

ازالدين عندالله اسلام

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
وَعَلَىٰ سُبْحَانَ الْعَزِیْزِ  
نَحْمَدُكَ وَنُصَلِّیْ عَلَىٰ رَسُوْلِكَ الْكَرِیْمِ

لَا اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

Ameer and  
Missionary  
Incharge, U.S.A.

Maulana Sheikh  
Mubarak Ahmad

# The Ahmadiyya Gazette

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

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JANUARY 1986

JAMADIUL AWWAL 1406

SULAH 1365

## THE DIVINE MESSAGE OF THE PROMISED MESSIAH

“The Lord of the heaven and the earth has sent me to bring the world back to God and His word and His Prophet (Muhammad, on whom be eternal peace and blessings), whom they have forsaken, and to preach His word to the nations and to lead them back into His Kingdom; and to bring back those that had become separated from Him; and to give faith to the faithless, eyes to the blind and ears to the deaf; and to heal those whose bodies have been corrupted by leprosy; and to raise the dead; and to awaken those who slumber; and to conciliate those who are disaffected; and to reform those that are corrupted; and to raise those that are fallen; and to look after those who are helpless; and to open the gates of the Kingdom of heaven unto those that are rejected.

“He who forsakes me, forsakes Him Who sent me, and he who joins me, joins Him from Whom I have come. Behold, I hold a lamp in my hand. Whoever comes to me shall have a portion of that light and whoever, out of doubt and suspicion or superstition, chooses to flee from me, shall be cast into darkness and perdition.”

### HAZRAT KHALIFATUL MASIH IV

London: Hazoor is keeping good health, by the grace of Allah. He sends his Assalamo Alaikum to all Ahmadies.

Our beloved Imam is keeping a very busy schedule. Besides leading five times prayers he is busy round the clock reading and answering thousands of letters every month which are received from all over the World. He gives audience to hundred of people every month and also looks into the affairs of all the Departments of Jamaat and personally supervises their routine proceedings.

On Nov. 15, 1985 Hazoor attended a function held in Islamabad (UK) wherein many religious and political leaders and dignatories took part.

On every Friday and Saturday Hazoor sits amongst Ahmadies and have informal talk with them looking into their personal affairs, stressing the need for Tabligh and also answering the questions raised by people from all walks of life.

## HAPPY NEW YEAR

We wish all our readers a very happy and prosperous New Year on behalf of Hazrat Khalifatul Masih IV, Sheikh Mubarak Ahmad, the Ameer and Missionary Incharge, U.S.A., all the missionaries of the

U.S. Jamaat and the staff of the Ahmadiyya Gazette. May we begin this year with a renewed resolve to convey the message of Ahmadiyyat to all the inhabitants of this country.

## THE OBLIGATORY PRAYERS ARE THE FOUNDATION OF TARBIIYAT

(A summary of the Khutba of Hazrat Amirul Momineen, Khalifatul Masih IV delivered on November 8, 1985 at Fazal Mosque London.)

After Tashahud and Taawuz, Hazoor recited the 19th verse of 59th Chapter of the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلِكُلِّ نَفْسٍ مَّا قَدَّمَتْ  
لِعَذَابِهِ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“O ye who believe! fear Allah; and let every soul look to what it sends forth for the morrow; and fear Allah. Verily Allah is well aware of what you do.

After this Hazoor said that once a companion of the Holy Prophet (SAW) asked him, “When will be the day of Resurrection?” Replying it the Holy Prophet asked him, “What is your preparation for it?”

How wisely did the Holy Prophet point out that sometimes the awaited event is not as important as the preparation for it.

The Day of Resurrection is not like a stage show for us to enjoy watching it. Our worry should only be that it may not occur before our full preparation for it.

Hazoor said that when someone asks him, “When will be the triumph of Ahmadiyyat, The True Islam?” then he also asks him ‘what is your preparation for it? What progress have you achieved in respect of Tarbiyat? What have you done for your inner purification?’.

Hazoor said that he is very pleased to hear that some Ahmadies have reformed themselves because of the present situation, but he does not mistakenly presume that the majority of the Jamaat has actually reformed itself. There is a great vacuum still to be filled in respect of Tarbiyat...

