

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُكَ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى عَائِلَتِهِ الْمُسَبِّحِ الْمُرْتَدِّ
إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

The AHMADIYYA GAZETTE

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

BASHARAT MOSQUE EDITION

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Sept./October 1982

BASHARAT MOSQUE IN SPAIN INAUGURATED BY HAZRAT KHALIFATUL MASHIH IV

Pedro Abad, Spain: Basharat Mosque, constructed after 750 years in a country which boomed with numerous Mosques for centuries during Muslim reign, has been inaugurated with earnest supplications by Hazrat Mirza Tahir Ahmad Khalifatul Masih IV, the supreme Head of the Worldwide Ahmadiyya Movement in Islam. *Alhamdo Lillah.*

September 10, 1982, was a heyday in the history of Pedro Abad, a little town 34 Kilometers from the Historic City of Cordoba, when thousands of people not only from Pedro Abad and its surrounding area but also from all over the world attended the inauguration of Basharat Mosque as harbinger of renaissance of Islam through Ahmadiyyat the True Islam.

In his Friday sermon on September 10, Hazrat Khalifatul Masih IV describing the background of the construction of the Mosque eulogized the efforts of Hazrat Mirza Nasir Ahmad Khalifatul Masih III whose blessed wishes and humble prayers have enabled the Ahmadiyya Community to witness the completion of this blessed project. Hazrat Khalifatul Masih IV also mentioned the sacrifices performed and the hardships suffered by the pioneer Missionary Maulvi Karam Ilahi Zafar. Prior to the inauguration, Khalifatul Masih addressed a Press Conference which was attended by almost 50 Correspondents of various News Media of the country.

In the evening of that day at 7:00 p.m. Hazrat Khalifatul Masih chaired the Function of the inauguration held in the yard of the Mosque. The function was attended by thousands of Ahmadies

from all over the world and a great number of Spanish people. According to a rough estimate, more than four thousand men, women and children, witnessed the Inauguration of the Mosque.

The participants were addressed by Hazrat Ch. Muhammad Zafrullah Khan, the retired President of International Court of Justice, at Hague, Netherland, and a companion of the Promised Messiah; Dr. Abdus Salam, the first Noble Lauriate among the Muslims and a sincere Ahmadi, and Maulvi Karam Ilahi Zafar, the Missionary-in-Charge of Spain, and of course by Hazrat Khalifatul Masih IV who was the main speaker of the function.

Hazrat Khalifatul Masih in his address mentioned the construction of the Mosque and its high objectives in Islam. All the speeches were interpreted in Spanish for the benefit of Spanish people who thronged to the function.

The Function proved successful in each and every aspect as it was witnessed by thousands of people of various nationalities and different denominations, and was covered by the country News Media—Television, Radio and the Newspapers.

It is worth mentioning that the Mosque has become an attractive monument for the people of Spain who come there in groups each day to see the first Mosque constructed after 750 years in this land. May Allah the Almighty make this Mosque a turning point for the renaissance of Islam not only in Spain but for the rest of Europe as was this country a few centuries ago during the early days of Islam. Amen.

FOLLOW THE FOOTSTEPS OF MUHAMMAD THE CHOSEN MESSENGER OF ALLAH

HAZRAT KHALIFATUL MASIH EXHORTS THE WESTERN NATIONS

(Hazrat Khalifatul Masih's Address to the Press Conference at Zurich, Switzerland)

After reciting *Tashahhud*, *Tawwuz* and *Tasmiyya*, Hazrat Ameerul Momineen, Mirza Tahir Ahmad, Khalifatul Masih IV, said:

Ladies and gentlemen, Man is intrigued today throughout the world by the perplexing speculation about the future of mankind. I shall briefly address this problem this evening from purely Islamic point of view from two different angles:

- A. What does the present state of man potent about his future, and
- B. What do the heavenly signs and revelations predict about the future of mankind?

As we strive to look into the future of mankind, basing ourselves on the contemporary knowledge, we are confronted with a terrible prospect. We see clearly that mankind is moving towards self-destruction and appear to be preparing for a collective universal suicide. When we read the Holy Quran, we find that it also warns us of this catastrophic fate of man in our times. What with the invention of highly destructive nuclear weapons and what with their threatened injudicious use, it requires no extraordinary degree of intelligence and insight to foretell the future. This, however, was not the state of affairs 1400 years ago, when it was impossible for man to foresee the events of today.

Vivid Warning of the Quran

As I have said, the Holy Quran gives us a vivid warning. At one place, it says: *Wal Asri Innal Insaana Lafee Khusr* —By the age when man will surely be in a state of grievous loss. In this short verse, Allah Almighty cites witness that era in man's history when, as a whole, mankind will be heading towards great destruction. The course of his conduct will be such as would bring humanity to the brink of terrifying end. To presage in the distant past all the developments which could not be conceived at the time, and which have since been confirmed, is sure proof that this witness of the Holy Quran is not a mere coincidence nor is it

the conjecture of a soothsayer or an astrologer. It is indeed a grave warning from the Heavenly Lord Who is All-Knowing and All-Aware, whose vision encompasses all that is in the past, in the present and in the future.

Divine Warner Before Destruction

Today this warning is strongly reinforced by clear and solid scientific evidence. Allah the All-Knowing and All-Aware has set forth the basic laws and principles governing human life and conduct and has indicated the directions which could lead mankind towards disintegration. God Almighty also points out how human society may save itself from loss and ruin. One of the basic laws is that no people will meet destruction and death until and unless they receive a Divine Warner who admonishes and dissuades them from pursuing the path to destruction and calls upon them to lead a life of righteousness. Such a Warner uncovers the dark corners of their social life and guides them towards light and brightness so that every observing eye may behold the reality and every believing heart may accept the eternal truth.

Man's Future in His Own Hands

An essential and natural conclusion of this basic law is that despite factors foreshadowing destruction and collapse, there exists the possibility that should mankind so desire and show determination, the dreadful fate could still be averted. But the decision to change the prospects will have to be made by man himself. It is he who has to decide, whether or not he wishes to convert darkness into light, disorder into order and fear into hope. The choice is his own. In other words man has the power to make or mar his future as the Holy Quran tells us: *Innallaha Laa Yoghayyiroo Maa Bi Qaumin Hatta Yoghayyiroo Maa be Anfosihi*. — Verily Allah would not bring about a change in the condition of a people until they carry out a change in themselves.

It is obvious, therefore, that the catastrophe as foretold is not a matter of an irrevocable Divine decree. This is a matter which relates to man

himself. This is an option which has to be taken or rejected by man himself, but it must be remembered that the time at his disposal is short, the goal is far away and the journey is long and laborious. If man desires to save himself and the future generation from wreck and ruin, if he wishes to rescue himself from the quagmire of apprehension, alarm and uncertainty, if indeed he seeks the joys and the delights of certainty of faith and confidence, then he must hasten towards a doctrine—a new course of conduct.

Absolute Justice

Apart from his ultimate and total submission to the Will of his Creator, absolute justice is one factor that can contribute towards the security and safety of mankind. The concept of absolute justice must be universally accepted and unreservedly put into practice, its application should override all relative considerations. Its affective adoption is the essential condition for the establishment of an equitable human relationship, completely above distinction of color, creed and race, permitting no discrimination between black and white, Western and Eastern, Christian and Jew, Muslim and non-Muslim. If such a system of absolute justice is not made to replace the existing so called standards of justice, which are relative to opportunism and are influenced by parochial considerations, it is bound to collapse sooner or later. Any system of justice which is partial is bound to generate dissatisfaction, disorder and insecurity which will ultimately spell havoc for society.

This is the testimony of the present age. Allah the Exalted cites this testimony and warns mankind to save itself from disastrous future. At the same time, the Holy Quran sets forth a system of administering justice which is free from all relative considerations and political exigencies.

Justice and Related Topics

Here I would like to digress and state briefly what the Holy Quran teaches us about justice and some other related topics.

A. Islam prescribes the following fundamental principles: *Wa Iza Hakamtum Bainan Naasi An Tahkumoo Bil Adl* Allah commands that when you are called upon to justice, judge between people with justice, you do it with justice and equity.

Wa Iza Qultum Fa'adiloo Wa Lau Kaana Za Qurba: And He enjoins that when you speak, observe justice even be it against your kith and kin. *In-allaaha Ya'moro Bil Adli Wal Ihsaani Wa Eetai Zil Qurba:* Allah enjoins equity and benevolence and graciousness such as you show towards your kindred.

Bearing of True Witness

B. Another fundamental factor in the administration of justice and the peaceful settlement of disputes is the bearing of true witness. This is the factor on which the structure of absolute justice is built upon. In this context, The Holy Quran has laid down the following guidelines: *Laa Ya'a Bash Shuhadaao Iza Maa Duoo:* Witnesses should not refuse to testify when they are called upon to do so. *Wa Laa Taktumush Shahaadata Wa Man Yaktumhaa Fa Innahoo Aasimun Qalboh:*—Conceal not testimony, whoever conceals it makes his heart sinful. *Koonoo Qawwameena Bil Qisti Shuhadaa'a Lillahi Wa Lau Ala Anfosikum:* Be strict in observing justice and see to it that justice is observed bearing witness only for the sake of Allah even if it be against yourselves, your parents or kindred.

