



ازالہ دین عند اللہ اسلام

لا إله إلا الله محمد رسول الله

# AHMADIYYA GAZETTE

An Official Organ of the Ahmadiyya Movement in Islam, Inc. in America

APRIL 1979

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

## FRIDAY SERMON

(Gist of the sermon delivered by Hazrat Khalifatul Masih III on March 16, 1979 at Rabwahi, Pakistan)

"Some years ago I did draw the attention of the Jamaat, stating that as a result of the brotherhood and fraternity established by God the Exalted in our Jamaat, and the way it has been formed into a strong wall cemented with molten lead, every Ahmadi is duty bound to bear in mind constantly, that there should not be a single Ahmadi in his neighborhood, area and surrounding who slept at night while he was hungry. As the Holy Quran has enjoined to remind one another of good action, once again I direct the attention of the Jamaat towards this issue.

In the past one and one-half to two months, Khalifatul Masih observed, there has been such weather in our country which is very dangerous for the crops of some areas. As a matter of fact to cause the crops to grow and make them verdant and green is the work of God the Exalted alone. It is by His decree the crops become good and vice versa. As our Jamaat is convinced of the acceptance of prayer and is witness to it, hence, firstly, we should pray that Allah the Exalted turn the crops of our

country so good that they can fulfill the needs of the country and it needs not to stretch its hands for help before others. Secondly, if there occurs shortage of grains in any place there should not be any Ahmadi faced with pangs of hunger.

When he urged that there should not be a single Ahmadi sleeping hungry at night, Khalifatul Masih pointed out, it did not mean that he was urging to help only the Ahmadies. In reality, there should not be a single person who attributes himself to Hazrat Muhammad peace and blessings of God be upon him, and should go to bed starving. But as at time our helping of others is even taken an excuse by some people who try to create disorder and disturbance, and God the Exalted does not like mischiefs, I have specifically mentioned the Ahmadies. Otherwise, if there is no fear of mischief, every Ahmadi is obligated to help each individual of the country and particularly every person who attributes himself to the Holy Prophet peace and blessings of God be upon him.

The teachings of Islam, Khalifatul Masih continued, is remarkably excellent. It comprehends every aspect of life. The statement of the Holy Quran that each and every thing of the earth and that of the heavens has been made subservient to man, connotes also, that as we should try to get benefit from every thing to its extremity, simultaneously it is also essential that noth-



ing should be wasted. Consequently, the Holy Prophet peace and blessing to God be upon him is reported to have said that not a morsel should be wasted. He has instructed not to eat food to our fill. If we act upon these two instructions of the Holy Prophet peace and blessings of God be upon him there could be saved sufficient from our daily meal to satisfy many other people's hunger, and thus a food for four could suffice for eight.

To depend merely on planning is SHIRK-associating with God. The true meaning of TAWAKKUL is this, that despite all possible plans, efforts must be made to attract the Grace of God through humble prayers. Besides, efforts must be made to remove the sufferings of His servants, so that God the Exalted secure us too from all kinds of troubles and sufferings.

Concluding his sermon, Khalifatul Masih exhorted the congregation, that every Ahmadi must have this determination that there should not be any femished in his surroundings. It is more pleasing for a believer to feed others than to fill his own belly. May Allah enable us to understand Islam, and consequently to act upon it in its true meaning; and every Ahmadi must always bear in mind that he is a member of such Jammāt which in its entirety looks after him and takes care of him".

#### MAULANA KALEEM BACK AS MISSIONARY IN AMERICA

Maulana Ata Ullah Kaleem, the veteran missionary of the Movement, left Washington, D.C. on November 25, 1978, in response to call from our international headquarters. Ahmadi brothers and sisters will now be glad to learn that the Maulana has been sent back to America as missionary for the West Coast. He landed in New York on March 24, 1979, and was cordially received by the Missionary In-charge, Mir Mahmud Ahmad Nasir, at the airport. Maulana Kaleem currently sojourning in Washington, is planning to leave very shortly for his new assignment.

It is hoped that by virtue of his experience and dedication he will succeed in strengthening Jamaats on the West Coast and in effectively spreading the message of Islam and Ahmadiyyat in that part of the continent.

#### CHARTERS OF RELIGIOUS FREEDOM

Says the Holy Quran:

"Those who were driven from their homes

without a just cause except that they say, 'Our Lord is Allah'. And if Allah did not repel some people by others, cloisters and churches, and synagogues and mosques, in which Allah's name is much remembered, would have been pulled."

