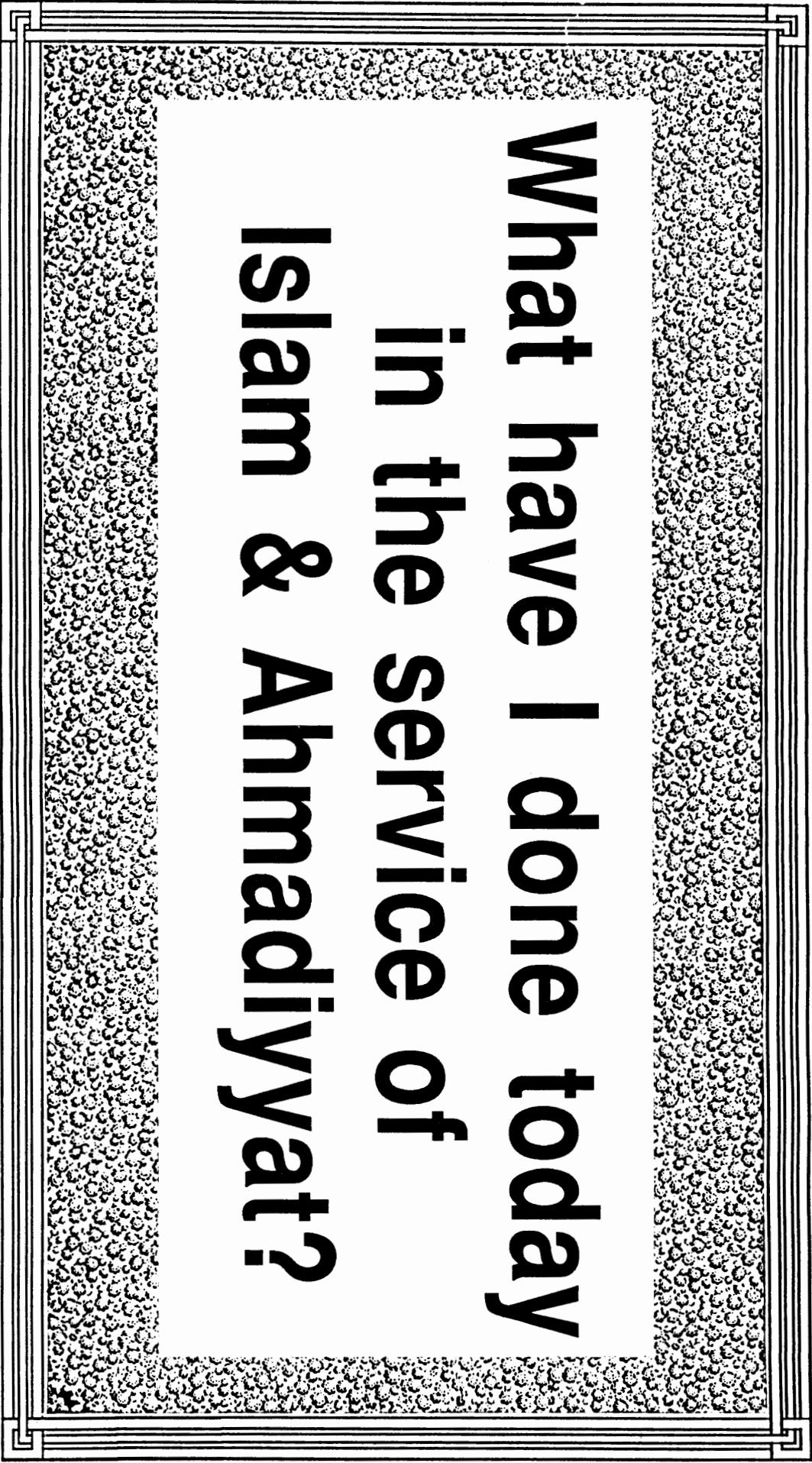
أَدْعُونِي أَسْتَجِبْ لَكُمْ

"Call Me and I shall respond".

No one can protect himself from evil without God's mercy. So God's saying,

أَدْعُونِي أَسْتَجِبْ لَكُمْ

proves that it is He Who is the Protector. So turn towards Him alone. (Malfoozat Vol. 6, p.3)



**What have I done today
in the service of
Islam & Ahmadiyyat?**

Please cut across the dotted line and display it at a conspicuous place in your home

MUBAHLA—GOD'S DECREE

About two years ago something happened in Pakistan similar to an incident narrated in the Old Testament. The prophet Elijah challenged Ahab, the ruler of his country. The purpose was to prove to the world whose Deity was the real God. Two places of worship were selected. The king worshiped Baal. The other group, i.e., Bani Israel, prayed to God that He set the wrong place on fire.

A challenge like this came from Hazrat Mirza Tahir Ahmad, the Head of Ahmadiyya Community in Islam to the president of Pakistan, General Muhammad Zia-ul-Haq in June 1988. He told the opposite party to put forward their case in the court of Almighty Allah. And he said that the wrongdoer might get punishment from Him. In other words the two parties were set in for a Mubahala. The background of this challenge was in 1974 when the Ahmadies were declared as non-Muslims by enforcing a law in Pakistan. According to the new law, Ahmadies were forbidden to express their belief in Islam in all possible ways: they cannot enter the mosques, say their prayers, greet in the Islamic way and call Adha'n. So much so that they were not allowed to even help the poor. As a result of violation of such laws, many were persecuted and imprisoned and even killed. Their mosques and houses were set on fire. In other words, anyone was free to kill any Ahmadi. This is why Hazrat Mirza Tahir Ahmad gave the Mubahlah challenge to the president of Pakistan.

After the Mubahala Zia-ul-Haq became worse in his treatment to Ahmadies; his way of accepting the challenge. Soon thereafter, Zia died in a mysterious and fatal airplane accident. The airplane in which he was travelling with his advisors exploded in the air—killing everyone aboard.

The Ahmadiyya Community announced that this incident was a sign from God to show the truth of Ahmadiyyat.

The Government of Pakistan blamed many groups that they had secretly installed a bomb in the aeroplane. Some people also thought that it could be from Shi'ahs who were against Zia-ul-Haq. A team of American experts made a thorough investigation. They concluded that there was neither a bomb nor any other fatal weapon that caused the explosion. For Ahmadies this was enough proof of their truth.

However, this has not helped reduce the severities in any way. In fact the tyranny is on the rise. Just this year in two cities, Nankana and Chuk Sikander, in the Punjab Province, Ahmadies were beaten very badly in the presence of the police. Their lives are still at stake in Pakistan. The Ahmadies, in spite of all this, believe that God is on their side.