Forgoing of Rightful Share

C. If according to strict justice a person should be entitled to a certain gain but voluntarily forgoes a part of his rightful share out of benevolence and graciousness, and if he does so for the sake of winning Allah's pleasure then he promotes goodwill and righteousness in the society.

Characteristics of Believers

D. Among the characteristics of believers mentioned in the Holy Quran it is stated: *Wal Kaazi-meenal Ghaiza Wal Aafeena Anin Naas:* They who control their temper and exercise forbearance towards their fellow beings.

Islam Forbids Transgression

E. Islam establishes such high concept of justice as would not permit the rights and privileges of even the offenders and enemies in combat to be violated.

By nature man is inclined towards excessive retaliation. Islam seeks to discipline such trait in

him and forbids transgression of any kind. Thus Allah enjoins: *Fa Mani'atada Alaikum Fa'atadoo Alaihi Bi Mithle Ma'atada Alaikum*. Whoso transgresses against you punish him for this transgression to the extent to which he has transgressed against you and fear Allah and know that Allah is with those who fear Him.

Justice in International Relations

F. In regulating international relations the Holy Quran does not allow discrimination between national and individual behavior and commands strict observance of absolute justice in international relations as much as in individual conduct. The Holy Quran says: *Yaa Ayyohalladheena Aamanoo Koonoo Qawwaameena Bil Qiste Wa Laa Yajrimannakum Shana'aano Qaumin Ala An Laa Ta'adiloo, I'adiloo Howa Agrabo Littaqwa*. O ye who believe, be steadfast in the cause of Allah bearing witness in equity and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness.

The Way of Conceiving Justice

The big question that faces us now is that how absolute justice can be conceived and pursued. The answer to this vital question according to the Holy Quran is that it is entirely dependent on the absolute belief in the Oneness of God. Only the realization of this common source of origin can effectively generate the idea of oneness of man and that of absolute justice. According to Islamic philosophy, therefore, unity of man cannot be achieved without first establishing the Unity of the Creator and without denying and rejecting idolatry in every form and shape it cannot be achieved.

Rejection of the Idea of Racial Superiority

One major cause of international distrust is the concept of racial superiority held by some of the advanced nations in consequence of which they look down upon other people. The Holy Quran condemns this attitude and directs: *Yaa Ayyohan Naaso Inna Khalaqnaakum Min Zakarin Wa Untha Wa Ja'alnaakum Shuooban Wa Qabaaila Li Ta'arafoo, Inna Akramakum Indallahi Atqaakum*. O mankind, We have created you from a male and a female and We have made you into

tribes and subtribes so that you may recognize one another. Verily, the most honorable among you in the sight of Allah is he who is the most righteous among you. This is the teaching of Islam which seeks to eliminate all discrimination on the basis of color, race or creed, reminding man of a common origin and advising him to seek distinction, not in racial differences but in righteousness alone.

Islam and International Pacts: Cooperation and Aid

In the comity of nations it is not possible for a nation to live in total isolation without going into mutual pacts arising out of economic, political and social necessities. Here too Islam rejects the concept of negative and non-beneficial pacts based on preferential treatment to one group at the cost of another. Instead, it advocates alliances devoted to the promotion of positive values on the basis of the following precepts of the Holy Quran: *Ta'aawanoo Alal Birri Wattaqwa*: Cooperate with one another on the basis of piety and righteousness. Islam does not only promote cooperations or necessity based on selfish ends or national needs, it preaches international cooperation entirely for the sake of service to mankind, with no personal gain to be achieved. That is to say, a positive role is expected of people by way of extending cooperation to the needy without regards to political alliances. Islam rejects the idea of bonding together aid to mankind with political exigencies. It categorically warns us that those wealthy nations who believe that by spending enormous sums of money on the people in need they would be able to perpetuate their supremacy over the world are totally misconceived. No financial aid however colossal it may be shall be of any avail according to the Holy Quran if there are strings attached to it. Only such services would be of any benefit to mankind and to those who serve which promote emancipation and liberation by breaking the bondage of slavery which makes one people subservient to another. This is the fundamental prerequisite for international aid as conceived by Islam. Mentioning such people whose enormous spending apparently for the sake of mankind would come to nought, the Holy Quran analyzes the basic flaws of such aid. It warns that these apparent benefactors of mankind did not follow the

laborious and uphill task of service without the strings which begins with: *Fakko Raqabatin*: that is freeing of people under bondage and not adding ties, and strings to those already under the overlordship of big nations. Moreover, Islam teaches us that the hungry should be fed, the orphan should be looked after and such people should be uplifted as are stricken down and laid low entirely for the sake of service to them, thereby winning their Creator's pleasure. If man could achieve this noble goal of true service then and only then can he deserve to stand up as a model for others and to admonish others to follow suit and can teach them by his example to be patient and merciful.

When the system of absolute justice prescribed by Islam is established among a people, they are so inspired and moved that the extent of the sympathy and compassion for their fellow beings cannot be confined to any limits. Such are the people who set out on the path of survival and seek to wipe out slavery in whatever form it is found in the world. As pointed out earlier the Holy Quran has drawn out attention to the fact that a society is bound to deteriorate if injustice and inequity are allowed to become a part of its practice. This unfortunately is the state of affairs today. However the society of today is not afflicted with one disease only, it is suffering from many ills which are sapping the very roots of its existence. As a consequence mankind is losing serenity and security and fast submerging into a slush of despondency and despair and is inevitably moving towards destruction.

Hazrat Mirza Ghulam Ahmad as a Warner

In compliance with the principles set out in the Holy Qurn that before a people are decreed by Allah to be punished and annihilated for their evil deeds, He sends messengers to warn them of the impending disaster. We believe that Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement in Islam, is the very person raised by Allah to save mankind by bringing them back to their Creator and to warn them that if they do not pay heed to His call they are doomed to destruction... Hazrat Ahmad was born in 1835 at Qadian, a little known town in India... In 1889 he claimed that he was the Promised one whose advent had been foretold in ancient scriptures and had been

prophesied by the Holy Prophet of Islam, peace and blessings of Allah be upon him.

Prophecies of Ahmad About Catastrophes

I shall now proceed to cite a few passages from his writings in which Hazrat Ahmad prophesied about the catastrophes which were to befall man if he did not mend his ways and turn to his Creator. In the course of a poem published in April, 1905, he said:

"A mighty sign is due to appear in a short while which will shake cities and villages and meadows. A sudden manifestation of Divine wrath will overtake humanity which will not afford respite to a naked one so that he may be able to cover himself. In a moment the earth will be turned upside down and streams of blood shall flow. All men, high and low, will be overcome by fear and even the mighty Czar of Russia, if he survives this calamity, will be found in a state of utter ruin and misery. That Divine sign will be a sample of Heavenly wrath. Heaven will deliver blow after blow with drawn sword. Such destruction will overtake cities and towns of which there has never been the like. In this single upheaval dwellings shall become mounds of rubble the loss of life will be incalculable."

Again he says, "The days of depredations are again approaching, days not merely of the shaking of the earth but of the passing away of multitudes. He will demonstrate the brilliance of this sign five times. This is God's word, this you will appreciate only when it is fulfilled."

In one of his revelations, Hazrat Ahmad was told 'Allah will show you the earthquake of the last day. On that day it will be asked to Whom belongs the kingdom? Does it not belong to Allah the One Most Supreme? I shall manifest this sign to you five times, if I so Will, the world would end that day.'

As the recipient of this revelation has himself explained the expression earthquake which occurs in these prophecies may not be taken literally but could also apply to such calamities the like of which may not have been witnessed ever before. He warned the modern civilization thus:

"The world will face such destruction as has not been seen since the creation of man. Most habitations will be turned upside down as if they had

never been dwelt in. In addition there will be other calamities, both on the earth and in the heaven, so much so that they will appear most extraordinary in the estimation of every sensible person. No mention of such destruction will be discovered in the books of philosophy and astronomy. Mankind will be severely shaken and would wonder what was about to happen. Many people, however, will be delivered from this danger but many others will perish. The days are near, indeed, they are at the doorstep, when the world will witness a day of judgment as it were. Not only earthquakes will occur but other frightening disasters will be manifested, some of them from heaven and some of them from the earth. All this will come about because man has given up the worship of the true God and his heart, his pursuits and ideals are all turned to worldly matters. Listen, no one in Europe is secure." These are the words of the Promised Warner "Listen no one in Europe is secure, nor is anyone safe in Asia, the dwellers of the islands will also not be saved by any spurious gods. I behold cities being destroyed and habitations left desolate. For a long time the One and Only God has remained silent, vicious deeds were committed within His sight but He showed patience and forbearance, but now He will display His wrath and rage. Let everyone hear, the time is not too far, I have tried to gather all under the security of God but the Divine decrees are bound to be executed, your end is fast approaching..."

So long as human society is not rid of inequality man will not be able to follow in the footsteps of the Holy Prophet, whose teachings according to the Holy Quran are subject to no deviation. *Adda'iyaa Laa Iwaja Lahoo.*

This is a brief outline of the warning and glad tidings which govern the fate of mankind today. In the Holy Quran, God Almighty has set forth a fundamental principle which regulates His chastisement and His Mercy. Allah says: *Azabee Useebo Bihee Man Ashaa'o Wa Rahmatee Wasiat Kulla Shai* I will inflict My chastisement on those concerning whom I do determine but My Mercy encompasses all.