The verse establishes perfect religious freedom and requires the Muslims to sacrifice their lives not only to stop their own persecution by their opponents and to save their own mosques, but to save churches, synagogues and cloisters. This was because Islam does not recognize persecution on the score of religions and everyone is at liberty to hold any belief he chooses. To illustrate:

A deputation of 60 Christians from Najran headed by their chief waited on the Holy Prophet to discuss their doctrinal differences. They were put up in the Prophet's mosque at Medina and during the course of discussion they asked for a temporary break to hold their service somewhere. The Holy Prophet offered them his own mosque for the purpose, wherein they prayed in their way, facing towards the East. What a noble example of tolerance and regard for other people's religious beliefs! The Charter of Religious Freedom given to those Christians of Najran and later on extended to those of Islamic countries, recorded in the books of traditions, is appended below.

It is a standing testimony to the broad-mindedness of the Holy Prophet of Islam and that of the religious system he founded. It reads:

"This is the document which Muhammad, son of Abdullah, God's Prophet, Warner and Bearer of glad tidings, has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for the Christians of the East and the West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know. Any Muslim violating and abus-



ing what is therein ordered would be regarded as a violator of God's testament and would be the breaker of His promise and would make himself deserving of God's curse, be he a king or a subject.

"I promise that any monk or wayfarer, etc., who will seek my help on the mountains, in forests, deserts or habitations, in places of worship, I will repel his enemies with all my friends and helpers, with all my relatives and with all those who profess to follow me and will defend him, because they are my subjects and to them my shelter is extended, that is, they are on my covenant. And I will defend the covenanted against the persecution, injury and embarrassment by their enemies in lieu of the poll-tax (jizya) they have promised to pay.

"If they will prefer themselves to defend their properties and persons, they will be allowed to do so and will not be put to any inconvenience on that account. No bishop will be expelled from his bishopric, no monk from his monastery, and no priest from his place of worship and no pilgrim will be detained in his pilgrimage. None of their churches and other places of worship will be desolated or destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims. Any Muslim so doing should be regarded as recalcitrant to God and His Prophet. Monks and bishops will be subjected to no tax (jizya) or indemnity, whether they live in forests or in the rivers, or in the East or West, North or South. I give them my word of honour. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences. Those who retire to the mountains and dedicated places, the produce of their cultivated lands will not be subjected to tax or tithe and in times of scarcity of food they will not be compelled to contribute anything in the form of grain. No military service will be taken from them, nor will they be required to pay jizya. Not more than 12 dirhams per annum will be taken from their merchants, landholders and from the

wealthy among them. None should be harassed and tyrannized for the payment of taxes. In religious controversies and disputations, they should be talked to with civility and lenience. Let mercy overwhelm them wherever they may be and they should be protected from all troubles and injuries. He who broke God's covenant and adopted a defiant attitude will be regarded as His enemy and the violator of His testament. Every help shall be given to them in the repair of their churches. They shall be absolved from wearing arms. They shall be protected by the Muslims. Let this document be not disobeyed till the Judgment Day." (Futuh-ul-Buldan Balazari)

Similar charters were issued by the successors (Calips) of the Holy Prophet (peace and blessings on him):

According to Tabri, when Jerusalem submitted to Muslim armies, the following terms were granted by Hazrat Umar:

"This is the security which Umar grants to the people. He grants to all, whether sick or sound, security for their lives, their possessions, their churches and their crosses, and for all that concerns their religion. No constraints shall be put upon them in the matter of their faith, nor shall any one of them be harmed."

## PRONOUNCEMENTS OF THE PROMISED MESSIAH

### Picture and Prayer

One man asked whether prayer is lost because of picture. The Promised Messiah answered: "Following the non-believers, picture is altogether banned. However, a picture has no reverence by itself. Instead, its reverence is relative. If the contents of a picture are repugnant to prayer then I ask whether keeping currency in possession at the time of prayer is not repugnant? You may answer that such possession is unintentional. I say that if you defecate unintentionally, will not cause the loss of the prayer and you would do ablution once again. As a matter of fact, it has to be noted about a picture whether it serves a re-



religious purpose or not. If a picture is lying idle and serving no religious purpose, then it is absurd. To avoid the absurdity is the height of piety and it should be avoided. Nevertheless, if a religious purpose can be served, then it is not forbidden since Allah does not want to destroy knowledge.

For instance, at one point we have given a picture of Trinity of Christians wherein the Holy Spirit is shown in the figure of a pigeon and Son and Father are figured individually. Our purpose in doing so was to repudiate Trinity and to show that the God of Islam is the Real God. He it is Who brings to life and sustains; is Eternal, is unalterable and figureless. Therefore, if a picture is to serve Islam then Sharia'h does not bar it, since the activities in the cause of Sharia'h are not objectionable. It is reported that Hazrat Musa had pictures of all the Prophets. When the companions visited the Ruler of Rome, they saw the picture of Hazrat Muhammad (peace be upon him) with him. Therefore, it should be remembered that the contents of picture are not revered, instead its reverence is relative. People who keep absurd pictures then, these are forbidden. One aspect of Sharia'h makes it forbidden but the other aspect allows the same. Look at fasting. It is allowed during Ramadan but if one fasts on Eid day, it is forbidden.

