



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَزَّ وَجَلَّ وَنُصِّرْ عَلَى سُبُلِ الْمَكْرَمِ  
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ  
 وَعَلَى الْعَبْدِ الْمَسِيحِ الْوَعْدِ

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## ALLAH BLESSES THOSE WHO GIVE IN HIS WAY

(Summary of Friday Sermon of Hazrat Khalifatul Masih IV, July 4, 1986)

### The Level Of Financial Sacrifice in Many Jamaats Outside Pakistan is Very Low

After Tashahud and Ta'awuz, Huzoor recited the following verses of the Holy Quran:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالِهِمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَمْعَ سَنَابِلٍ فِي كُلِّ سُبُلَةٍ فَمَاءٌ جَدِيدٌ وَاللَّهُ يَضْعَفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ تَمَرًا لَا يَتَّعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِيقًا وَالنَّاسُ وَلَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتُكَرَّةٌ صَلْدًا لَا يُقْبِرُ رُؤُونَ عَلَى شَيْءٍ وَمَا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا تَمَنُّنَ أَنْفُسِهِمْ كَمَثَلِ رِيءٍ يَرِيءُ أَصَابِيًا وَابِلٌ فَانْتِ الْكَلْبَا ضَعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

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

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

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 taunt 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, smooth 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.”

He explained that the above verses guide us regarding the pros and cons of spending in the way of God and explains the bounties of God resulting from these sacrifices. They pertain to the people making sacrifices as well as the possessions sacrificed.

Comparing giving in the cause of God to planting a kernel of corn, which is a seed as well as food, Allah points out that when a believer spends in His path, he gets fruits which also serve as seeds for further production of crops. Thus, when one spends once, God

bleses his wealth manyfold and the person gets pleasure in spending from these bounties again and again and the blessings continue for generations. Spending in His cause is a fountainhead of God's blessings.

The verse: "...those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like a garden on a *Rabwah* (elevated ground)..." may very well be describing the inhabitants of Rabwah (Pakistan). Because, as it points out "if heavy rain does not fall on it, then even light dew suffices". For the people associated with Rabwah, even if there are hard days (no heavy rain), just the dew is sufficient for their progress.

He gave an example when the Vakilul Mal from Rabwah had written to him about two months ago that out of a budget of Rs.22,500,000 the collections were short by Rs.10,000,000 and the fiscal year was nearing its end. Huzoor wrote back to him that God had never before abandoned us and is not about to abandon us now. He should keep on trying his best and ask others to pray.

Then about three weeks ago, another letter came

from the Vakilul Mal expressing great anxiety that only a few weeks remained in the fiscal year and the receipts were still short by nearly Rs.7,000,000. Again Huzoor wrote to him that since he had done his work, God would do his share as He pleased.

The most recent letter received a day ago from the Vakilul Mal indicated that by the end of the fiscal year (June 30, 1986) the actual receipts had been Rs. 24,524,000; nearly Rs.2,000,000 more than the budget.

Huzoor then addressed all the Jamaats outside Pakistan and said that the level of financial sacrifice in these Jamaats is very low. There are many who do not contribute at all. Huzoor urged the office bearers to work more diligently and try to include all these people in a program of giving, even if they begin in a small way.

There are many who do not spend in the way of Allah and are devoid of His blessings. They may be rich, but their lives are useless and lack the bliss. Their wealth is not blessed. There is no guarantee of Allah's blessings for their offspring. Try to include them in Allah's blessings also.

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## ACTIVITY REPORTS FROM JAMA'ATS

### Washington, D.C.: Eid-ul-Fitr Prayers

Jamaat Ahmadiyya of Washington, D.C. celebrated Eid-ul-Fitr at Walt Whitman High School, Bethesda, Maryland on June 8, 1986, at 10 a.m. By the grace of Allah hundreds of members came from Washington, D.C., Maryland and Virginia to attend the prayers. There was good seating arrangement for members. There was also arrangement of loud speakers. The audience could hear properly the takabeer and sermon of Maulana Sheikh Mubarak Ahmad Sahib. Before Eid the members who could not pay Fitrana before, paid to the Financial Secretary.

Ameer & Missionary Incharge Sheikh Mubarak Ahmad led Eid prayers and then delivered a sermon afterwards. He recited from the Holy Quran:

*"O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may be righteous."*

*"Allah desires ease for you, and He desires not hardship for you."(2:186 and part of 187)*

Sheikh Sahib inferring from these verses emphasis-

ed that the object of Fasts is to be righteous and not to put the believers in hardship. Fasts teach complete sacrifices. A believer expresses his will to sacrifice everything for the sake of Allah. He forgets his own benefits, rights and pleasures. Referring to this kind of righteousness Sheikh Sahib quoted two glorious examples.

(1) Once a villager came to the city to sell his horse. The buyer who was a companion of the Holy Prophet, peace be on him, offered 2000 Dinars, whereas the seller insisted not to take but 1000, as in his opinion that was the proper price. But the buyer insisted to pay 2000, as according to him the villager did not know the real price.

(2) Second example was of Muawiya II, the son of Yazid I, who had mild disposition. He abhorred the crimes of the family. He called the people and addressed them from the pulpit to choose the successor from among themselves as he did not deem himself capable to run the affairs of the government and wanted to abdicate.

That was the spirit inculcated by Islam and the Holy Prophet, peace be on him, in the minds of the

Muslims, which left good example for the coming generations.

In short the Ameer exhorted the members to learn the lesson of righteousness from the Fasts and continue to practice it throughout their lives. In the end he conveyed the message of Hazrat Khalifatul Masih IV, may Allah strengthen him with His help! He then prayed collective silent prayers.

After Eid, luncheon was served to the attendants. On this occasion office holders and especially Khud-dam helped in the arrangement of tables and food and cleaning the place afterwards. *Jazahumullaho Ahsanal Jaza!*

### Three Important New Schemes

Ameer & Missionary Incharge informed in his letter dated June 13, 1986, that Hazrat Khalifatul Masih IV, *Ayyadahullaho*, seeing the pledges of American Jamaat about these schemes said that they were not up to the standard of American Jamaat. Members are requested, therefore, to live up to their standard. Those schemes are:

(1) "Syedna Bilal Fund" scheme which has been announced by Huzur on the insistence of Jamatt, for helping the families of Ahmadi martyrs and the other affected and persecuted ones in Pakistan. Members are exhorted to participate in this fund wholeheartedly and generously to fulfill the needs of the afflicted ones.

(2) The second scheme is that of "Maintaining and extending the buildings in Bharat" (India). Buildings in Qadian, India, require maintenance, extension and enlargement, and there is plan to construct a grand mosque in Delhi, and a center in Kanpur. For these projects and for the upkeep of the sacred places where the Promised Messiah, peace be on him, lived, our financial sacrifices are needed.

(3) Third scheme is that of "Universal Waqfi Jadid". Hazrat Amirul Momineen had fixed minimum two dollars. Most members misunderstood and paid only two dollars and did not subscribe more than that. It is, therefore, requested to subscribe more and revise your previous pledges.

All local members are exhorted to participate in these schemes zestfully. *Jazakumullaho Ahsanal Jaza!*

In this letter to the Ameer and Missionary Incharge Hazrat Khalifatul Masih IV, *Ayyadhu Allah*, confirmed the receipt of his letter regarding Seeratun

Nabi (Peace be on him) Meetings at New York and Washington, D.C. said,

"I saw proceedings of both meetings. By the grace of Allah they were a success. May Allah bless you all and may He make these meetings harbinger of more successful gatherings! It is important to keep in touch with those non-Ahmadies who attended and got good impression. Follow up is essential. May Allah grant more magnificent success to you and your colleagues! Ameen.