Destruction can be Averted

Basing myself on this Quranic fundamental I the Fourth Successor of Hazrat Mirza Ghulam Ahmad of Qadian, peace be upon him, and the pre-

sent Head of the Ahmadiyya Movement in Islam, invite you to turn to my Lord and your Lord, I convey to you good news that the great prophecy of disasters and destruction can still be averted, and man become heir to God's Mercy instead of earning His chastisement. It is possible to transform a society based on injustice and inequity into a community of equality and brotherhood. The only condition is that man should turn to his Maker and, repenting sincerely, should establish a true communion with Him. Witnessing man's miserable condition in the present age, my heart bleeds with agony and anguish. **The love of humanity and sympathy for fellow beings compels me to invite you to follow the footsteps of Muhammad, the Chosen Messenger of Allah, peace and blessings of Allah be on him, who came as a symbol of mercy for all the universe.** As a humble servant of his, it is my sincere request that you pay serious attention to my invitation and reflect on it with open minds. May Allah enable today's man to change his condition, mend his ways and discard the worship of false gods. May he prostrate himself at the threshold of his Creator like the followers of Prophet Jonah. May we witness the same scene of turning to only True God in every city and town as was witnessed in the case of people of Prophet Jonah. Amen.

ALL THE PRESIDENTS ARE REQUESTED

- (1) To despatch the activities reports of their Jamaats each month for publication in the Gazette.
- (2) To intimate the Washington Headquarters of the change of addresses of their members, whenever such change takes place.
- (3) To remind the members of their Jamaat to redeem this year's installment of their pledges towards the Ahmadiyya Centenary Jubilee Fund. Advise those who have not so far taken part in this blessed scheme to make pledges towards it.
- (4) To despatch the Financial Statements of their Jamaats before the 24th of each month regularly, as it is on the receipt of their Jamaats Statements that the Washington Headquarters prepare a collective Financial Statement for the transmission to the International Headquarters, Rabwah, Pakistan.

THE HOLY QURAN ON MONETARY SACRIFICES

"The similitude of those who spend their wealth in the way 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 in the way 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.

A kind word and forgiveness are better than charity followed by injury. And Allah is Self-Sufficient, Forbearing.

O ye who believe! render not vain your alms by reproach and injury like him who spends his wealth to be seen of men, and he believes not in Allah and the Last Day. His case is like the case of a smooth rock covered with earth, on which heavy rain falls, leaving it bare and hard. They shall not

secure aught of what they earn. And Allah guides not the disbelieving people.

And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do.....

O ye who believe! spend of the good things that you have earned and of what We produce for you from the earth; and seek not what is bad that you may spend out of it when you would not take it yourselves except that you connive at it. And know that Allah is Self-Sufficient. Praiseworthy.

Satan threatens you with poverty and enjoins upon you what is foul, whereas Allah promises you forgiveness from Himself and bounty. And Allah is Bountiful. All-Knowing." (2:262-269)

THE PROMISED MESSIAH ON CHANDA OR MONTHLY SUBSCRIPTION

"Let every member of our Jamaat make a pledge that he would regularly pay a certain amount as subscription. Allah the Exalted blesses the sustenance of the person who makes a pledge for His sake... There are many who are unaware of the collection of subscriptions. Such people must be advised that if they had true relationship they should make a covenant with God the Exalted that they will pay regularly a certain amount as subscription. The ignorants should also be advised that they should render complete obedience. If they cannot make even this pledge then what is the use of their calling themselves the members of this community...

"So, If anyone refuses to make this pledge he should be excommunicated. He is a hypocrite and his heart is darkened... This covenant is with God and it must be honored, and to go against it is an act of treachery...

"Hence, I stress upon everyone of you whether present here or not to keep your brethren informed of (the importance of) subscription. Urge even those who lack in resources to pay subscription.

Such an opportunity will never come again. what a blessed period is this that none is asked to sacrifice his life. This is an age, not of sacrificing lives, but only of spending wealth in accordance with one's capacity...

"The person who pays modest amount but does so regularly is better than the one who offers more but only occasionally."

"And the entire community must see that all types of help is rendered to this Movement. There should not be any laxity in assisting the Movement financially. Take note of the fact that there is not a single Movement in the world which can run without subscription. The subscriptions were collected during the periods of the Holy Prophet, Hazrat Moses and Hazrat Isa and all other Messengers. Hence, it is essential for the people of our Jamaat to be watchful in this respect...

"What can we expect from a person who does not assist this Movement according to his capability with a few cents, and how does the

Movement benefit from his membership. An ordinary man, however impoverished he might be, when he goes to the market he does take something for himself and his children in accordance with his financial position. Then what about this Movement which has been established by God the Exalted with magnificent objectives. Is it not worthy enough for expenditure of a few cents? Has there ever been or is there any Movement in the world now whether secular or spiritual, which can run without finance?....

"There are some who make the pledge of allegiance and solemnly promise that they would give precedence to the religion over the worldly affairs, yet when the need arises they maintain a tight grip on their pockets. Can anyone achieve any religious objective with such ardent love of the world? Can the membership of these people ever benefit the Movement? Never. Never. Allah the Exalted says: *Lan Tanahul Birra Hatta Tunfiqoo Mimma Tohibboon*—As long as you do not sacrifice your most cherished possessions in the path of Allah the Exalted you cannot achieve virtue.

(Pronouncements of the Promised Messiah, Vol.6, pp.38-43)

COMBINED MIDWEST KHUDDAM IJTIMA AND ANNUAL PLANNING CONFERENCE (SHOORA)

The Mid-West Regional Khuddam Ijtima will Insha-Allah be held on October 9 & 10, 1982 in St. Louis, Mo. Also the Annual Shoora of National khuddam will be held on the same dates. The first session of the Ijtima will begin at 9:00 A.M. Saturday. All participants must reach the Ijtima site by 6:00 A.M. Saturday. The Ijtima will end *Insha-Allah* by Sunday 12:00 noon. Registration fees are as follows:

\$20.00 per family (Khadim Father & atfal sons)
\$15.00 each Khadim.

All participants must be prepared to compete in Islamic Knowledge and Physical Fitness. Bring your own eating utensils and sleeping gear.

National Planning Conference: The national planning conference will be held on October 9 & 10, 1982 in St. Louis, Mo. All Regional Qaids must attend... Bring detailed reports on all of the branch activities in your respective regions, including Chanda accounts and arrears. Any other Qaids from local branches around the country can attend.

Please pray for a successful Khuddam Ijtima and Planning Conference.

(A. Kabir Haque, National Qaid U.S.A.)

RESULT OF THE WRITTEN TEST

Below are given the marks obtained by sisters/brothers who appeared in the annual test held at the 1982 National Convention. Sisters Shakara J. Nooriah (Washington D.C.), Nusrat Jahan Bashir (Milwaukee) and Zainab B. Collidge (Emigsville, PA) share the honor of topping the list of successful candidates. Second position goes to Brother Fazal Ahmad (Boston) while Brother Ahmad Tariq Sharif (Dover) and Brother Mubashar Ahmad (Washington) win third position. We offer our heartiest congratulations to those winning laurels.

1. Sister Shakura J. Nooriah (Washington D.C.)	98%
2. Sister Nusrat Jahan Bashir (Milwaukee)	98
3. Sister Zainab B. Collidge (Emigsville, PA)	98
4. Brother Fazl Ahmad (Boston)	97
5. Brother Ahmad Tariq Sharif (Dover, PA)	95
6. Brother Mubashar Ahmad (Washington D.C.)	95
7. Sister Aisha N. Sharif (Dover, PA)	94
8. Brother Jalalud Din Abdul Latif (Rahway, N.J.)	94
9. Sister Zainab Khalid (Milwaukee)	91
10. Sister Sandra Schmidt (St. Louis)	91

11. Brother Masud Ahmad (Washington D.C.)	90
12. Brother Aminullah Ahmad (Dayton, OH)	88
13. Brother Salim A. Muhemin (York, PA)	88
14. Brother Yahya Abdur Rahman (Boston)	81
15. Brother Abdus Sami Khaliq (MA)	80
16. Brother Idris M. Dawud (Cleveland)	80
17. Sister Hameeda Haleem (Washington D.C.)	77
18. Brother A.F. Umar Khan (Falls Church VA)	74
19. Sister Naima Latif (Rahway N.J.)	74
20. Brother Ahsan Zafr (N.J.)	73
21. Brother Jameelur Rahman (Pittsburgh PA)	71
22. Brother Muhammad Tayyib (Pittsburgh PA)	71
23. Brother Habeeb M. Shafeek (Dayton, OH)	70
24. Brother Anser Ahmad (Washington D.C.)	66
25. Brother Jawad Ahmad Malik (Washington D.C.)	49
26. Brother kalid Rahman (Warrensville Hts., OH)	49
27. Unnamed (Under Script)	49
28. Sister Naela Mansoor (Washington D.C.)	47
29. Sister Saeeda Begum (Dayton, OH)	46
30. Sister Saeeda Latif (Washington D.C.)	43
31. Unnamed (Under script)	33
32. Brother Mohsin Rashid (N. Chicago, ILL)	28
33. Brother Hammad A. Malik (Washington D.C.)	20

(M. M. Ibrahim, General Secretary)

La Voz

de Córdoba

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**Ayer, en Pedro Abad,
por su jefe supremo
Hazrat Mirza Tahir**

Los ahmadías inauguraron su mezquita

La Comunidad Ahmadí Internacional, en la persona de su jefe supremo, Hazrat Mirza

Tahir Ahmad, inauguró ayer en Pedro Abad la que sería la primera mezquita abierta —mezquita *Basharat*, que quiere decir mezquita de la buena nueva— en la provincia de Córdoba, después de setecientos años y, también, la primera

de esta Comunidad en España.