Reverence is of two types. One is forbidden by itself, the other by its relation. For instance, pork is absolutely forbidden, be it from a forest or elsewhere, black or white, small or large — every kind of it is forbidden. This is forbidden by itself. But an example of forbidding by relation is that a person by his hand works earns just money, then it is allowed. However, if the same money is earned in theft or gambling, it is forbidden. The very first Hadith in Bukhari tells us that our intentions determine our deeds. There is a murderer. Take his picture with the purpose of identification and arrest. This will not only be allowed but its use would be obligatory. Similarly, if a person

sends picture of an enemy of Islam, if this is labeled as 'forbidden' then it is treacherous. Remember, Islam is not an idol — instead it is a living religion. I am sorry to say that today's unwise Maulvis have provided an opportunity for objections on Islam. Eyes make picture of everything. There are some stories that when a bird flies, automatically the bird's picture is taken. 'Allah's name is "Musawwir (the Fashioner)". Then why an unthought of objection? Reality is what I have described that the reverence of picture is unreal. In case of unreal reverence, intention should be noted and if intention is according to Shariah's then it is not forbidden, otherwise it is. Don't rely on Ahadith alone. If you consider Hadith superior to the Holy Qur'an then it is as if you accuse the Holy Prophet (Peace be upon him) that why he himself did not collect the Ahadith? Because it is a fact that he did not order a collection of Hadith. Instead, he used to dedicate and recite the Holy Qur'an by himself. Certain companions collected the Ahadith (on their own) but later burnt those. When asked why they did so, they said that after all they heard those from narrators; possibly there were some omissions and commissions. Why should we be held responsible.

"So, prefer the Holy Qur'an and do not hold Hadith superior to it; hold it subordinate." (Al-Hakam, February 28, 1902)

"Pictures are not categorically forbidden. They may be taken if they serve some good purpose. Primarily, my own pictures were taken to fulfill the demand of the European nations. We have received letters from some people in Europe and America stating that I exactly looked like Messiah. (Alhakam, October 10, 1905)

### PRESIDENTS' RESOLUTION and HUZUR'S RESPONSE

The following presidents of Jamaats and missionaries in America attended an important meeting held at Washington on March 4, 1979,



with the Missionary In-Charge, Mir Mahmud Ahmad Sahib in the chair:

Muzaffar Ahmad, National President (Dayton)  
Rashid Ahmad, Regional President (Milwaukee)  
Abid Haneef, Boston

Major Abdul Hamid, Missionary East Coast  
(New York)

Mian Muhammad Ibrahim, Missionary MW &  
Lakes (Dayton)

M. Abdur Rashid Yahya, Missionary S. East  
Region (Washington)

Muhammad Sadiq, N. J.

Syed Sharif Ahmad, Concord, California

Munir Ahmad, St. Louis, Missouri

Jamilur Rahman, Pittsburgh, Pennsylvania

Jamil Ahmad, Cleveland, Ohio

Abdul Hafeez, Baltimore, Maryland

Ali Razaa, Kenosha, Wisconsin

Abdul Kabir Haque, Chicago, Illinois

Yahya Sharif, Dover, Pennsylvania

Mubashar Ahmad, Central Financial Secretary

Dr. B. A. Munir, Athens, Ohio.

Yusaf Amin, Troy, Ohio

Hussain Abdul Aziz, Philadelphia, Pennsylvania

Abdul Mannan Malik, Willingboro, New Jersey

Umar Bilal Ibrahim, New York, New York

Abu Bakr, Racine, Wisconsin

Nasir M. Malik, (V. Pres.) Detroit, Michigan

• Among terms discussed were the feasibility of establishing schools for children, training of American Ahmadis as honorary missionaries and prospects for holding an International Conference on the Crumbling of the Cross in America in 1980. Thanks to the guidance of Mir Sahib, views were exchanged and decisions taken in an atmosphere of perfect coordination and cordiality.

The session concluded with a resolution, unanimously tendering unflinching loyalty to Khilafat and confidence in the benign leadership of Hazrat Khalifatul Masih, and soliciting his fervent prayers for the success of missionary activities in America.