(Signed by) Khalifatul Masih IV.

### Translation of the Holy Quran in Italian

Translation of the Holy Quran is being published in Italian language. All the members who know Italians in their area are requested to inform the president of the Jamaat or the General Secretary of their number so that Our Ameer and missionary Incharge may be able to know the number of the copies needed in U.S.A.

In his Friday Sermon of May 30, 1986, Hazrat Khalifatul Masih IV (May Allah be his helper and guide) has asked the members of the Jamaat to lay special emphasis on the following prayer and recite it extensively in the remaining days of Ramadhan. The wording of the prayer and its translation is as follows:

*O' our Lord, everything is subject to Your command;*

*O' our Lord, favour us with thy Protection and help us and have mercy on us.*

**Milwaukee, WI:** On March 23, the Milwaukee Jamat joined the Great Lakes Jamat in the celebration of Masih Maud Day which was held and hosted by the Zion Jamat. Mr. Rashid Ahmad, the Regional President, presided over the program for the day. The speeches were very inspiring. Missionary of the Great Lakes Region, Mr. Zafar Ahmad, spoke on the advent of the Promised Messiah (SWS); Dr. Shams spoke on the personality of the Promised Messiah. Br. Falahuddin Shams spoke on the life of the Promised Messiah and Br. Abdul Karim gave a speech on the life and times of the Promised Messiah. We heard a poem in Urdu, recited by Br. Wasim Ahmad, and translated into English by Br. Wakar Ahmad. The meeting was opened with recitation from Holy Quran by Br. Basharat of Chicago. Br. Rashid Ahmad and Dr. Shams, the local president for Zion Jamat, gave an overview for the day; it was closed with collective prayer and daily prayer was said.

Mr. Rashid Ahmad gave two speeches in the Comparative Religion Studies Dept. at the University of Wisconsin-Milwaukee. It was a great success; very good response from the professors and students. In these lectures there were also different clergy from different denominations that participated. A followup forum is scheduled.

Br. Muhibb Dyer, age 11, son of Br. Khalid Walid and Sis. Annisa Walid participated in a writing contest on the subject matter of Dr. Martin Luther King. Against strong competition (3,000) in the city wide contest Muhibb came in first place for his age category. At the award ceremony Muhibb read his winning composition aloud to an audience of parents, friends and numerous school and city government dignitaries. Muhibb is a fifth grade student at the Ahmadi Muslim School. May Allah bless him in the work of Ahmadiyyat.

Br. Badi Malik, age 17, son of Mr. and Mrs. A. Hajji Rahman Malik and Khadija Malik was named head instructor at the local Milwaukee Boys Club in the instruction of operating the computers. In recent months he had instructed the world famous baseball player, Mr. Hank Aaron on the computer modes. Br. Badi is still in High School and will be graduating soon; please pray for his success in Ahmadiyyat.

Some members of the Jamat have been successful in filming and showing our local Khalifat Day Program on one of the local cable access station. It included brothers delivering their speeches and saying their congregational prayers. It was seen by a large viewing audience.

The Milwaukee Jamat is still providing food for hundreds of poor families in the food pantry program. Alhumdulillah!

**Birth:** Br. Maqsood Ahmad and Sis. Mojahida Ahmad were blessed with a daughter, Mallehah, on March 14, 1986. May Allah grant her strength and make her steadfast in Ahmadiyyat. Br. Maqsood and his family are from the Milwaukee Jamat.

**Death:** Daud Malik of Madison, Wisconsin passed away on March 18, 1986 due to heart failure, at age 52. He was the youngest son of Mr. Ismail Malik of Patna Biher India, and was a born Ahmadi. He is survived by his wife Aneesa (daughter of Sitr Mohammad Asam of Hyberbad Decan) and two daughters, Asfa and Asma. May Allah rest his soul in peace and give strength to the survivors.

### Houston, TX: Houston Celebrates Khilafat Day

Khilafat Day was celebrated in Houston on May 10, 1986. The meeting started with the recitation of the Holy Quran. Br. Kalim Ahmad recited the 56th verse of Surah Alnoor:

Followed by its English translation and related tafseer Br. Zaheen Ahmad Bajwah recited a poem from Durre Sameen by the Promised Messiah (P.B.O.H.). Iftakhar Ahmad (a Tifl) presented "Khilafat in Ahmadiyya Movement," in which he spoke on the History of Khilafat. Br. Samad Nasser explained the "Need of Khilafat." Br. Hamidullah narrated the "Importance of Khilafat," and Br. Ghulamullah Soofi gave a talk on the "Blessing of Khilafat."

Br. Kalim Ahmad explained the "Khilafat Intakhab commettee" and how the Khalifa is elected in the Ahmadiyya Movement in Islam. May Allah continue His blessing of Khilafat on us for times to come and give us courage and strength to remain attached firmly with the Nizami Khilafat (Amin)

The meeting came to a close with collective Dua. Maghitib and Isha prayers were offered after eftari.

Later on dinner was served by the host. Br. Mukhtar Malik. 53 members of the Jamaat attend the meeting.

**Pittsburgh, PA:** For the last two and half years the Jamaat has been sending to different resident every month The *Philosophy of the teaching of Islam*, copies of *He has come already*, along with a letter saying that we believe that this book is a light from the Almighty God.

We had a dialoge with a young Christian Minster and some literature was given to him

Our Lajna Imaillah are preparing to advertise on the city buses concerning what the Promised Messiah has said (They do this Annually) in this age..

**Rochester, NY:** Our meeting started at 11 a.m. at the Bicentennial Hall library in Rochester with Dr. Naseer Ahmad sahib Tahir (our president) at the chair. With the recitation of the Holy Quran By Naeem Malik followed by the translation. After the poem and the previous month's report, Dr. Naseer Ahmad Tahir read some Ahadith in the regular feature of Daras-e-Ahadith'. In this Daras he narrated Ahadith about the greatness of Allah, Prayers at the times of storm and rain, the countenance of the Holy Prophet (PBOH) and finally the three prayers

which are readily accepted by Allah; the one who is being persecuted, the traveler and the prayer of a father about his son.

In other regular feature, Daras-e-Malfuzat, Muzaffar Ahmad Tanvir related Hazrat Maseeh Maud's parable of few deaths of his companions with the deaths of the companions of the Holy Prophet (PBOH) in various battles as both the plague and battle could be regarded in the same class.

Since the Jamaat was celebrating the 'Yaum-e-Khilafat' we had two important speeches from our respected Ansaar brothers. Chaudhry Nasar Ahmad in his speech narrated various references from *Kashty-e-Nuh and Al-Wassiyat*. He said that the time of the departure of the prophets and the holy men is very critical. Some people even turn away from the movement. But at the very time Allah sends Khalifa who takes care of the community and saves it from being destroyed. As Maseeh Maud said 'When I depart from you, He shall send another manifestation. which will be everlasting'...Referring to the speech which was made by Khalifa Awwal he said that the caliphs are never looking forward to be a caliph. Khalifa Awwal said "I was never desirous of being a caliph. You can look at my previous life. Imam us Salat was Maulvi Abdul Karim sahib...." "All types of blessings are in the unity. A nation without a guide is a dead nation...." Ch Sahib further said as Adam's appointment made even the angels to submit to him so is the case of every angel-hearted obedient member...he will have to submit to the caliph. At the end he mentioned why the 2nd Caliph established the 'selection Committee'.

Chaudhry Abdul Majeed in his speech explained the Ayat-e-Istekhlaf and the various types of Khilafats mentioned in the Holy Quran. He also explained the 'Khilafa ala Minhajunnabuwat.' As the progress of Jamaat is directly related to the caliphate system, he stated the present condition of Lahori-group which is now almost non-existent. The Holy Quran has called the non-believers of khilafat as

Finally he ended his speech with a quotation from Al-Wassiyat and prayed that we all may be obedient to the Khilafat.