En el acto solemne, al que acudieron cerca de tres mil personas, entre los miembros de la Comunidad venidos de diversas partes del mundo y los propios vecinos de Pedro Abad, estuvieron también presentes el

vicario de la diócesis cordobesa, Valeriano Orden, el premio Nóbel de Física, Abdus Salam, y el expresidente de la Asamblea General de la ONU, Mohammad Zafrullah Kuan. (Foto Framar)

Páginas 3 y 4



Así lo afirma Vidal Pamos, presidente de CECO

Un triunfo del PSOE no inquieta a los empresarios

“Seguiremos siendo empresarios gane quien gane las elecciones” ha declarado a LA VOZ el presidente de la Confederación de Empresarios de Córdoba, (CECO) Juan Vidal Pamos a su vuelta de Sevilla después de haber mantenido una *cumbre* con la Confederación de Empresarios Andaluces (CEA). En la misma se acordó que el próximo día 15 fijarán sus posiciones ante la próxima campaña electoral.

No obstante, Vidal Pamos, que indicó que los empresarios “nos estamos hartando ya de campaña” dijo que en la que viene “no habrá ninguna manzana ni ningún desmán porque no es la intención de los empresarios” y sí la de crear riqueza para poder ser repartida.

En cuanto a la postura empresarial ante un posible Gobierno socialista indicó que ésta sería de colaboración y que “si el PSOE viene a hacer un Gobierno fuerte —si gana las elecciones— pues ¡bendito sea Dios!”.

Página 5



Alhaj Ata Ullah Kaleem delivering Friday Sermon

A meeting of Ahmadi Engineers & Computer Specialists during the Convention



A meeting of the Ahmadi Doctors during the Convention

A section of the audience during the Convention



Después de 700 años, con la presencia del vicario de la diócesis y de importantes personalidades de esta Comunidad islámica

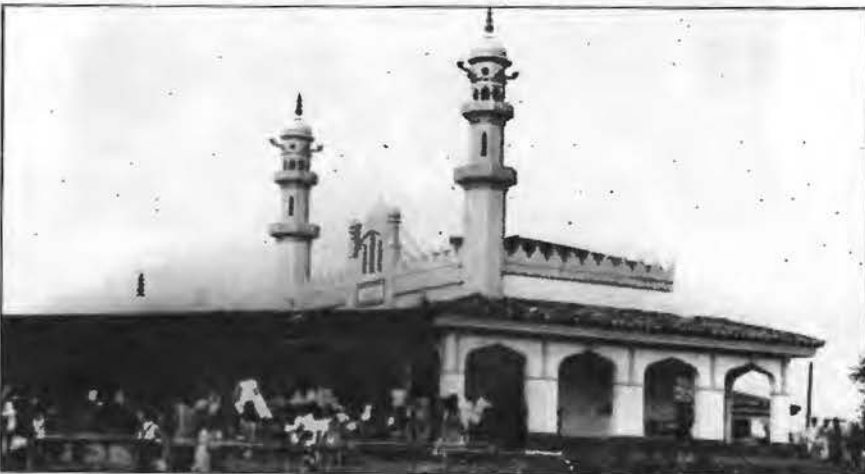
Los ahmadías inauguraron su mezquita en Pedro Abad

F.L.C.

Al acto habían concurrido cerca de tres mil personas, de las que más de la mitad eran miembros de la Comunidad, procedentes de distintas partes del mundo —en especial de la comunidad inglesa— y, el resto, vecinos de Pedro Abad, el elemento heterogéneo y de expectación de toda la celebración. Entre los primeros, se encontraban personalidades de renombre internacional, que habían venido a subrayar el significado de este inicio de la reconquista espiritual de Andalucía y el mundo entero. Mohammad Zafrullah Kuan, exministro de Asuntos Exteriores de Paquistán y expresidente del Tribunal Supremo de Justicia Internacional y de la Asamblea General de la ONU, junto con el doctor Abdus Salam, premio Nobel de Física, fueron los dos personajes más significativos que se dirigieron a sus fieles en Alá y al gran número de peroabadenses presentes. La mezquita *Basharat* se vio durante casi toda la tarde agobiada de concurrencia, entre una amalgama de lenguas con escaso sonido español.

El acto, que se prolongó durante dos horas, comenzaba a las siete de la tarde al aire libre, con la presencia, también espe-

Después de setecientos años, se inauguraba ayer en Córdoba una nueva mezquita en la localidad de Pedro Abad. El jefe supremo de la Comunidad Ahmadía en el mundo, Hazrat Mirza Tahir Amhad, abría oficialmente, en la hora del crepúsculo, las puertas de su primera mezquita en España, la mezquita *Basharat*.



La primera mezquita ahmadía en España, para una comunidad de cinco miembros. (Foto Framar)

cialmente significativa, del vicario de la diócesis cordobesa.

El exministro paquistaní habló, como único superviviente presente que conoció en persona

al fundador de la Comunidad Hazrat Ahmad de Qadian (India), de la vida y personalidad del mismo, mientras que el premio Nobel de Física pre-

sentó el aspecto intelectual del Islam. "La busca del conocimiento científico es una obligación para todo creyente musulmán". El imán de la mezquita

Karam Ilahi Zafar, también se dirigió a los presentes al igual que los representantes de la Comunidad en el Sudeste Asiático, Oriente Medio, Africa, Europa y Norteamérica, que expresaron su mensaje de salutación. Por último, el jefe supremo y *Kalifa Tulasih IV* pronunció su mensaje de "amor, paz, armonía, justicia e igualdad", agradeciendo públicamente a la Administración Local, Central y al Gobierno español las facilidades concedidas para la construcción de la mezquita. "Hay pueblos en el mundo —dijo— que pueden conquistarse por la fuerza, pero el pueblo de España no es uno de ellos". El corazón es su camino.

La mezquita quedaba así inaugurada tras un día de convivencia entre los dos pueblos, con un especial significado religioso. Cinco oraciones rezaron a lo largo del día. A las seis y media de la mañana, a la una y media la oración del viernes (*Juma*), la más importante, a la cinco de la tarde, la oración de *Asar*, a las ocho y media y a las diez y cuarto de la noche. Pero también el ágape, sin excesos, tuvo su lugar, como cosa imprescindible.

Una mezquita de 30 millones

Tras las obligadas solicitudes de los permisos oficiales para su construcción, en octubre de 1980 se colocaba la primera piedra de la mezquita *Basharat*, que últimaba su construcción en febrero del presente año.

Esta obra de la Comunidad Ahmadía en España, realizada por el arquitecto cordobés López y Lope de Rego y una empresa de Pedro Abad, ocupa 623 metros cuadrados, en una parcela de 6.333.

La obra, que no rompe el paisaje, "se puede considerar integrada —según el arquitecto— en la arquitectura popular cordobesa, a las que añade ciertas connotaciones propias de su origen, como el arco acuilado". Y como —también los dos minaretes, que pinchan el cielo y que le fueron impuestos al arquitecto, por ser iguales a los de la mezquita de la ciudad paquistaní del fundador de la Comunidad.

El edificio tiene forma de ele, orientado uno de sus ejes y, lógicamente, el mirhab hacia La Mecca.

Una comunidad de 20.000 miembros en Europa

El Movimiento Ahmadía del Islam fue fundado por Hazrat Ahmad de Qadian el 23 de marzo de 1889, en la ciudad de Luddehana (La India).

Este Mesías Prometido del

Islam, como la Comunidad lo considera, nació en 1835 entre una familia noble mongola y viene a representar, en sus concepciones, la segunda venida de Jesucristo, "tal como San Juan

Bautista representó la segunda venida de Elías el profeta".

En 1947, cuando se dividieron la India y Paquistán, la Comunidad tuvo que emigrar a este último país, donde se fundó la ciudad de Rabwah, actual sede central de la misma. Hoy puede decirse que se encuentra extendida, aunque no con mucha intensidad por casi todas partes del mundo. En Europa, según su jefe supremo, la Comunidad alcanza los 20.000 miembros, la mayoría de los cuales se encuentran en Inglaterra. Desde que muriera el fundador en 1908, el actual jefe supremo, Hazrat Mirza Tahir Ahmad, es su cuarto sucesor. La mezquita que acaban de inaugurar en Pedro Abad es la primera de España y la comunidad cordobesa, dirigida por el imán Karam Ilahi Zafar, cuenta tan sólo con cinco miembros.

Su mensaje religioso, según pregonan, es unionista —de todas las religiones— y de amor.



El jefe supremo de la comunidad y el premio Nobel, Abdus Salam, durante el acto inaugural. (Foto Framar)

Pedro Abad, receloso y expectante

Los parabienes habían acudido por la curiosidad de lo nuevo a conocer las formas y los fondos de ese elemento que se ha introducido en su vida cotidiana.

El alcalde de la localidad, Miguel García, nos resumía la opinión del pueblo. "En principio, el recelo ha sido y es general en el pueblo hacia esta inserción de quienes ellos llaman *los moros*. Por otra parte, el otro sentimiento que se da es el de expectación. ¿Venirán a conquistarnos otra vez?, se ha llegado a comentar".