Cable embodying the resolution was subsequently sent by the Missionary In-Charge, which brought a heart-warming telegraphic

response from Huzur. It read as follows:

RECEIVED YOUR CABLE ON BEHALF  
OF NATIONAL AMIR AND PRESIDENTS  
OF JAMAATS STOP CONVEY MY THANKS  
TO ALL AND ASSURE THEM OF MY FULL  
CONFIDENCE IN JAMAAT AMERICA STOP  
MAY THEY NEVER WAVER IN THEIR  
FAITH AND ALWAYS HOLD FAST TO THE  
ROPE OF ALLAH STOP MAY HE PROTECT  
THEM FROM ALL EVILS AND INCREASE  
THEM IN THEIR FAITHS

KHALIFATUL MASIH

## ACTIVITY REPORTS

### Lakes Region

About 150 members of Ahmadiyya Communities, comprising of young and old men and women along with their budding kids, from Chicago, Waukegan, Streamwood, Racine and Milwaukee assembled at North Chicago Youth Center to celebrate the Promised Messiah's Day on March 25, 1979, with Br. Rashid Ahmad, Regional President, in the chair. Several members of the Dayton Jamaat were also in attendance.

Congregation was suitably addressed by Br. Kabir Haque (Chicago), Bro. Ali Razaa (Kenosha), Br. Abu Bakr (Racine) and Br. Falahuddin Shams (Streamwood) on various aspects of the mission and teachings of the Promised Messiah. The Regional Missionary, Mian Muhammad Ibrahim, the principal speaker, in his illuminating speech explained the background and the significance of the day. He stressed that the claims of the Holy Founder of the Ahmadiyya Movement might well be verified and tested in the light of the proofs and arguments laid down in the Quran as criteria for prophets and reformers.

Br. Rashid Ahmad wound up the proceedings in befitting terms and the members enjoyed the delicious dainties served by the local Jamaat with warmth and fervor. (Reporter)

### Pittsburgh

The Jamaat holds weekly meetings on Sun-



day and Wednesdays with an average attendance of ten to fifteen members. These meetings give us an opportunity to say prayers in congregation.

Musleh Maud Day was celebrated on the 25th of February with the brothers and sisters from Cleveland and Dayton in attendance. Br. Omar Shaheed chaired the program. Speakers were Br. Abu F. Murtaza, Bro. Manzur Ahmad, Br. Jamilur Rahman and Br. Habeeb Shafeek. M.M. Ibrahim, who was the main speaker, gave an inspiring speech. Afterwards prayers were said and we had dinner. (Muhammad Tayyab)

#### St. Louis

The Jamaat has continued to hold Juma services for the past month, 1:30 p.m. every week. Sunday meetings are also held regularly which include religious education for the members. Bro. Ahmad Saeed, along with some of the Khuddam members is conducting classes for the Atfal. Three new members have joined the Movement since the first of the year. Their names are Bro. Haroon Adam Daud, Sis. Arleetra Ahmad (the wife of Perr Ahmad) and Bernard Riddick, whose muslim name is Badrul-Rahman.

The Holy Prophets birthday and Musleh Maud Day were celebrated on prescribed days with great success. A couple of Ahmadi brothers were interviewed on one of the local radio stations on February 18, 1979.

(Munir Ahmad)

#### Detroit

The Detroit Jamaat holds its mandatory monthly meetings on the first Sunday of every month at 1:30 p.m. in the Detroit Mosque. These meetings start with the recitation of the Holy Quran and its translation and end with congregational Zuhur and Asr. Most of the members attend these meetings regularly. Thus seven Khuddam, eight Lajna members and seven Atfal attended the January 7 meeting and nine, eight and eight Khuddam, Lajnat and Atfal respectively were present in the February 4 meeting.

Successful meetings were also held on Friday evening, February 9 and Sunday afternoon, February 25 to celebrate the birthday of the Holy Prophet Muhammad (S.A.W.) and the Musleh Maud Day respectively. Once again, attendance was good on both these occasions.

(Nasir Malik)

#### Racine

Jamaat meetings are held every alternating Sunday. Congregational prayers are held on Sundays only and congregational Thahajjud every Friday and Saturday. Meeting was held in celebration of Musleh Maud Day and the Holy Prophet's Birthday (s.a.s.).

Several individuals and families are under tabligh. Bros. Abu Bakr, Ata-ul Jalal Nurruddin and Laeeq have joined Parkside University so that they can form an Ahmadiyya Student Association in order to propagate there on a weekly basis and to also use the facilities and student associations allotment for monies.

Quran classes are held twice a week.

(A. Jalal Nurruddin)

#### Waukegan

Khuddam meet regularly on Saturdays, as well as Atfal classes. Attendance is commendable.

Lajna is also holding regular meetings. One new sister signed Ba'ait in February. They are presently propagating to three non-muslims. Education classes are held separately.

Jamaat attended Musleh Maud Day in Milwaukee.