Just as a note, Naeem Ahmad Malak said that it is quite possible that an intrigue may appear at the time of the selection of ever Caliph but Allah will always show a sign by gathering the Jamaat on one hand.

There were some announcements by the president that Jamaat members should keep their eyes open

concerning forged letters from certain elements with forged signatures of our Imam... For propagation among Arab brothers, names and addresses are required. For UK Convention, a letter of introduction is required from the president. Last day of US convention enrollement is May 15...Hazoor's Majlis Irfan's cassettes are available...Eid will be on June 8-9 at Owego.

After lunch and Zohr-Asr prayers, Mamaz Janaza ghaib was offered for Dr. Abdul Hakeem sahib Nasar's father, uncle and Prof. Khalil Ahmad sahib Nasir.

The meeting ended at 3:30 PM.

**New Orleans, LA:** Seeratun Nabi meeting.

The Monthly Meeting was held on 4th May at the residence of Dr. Saeed Ahmed. This meeting was devoted to Seerat-un-Nabi. The meeting was preceded by the 'Ameen' ceremony of one of our Itfal, Irfan Ahmed, son of Dr. Saeed Ahmed. After the 'Ameen' ceremony Irfan Ahmed then read passages from the Holy Quran to the gratification of the assembled members.

The Seerat-un-Nabi Jalsa commenced with recitation from the Holy Quran by Dr. Saeed Ahmed. A poem from Durre Sameen was read by Khwaja Rashid Ahmad. Aslam Farooq followed with a speech on the life of the Holy Prophet (Peace be upon him). Zahid Ahmid next spoke on the topic of Seerat-un-Nabi. Aatur Rab Ahmad, another one of our Itfal, then addressed the audience and threw further light on the life of the Holy Prophet (peace be upon him.)

Ismail Nayyar then read announcements from the Center and finally, Sheikh Rasheed Ahmad, President, New Orleans Jamaat, made the concluding speech. His speech was followed by collective prayer and the meeting came to an end.

**Eid-ul-Fitr:** The New Orleans Jamaat celebrated Eid-ul-Fitr on Sunday, June 8, 1986. The banquet hall of the local Days Inn in Kenner was reserved for the occasion. Attendance was substantial, with members driving in from as far as Baton Rouge and from different points in Mississippi. An estimated 40 members (Ansar, Khuddam, Lajna, Nasirat and Atfal) attended. Eid prayers were offered at 9 A.M., followed by Eid-ul-Fitr Khutba by Sheikh Rasheed Ahmad, President, new Orleans Jamaat. The gathering was highlighted by feelings of brotherly love and the joy of seeing a steadily growing jamaat in New Orleans.

The same afternoon, a Waleema Banquet for Riaz Shams, whose marriage was recently solmnized in Pakistan, was arranged at the same premises. The attendance again was substantial as most members had stayed on for this occasion.

Eid-ul-Fitr thus ended on a happy note.

**York, PA:** Graduation of Farzana Quader.

Farzana Tehmeen Quader, the daughter of Muhammad Habibul Quader and Nurjahan Khanam of Yourk, Pennsylvania graduated magna cum laude with a double major in English and Anthropology. She was elected to Phi Beta Kappa and received the Connie M. Guion Award at Commencement for 'excellence as a human being.' She has been a Pannell Scholar, in recognition of her academic excellence. A Dean's List student, she is listed in the current edition

of 'Who's Who Among Students in American Universities and Colleges.'

**Trophy for Zahid Muhammad**

By the grace of Allah, my son, Zahid Muhamad Mian has been awarded the Hutchinson Trophy by his school for 1986. This award has been instituted by his school, Ashfield Elementary School in Blockton, MA, since 1977. The award is based on outstanding scholastic and physical activities for the whole duration of a student and is awarded to the sixth graders when they are about to join the Junior High School. So, *Alhamdo-Lillah*, this award has been won by an Ahmadi student. May Allah grant him and all Ahmadi students many more successes in the future. Amin.

**WAQF-I-AARZI SCHEME**

The following are excerpts from a letter sent to all Jamaat presidents on July 7, 1986 by our Missionary Incharge, Sh. Mubarak Ahmad.

In his message to the 38th Annual convention of the Ahmadiyya Jammaat USA, Hazrat Khalifatul Masih IV asked expecially for the protection of ourselves and future generation of American Ahmadies from the influence of the damaging culture. To accomplish this protection, we must devote special attention to Tabligh and Tarbiyyat work. We strongly urge you to do your utmost to participate in this scheme of Waqfi Arzee (temporary assignment) and to actively work to encourage all of your members to contribute their time and effort to this noble cause.

A committee has been set up to diligently promote this scheme. Therefore, you are directed to plan in such a way that your work cooperates with the committee's goals and objectives. We must maintain contact with, and help those Ahmadies who live in isolation from the main body of our Community. This scheme for temporary assignment duty can do wonders to help strengthen those lonely families and individual Ahmadies. I am sending you a form to be given to the members of your Jamaat. Please make a vigoros appeal to them to come forward and help. May Allah shower blessings upon them for their dedication to His Cause. Masha Allah. Also, it is necessary for you to keep reminding them at every opportunity to come forward and work for Ahmadiyyat.

**WAQFI ARZEE SCHEME**

*Labbaik!* I offer myself for Waqfi Arzee Scheme

Name: ..... Age:.....

Address: .....

Telephone: .....(H) .....(W)

Jamaat: .....

Time of Waqf: From ..... To.....

..... I can read the Holy Quran in Arabic accurately.

..... I know the translation of the Holy Quran.

.....I have read these books of the Promised Messiah (a.s.)

.....

.....

.....

..... I can speak or write in .....and .....

Signature .....

## FROM THE PRESS

*Asian Times*, London, June, 1986

Over three thousand Ahmadis attended the Eid Festival at Islamabad, Tilford, Surrey on Monday, June 9, 1986. This festival is celebrated at the end of the month of fasting called Ramadhan.

The Prayer Service was led by the Head of Ahmadiyya community, Hazrat Mirza Tahir Ahmad, who gave a 45-minute sermon in which he quoted from the Quran, where mention is made of the Torah and Gospel referring to the followers of Muhammad that they are firm against the unbelievers and merciful to each other.

It mentions that "they are like seedlings, which sprout and grow strong and then become thick, standing firm on their stems, delighting these sowers."

The Ahmadiyya leader said that God has given him glad tidings in a vision that morning that he will soon display help for the community worldwide.

He referred to the large fund raised by the community to help those suffering in Pakistan. The difficulty was, he said, that people were not prepared to accept any help. In some cases, when money was given to them as a gift, they took it but immediately contributed it back to the fund.

The Ahmadiyya leader said that he has decided to use the fund to publish a portion of the Holy Quran in 100 languages in the next two years on behalf of those families and individuals suffering at the hands of the authorities and religious extremists in Pakistan. He added that many Ahmadis were brutally murdered by extremist groups recently. At many places the mosques belonging to Ahmadis were desecrated.

He said that all those members of the community who are suffering in the cause of Allah should be remembered by us in our prayers, so that God may enable them to remain steadfast and win eternal Eid of His pleasure.

According to a report from Pakistan, the Ahmadiyya Community at Quetta was prevented from praying in the mosque, even on the occasion of Eid-ul-Fitr, the Muslim festival, which was celebrated on the 9th June this year.