"Yo considero la construcción de esta mezquita como claramente positiva, añade el alcalde. Desde el punto de vista político, se viene a cumplir el precepto constitucional de la libertad religiosa. Desde el punto de vista económico, también ha sido positivo el trabajo que ha supuesto para las familias durante la construcción y las propias tasas para el Ayuntamiento".

INAUGURATION OF BASHARAT MOSQUE

SECTIONS OF THE AUDIENCE AT THE INAUGURATION
DOMINANT AMONG THE AUDIENCE ARE THE SPANISH GUESTS



AT PEDRO ABAD, SPAIN, IN PICTURES

HAZRAT KHALIFATUL MASIH IV DELIVERING HIS ADDRESS AT THE INAUGURATION OF THE BASHARAT MOSQUE.



Hazrat Ch. Muhammad Zafrullah Khan addressing the participants



Maulvi Karam Ilahi Zafar, Missionary Incharge, Spain, delivering his speech at the inauguration.



Hazrat Khalifatul Masih IV with a section of the participants in front of Basharat Mosque

SOME OF THE SPEAKERS AT THE CONVENTION



Br. Rashid Ahmad



**Ahmadiyya Missionaries in U.S.A.
during the Convention**



Br. Mubashar Ahmad



Dr. Khalil Ahmad Nasir



Br. Muzaffar Ahmad Zafr



Mian Muhammad Ibrahim

SOME OF THE SPEAKERS AT THE CONVENTION



Dr. Abdul Malik Shamim Ahmad



Mufti Ahmad Sadiq



Alhaj Ata Ullah Kaleem



Br. Hussain Abdul Aziz



Bro. Abid Haneef



Dr. Ihsan Zafar

Ese era el significado de la inauguración para el jefe supremo de la Comunidad

"Por la conquista espiritual de Andalucía"

Previamente a la celebración del acto de inauguración, el jefe supremo de la Comunidad Ahmadiá Internacional ofreció una conferencia de prensa a los medios informativos, que abrió destacando el especial significado de esta inauguración, "porque pensamos que con ella se van a sentar las bases para que el pueblo español abra sus corazones al Islam". Recordó la profecía coránica del triunfo del Islam en todo el mundo, y, "entonces, Andalucía forma parte de esa conquista espiritual", dedujo.

Las razones de la elección de Pedro Abad para la ubicación de esta primera mezquita de la Comunidad en España, las puso en su predecesor "que consideró —recordaba— que las gentes de este lugar eran amables y hospitalarias, capaces de entender el amor, la base de nuestra religión y algo más importante que las propias tradiciones religiosas de otros lugares".

La comunidad inglesa ha sufragado —según afirmó— la totalidad de la construcción de esta mezquita, y por ahora, en sus proyectos, no están las construcciones de otras nuevas. "Porque no construimos mezquitas —justificó— por su valor monumental, sino para albergar a corazones creyentes". Lógicamente, la realidad de la pequeñez de la comunidad cordobesa —sólo cinco miembros— no da razones para ello. "Pero los miembros de la Comunidad cordobesa —añadió— no deben preocuparse, porque si sus corazones son fieles serán capaces de conquistar a todos los españoles.



El jefe supremo de la comunidad ahmadiá destacó el especial significado de la inauguración de la mezquita. (Foto Framar)

Relaciones con la Iglesia Católica

Las relaciones con la Iglesia Católica no las quiso concretar, aunque sí dejó constancia de que en principio "no puede haber enemistad entre dos religiones que creen en su mismo Dios, porque, entonces, ese Dios no existiría o una de ellas sería falsa. En nosotros sólo puede haber una actitud de amor.

La presencia de la Comunidad o de la secta se encuentra más —afirmó— entre el mundo

musulmán, que entre el árabe, pero no llegó a concretar tampoco la importancia de esa presencia. Se negó a pronunciar cualquier opinión sobre Jomeini y aseguró, previamente, que sus preocupaciones no sólo pasan por la situación de Palestina o la unidad del mundo árabe, sino por la situación general de todo el mundo. Volvieron entonces, las profecías del Corán. "La catástrofe para este milenio que el Corán anuncia, si el hombre no vuelve su vista a Dios, va unida al renacimiento del Islam".

EDITORIAL

Mezquita en Pedro Abad

Detrás de la comprensible emoción que el jefe de la Comunidad Ahmadiá, Hazrat Mirza Tahir Ahmad sintió al inaugurar ayer por la tarde en Pedro Abad la mezquita erigida en España por su comunidad musulmana, había también un hecho de gran significado histórico: la inauguración de la primera mezquita que se construye en la provincia de Córdoba después de siete siglos. Y ello ha sido posible gracias al espíritu de libertad religiosa consagrado por la Constitución y apoyado en la madurez de una sociedad que desde una actitud de tolerancia y respeto, se abre a la convivencia civilizada de las ideas políticas y religiosas.

La mezquita de Pedro Abad, al margen del alto significado religioso que sin duda representa para la comunidad Ahmadiá —y que respaldaron con su presencia un millar de paquistaníes venidos de todo el mundo, entre ellos relevantes personalidades de la ciencia—, constituye para los cordobeses un monumento a la tolerancia y a la convivencia de credos que históricamente entronca con aquel mismo espíritu tolerante puesto de manifiesto en la época califal cordobesa. Sin entrar en polémicas religiosas internas sobre qué representa la Comunidad Ahmadiá originaria de Paquistán dentro del Islam actual, los esbeltos y blancos minaretes de la nueva mezquita alzándose a orillas del Guadalquivir en la cercana villa de Pedro Abad, nos producen una cierta emoción histórica, pues sin renegar de las raíces cristianas que conforman predominantemente a la sociedad cordobesa y andaluza de hoy, constituyen, junto al símbolo de tolerancia que representan, una señal inequívoca de identidad para la recuperación de un pasado histórico al que no es lícito renunciar.

En el clima de libertad religiosa que proclama la Constitución, sea bienvenida a Córdoba la Comunidad Ahmadiá y su mensaje espiritual para quienes quieran libremente aceptarlo, lejos de toda posible guerra de religión que estaría en abierta contradicción con el espíritu de tolerancia y libertad al que los diferentes credos se acogen para establecerse entre nosotros.

SPANISH NEWSPAPERS ON INAUGURATION OF BASHARAT MOSQUE

LA VOZ DE CORDOBA (THE VOICE OF CORDOBA), SEPT. 11, 1982

Yesterday, in Pedro Abad, by their supreme chief, Hazrat Mirza Tahir, the Ahmadies Inaugurated Their Mosque

The International Ahmadiyya Community, in the person of its supreme chief, Hazrat Mirza Tahir Ahmad, yesterday inaugurated in Pedro Abad what would be the first open mosque—Basharat Mosque, which means mosque of the good news—in the province of Cordoba in seven hundred years; and also the first of his Community in Spain.

In the solemn ceremony, which was attended by about 3000 persons including members of the Community who had come from different parts of the world and the regular inhabitants of Pedro Abad, also present were the vicar of the Cordoba Diocese, Valeriano Orden, the Nobel Prize winner in Physics, Abdus Salam, and the ex-President of the UN General Assembly, Muhammed Zafrullah Khan.

Editorial from same newspaper, same date:

Behind the understandable emotion which the Chief of the Ahmadi Community, Hazrat Mirza Tahir Ahmad, felt upon inaugurating yesterday afternoon in Pedro Abad the mosque erected in Spain by his Muslim Community, there was also an event of great historical significance: the inauguration of the first mosque to be constructed in the province of Cordoba in seven centuries. And this has been possible thanks to the spirit of religious freedom consecrated by the constitution and supported in the maturity of a society which, out of an attitude of tolerance and respect, opens itself to the civilized coexistence of political and religious ideas.

The Pedro Abad mosque, together with the important religious significance which it undoubtedly represents for the Ahmadi Community—and which a thousand Pakistanis who had come from all over the world, among them important scientific personages, supported with their presence—constitutes for the Cordovans a monument to the tolerance and coexistence of beliefs which historically have been related to that same

tolerant spirit manifested during the Cordovan Caliphal epoch. Without entering into internal religious polemics over what the Ahmadi Community (which originated in Pakistan) represents within present-day Islam, the slim white minarets of the new mosque rising at the shores of the Guadalquivir in the nearby village of Pedro Abad produce in us a certain historic emotion; because, without denying the Christian roots which predominantly make up the Andalusian and Cordovan society of today, they constitute together with the symbol of tolerance which they represent, an unequivocal sign of identity for the recuperation of a historic past which it is not legitimate to renounce.

In the climate of religious freedom which the constitution proclaims, we say Welcome to Cordoba to the Ahmadi Community and its spiritual message for those who wish freely to accept it “far from all possible religious strife”, which would be an open contradiction of the spirit of tolerance and liberty from which the different creeds seek protection in order to establish themselves among us.

Page 3 of the same newspaper, same date:

After seven hundred years, with the presence of the vicar of the diocese and important personalities of the Islamic Community, the Ahmadies Inaugurated their Mosque in Pedro Abad.