Many of those who have newly joined the fold of Ahmadiyyat, continue entertaining the wrong notions and practices of previous environments; and many of the born Ahmadies could not have the type of Tarbiyat that their fore-fathers had, when they passed through trials on joining Ahmadiyyat.

Even in Pakistan there are some Districts where the Tarbiyat of Jamaat is needed very badly. Also, there are some parts of the World, like Africa, where Ahmadiyyat is largely spread and our victory there seems to be in sight but still a large number of Ahmadies there need to pass through a vigorous process of Tarbiyat...

No doubt we are blessed with the help of Allah at every moment, showing the progress of Islam at every instance, yet even for the day of a comparatively greater victory when, for instance, the whole territory in certain parts of the World accepts Ahmadiyyat (and thus there we could work for God with peace of mind) it needs a far greater preparation on our part; before we could further prepare for the day of greater triumph of Islam when we achieve the overall majority in the World.

Hazoor said that the foundation of the real spiritual and moral uplift is the obligatory prayer. At every place the prayers should be fully regularized. Also the prayers should be said with such a deep understanding of the words uttered in them, as to actually lead to the stages of higher spiritual elevations.

Hazoor said, when the evil intentions of the present despotic Government were in their making, he gave a series of sermons under the heading of “Get prepared for the coming victories.”

On the one hand I planned for the spiritual and moral uplift of the Jamaat while on the other I asked the Jamaat to be on guard against the oncoming trials. Both of these steps deal with most essential aspects of the preparation for the victory.

Allah says:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

Pointing out that patience and prayer are essentially needed to seek the help of Allah.

Explaining it further he said that patience is normally required when one is struck with grief; and grief makes one inclined towards praying. We should, therefore, make the best use of the present sorrowful situation. The present sudden urge for prayer should be utilized for stabilizing our potentialities for the regular and continuous prayers.

Hazoor further said that we read in the Holy Quran that Satan will always try to stop you from praying:

يُرِيدُ أَنْ يَمْنَعَكُمُ اللَّهُ ذِكْرَهُ

(i.e. the Satan wants to stop you from remembering Allah). Then Allah says:

فَلَا أَنتُمْ تَنْتَهُمُونَ

(i.e. are you really going to stop praying?)

It implies that you are not the kind who could be stopped by Satan from praying.

In Pakistan, the Ahmadies are openly stopped from praying; but because of it, not only in Pakistan but all over the World Ahmadies have become even more alert and have started praying even more than before and thus the Satanic powers have utterly failed in achieving their object.

Hazoor said to push the campaign still further, Ahmadies all over the World in every locality of a country, should make vigorous arrangements for the regular congregational prayers.

During his sermon, Hazoor highly praised the African Ahmadies for their being simple minded, having sincere hearts and being more alert to face the evil forces working against the Jamaat. They only need more information on how to organize the informative and tarbiyat programs.

Hazoor said that the greatest hinderence in the way is the lack of patience and steadfastness. Hazoor asked the auxiliary organisations of the Jamaat to pay special attention towards it.

After this Hazoor mentioned in detail how the Khuddams, Ansars, Lajna Imaillah, Atfal and Nasirat should chalk out their programs for the firm establishment of Prayer.

At the end Hazoor said that we should be more worried for the personal spiritual elevation in life. Doing so the prayer of the Holy Prophet for the small number of his followers, in the battle of BADR will work for us also, that:

*"O my Allah, if this small group of your lovers get perished today then no one is ever going to worship You".*

If it happens so, he said, then how would it be possible that you fail to see the great Day of Divine help and victory?

## CALENDAR OF MAIN EVENTS, 1986

- Jan. 5 Program Presentation: General Meeting: Local Jamaats
- Feb. 23 Musleh Maud Day (Local Jamaats)
- March 9 National Tabligh Day (Local Jamaats)
- March 23 Masih Maud Day (Regional/Local Jamaats)
- April 20 Seerat-un-Nabi Day (Regional Seminars)
- May 3-4 Annual Ijtima Ansaarullah (National Nazime Aala to decide)
- May 10 Ramazan Starts (subjects to appearance of the moon)
- May 25 Khilafat Day (Regional-Local Jamaats)
- June 9 Eid-ul-Fitr (subject to appearance of the moon)
- July 5-6 Khudaam and Atfal Annual Ijtima (Qaide Aala to decide)
- July 13-19 Nasiraat Summer Schools (Regional/Local Lajna to decide)
- July 20-26 Atfaal Summer Schools (Regional/Local Khuddam to decide)
- Aug. 8-10 38th Annual Convention U.S.A. (Washington, D.C. area)
- Aug. 18 Eid-ul-Adha (subject to the appearance of the moon)
- Sept. 21 Religious Founder's Day (Regional seminars)
- Oct. 18-19 Annual Ijtima Lajna (National Lajna President to decide)
- Nov 15-16 Majlise Shura (General Council) U.S.A. New York
- Dec. 7 National Tabligh Day (Local Jamaats)
- Dec. 25 Children-Parent's Day (Regional/Local Jamaats)