The Ahmadiyya mosque was attacked by a mob of 1500 miscreants led by Mullahs last month but the police, instead of preventing the mobsters, arrested

85 Ahmadis who locked themselves in the mosque to defend their place of worship. The police sealed the mosque after removing the Ahmadis from it.

In spite of the fact that the Mullahs had made known their ill intentions long before the incident, and the Ahmadiyya Community had sent telegrams to the authorities about it, nothing was done to stop the desecration of Ahmadiyya mosque.

Ahmadiyya Muslim Association UK Condemns once again the attitude of the Government of Pakistan towards the four million Ahmadis living in Pakistan, and their places of worship, and demands the restoration of their fundamental rights.

*Asian Times*, May 23, 1986

### Marathon walk

The Ahmadiyya youth of the UK organised a 26 mile long marathon walk on May 4 in which some 230 youth took part. They started from their headquarters Islamabad in Tilford, Surrey in the morning and returned in the afternoon. The head of the Ahmadiyya community Hazrat Mirza Tahir Ahmad gave away the prizes.

*Asian Times*, June 20, 1986

### A Prisoner cries from behind bars

Two Ahmadi brothers, Nasir Ahmad Qureshi and Rafi Ahmad Qureshi have been falsely implicated in a murder case and sentenced to death by Military Court in Pakistan. They are presently confined in a death cell in Sukkur jail and are being subjected to torture by jail authorities simply because they are Ahmadis. A poem written by Professor Nasir Ahmad Qureshi showing the atrocities committed against them was recently smuggled out of jail. The English rendering of the poem is as follows.

Listen ye, O Jailor, unkind and cruel  
Listen to me for a moment.

Why do you hate an innocent prisoner  
Why do you become so violent?

Isn't it true that you and I  
Belong to the same human race  
And we have to account for all our actions  
When God Almighty we face.

Why are you so cruel to us?  
There is nothing in your heart but hate  
We are ready to die for a noble cause  
And that is absolutely great.

Fear God Almighty  
 and don't make me cry  
 As He would be very angry  
 He says, He is nigh.  
 Friendly to common criminals  
 But at our death-cell when you arrive  
 You look so mean and furious  
 As if you would eat us alive.  
 We are penniless and deprived  
 it is hard to understand  
 that our folks should supply us everything  
 We protest at the demand.  
 You torture us every day  
 And censor our mail  
 You intercept our letters  
 Which we send from the jail.  
 To the blood thirsty Mullahs  
 You sell them all  
 Our arch enemies  
 Are at your beck and call.  
 They read the letters in public  
 And crowds, they do inflame  
 They besiege our homes thereafter  
 And that is their game  
 Our eyes are full of tears  
 We cry before our Lord  
 Better stop torturing us  
 Or you will earn the wrath of God.

*New Life*, June 27, 1986

### **'Why is the West silent?'**

The situation in Pakistan as regards Ahmadi Muslims is going from bad to worse. We receive scores of letters every day describing the atrocities committed against them by the Government and semi-Government agencies in Pakistan. To quote an example, Mr. Zafrullah, an Ahmadi Muslim from Sargodha, Pakistan writes:

'We parked our motorbike outside the gate of the police station. There was a mob of about 20 to 30 Mullahs armed with sticks. Upon seeing us they started abusing us in the most filthy and provocative language. We ignored them and proceeded towards the police station. In no time the mob was on us and began striking blow after blow in the presence of the police. No mobster was arrested. We complained to the authorities but to our surprise the police refused to file our case. Instead a case was filed against two of our young men, the charge being that they used

threatening language against the Mullahs.'

The fact is that there is the constant threat of destruction to the lives and properties of 4 million Ahmadi Muslims in Pakistan. They are discriminated against in jobs, educational institutions, etc. Thirteen prominent Ahmadis have been assassinated, yet not a single culprit has been brought to justice. Ahmadi Mosques have been desecrated with the connivance of the police. More than 500 Ahmadis have been arrested for declaring their faith: "there is no one worth of worship except Allah, Muhammad is the Messenger of Allah."

The graves of some Ahmadis have been dug open by the Mullahs under the supervision of the Police authorities and the dead bodies removed from their last resting places.

In spite of this blatant violation of human rights the western press has chosen to remain quiet for the last two years. Some of them have not bothered to print a single line condemning these atrocities of Zia who, apparently, serves the interests of the West.

### **'Woman shot dead at Eid'**

The news has just reached us that an Ahmadi woman, Rukhsana, was shot dead in her own house in Mardan, on June 9, report the Ahmadiyya Muslim Association.

She had just returned from the local Ahmadiyya mosque with her husband, where they participated in the Eid celebrations, when the incident happened. No arrest had been made so far.

Last month an Ahmadi school teacher, Mr. Qamar-ul-Haq, and an Ahmadi youth, Suleman Khalid, were hacked to death in broad daylight. Their killers are also at large, adds the Association's press release.

### **'Mosque Attacked'**

According to a report from Pakistan, the Ahmadiyya community in Quetta was prevented from praying in their mosque, even on the occasion of Eid-ul-Fitr.

The Ahmadiyya mosque was attacked by a mob of 1,500 'miscreants' led by Mullahs last month but the police, instead of preventing the mobsters, arrested 85 Ahmadis who locked themselves in the mosque to defend their place of worship. The police sealed the mosque after removing the Ahmadis from it, claim the Association.



*New Life*, June 6, 1986

### Ahmadis 'tortured in jail'

'The most regrettable thing is that they are being tortured day and night. They are told that if they provide money, they won't be tortured.'

With these words Tanveer Ahmad Qureshi ends his letter to the Governor of Pakistan's Sind province, Jahandad Sahib, in which he asserts that his father, professor Nasir Ahmad Qureshi, and his uncle, Rafi Ahmad Qureshi, two Ahmadi Muslims, have been falsely implicated in a murder case and sentenced to death by Military Court.

'They are presently confined in a death cell in Sukkur Jail and are being subjected to torture simply because they are Ahmadis', claims the Ahmadiyya Muslim Association (UK).

#### Rejected Jail Break

Pointing out that his father and uncle had declined to take part in a jail break on March 23, 'because their conscience was clear', Mr. Tanveer Ahmad Qureshi says in his letter that the prisoners are kept handcuffed whenever their families visit them - 'what feelings do the young ones have seeing them in that plight?' - and they are even handcuffed while being shaved and 'taken to the toilet'.

They have no proper bathing facilities or toothpaste, their letters are confiscated and those they write are sold to the orthodox Mullahs and they are asked to procure their necessities from their own homes.

Mr. Tanveer Ahmad Qureshi asks the governor: 'My father has served the nation for 25 years in educational institutions, is this the reward for his services?'

*The Star* May 11, 1986

### Mob rule is bad rule

Two incidents of violence, occurring in different parts of the country, serve as a telling indicator of mob politics in the Pakistani context.

The first incident was instigated by the death of Sarfaraz, a fifteen year old boy in Gulbahar, Karachi. Sarfaraz was balancing precariously on the footboard of a bus when he fell down and was crushed to death under the wheels of the vehicle. Almost instantly, the crowd which witnessed the incident was transformed into an unruly mob. The protesters began to pelt passing vehicles with stones, forced the shop-keepers in the area to close their shops, and set up barricades

to register their anger. Later, they resorted to burning a bus, a car and a rickshaw. A bank was also set on fire, while some shops were looted. The police was called in and attempted to disperse the crowd with tear-gas. In all, more than a dozen people have been reported injured as a result of the violence.

The second incident occurred in Quetta and was motivated by a totally different ethic. Baitul Hamd, an Ahmadiya place of worship, was attacked by an unruly mob of approximately 2,500 people. Earlier, a meeting was held in Meezan Square in which speeches were delivered by various Ulema against the Ahmadiya community. An agitated crowd then proceeded towards the place of worship on Fatima Jinnah Road and resorted to brick betting. Eighty-five Ahmadis were in the Baitul Hamd at the time. They locked the doors and told the authorities they would only retaliate if attacked by the mob. Later, the authorities took possession of Baitul Hamd and teargassed crowds.