After seven hundred years, a new mosque was inaugurated yesterday in Cordoba in the locality of Pedro Abad. The supreme chief of the Ahmadi Community in the world, Hazrat Mirza Tahir Ahmad, officially opened at dusk the doors of its first mosque in Spain: the Basharat Mosque. (First photo caption: The first Ahmadi mosque in Spain for a community of 5 members) (Second photo caption: The supreme chief of the community and the Nobel Prize winner Abdus Salam during the inauguration ceremony)

The ceremony was attended by close to 3000 people of which more than half were members of the Community from different parts of the world—especially from the English Community—and the rest residents of Pedro Abad, the heterogeneous

and expected element of the whole celebration. Among the first group were internationally renowned personalities who had come to underline the significance of this beginning of the spiritual reconquest of Andalusia and the entire world. Muhammed Zaffrullah Khan, ex-Minister of Foreign Affairs of Pakistan and ex-President of the International Court of Justice and of the U.N. General Assembly, along with Dr. Abdus Salam, Nobel Prize winner in Physics, were the two most important personages who spoke to their fellow believers in Allah and the large number of Pedro Abadians present. The Basharat mosque was overcrowded all day with the attendees amidst an amalgamation of languages with few Spanish sounds.

The ceremony, which lasted two hours, began in the open air at 7:00 p.m. with the presence, also specially significant, of the vicar of the Cordoban Diocese. The Pakistani ex-Minister spoke, as the sole survivor present who personally knew the Founder of the Community, Hazrat Ahmad of Qadian (India), of the life and personality of the same,

while the Nobel Prize winner in Physics presented the intellectual aspect of Islam. "The search for scientific knowledge is an obligation for every believing Muslim." The Imam of the Mosque, Karam Elahi Zafar, also spoke to those present along with representatives of the Community in Southeast Asia, the Middle East, Africa, Europe and North America, who expressed their greetings. Finally, the supreme chief and Khalifatul Masih IV pronounced his message of "love, peace, harmony, justice and equality . . ." publicly thanking the Local and Central Administration and the Spanish Government for the facilities granted for the construction of the mosque. "There are peoples in the world," he said, "which can be conquered by force, but the people of Spain is not one of them. The heart is its path."

The mosque was thus inaugurated after a day of harmonious interaction between the two peoples with a special religious significance. They prayed five prayers during the day. At dawn, then at 1:30 p.m. (Juma's), at 5:00 p.m. (Asr), at 8:30 p.m. and at 10:30 p.m.

AHMADI MUSLIM OPENS HISTORIC CONFERENCE AT U.S. SENATE

By Rafi Yahya A. Sharif

For the first time in recent history, the U.S. Senate provided an anti-Zionist organization with a forum for discussion of the Middle East crisis.

Convened on August 5 at the Russell Senate Building, the historic conference was opened by Rafi Yahya Sharif, invited as a "Muslim clergyman" and national board member of the Holy Land State Committee. It may have been the first time that such a session was opened with the recitation and translation of the Holy Quran.

The Holy Land State Committee offers a solution for peace in the Middle East and is composed of Muslims, Jews, and Christians. It is represented in Israel by the Holy Land State Party which calls for religious and political freedoms for all peoples in a new republic (the Holy Land State) in Palestine and protection of religious shrines for all.

Members of the committee in the Southeast Region have been attending the programs of the Ahmadiyya Muslim Jamaat, and at York, Ahmadi

Muslims are organizing the local people into a Holy Land State Committee with an effective letter writing campaign on the holocaust in Lebanon.

Chairing the conference, Dr. John Davis, former commissioner-general of the UN Relief and Welfare agency and Director of the American University of Beirut, declared that past approaches to peace in the Middle East have been "manipulated" by Zionist forces whose sole concerns were for the survival of the State of Israel. He said that the Palestinian Arabs must be made a part of the peace solution.

The respected scholar of international law, Professor W. Thomas Mallison of George Washington University, emphasized that many Israelis and Jewish Americans oppose Zionist imperialism, but that the establishment media refuses them a fair hearing. He quoted "New Outlook", an Israeli peace group of international respect, as declaring that Israel has an obsession with weapons and is dedicated to the liquidation of the Palestinians.

Mallison also pointed out that Israel uses "quibblings" in its negotiations with Palestinians ignor-

ing the true representatives of the Palestine people—the PLO.

Professor Mallison, an expert in International Law, explained in detail, that both Israel and the United States are clearly in violation of various international treaties and principles of law, including the Geneva Convention for the Protection of War Victims. He called upon the U.S. government to crack down on Israel's violations.

Respected Jewish American author Mark Lane addressed the conference calling the assault upon Lebanon "attempted genocide" in the name of a "self-proclaimed Jewish State." He blamed Jewish leaders for preventing any serious discussion of the Middle East crisis, calling the Lebanese venture as "the most tragic moment in Jewish history."

Lane described the long-time close relationship of terrorist Rabbi Meir Kahane with the terrorist Menachem Begin. Kahane had written the introduction to Begin's memoirs declaring that "normal rules" of international conduct do not apply to Israel because the Jews are a "chosen people". Lane also blasted U.S. politicians who cater to Zionist organizations seeking to "profit" by such support.

Andrew Killgore, former American ambassador to Qatar, hit hard at the manipulative Israeli lobby and scoffed at the smear charges of "anti-Semitism" thrown at anyone less than favorable to Israel. He strongly contended that nothing "threatens Judaism more than the existence of Israel" as a state.

A local veteran government official and friend of the Ahmadiyya Muslim Jamaat, Paul Forsyth, pointed out that Israel has cost Americans billions of dollars. In contrast, the Arab world has "money markets and oil" important to U.S. interests. He suggested that American foreign policy should revolve around American interests.

Of the other speakers, the national chairman of the Holy Land State Committee dynamically summarized the consensus of the forum.

Haviv Schieber, a polish-born former Israeli statesman and Begin associate, declares, "I am an anti-communist" condemning Israel as a Soviet satellite state.

"Why should 240 million Americans," he asked, "support a Jewish State where Jews do not want

to go and from which Jews are leaving?" Of 16 million Jews, only four hundred thousand migrated to Palestine, many from other parts of the Middle East or through compulsory programs in which Palestine was their only escape. Those who could, flocked to New York and other major cities of America and Europe. Thousands are leaving all the time.

Schieber noted that the Zionist state could not have come into existence without the collaboration of Zionist Jewish leaders and Hitler's government. Hitler asked for Jewish committees to round up the population, Jewish police and Jewish overseers in the concentration camps. The Jewish organizers of the German practices are the same Zionist leaders of Israel.

Schiever rejected the notion that the PLO is a "military force". "They have mere toys in their hands," he said in comparison to the American-armed Israeli forces.

In summary, he states that Israeli Jews have three choices, namely:

- a. leave Palestine forever;
- b. wait for a united Jihad of all Arabs, a growing likelihood;
- c. accept the rights of Palestinians to form a united Holy Land State Committee with rights for all citizens.

KHUDDAM REGIONAL IJTEMA

Majlis Khuddamul Ahmadiyya Midwest Regional Ijtima will, *In Sha Allah*, be held on Saturday & Sunday, October 9-10, 1982, at Sadiq Mosque, St. Louis, MO. Registration fees are as follows:

- \$20.00 per Family (Khadim father & Atfal sons)
- \$15.00 per Khadim (No sons)

Send Registration fees to the Midwest Qaid Habib Shafeeq, 2044 Hickorydale, Dayton, Ohio 45406. Register Early.

A. Kabir Haqqe National Qaid

MAULANA KALEEM LEADS INTERFAITH PRAYER CONFERENCE MEMBERS OF WASHINGTON METROPOLITAN JAMAAT PRESENT THE CONCEPT OF PEACE IN ISLAM TO AN INTERFAITH GATHERING

Two Inspiring Experiences in the Nation's Capital

by Ch. Allah Bakhsh

On Sunday, May 23, 1982, Br. Abdul Aleem, Secretary, Propagation, of the local Jamaat and the undersigned had an opportunity of representing Islam to an interfaith gathering at the United Methodist Church, a multi-denominational service of Georgetown University.

Representatives of all the major religions, such as Christianity, Judaism, Hinduism, Buddhism, Sikhism, Zoroastrianism, Bahaiism, Jehova's witnesses, American Indian faith and others were present. More than 150 people from various faiths, denominations, nationalities and ethnic origins were in attendance.

The ceremonies started with the lighting of the traditional candles, representing each individual faith. I had the blessing of lighting the candle for Islam. Representatives of each faith lit a candle representing his/her respective faith.

I had the opportunity of addressing the audience with *Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*, translated it and explained the philosophy of this greeting with special reference to peace and blessings. Recited Sura Fateha, translated and commented on it briefly. Explained how Islam depicted and promoted the concept of peace. A number of verses of the Holy Quran and instances from the Islamic history were quoted to elaborate the concept of peace. Peace with one's ownself, peace with the Creator and peace with fellow beings. Br. Aleem also recited various verses from the Holy Quran, read out numerous Ahadith and presented an extract from the sermon delivered by the Holy Prophet (peace and blessings of God be on him) at the time of the last pilgrimage. At the end we led the audience in a chorus recitation of Durood Sharif. All the audience were moved as the meanings and theme of this universal prayer was explained to them.

There were a number of non-Ahmadi Muslims from Pakistan, India, Afghanistan and other Muslim countries. They came to us at the end,

hugged us, kissed us and congratulated us for raising the flag of Islam in this inter-religious competition. Representatives and followers of other faiths and organizers expressed a lot of interest in Islam.