## HAZRAT KHALIFATUL MASIH'S MESSAGE

*Here is the message transmitted by the Wakilut Tabsheer in his letter of October 10, 1985:*

I hope that with your humble prayers you are fully engaged in striving for bringing as many people as possible into the fold of Ahmadiyyat under the banner of Islam. May Allah be with you and may He enable the maximum number of people to accept the Truth. The following is a recent message of our beloved Hazrat Khalifatul Masih to the whole Jamaat:

"Most earnest and special attention should be paid towards those who have newly joined Ahmadiyyat. The right way of becoming Dai Illalah (i.e. the one who calls to Allah) and joining the system of regular contribution should be introduced to them immediately."

This instruction of Hazoor should be carried out without delay. He wishes that every single Ahmadi should be regularly contributing towards subscription and should be a Dai Illalah.

## ZAKAT—A PILLAR OF ISLAM

The foundation of Islam is based on **six Articles of Faith** reflecting a person's state of mind and belief:

1. To believe in One God
2. To believe in Angels
3. To believe in His book
4. To believe in His Messengers
5. To believe in the Destiny
6. To believe in Resurrection

Next comes the erection of **five Pillars of Action**, essential for the Islamic structure:

1. To proclaim that there is none worthy of worship besides Allah and that Muhammad (SAW) is His servant and messenger.
2. To offer 5 times prayers regularly
3. To pay Zakat
4. To perform Haj
5. To fast during the month of Ramadan.

Zakat, as we see, is the third pillar in the sequence of its importance. The word "*Zakat*" in Arabic, signifies purification and healthy growth and flourishing.

In Islamic terminology it refers to the purification of one's belongings and income so as to achieve all round healthy growth and distribution of wealth in an Islamic Society.

The object of Zakat, as mentioned in the Holy Quran, is to keep the wealth of the *Ummat* (community) circulating.

Just as water gets contaminated when it remains confined and still, and gets purified by flowing continuously, in the same way wealth gets rotten when it is not kept circulating for the benefit of mankind.

### IMPORTANCE OF ZAKAT

- a) Most of the places where Zakat is mentioned in the Holy Quran, it comes next to prayer. This combined mention of the two has occurred in more than 27 passages. That shows that Zakat is also a part and parcel of worship and that the acceptance of prayer is enhanced and goes hand in hand on the payment of Zakat for the benefit of mankind.
- b) In the Holy Quran, while there is good tidings from Allah, with a promise of flourishing and a healthy growth of the wealth of those who pay Zakat, there is great warning for those who do not carry out this important injunction.

*"And those who hoard up gold and silver and*

*spend it not in the way of Allah, warn them against the painful punishment."* (59:34)

The Holy Prophet (May peace and blessings of Allah be on him) gave a strong warning to the defaulters of Zakat when he said:

"One who has been blessed by Allah with affluence but does not pay Zakat on his assessable assets shall, on the day of resurrection, accost his wealth in the shape of serpent who will catch both of his jaws and bite him saying 'I am your wealth'..."

Another tradition relates that the Holy Prophet (peace and blessings of Allah be on him) saw two women wearing bangles of gold on their hands and he asked them whether they paid Zakat on them. They both replied in the negative. He then asked, "Do you wish that you be wearing bangles of fire instead of these?" They said, "No". He then said that they should pay Zakat for them. (Tirmidhi).

NOTE: As the Holy Prophet (SAW) had exempted from Zakat such jewellery as is perpetually used, it seems that the women referred to in this tradition were wearing the golden bangles once in a while, only on some special occasions.