Hanif Ahmad and Laeeqa Ismaeel were married on February 11, 1979. May Allah bless them with a happy life. (Alliyya Rashid)

#### North Jersey

The North Jersey Jamaat (formerly Teaneck) has, by the Grace of Allah, acquired a



two year lease on a new location at 51 Central Avenue, Newark, New Jersey. Our first Jumma will be held there on March 9. On Saturday and Sunday following the members will gather to lend hand to further the much needed repair work. The potential is unlimited (Allahum-dolilah). We humbly request prayers that Allah the Most Merciful grant us success and strengthen us morally and spiritually.

Born to Jalai A. Latif and wife, Naemma, a beautiful healthy baby daughter, Aliyya - January 15, 1979.

Muhammad Said has undergone an eye operation and humbly requests prayers for recovery so that he may continue in the service of Islam. (Reporter)

### Dayton

The Jamaat celebrated with great honor and affection the Masih Maud Day, Sunday, March 25, 1979, 4:00 p.m. The program commenced with recitation of the Holy Quran by Muhammad Qasim, and a rendering of a poem in Praise and Love of the Holy Prophet Muhammad (s.a.s.) composed by the Promised Messiah by Hajji Aminuallah Ahmad.

Three speeches were presented which addressed various aspects of the life, person and divine accomplishments of the Promised Messiah (P.O.H.). Inspiring and well-prepared speakers were Bros. Habeeb M. Shafeek, Hajji Aminuallah Ahmad and Muhammad Qasim, respectively.

Vice-President, Rafiq A. Salam was in the chair and warmly welcomed guests and friends on this blessed occasion. The program concluded with the acceptance and signing of Ba'iat by a guest from Canton, Ohio. Our new brother is Abdul Khabir Hakim. Prayers for his steadfastness are humbly requested. Refreshments were then served and Magrib and Isha prayers offered in congregation.

(Habeeb M. Shafee)

### Willingboro, N.J.

Monthly meetings are held wherein instruction is provided in the understanding of the

Quran, the Hadith, and the books of the Promised Messiah. Children are encouraged to memorize portions of the Quran. Congregational prayers are said after the meetings which are well attended. (Syed Abdul Aziz)

### Milwaukee

On Sunday, February 25, 1979, the Milwaukee and the Waukegan Jamaats celebrated Musleh Maud Day at the Fireside Room at the University of Wisconsin at Milwaukee. The celebration of this day began with the recitation from the Holy Quran by Br. Farooq Azam Malik. A poem and its English translation was recited by Br. Maudud Ahmad Chaudhri. The President of the Milwaukee Jamaat, Br. Rashid Ahmad, officiated the program on this wondrous and joyous day. There were four speakers who gave speeches on different aspects of the Musleh Maud. The first speaker was Br. Samad Naseer of Milwaukee. He gave a very profound speech on the early life of the Musleh Maud. In his speech he stated that the Musleh Maud was in fact a genius; he could speak on secular and spiritual subjects for hours at any given time. He stated that the Musleh Maud was a builder of a nation, the nation of the whole of mankind. In the same order Br. Rahman Malik emphasized in his speech the attachment between the Musleh Maud and his father the Masih Maud and the Holy Prophet (peace and blessings of Allah be upon him) and how his love for them made him a dedicated soul for Ahmadiyyat, the True Islam. Also Br. Nasirullah Ahmad gave a talk on the life of Musleh Maud.

Br. Rashid Ahmad concluded the speeches by sharing with the congregation some of his personal notes that he cherishes very dearly. These notes he compiled while he was in Rabwah, Pakistan in the company of the Musleh Maud. The congregation listened attentively as Br. Rashid Ahmad related the beautiful contents of this personal diary. The celebration concluded with collective prayer. The Azan was called and the Zuhr and Asr Prayers were said.



After Salat there were plenty of delicious cakes, cookies and baked pastries. All in all the whole day was a unique blessing for all the members.

The Milwaukee Jamaat, with the help of the Lajna, has distributed over two hundred Holy Quran to library and schools. Requests for Holy Qurans are still coming in. The Jamaat has also given the Milwaukee Central Public Library a copy of the Holy Quran with commentary. There seems to be an increasing amount of request for Holy Qurans, and the Jamaat is doing its utmost to comply with these requests. For the last couple of years the Milwaukee Jamaat has a program whereby they taught the Yassarnul Quran and Hadith to the young children in the Jamaat, in particular Atfal and Nasirat. The program or classes has grown so large now that the Jamaat has a very large number of children studying Holy Quran, Hadith, and other Ahmadiyya literature. (Nasirullah)

### Chicago

Musleh Maud Day was celebrated at the Chicago Mosque. Different aspects of the life of Musleh Maud were talked on. The President, A. Kabir Haqqe, delivered a detailed talk on how Musleh Maud held the Movement together during stormy times (the split) and how he held on to the Institution of Khilafat when opposing forces tried to destroy it.