In varying degrees and different ways both these incidents betray our unfortunate tendency for witch-hunting. The inclination in this country has always been towards violent and agitational protest. What purpose, if any, was served by the burning of vehicles in Gulbahar? Will tactics such as this encourage bus drivers to be more careful in the future? That, one certainly doubts.

Sporadic incidents of this sort have taken place before and achieved nothing. Moreover, why were shops looted and a bank burnt in the process of the protest? Clearly, it was not because of any logical connection to the death of the young boy. Conduct of this sort is certainly not conducive to reform or positive change. Violence only begets further violence. In the long run, it can only prove to be an ineffective method of improving the society.

The Gulbahar incident is unlikely to have any profound influence on the careless driving habits of Karachi drivers. They may resort to more cautious driving for a few days, but this cautiousness will not develop into an extended commitment to street safety. As such, the answer to the young boy's death is not to be found in the burning of buses, and the looting of shops. Rather, it is to be found in the prevention of further incidents of this sort through a systematic approach to the problem. If bad driving is the issue, then we have to ensure that we have better drivers. Instead of pelting vehicles with stones, the people who

protested Sarfaraz's death should have called for stricter licence control and more adequate training facilities for drivers of public transport.

As concerns the attack on Baitul Hamd, as the Ahmadiya community has been declared a religious minority. It behooves us to offer them the right to worship as they please. What right do we have to condemn the way Muslims are treated in India if we ourselves gang up in large numbers to attack our own minorities? What did the crowd of over 2000 strong hope to achieve by invading Baitul Hamd — that they are good Muslims, or that they are better agitators? Passionate is never a good alternative for reason.

Both the Gulbahar and the Baitul Hamd incidents exhibit our tendency to resort to inferior and distasteful methods of protest. The former shows lack of positive motivation, the latter show lack of tolerance. Neither are consistent with the aims of progressive society.

*The Daily Jang* London, May 1, 1986

### **Repeal of anti-Ahmedis Ord urged**

Ms. Karen Parker, a human rights advocate with consultative status in the United Nations has expressed concern on the suppression of the human rights of the members of the Ahmadiis in Pakistan.

Addressing a press conference here on Monday, she read out a resolution carried by the Commission of Human Rights of the United Nations which said that the Sub-Commission on the prevention of discrimination and protection of minorities, guided by the principles of the United Nations Charter, the Universal Declaration of Human Rights and the Declaration on the Elimination of all forms of intolerance and of discrimination based on religion or belief.

The resolution expressed grave concern at the promulgation of the Anti-Ahmadi ordinance on April 28, 1984 which violated the rights to liberty and security of the persons, the right to freedom from arbitrary arrest or detention, the right to freedom of thought, expression, conscience and religion, the right to an effective legal remedy.

The resolution said that persons charged with and arrested for, violations of Ordinance against the Ahmadi have been reportedly subjected to various punishment and confiscation of personal property, and that the affected groups as a whole had been subjected to discrimination in employment and education and to the defacement of their religious property.

The resolution called on the Government of Pakistan to repeal the Ordinance against Ahmadiis and restore the human rights and fundamental freedoms of all persons in its jurisdiction.

She said that about 400 Ahmadiis were arrested in Pakistan just for wearing Kalima badge while four had been sentenced to death by the military courts. She said that Ordinance was creating two problems, one for Ahmadiis in Pakistan as they got little help in their own country while the second was that it had created problems for the countries where Ahmadiis sought asylum.

*Citizen* Tucson, AZ

### **In U.S. Speedway wins over Mosque**

If Speedway Boulevard were in Pakistan, city transportation planners would have had to forget plans to widen the street, because a mosque was in the path.

Tearing down a mosque is "hated" in Pakistan, said Mohammed Ishaq Qureshi, local president of the Ahmadiyya Movement in Islam, which worshiped at the mosque.

"But we respect this country's laws, so we accepted that it had to be done," said Qureshi, who is a former resident of Pakistan.

So in January, Yousuf Mosque, at 250 W. Speedway, was demolished to make room for a wider Speedway.

The city transportation department didn't need all the land that the mosque was built on, but it needed enough. So the building had to be torn down, city officials said.

The city bought the property for \$130,000 and permitted the group to build farther north on the same lot. Construction of the new mosque should begin sometime this week or next, Qureshi said.

The only religious requirement in building the new mosque, as for the previous one, is that it face Mecca, at 31 degrees north and east, he said.

The former mosque, built in 1983, was the only one of its kind in Tucson, Qureshi said.

For now, the 70 or so Tucson members of the movement, many of whom live in the neighborhood near the mosque site, are holding services in their homes each day.

That will be the case for the next three months, until the new building is completed. Qureshi said that he signed a contract Monday night with Dean Construction to build the new mosque.

He's hoping that the money received from the city will be sufficient to cover the cost of the new building. Otherwise, the group will have to raise more money, he said.

The planned structure will be about the same size as the former mosque, but a new praying hall would be smaller than former hall, he said. The new building will include a library and a second praying hall, to be used by women.

Qureshi hopes to get the movement's U.S. leader to arrive here from his headquarters in Washington, D.C., to lay the foundation stone during July.

Ahmadiyya movement followers adhere to Islamic teachings, which include calling on women to wear veils. Traditional Moslems believe that the Messiah is still to come, but members of the movement believe that its founder, Mirza Ghulam Ahmad, was the Messiah. He died in 1908.

The movement began in 1889, in northwestern India. Qureshi said it has more than 5,000 members in the United States, of various nationalities.

(Note: The foundation stone of the mosque will be laid on July 20, 1986, by Sh. Mubarak Ahmad, the Ameer and Missionary Incharge, USA.)

### **16 year old shot by assailant**

On July 5, 1986, Fahim Ahmad, Son of Hanif Ahmad, was shot and killed at an Amusement Park located on 27th Street in the city of Zion, IL. Fahim Ahmad was pronounced dead at the American International Hospital in Zion. His body is now in the Custody of the Coroner of Lake County.

This most unfortunate incident, the killing of Fahim Ahmad, is currently being investigated by the Lake County Police Department and concerned members of our Jamaat, including myself. We are investigating to see what could have prompted this senseless, cold-blooded murder. We will keep you informed as the information comes in, Insha Allah.

The person who is alleged responsible for the murder is in the custody of the Zion Police Department under a \$500,000.00 CASH BOND. The Zion Police Department is saying that the murder was RACIALLY motivated.

(Details of this incident were published in *The News-Sun*, Lake County, IL, July 7, 1986.)

*Newsweek*, New York, July 7, 1986

## **AVENGING ANGEL**

### **Pakistan's Benazir Bhutto challenges the man who sent her father to the gallows**

Benazir Bhutto is a study in contradictions. She is an aristocrat by birth, a socialist by conviction and a people-power revolutionary who appeals to feudal loyalties... Now, after Radcliffe and Oxford, after prison in Pakistan and exile in London, Bhutto, 33—"Pinky" to her friends—is home again, planning to topple a government that overthrew, and then hanged, the father she adored.

To succeed, she must be very strong and very careful. She must challenge the government of Pakistan's president, Gen. Mohammad Zia ul-Haq, without inviting her own arrest or assassination... Bhutto feels like an avenging angel, but in public she modestly presents herself to the nation as an orphaned "sister" seeking justice. Although Bhutto is enormously popular among ordinary people, many of Pakistan's power brokers are suspicious of her, if not downright hostile.