Another interfaith prayer congregation was held at the same Church on Sunday, June 27, 1982, at 2:30 p.m. The Pastor of the church and the organizers especially requested Alhaj Ata Ullah Kaleem, Muballigh Incharge and Imam of the American Fazl Mosque, to explain the Islamic philosophy of prayers for the well-being of humanity at large.

Maulana arrived at the church, clad in traditional Islamic attire, i.e., graceful turban, atchkan and shalwar. He was accompanied by Alhaj Muzaffar Ahmad Zafr, the Natinal President, and numerous other Ahmadi brothers.

The program started with the representatives of each religion lighting the traditional candle in the center of the auditorium. Maulana Kaleem lighted the candle representing Islam. Each religion was represented by a scholar or minister of renown. The theme of this session was prayer. All the representatives presented prayers from their respective scriptures in their own way. Most of them relied on music. It was evident that the prayer of none of the faiths had the qualities of comprehensiveness, internationalism, perpetuation and depth. A great majority of the audience was apparently disinterested, bored and feeling sleepy. A number of them were expressing uneasiness and were tending to leave. Maulana Kaleem was called upon to come and address the audience at the end. Maulana had typed Arabic words of some selected Quranic prayers in English alphabet and had a number of xerox copies of it. As soon as Maulana came to the dias, smartly attired Khuddam started distributing copies of Maulana's introductory remarks and Quranic prayers among the audience.

As soon as Maulana started reciting *Tashah'ud, Bismillah, Sura Fateha* in his sweet, melodious but forceful voice, there was a pindrop silence in the auditorium. People were overawed by the heavenly impact of their Creator's sayings.

After explaining the meaning of the recited verses, the Maulana explained the comprehensiveness, universality and superiority of the teachings of Islam on all other religions. He explained how the Holy Prophet of Islam (peace be upon him) and the Quran validated the truthfulness of all the Prophets, whether their advent was before the Holy Prophet or after him. He also explained the reality of a living and listening Creator, the relationship between the creatures and the Creator and the concept of perfect unison between the mind, spirit, heart and body at the time of prayer. He explained this delicate and sophisticated philosophy in such a fine way that people were indeed moved. He recited a number of verses from the Holy Quran to illustrate his point and offered a scholarly commentary on these verses.

Afterwards, he recited in his typically moving way the following prayers of the Holy Quran. In the course of these prayers, the Maulana was virtually melting with devotion, awe and humility in the presence of Almighty God. All the audience were overwhelmed with spiritual ecstasy. They were swaying back and forth with their eyes closed. The whole auditorium seemed to be filled with Divine fragrance. The prayers recited were: (2:202), (18:11), (40:8-9), (7:24), (66:9), (25:75), (3:9), and (2:128).

The Ahmadiyya literature and the books of the Holy Founder of the Ahmadiyya Movement in Islam (peace be on him), the Khulafa-i-Haqqa and other scholars of the Jamaat were made available to the audience at the end. A large number of men and women expressed interest to know more about the teachings of Islam. The members of the Jamaat stayed for a long time, answering questions from the audience. The organizers were particularly grateful for Maulana's participation and his excellent presentation of Islamic prayers. Numerous people asked for Maulana Kaleem's phone number and were interested to know more about Islam. Alhamdo lillahe Ala Zalik. They requested us to continue participating in their inter-faith activities.

JALSA SALANA—QADIAN & RABWAH

a. Jalsa Salana (Qadian & Rabwah) is fast approaching. Our delegation will leave Insha Allah JFK New York, for Pakistan on Tuesday, December 14, 1982.

CHECK-IN TIME 5:00 P.M.

b. Delegation will leave Insha Allah Karachi, Pakistan for New York on January 1, 1983.

c. Those who intend to participate must have:

- I. A valid passport
- II. A health certificate-Certificate shots against cholera and smallpox.
- III. A visa to enter India

d. Those who want to go must submit their names and addresses and One Hundred Dollars advance money immediately.

e. The group fare for the return trip for each individual is \$949.00 and the fee for Indian Visa is \$3.00. The group fare could be availed only by those who will go with the group.

f. The full amount of the fare must reach Washington Headquarters no later than November 20, 1982.

g. The American citizens who want to get their Indian Visas through Washington Headquarters must despatch their passports along with their Visa forms and two passport size photos and three dollars Visa Fee by November 10, 1982. The Visa Forms will be despatched only after the receipt of One Hundred Dollars advance money.

h. Please note carefully that the baggage allowed is only two pieces of checked in baggage up to a total of 106 inches with no weight limitations. No one piece exceeding 62 inches. One piece 45 inches is allowed as carry on.

CH. HAMEEDULLAH APPOINTED SADR ANSARULLAH

Rabwah, Pakistan: Hazrat Ameerul Momineen, Mirza Tahir Ahmad, Khalifatul Masih IV (may Allah strengthen him with Holy Spirit) has very graciously appointed Chaudhry Hameedullah as Sadr Majlis Ansarullah Central. May Allah grant him strength to perform his duties fully and may He help him in all his tasks. Amen.

.....

Un Nobel y un ex-presidente de la ONU, entre los asistentes

El jalifa supremo ahmadí inauguró la mezquita de Pedro Abad



De izquierda a derecha: Mohammad Zafrullah Khan, Hazrat Mirza, Tahir Ahmad y el Nobel Abdul Salam, durante un momento de la inauguración.—(Foto Ricardo)

(De nuestra Redacción).
Tres cerca de siete siglos de ausencia los ecos de la

oración musulmana del viernes volvieron a ser a desvanecerse en ecos sobre la campaña cor

dobesa. En dorado atardecer de Pedro Abad unas dos mil personas se dieron cita en tor

"Al pueblo español no se le puede conquistar con otra arma que no sea el amor"

no a la mezquita edificada por la comunidad ahmadí a cuyo solenne inauguración presidió el jefe de la misma Hazrat Mirza Tahir Ahmad sucesor del fallecido Hazrat Mirza Ahmad quien colocó la primera piedra del templo en octubre de 1980.

En un ambiente sobrio donde se entremezclaban vientos de Pedro Abad con ruidos de los cristianos tocados con el alfiler de piel o rumi-topi invitaciones procedentes de diversas nacionalidades y una amplia representación de los medios informativos locales, nacionales y extranjeros se llevó a cabo a la una de la tarde la oración del viernes, día sagrado para los musulmanes al domingo entre los cristianos. A esta «oración» u oración del mediodía se unió a las cinco de la tarde, el «saw» u oración de media tarde que también fue seguida puntualmente por todos los musulmanes presentes alumnos de los que les reflejaban en sus rostros vivas muestras de emoción. Una y otra oración formaron parte de las cinco del ritual matutino junto con el «Fayr»



El vicario general de la Diócesis, Valeriano Ordán saludando al jefe de la misión ahmadí en Córdoba, K. J. Zafar.—(Foto Ricardo)

u oración de antes de salir al sol, la «magrib» al ponerse y la «sha» antes de acostarse

PEDRO ABAD FUE UNA FIESTA

Cientos de coches con matrícula extranjera ocupaban los alrededores donde también era posible ver algunas banderas de campaña desplegadas por los visitantes musulmanes. A la puerta de la mezquita se podían adquirir, en pequeños puestos, chapes en las que, junto a la intencón de ésta, una leyenda en inglés testimoniaba el acto con la siguiente frase: Masjid Bani-nat Spéjan, built after 700 years.

openig ceremony sept. 10.82. Otras chapsas reproducían frases en caracteres árabes no faltando tampoco pegatinas con el lema que campea en el pórtico de la mezquita: «Amor para todos, odio para nadie» (en árabe, en inglés o sea «Love for all, hatred for none»). Tan to unos como otros fueron portados indistintamente por el público cristiano y musulmán en un ambiente que en todo momento se caracterizó por la convulsión y la participación festiva.

Ante la fachada principal de la mezquita cuyos dos minaretes

(Pasa a la Pág. siguiente)

Hazrat Mirza Tahir Ahmad:

"EL UNICO TRIUNFO QUE NOS INTERESA ES EL ESPIRITUAL DEL ISLAM"

«Elegimos esta tierra porque aquí las gentes son buenas y entienden el amor»



(De nuestra Redacción)

Con un gran ceremonial y rodeado de fervorosos fieles ataviados con túnicas y turbantes, hizo su entrada en la sala preparada para la rueda de prensa, el Jalifa Supremo de la Comunidad Ahmadiya en el mundo Hazrat Mirza Nasir Ahmad, llegado a nuestro país con la importante misión de inaugurar la primera Mezquita construida en España después de siete siglos, en el pequeño pueblo de Pedro Abad.

Hombre de mediana edad, con suma amabilidad fue contestando a las preguntas que le formularon los numerosos informadores desplazados al acto.

—La inauguración de la Mezquita en España —comenzó diciendo— es una celebración muy esperada por todos los fieles de la misión Ahmadiya mundial. Nuestro jefe supremo, fallecido recientemente, eligió a esta tierra aquí por considerar que en esta tierra las gentes son buenas y entienden el amor.

BUSCANDO EL TRIUNFO ESPIRITUAL

A la pregunta, argumentada sobre antiguas profecías islámicas, acerca de si los musul-

manes pretendían una nueva conquista de Andalucía, el califa supremo fue contundente en su respuesta: «La única profecía que a nosotros nos interesa, es la que se refiere al triunfo espiritual del Islam».