Regular propagation is carried on at the Chicago city college in the form of dialogue between Christian missionaries and the Ahmadies. Because of this exchange the teachings of Masih Maud concerning Isa are becoming well known in the school.

Because there are a few college students in our Jamaat the president saw the need for forming an Ahmadiyya Student Association which will function along the lines of the Literary Society started by Khalifatul Masih II. Announcing the association, the President said the association is designed to keep the educational pursuits by the members in an Islamic perspective and a media for the members to come together and share knowledge and ex-

pound on knowledge from the Holy Quran and Ahmadiyya Tafsir.

Also in line of education, A. Kabir Haaque has been accepted by the National College of Chiropractic for study to become a Chiropractic Doctor. Br. Kabir completed his courses in human physiology and anatomy ranking No. 1 in his class. Allahumdolilah. (Abdul Karim)

### York Jamaat

Weekly Salati-Jumaa was held in the Nuruddin School and Quran study on Sundays at the Ahmadiyya Center.

Yahya Sharif, Sadr Jamaat, addressed a board of York ministers on Islamic principles of statesmanship and the Muslim State. The penal system, roles of the woman, economic system, early examples of Muslim government, and the role of Ahmadiyya Movement in the modern world were included in the presentation and grueling question period.

On March 25, York hosted the Southeast Regional Masih Maoud Day. More than 100 participated including one-sixth from the public. The program was held at the Billy Budd Inn, the main signboard of which, announced "Welcome Ahmadi Muslims."

M. Yasin Sharif opened the program with recitation from the Holy Quran and translation.

Harun Isa and Mubasher Ahmad made an illuminated introductory presentation using an overhead projector. The visual effects may indicate a real break-through, or rather catching-up, to the modern methods of propagation and education.

Salim Abdum Muhaimin, Zaim of York Khuddam Branch, established the "Need of the Hour."

Ahmad Tariq Sharif, an 8th grade student, detailed the life of Hazrat Mirza Ghulam Ahmad providing many proofs of his claims in fascinating detail.

An Urdu psalm of Hazrat Misah Maoud A. Saeed delivered the message of the Promised Messiah, alahi-salaam demonstrating how he fulfilled the same objectives of the Holy



Prophet.

Yahya A. Sharif moderated the program and concluded with a nutshell history of the Ahmadiyya movement and revival of khilfat from the demise of Hazrat Masih Maoud to the present. He cited the success as Divine support and further proof of the truthfulness of the Messiah.

All of the speakers, without conferring before hand, invited the audience to embrace Islam.

In response to questions from the floor, the moderator gave a strong comparison of Christianity and Islam to show why a Christian should become a Muslim, and again, discussed why a Muslim outside the jamaat must become an Ahmadi to be in the favor of Allah.

The program was followed by a full dinner at the Nuruddin School, in which several of the non-Ahmadiis participated.

The Jamaat meeting on April 1 was joined by a local man of affairs, Mr. Edward Hollinger who is also a Scout official and presented awards to seven of the Ahmadi youth. Among them, Yasin Sharif received the Life Scout rank, and Iariq Sharif received an Islamic Scout medal from the National Islamic Committee on Scouting. The "In the Name of God Award" is presented to Scouts who are First Class or better who have completed comprehensive religious knowledge examinations and two major service projects.

## KHUDDAM HOLDING LOCAL ELECTIONS

All local branches of Majlis Khuddam al-Ahmadkyya are due to hold elections prior to the end of April for a Zaim (Branch Leader). The election may be conducted by the local Sadr Jamaat or Qaid of the Majlis to which the Branch belongs.

Results are to be reported at the April Majlis or Regional Rallies of Khuddam.

## KNOWLEDGE OF THE UNSEEN

(Test of the speech made by  
Falahud Din Shams at North Chicago)

Allah says in the Holy Quran: 'Allah would not leave the believers as you are until He separated the wicked from the good. Nor would Allah reveal to you the Unseen. But Allah chooses of His Messengers whom He pleases. Believe, therefore, in Allah and His Messengers. If you believe and be righteous, you shall have a great reward.' (Ale Imran)

In this verse, God has set up a principle that He does not reveal the Unseen except to His prophets, and that we should believe in the prophets because they tell us the Unseen which they learn from Allah and consequently it becomes a proof of their truthfulness.

The Bible corroborates this principle: 'And if thou say, in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken. But the prophet hath spoken it presumptuously, thou shalt not be afraid of him.' (Deut).