When she returned recently to Larkana, her ancestral village in the province of Sind, hundreds of thousands of ecstatic followers turned out to greet her. The crush of people was so great that the trip from airport to village, normally a 30-minute run, took 7½ hours. Even policemen hailed the homecoming queen, flashing V-for-victory signs. Bhutto returned the salute, remarking: "And these are the men that General Zia counts on to stop us?"

That evening she addressed a capacity crowd at the Larkana People's Stadium, where the few women in the audience were restricted to a separate enclosure. Most of Bhutto's listeners were frenzied young men who jostled each other for a glimpse of their heroine. For 45 minutes, Bhutto played them like a maestro—forceful and strikingly beautiful, her eyes blazing and her slender hands slicing the air. "Are you with me?" she shouted, and the crowd roared its support, "Then do you want Zia to go?" The crowd responded: "Zia, Dog!" "People say I am a young girl, all alone without the protection of father or brother," Bhutto told them. "But you are my brothers, I am your sister." As the cheering continued, Bhutto asked: "Do you want elections by the autumn?" The crowd screamed back: "Yes, yes!"

The call for national elections this fall is Bhutto's key demand. Many of her countrymen believe that she and her Pakistan People's Party (PPP) would

win handily. But Zia is under no obligation to hold elections—unless Bhutto can force him to do so. Before she returned from exile, Bhutto compared herself to Corazon Aquino, a woman who avenged the loss of a loved one by overthrowing a dictatorial regime.... Zia still has the support of the Army and the clergy—as well as the United States. His government is the fourth-largest recipient of U.S. aid, and the Reagan administration is not eager to see Pakistan ruled by a socialist who professes nonalignment and who might not stand up to Soviet aggression in Afghanistan.

Tactically, Bhutto is on her own for the moment. She wants to avoid violence. "I am conscious that we are walking a very thin line," she says. "I know if a law-and-order situation sets in and there is chaos, the result won't be elections, it will be martial law again." She puts her hopes on passive resistance, on what she calls "People pressure." Bhutto is trying to recruit 150,000 "Doves for Democracy," party acti-

vists willing to stage sit-ins and hunger strikes and to court arrest. "I think she can succeed," says Sher Baz Khan Mazari, a former opponent of her father who was imprisoned by Zia. "She has a wonderful opportunity if she plays her cards right and doesn't adopt the highhanded policies of her father. People want elections."

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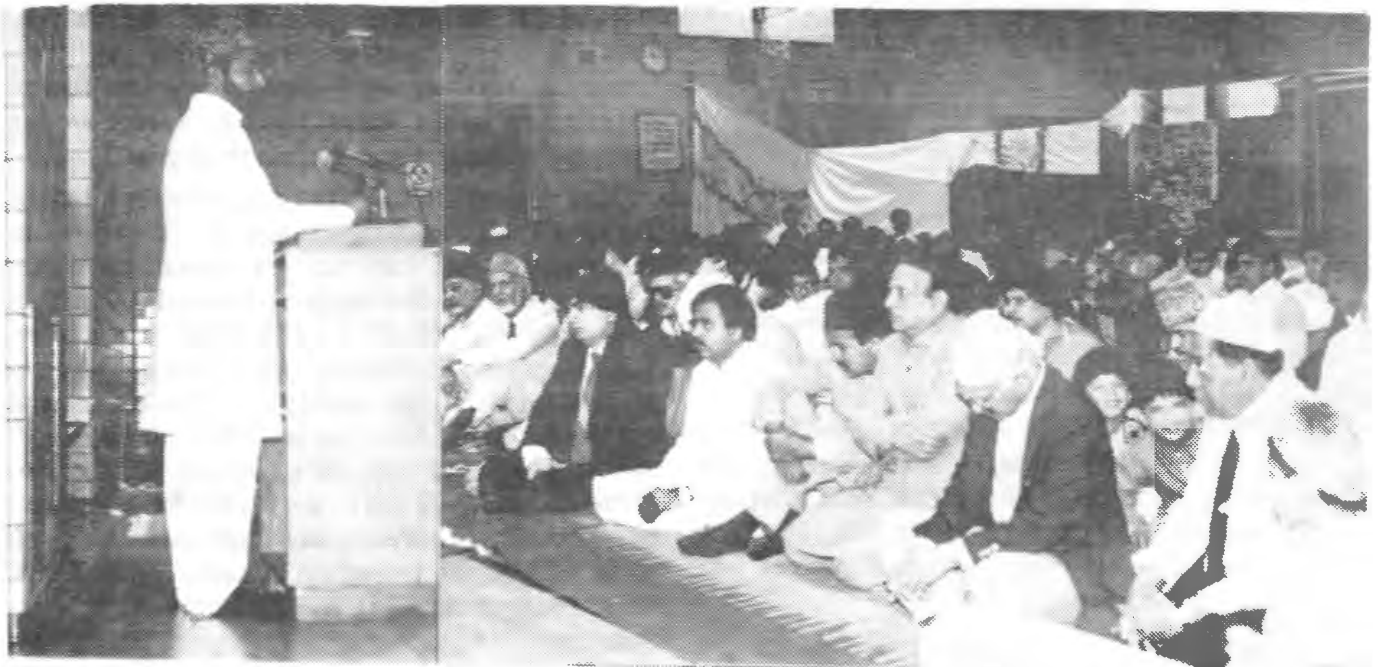
### CONGRATULATIONS

Dr. Khalil A. Malik and Mrs. Tanvir Malik had a baby boy recently at Pittsburgh, PA. The newborn was named Salik Malik.

Our congratulations to Dr. and Mrs. Malik on this new arrival in their household. We pray that Allah give the young Salik Malik a long, healthy and prosperous life. May he be a very active Ahmadi throughout his life. Ameen!

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Eid prayers were offered in New York on June 8, 1986 at a public school, P.S. 165. More than 600 people were present. Below is a scene of participants with Mr. Inamul Haq Kausar, Regional Missionary North East Region, giving his sermon.



Copies of the Quran were donated to 61 libraries in Queens, New York. Picture shows copies of the Quran being presented to the Librarians at the Central Library, Queens Borough.