Las situaciones a la espiritualidad fueron una constante en las respuestas del jefe supremo. A este respecto manifestó su preocupación por la división actual del mundo árabe, aclarando que su concepto de unidad es bien distinto al que se tiene en Occidente. Pero más que por la división del Islam, puso de relieve su alarma por la división del mundo en general. «Por eso, la comunidad lo tiene presente en sus plegarias y raza para que el mundo llegue a un mayor entendimiento».

Al pedirle su opinión sobre Jomeini, el Jalifa Ahmadi respondió escuetamente: «sabía que esta tema iba a salir. Pero de esta cuestión mejor no hablar». También el problema palestino entra dentro de sus preocupaciones por el mundo. «Es gente que está sufriendo mucho —dijo— pero nosotros los tenemos presentes en nuestras oraciones. Y además porque son musulmanes y un precepto dice que todo musulmán debe ayudar a otro, tanto si es el agresor como el agredido. ¿Que como se produce esta ayuda? «Deteniendo la mano del agresor», agregaría.

SOLO CINCO MIEMBROS EN CORDOBA

Aunque los miembros de la comunidad en Córdoba son escasos, ya que solo suman cinco, al Jalifa no parece preocuparle. «Cuando llegué de estudiante a España en 1957 no pasaban de los tres en total». El ha pedido a sus seguidores que sean abiertos de corazón y reproduzcan los valores islámicos. Que la misión ya se irá extendiendo. La financiación de la mezquita es clara. Los gastos de su construcción fueron sufragados por miembros de la misión, principalmente los ingleses. De momento no piensan levantar nuevos templos en España. En cuanto a que la comunidad cuente entre sus miembros con relevantes personalidades como un Premio Nobel de Física y un ex presidente de la ONU es motivo de satisfacción para todo ellos.

Hazrat Mirza Tahir Ahmad no está de acuerdo en que Occidente se está alejando de las religiones. Cree que hay un sentimiento de acercamiento a los valores musulmanes que él compara con la época del Renacimiento. Sus últimas palabras aseguraron que el ser humano no satrá satisfecho hasta que acepte el Islam, reiterando que los ahmadíes no pretenden una conquista cultural sino tan sólo espiritual. Que la gente comprenda lo que suponen los valores espirituales.

(Foto Ricardo)



La pequeña mezquita resultó insuficiente ante el elevado número de asistentes al acto que realizaron el «saw» en la parte exterior cubierta por un toldo.—(Foto Ricardo)

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ATFAL AND NASIRAT SHEIKH JUNAID, A REFORMER

It was the second half of summer night. Stars were bright on the sky of Baghdad, but the moon had not yet risen for it was the last portion of the lunar month. In the division of Karkh, across the Tigris, people were immersed in deep slumber.

Suddenly, a dark shadow emerged on the scene, in the dead of the night. It moved stealthily towards the entrance of a spacious building. It was the fierce Ibn-Sabat, the most notorious burglar of Baghdad, who had escaped prison after ten years of imprisonment. He was on his job again.

He pushed gently the bulky doors of the imposing building, and to his utter amazement, it opened. Next moment he was in. Inside it was a spacious courtyard with small rooms on both wings and a wide hall in the center. He reached the central hall and pushed the door gently. It yielded as did the door of the main entrance. It was certainly the good luck of the burglar which had made the watchman neglect locking the doors.

But his hopes were shattered to pieces when with the usual keenness of a burglar's eye-sight he saw in the prevailing darkness that the room was empty except for a few bundles of coarse woollen cloth. "A thousand curses on Karkh and all its inhabitants!" he burst out. "How am I to carry this good-for-nothing stuff with my single hand?"

After a moment of hesitation, however, he decided to steal even that worthless stuff, which was certainly not a fit reward for a whole night's labor. But his being single handed was proving a handicap in tying the bundles together. (His other hand had been severed off as a punishment for his earlier burglaries).

Suddenly he felt his blood curdling within his veins. There was heard a gentle pattering of foot steps outside. Presently, the door opened letting a tall and lean figure within. The stranger was holding a burning candle in one of his hands. He was dressed in a coarse woollen toga which was reaching his ankles. Though lean, he was majestic in bearing, his eyes shone with unusual brightness. He looked at the burglar full in the face and a faint smile appeared on his lips.

"Peace be on you, my friend!" said he in a deep sonorous voice. "The sort of work you are busy with cannot be accomplished without a helper and a candle. The candle is here, and I must forthwith set to assist you."

"I see you are tired," continued the stranger. "Please take this pillow and lay on the mat for a while to rest. In the meanwhile I shall find a drink for you."

The man left the room quickly and returned presently with a cup of milk which he handed over to the burglar. The stranger then busied himself tying the bundles. He packed the goods in two bundles, one larger and the other smaller.

"Now, if you have rested enough let us proceed," said the stranger, lifting the larger bundle on his back. The burglar also rose up, carried the smaller bundle and followed the stranger out.

Silently they kept on walking, the burglar guiding the way, until they reached the outskirts of Baghdad. They entered the ruins of an ancient palace which had underground dungeons. Here the burglar placed his bundle down and asked the stranger to do the same.

By now Ibn Sabat was sure that the stranger was another burglar who had happened to come to the same building with the same purpose as his. So, he said:

"Now listen, I mean to keep you with me forever, I need an assistant and you will find no better master than I in the entire metropolis of Baghdad. But mind this, you will not claim an equal share with me in the booty."

"My friend," said the stranger, "you have misunderstood me. I am not the person you have taken me for. I am the master of the house where you have been recently. There you were my guest and it was my duty to render you every possible help. Now that my duty is over, I return and you be in peace."

The stranger left the burglar in a state of speechless astonishment. And he felt within him an irresistible urge to see him again and know more about him.

In the twilight after sunset, Ibn Sabat stood again at the entrance of the building which he had entered the previous night. He stopped a wood-cutter who was passing by and asked him about the person who lived in it.

"What? You don't know who lives here!" exclaimed the wood cutter. "It is the residence of Shaikh Junaid, the saintliest of the saintly persons living."

Ibn Sabat entered the building and reached the central hall. The Sheikh was busy lecturing to his students. He sat respectfully in a corner and when the call to Isha prayer was given and all rose to leave for the mosque, he fell on the Sheikh's feet and began to weep. Often eyes prove more eloquent than the tongue. All his hard-heartedness was washed away in his tears. He was now repentant and was anxious to live a new life, a virtuous life.

That which could not be accomplished by years of torture in the prison, was accomplished by the love and sacrifice of a saintly person.

Ibn Sabat became a disciple of the Sheikh and lived with him ever after. He was later known as Sheikh Ahmad bin Sabat and was held in high esteem for his piety.

(The Muslim World Vo. 2 NO.8)

IMPORTANCE OF CENTRAL JALSA SALANA IN THE WORDS OF THE PROMISED MESSIAH

"Be it known to you, my sincere followers, that the object of your initiation into the Ahmadiyya Movement is that you should abandon the worldliness and replace it by love of the Benevolent God and of the Holy Prophet (on whom be peace and the blessings of God). Your existence here should be so detached that when your end approaches you may have no horror of death.

"In order to attain this object, however, it would be necessary for you, to have the benefit of my company, and to devote a part of your time to the pursuit of this aim. Perchance you may witness (if God wills it so) some convincing heavenly sign which may serve to sweep away the sloth and weakness of spirit, and replace them by certainty of conviction and fervency of love. It should be your anxious concern, therefore, always to look out for such an opportunity. As long, however, as it does not fall to your lot to be constantly in my company you should keep it in mind to be occasionally with me. If you fail in this, your initiation would be nothing but an empty ceremonial totally devoid of grace.

"For various reasons, moreover, it may not be possible for all to have the benefit of a prolonged company, or for all to come to pay me an occasional visit. Inherent want of enthusiasm, poverty, or the sheer impediment of distance, or unwillingness due to absence of zeal to suffer inconvenience or discomfort, might deter a person from paying me a visit. I have decided, therefore, to set apart three days in a year on which God willing, all my sincere followers might present themselves here, with the exception perhaps only of those who may be sick, or who may have other unavoidable preoccupations.

"In my judgment it would be appropriate for the purpose to fix the three days from the 27th to the 29th of December every year. All of us, therefore, who will be living on the 27th day of December next, should make it a point to pay a visit to Qadian on that date with a view solely to listen to divine addresses and to join in mass prayer. There shall be held in this Jalsa (gathering) discourses on religious subjects which would be the means of strengthening their faith. Special prayers for grant of righteousness shall also be offered on behalf of those who participate in the Jalsa so that they might attract the grace of heaven, and the sincerity of their faith might be accepted of the Compassionate God. The Jalsa shall also furnish, as a secondary advantage, an opportunity to those who may have joined the community as new members during the expiring year, to introduce themselves to the fraternity, and thus to strengthen mutual bonds of love and friendship. Prayers shall also be said for the repose of the souls of those who might have passed away in the course of the year; for unity of spirit among all members of the fraternity and for elimination from them of strangeness, hypocrisy and curtness of manner. The Jalsa will be accompanied by other advantages which will be apparent as they come along.

"It would be better for persons of limited means to make provision for the Jalsa beforehand. There would not be difficulty in finding the necessary expenses at the last moment if they make it a habit to save small sums of money to be kept apart for this purpose. It would then be as if they had performed the journey without any expenses

"I pray that for every step of their journey they may have a handsome requital hereafter. Amen!"

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