It is obvious from these references that signs and prophecies are the testimonies of the truth of a prophet. These signs are of a supernatural order which manifest the glory of God.

When we judge Hazrat Ahmad, the Promised Messiah, we find that he satisfied this basic requirement which confirms the truthfulness of his claims. To cite one instance out of hundreds:

As far back as February 27, 1905, Hazrat Ahmad published the following warning:

"Arise and be ready, for a time of great distress has come for this generation. There is no other bark but that of piety which can take you to the shore. These are the days of great stress and the wrath of God has been kindled in the heavens. This is not the time when you can be saved by mere words of mouth and boasting of the tongue. Before the time should come which would make you mad, make yourself like madmen with untiring and



restless prayers. Know it for certain that these are days of such great affliction for the world as it has never seen since its creation. All this has been brought about so that the word may be fulfilled which had been uttered by the Prophets in the beginning. Almighty God informed me of these onslaught twenty-five years before this time, and this Divine information was recorded and published in the *Brahin-i-Ahmadiyya* at that very time. These are days of heavy tribulation for the world, but the world does not care when these afflictions have actually been brought upon its head. I have done my duty and delivered the message, for I informed you of the heavy afflictions which are in store for you."

On April 5, 1905, the Promised Messiah published almost an identical warning announcing that "within a short time the world would be overtaken by a wide-spread calamity of a terrible character."

And three days later he published another warning in the course of which he said:

"Almighty God says that His wrath must come down upon the earth, for the earth is full of sin and iniquity. Rise and prepare yourselves for the hour has drawn nigh of which prophets had spoken. I swear by Him who has sent me that it is not from myself that I am speaking but from God. . . ."

Predicting the Great War, which in prophecy is compared to an earthquake, the Promised Messiah said on April 15th, 1905:

"With the blood of the dead, the streams of the mountains shall become red like wine."

"All the men and spirits shall lose their presence of mind for fear and even the Czar shall be in a miserable condition at that hour."

In October, 1906, he again repeated his warning in the following words:

"Death will make such havoc that streams of blood will flow. The destruction on the earth's surface shall be greater than any the world has witnessed before. Many places shall be turned upside down and present such scenes of destruction that one would think they had

never been inhabited. Then will men in great bewilderment begin to ask themselves what is going to happen. Had I not come, these calamities would also have been put off for a while, but with my appearance, the secret designs of the wrath of God have been made manifest; for he says that punishment is not sent until a messenger is raised. Thou, O Asia and ye that dwell in islands, no self-made deity will assist you on that day. I see cities falling down, and I find inhabited places in ruins. The Omnipotent God has kept silence for a long time while detestable deeds have done in His sight; but now He will show his face with great awe. Let him who has ears hear that the time is not distant. I strove hard to gather men under the protection of God, but it was necessary that the writings of fate would have been fulfilled. I say to you truly that the turn of this century is drawing near. The days of Noah will come before your eyes. But God is slow in sending His wrath. Repent so that mercy will be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

Have not all these warnings proven true? Nobody can deny:

1. That we have seen and are seeing the fulfilment of these prophecies with our own eyes.

2. That before the earth was visited by any manifestation of Divine wrath, Hazrat Ahmad did prophesy the coming tribulations in clear unmistakable words.

3. That every word of his warning has met with terrible fulfilment.

All of these prophecies were made at a time when war seemed most unlikely. There was no indication that atomic bombs would ever be invented or that the whole of Europe would be torn by the ravages of war. World Communism with its accompanying terror and destruction was yet unborn. The Czar of Russia was then at the height of his power and it seemed impossible that he would ever be a victim of the terrible tragedy that overtook him.

Hazrat Ahmad warned of a coming conflict between Russia and England at a time when



such an idea seemed inconceivable. But our newspapers, about 50 years later, tell quite a different story.

What shall we conclude, then, from these remarkable happenings but that Hazrat Ahmad, the Promised Messiah, fulfilled one of the basic principles set in the Holy Quran and the older books for the truthfulness of the true prophets. True God only gives the knowledge of the unseen to his chosen prophets.

### FROM THE PRESS

(The following article appeared in the Dayton Daily News on Jan. 23, 1979)

#### "Religious roots similar but Iran hard to grasp

"A letter to Christians from the exiled Muslim leader of Iran has appeared in the New York Times as an advertisement. It jolted me anew into realizing how little we understand each other. Yet, the three powerful faiths, Judaism, Christianity and Islam, are all rooted in the same ancient teachers.

"Most Jews and Christians here understand about these common roots. The Old Testament story of the Jews, their God and prophets beginning with Abraham, is part of the Christian's Bible. Christians don't forget that Jesus was a Jew. To be a Jew usually means to be one of a people as well as a faith.