### POSSIBLE AHMADIYYA TOWNSHIP

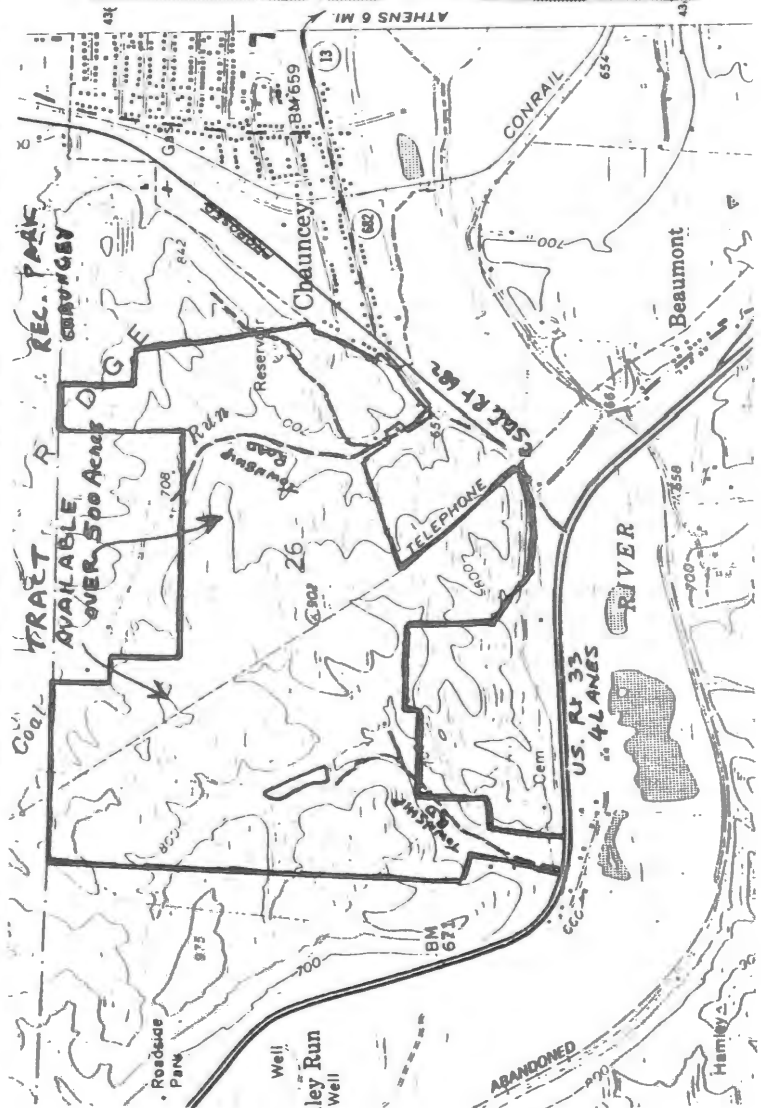
It has come to our attention that a 500-acre tract of land is available in Ohio, on a four-lane highway, which could be developed into an Ahmadiyya settlement. Before we take any concrete steps toward acquiring it, we would like to know how many members of the Jamaat will be interested in buying a plot of land at this location, if it is developed into an Ahmadiyya Settlement.

A map of the area is shown here. US 33 is a limited access four-lane highway on the south, with an existing exit onto this parcel. State Route 682 is on the east boundary, giving another exit to US 33. A township road passes through the property and initially lots will be marked off along this road.

Five acre and ten acre lots will be surveyed off. The approximate cost for a five acre lot will be \$6,000, and for a ten acre lot, nearly \$11,000. Once the development begins, there is a good chance that water will be available (either from next door Chauncey, or from Sunday Creek Valley Water System). There will be a tap fee for a water tap which cannot be ascertained at the present. It may be several hundred dollars.

If you are interested in buying a lot in this proposed development, please indicate your preference on the questionnaire below. If enough Ahmadies send a positive response, we may proceed on the project.

As far as possible, this project should not have any Jamaat funds tied up in it.



# TARIQ

News and Views

Majlis Khuddam-ul-Ahmadiyya, U.S.A.

Editor: Syed Sajid Ahmad

## ANNUAL IJTEMA

The 1986 Annual Ijtema, Khuddamul Ahmadiyya, will be held during the labor day weekend, August 29-31, 1986, *Insha Allah*. An outline of educational competitions is given here. Physical competitions will also be a part of the activities.

(In the name of Allah, the Gracious, the Merciful)

MAJLIS KHUDDAM-UL-AHMADIYYA - U.S.A.

### OUTLINE OF EDUCATIONAL COMPETITIONS FOR THE 1986 ANNUAL IJTEMA

NO.	COMPETITIONS	ATFAAL I (7-11)	ATFAAL II (12-15)	KHUDDAM (16-40)
1	AZAAAN	Calling only	Calling & Translation	Calling & Translation
2	SALAAT	Arabic Text Basic description	Arabic Text & Translation Basic description & Issues	Arabic Text & Translation Full description & Issues
3	HOLY QURAN	Recitation (Ch. 1) Memorization	Recitation (Ch. 105) Memorization min. last 10 chapters (Chs. 105-114)	Recitation (Ch. 2, V.287) Memorization min. Ch. 2, Vs. 1-17 & Chs. 105-114
4	QURANIC PRAYERS	-----	Memorization only	Memorization with Translation
5	AHADEES OF THE HOLY PROPHET (S.A.W.)	Memorization only	Memorization with translation	Memorization with Translation
6	ILHAMAT OF THE PROMISED MESSIAH (A.S.)	Memorization	Memorization	Memorization
7	RELIGIOUS KNOWLEDGE	Written Test	Written Test	Written Test Oral Test (one team of 3 per majlis)
8	PROMISED MESSIAH'S BOOKS "WILL" & "OUR TEACHINGS"	-----	-----	Written Test
9	PREPARED SPEECH	3 min.- TOPICS: TRUTH, HONESTY, OBEDIENCE or CLEANLINESS	4 min. - TOPICS: SALAAT, FASTING, DISCIPLINE, HOLY PROPHET (S.A.W.), PROMISED MESSIAH (A.S.)	5 min. - TOPICS: TRUTH OF HOLY PROPHET (S.A.W.), TRUTH OF PROMISED MESSIAH (A.S.), JEHAD, HUMAN RIGHTS
10	IMPOMPTU SPEECH	-----	-----	3 min.
11	OBSERVATION & RECALL	Individual	Individual	Individual
12	MESSAGE RELAY	Team of four	Team of four	Team of four

## 85-86 PLAN

Following is the Khuddam 85-86 Plan. The original is in Urdu. Editor assumes responsibility for the following English version.

The word *center* has been mentioned many times in this plan. For a khadim, it refers to the local qaaid, for the local and regional qaaid, it refers to the national qaaid, and for the national qaaid, it refers to his superiors.

### 1: I'TEMAD

- 1.1 Send activities and financial report, on prescribed forms, to center every month regularly. Keep majlis records updated.
- 1.2 Establish majlis in every town where there are at least three khuddam. Hold election for a qaaid or appoint a qaaid. Such an election will be for two years. Get the approval of the election or of the appointment from the center.
- 1.3 Send a list of all qaaid alongwith their addresses. Send a list of the national qaaid and his executive alongwith their addresses and phone numbers to center. Send the list of the executive with the recommendations of the naib sadr of the country.
- 1.4 Hold two meetings of the executive every month. Also, hold a general meeting. The latter can be held at a lower level.
- 1.5 Hold, once a year, an annual ijtema and a meeting of the khuddam-ul-Ahmadiyya at national level.

### 2: TAJNEED

- 2.1 Included every khadim and tiftl in the tajneed who pronounces himself an Ahmadi and affiliates himself to the bai'at of the khalifa whether he pays his subscription or not. Send immediately the tajneed consisting of the following particulars to the center:
  1. Khadim's Name
  2. Father's Name
  3. Date of Birth/Age
  4. Educational Competance
  5. Profession
  6. Marital Status
- 2.2 Starting with the next year, the details of the tajneed should reach the center by August 31, i.e., send the tajneed for year 1986-87 by August 31, 1986, and send this year's tajneed immediately.

### 3: MAAL

- 3.1 Majlis should prepare and send their budgets immediately. Starting with the next year, the

budget should reach the center, as should the tajneed, by August 31. Anyhow, send the budget for 1985-86 year immediately.

- 3.2 Report subscription proceeds to the center every month.
- 3.3 Rate for majlis subscription for khuddam is 1% of take home pay, and that for atfal is \$0.50 per month. Yearly annual ijtema subscription is \$12 for khuddam and \$6 for atfal.
- 3.4 Thirty percent of the majlis subscription will be termed as "reserve", and the majlis located outside of Pakistan will not have any right to use it. Only the sadr majlis will have the authority to use this central share of 30%. Forty percent of the majlis subscription will be the national qaaid's share and 30% of the majlis subscription will be the local majlis' share.

### 4: TARIYAT

- 4.1 Majlis should strive that the khuddam follow the Holy Quran and the example of the Holy Prophet, Peace and blessings of Allah be upon him. Majlis should consider the following programs to achieve this objective:
  - a Arrange ashra-i-tariyat (ten days of training) twice a year.
  - b Arrange for group readings in the Holy Quran, ahadees, and the books of the Promised Messiah, alaihessalaam.
  - c Hold at least one training class per year.
  - d Office holders should pay attention to the training of the khuddam through personal contact and report this activity to center.
- 4.2 Khuddam should pay full attention towards the establishment of salat and strive for 100% participation in it, and toward knowing the meaning of salat.
- 4.3 Maximize the attendance of the khuddam in the Jumua sevices. Intimate center with the avarage number of khuddam attending the Jumua services.
- 4.4 Establish center's contact with the mosque and the mission house.
- 4.5 Arrange for readings from the books of the Promised Messiah, alaihessalam, at the homes of the khuddam.

### 5: ATFAL

- 5.1 Teach atfal kalima, yassarnalquran, assalamoalaikum, the Urdu book "yad rakhnain ki batain," names of the Khalifas, and salat.

Books published for atfal should be read to them.

5.2 Include children in the Waqf-i-Jadi subscription.

### 6: EDUCATION

6.1 Prepare a list of the khuddam indicating whether they know how to read the Arabic text of the Holy Quran or not. Arrange for the instruction of the khuddam and atfal who do not know how to read the Holy Quran. Strive that every khadim learns to read the Holy Quran within three years. The best method to accomplish this is that the khuddam who know how to read the Holy Quran should teach the ones who do not. Establish this method under a scheme, and report activities in this respect every month in the monthly report. Make similar arrangement to teach atfal how to read the Holy Quran.

6.2 Divert the attention of the khuddam to the reading of the books of the Promised Messiah, alaihessalaam, and to the reading to the religious books. The qaaid of every country with the advice of the naib sadr should specify twelve books for the country, i.e., one book for each month of the year. Khuddam should read the Holy Quran.

a English books, available from the London Mosque or from the Washington Mosque, be specified for English speaking khuddam.

b Urdu speaking and Urdu reading khuddam should buy the prescribed twelve books of the Promised Messiah, alaihessalaam.

Report the progress in this respect to the center. The Promised Messah, alaihessalam, has said that one who does not read his books three times, shows haughtiness.

6.3 Qaaid, with the advice of the naib sadr of the country, should establish shelves, or similar appropriate display areas, in the mosque to display newspapers and magazines so that the khuddam may read them.

6.4 Every majlis should participate in the world-wide essay writing competition, and send at least one essay per year written by a khadim of that majlis. The topic for this year's essay is "Seerat of the Holy Prophet, salallahu alaihe wasallam."

### 7: ISLAH-O-IRSHAD

7.1 Tabligh is basic responsibility of the Ahmadiyya community. Hazrat Khalifatul Masih IV, may Allah be his support, has strongly emphasized that every Ahmadi should become *daee ilallah*. There should be no oversight or neglect in this

respect. Following activities are specified:

a Every khadim should buy Holy Quran, at least one copy a year, and give to his non-muslim friends as a gift.

b Every majlis should arrange tabligh meetings during the year, where khuddam will invite non-ahmadies at their homes for tabligh.

c Every majlis should hold a tabligh day, erect tabligh stalls, and distribute literature from place to place.

d The majlis as a whole and every khadim individually, should get busy with tabligh activities immediately, and report activities to center regularly.

e Prepare a list of important personalities, press delegates, etc. Contact them and introduce them to Ahmadiyyat.

7.2 At least once a year, every majlis should visit a town or village, where there is no jamaat, for tabligh so that jama'at is introduced at new places.

### 8: VIQAR-I-AMAL

Every Majlis should hold viqar-i-amal twice a year.

### 9: ISHA'AT

Make subscribers for the central magazines, the Khalid and the Tashheezulazhaan. Strive that all the office holders, who can read Urdu, subscribe to these magazines.

### 10: PHYSICAL FITNESS

10.1 Every khadim and tiftl of a majlis should participate in one or another sport regularly. Also, khuddam and atfal, individually, should pay attention to exercise.

10.2 All majalis should hold at least one tournament in a year, even if the tournament consists in only one sport.

10.3 Every majlis should arrange one picnic every year.

10.4 In large majalis, if possible, arrangements should be made for some indoor sports at the mosque. If possible, a simple "children's park," consisting, maybe, only of swings, should be established. The park will attract children, and will bring their parents alongwith them, thus providing a chance for their training, and for their extended stay near the mosque.



## امریکہ میں دو مبلغین کا ورود مسعود

تک امریکہ میں خدمت اسلام سرانجام دیے چکے ہیں (۱۹۷۷ تا ۱۹۸۱) - مورخہ 20 جون ۱۹۸۳ کو آپ واپس تشریف لائے ہیں +

دعا ہے کہ ہر دو مبلغین کرام کو اللہ تعالیٰ بہت بہت مقبول خدمت دین کی توفیق سے نوازے اور امریکہ میں ان کا ورود جماعت ہائے احمدیہ امریکہ کے لئے بہت بابرکت ہو۔ آمین

(ایر و مبلغ انچارج امریکہ)

احباب جماعت کو یہ سن کر خوشی ہوگی کہ حضور ایدہ اللہ تعالیٰ نے امریکہ میں مزید دو مبلغین کی تقرری فرمائی ہے۔ اللہ اللہ

۱- لئیق احمد صاحب طاہر۔ سابق نائب امام مسجد فضل و نائب وکیل التبشیر ربوہ، کا تقرر امریکہ میں ہوا ہے۔ آپ ۳ جون ۱۹۸۳ء کو واشنگٹن ڈی سی پہنچے۔

۲- عبدالرشید بخٹی ۴۔ آپ قبل ازیں چار سال

حضور النور ایدہ اللہ تعالیٰ کا ارشاد ہے کہ  
”نومبایعین کو فوراً داعی الی اللہ بنانے اور  
چندے کے نظام میں شامل کرنے کی طرف  
خصوصی توجہ دی جائے۔“

حضور النور ایدہ اللہ تعالیٰ  
کا ارشاد

### 11: SOCIAL SERVICES

11.1 Khuddam and atfal be active and ready for the service of the humanity. Majalis should develop such collective and individual programs that khuddam satisfy the needs of the needy according to their capability; guide the wayfarer; remove harmful objects off the streets and the sidewalks; help the blind and the disabled; help the old and the weak in moving; visit the indisposed; feed the hungry; etc.

11.2 In his Friday sermon of November 11, 1983, Hazrat Khalifatul Masih IV announced that for the beneficence of the human beings and as a gratefulness for the blessings of Allah the Almighty, the community will provide homes for financially less affluent Ahmadies worth Rs 10,000,000.00 by the 1989 Jubilee through foreign missions and Boyutul Hamd Scheme. Khuddam should participate in this scheme and donate to their capability. These pledges or payments will have to be fulfilled within three to four years so that the practical aspects of the scheme may be materialized by 1989. Hazure has directed that

only those members participate who pay their obligatory subscriptions according to prescribed rates, and that all donations, however small, be accepted, so that most of the members may participate in this scheme.

11.3 Attention be paid to blood donation. Khuddam's blood types be identified and record be kept in a register for use in need.

11.4 Book banks be established to help the needy students: Used text books be collected and provided free to needy students next year.

Finally, an important activity is that every khadim write the Khalifatul Masih a letter for prayers, and that atfal develop similar habit.

May Allah provide you with an opportunity to substantiate a service which is accepted. Ameen.

Wassalaam,

Signed, Mohtamim Majalis Bairun,  
Majlis Khuddam-ul-Ahmadiyya Markaziyya,  
Rabwah, Pakistan.

Signed, Sadr, Majlis Khuddam-ul-Ahmadiyya  
Markaziyya, Rabwah.