"Jews and Christians here need not argue over their differences. We live in amity. So can all religions, if they do not intrude their beliefs on each other, demand that the other acknowledge their superiority either at worship or in governance.

"Islam also claims the same prophets: Abraham, Moses, Jesus. But Muhammed was, he himself believed, the last of the prophets of Allah, the only God. The final revelations came to him.

"That may be the problem in the assumptions Khomaini makes in his letter. He sends us the blessings and greetings of God, says that the Koran 'has mentioned Blessed Christ with greatness and holy Mary with purity.' He

finishes, 'It is the obligation of the Christians to fulfill their duty to the Muslim nation' by persuading their countries to cease supporting 'with their Satanic powers' the syrant shah.

"There is a revival in what might be called Islamic fundamentalism. In its purest form, the temporal and religious leader are one. The law is that of the Koran, old tribal law dating back to Muhammed, about 500-600 A.D. It can be very harsh law. That and a theocratic state, as the Iranian plans, instead of democracy's separation of church and state, are its most alien elements to us. Plus the role of women in their society.

"In Rangoon, there were small carriages for Muslim women, like tightly curtained boxes, until they were banished from the main streets along with pony and bullock carts which clogged the heavy motorized traffic.

The

"The first Muslim woman I ever saw was in my doctor's waiting room there, veiled and wearing the typical black, shapeless garments, talking to her elderly, unveiled chaperone. We three were alone in the hot room. The younger woman soon unveiled her face. She was very beautiful, with elaborate, carefully applied make-up about eyes, cheeks, lips.

"Muslim men say they cherish and protect their women. They also point out that Muhammed was the first to assure that daughters, under the law, shared inheritance with their brothers.

"If I were to live in a country with Muslims, I'd prefer that it be where they are a minority."

Norma Bixler

Bixler has lived and studied in Southeast Asia off and on since 1963. She is the author of two books on Burma.

(Two Ahmadi sisters wrote suitable rejoinders which appeared in the same paper on Feb. 28, 1979 as follows:)

#### "Misunderstood

"I do not understand Norma Bixler's state-



ment in her Jan. 23 column, 'Religious roots similar, but Iran hard to grasp,' that, 'If I were to live in a country with Muslims, I would prefer it be where they were a minority.'

"Why, with all the immorality around us here in this country, and the constant cries here of women to be treated as equals and not simply as sex objects, would anyone object to the fact that Islamic women carry out the institution of 'parday,' or veiling? These women are achieving just that objective. She is covering physically and saying that she isn't to be judged on her physical appearance but on her intelligence and ability. She does not put her physical appearance before anyone to be used as a pawn or something to be used as a means to an end . . .

I, being of the Ahmadiyya sect of muslim, am in the minority in this country and I pray to Allah that in His time, I and my children will be able to see the day when Islam will be in the majority here.

"Mrs. Bixter seems to have mistaken cultural customs for Islamic law. Islam does not say that a women has to stay in herehome. She may work outside the home and conduct other matters of business outside the home. When she leaves her home, she is required to wear an outer garment to cover the shape of her body which is intended to save herself the anguish of being stared at, or molested or inconvenienced in any other way.

"A good deal of misunderstanding and lack of proper knowledge as to what constitutes Islamic pardah prevails, even among muslims. By the grace of Allah, the promised Messiah, Hazrat Gulam Ahmad of Judian India was sent.

sent, among other things, to clear up these misunderstandings." —Tahira Ahmad

"Having read Norma Bixler's Jan. 23 column, I believe it is necessary to clarify some apparent misconceptions she has about Islam.

Throughout history atrocious acts have been committed against humanity in the name of religion. Religious leaders have gained worldwide recognition and international prominence at the expense of their ill-informed followers.

"Mrs. Bixler is unaware that Islam does not warrant the pugnacity of its followers. Islam gives full liberty of conscience by stating that there is no compulsion in religion. Islam prohibits the persecution of a people because of their religious persuasion, and every individual is at liberty to hold any belief he choses.

As to Islamic purdah — veil — and 'seclusion,' Mrs. Bixler may well be advised to refer to the objective study of non-Muslim Professor Vaglieri of Naples University published as the book, Interpretation of Islam . . .

"I should think that one who has observed Islamic culture first-hand would be able to distinguish between Islam and political ideology. For instance, many persons under the initiated plots and schemes in the name of Jesus that were not eveny remotely connected with the tenants thereof. Alexander Dowie, Reverend Moon, Jim Jones and chaplains for every active chapter of the Klu Klux Klan are guilty of same.

"If one were to observe the acts of the aforementioned, what a distorted view we would have of the teachings of Jesus." Hajja M. Razia  
— Hajja M. Razia Zafr.

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