This shows that it is incumbent on the Muslim women to pay Zakat on their ornaments. However, ornaments that are in constant use are exempt. But it is obligatory to pay Zakat on the ornaments stored and not used or only rarely used. Those who pay Zakat on jewellery which is in frequent use certainly perform a meritorious act.

- c) Realizing the significance and importance of bringing the five pillars of Islam into practice, in the light of the special stress laid on them by the Reformer of this age, Hazrat Ahmad *Alaihis-Salam*, an Ahmadi is always very keen to see that he or she should not lag behind in the performance of any Islamic practice leading to spiritual elevation in life. He is not only keen to act on all the Islamic injunctions but also to set a remarkable example for others.

### THE SCOPE OF ZAKAT

Zakat is paid on the funds and assets which remain surplus and unused for a certain period of time, and the volume or quantity exceeds a certain limit. It is not obligatory to pay Zakat on what remains in one's current personal use. It is not a tax on income. It is only paid on one's savings and on one's unused funds and assets. Its limitations are briefly enumerated below:

- 1) Zakat is paid on such savings as are not used for one full year.
- 2) It is also paid on such valuable properties that remain unused for a period of one year.
- 3) It is paid only when the savings or the unused properties reach their relative limits called *NISAB*. For instance Zakat is paid on goats or sheep when they are at least 40, on camels when they are at least 5; on cattle when they are at least 30 heads; on horses when they are sold and the profit reaches the Nisab prescribed for gold or silver. The Nisab for gold and silver comes to about 87 grams and 620 grams respectively.
- 4) No Zakat is payable on produce obtained from land on which tax is payable to Government.
- 5) Zakat on crop is paid when it is harvested and its price reaches the Nisab prescribed for gold and silver. It is paid on the spot as the harvest is completed; not after a year.
- 6) The produce from arable land, nourished through natural rainfalls is assessed at one-tenth of the total open market value. The first ton of it is exempted.
- 7) The produce through means of irrigation is assessed at one-twentieth (i.e. 5 percent).
- 8) Zakat is not payable on borrowed funds.
- 9) No Zakat is paid on land or a house used as one's personal residence.
- 10) No Zakat is paid on the goods in daily use; nor on fruit and vegetables.
- 11) Zakat, of course, is not accepted on money obtained by means of theft, fraud or bribery.

#### RATE OF ZAKAT

The overall rate of Zakat on all savings and unused properties and animals and crops is calculated at 2½ percent.

#### THE UTILIZATION OF ZAKAT

The following verse of the Holy Quran guides us on the purpose the Zakat is to be used:

*"The alms are only for the poor and the needy and for those employed in connection therewith and for those whose hearts are to be reconciled and for the freeing of slaves and for those in debt and for the cause of Allah and for the wayfarer..."*  
(59 : 60)

The words "for the cause of Allah" include all expenditure for the propagation of Islam and defence of Muslims against their enemies and protecting them against all possible dangers.

In short, Islam provides us for a system of social security through the sacred institute of Zakat. Those who are more secure and better established in the Society are expected to pay special attention towards their divine responsibility and duty of paying Zakat.

## RELIGIOUS PERSECUTION OF AHMADIES IN PAKISTAN

(Khurram Farooq Sair)

Now and then there are statements by Pakistani officials justifying their stand on the Ahmadi issue. These statements usually run along these lines, "We are not persecuting Ahmadies. What we have done is for their own good and protection. They can improve their lot by accepting the minority status of non-Muslims..." and so on. To a casual observer unaware of the background of the issues involved and the current state of Ahmadies in Pakistan these statements may appear somewhat reasonable, though he is troubled that there is something wrong and odd about the Ahmadi situation in Pakistan. A little deeper probe is needed to clarify the conflicts and the stand taken by each side.

#### What is religious persecution?

A complete definition of religious persecution showing its scope and extent is given here as taken from Encyclopedia of Religion and Ethics, Volume IX, Charles Scribner's Sons, New York, 1917. The persecution of Ahmadies will be compared with this definition.

Persecution consists of making an offence of certain religious beliefs, or their natural expression in speech, writing or religious observances. The word may be loosely used for mob violence, which is sometimes encouraged or connived at by the authorities; but on the whole it is better to take account only of legal action. The sanction may be either in form of definite penalties, or negative, consisting of disabilities; or it may extend to words, or even make inquisition into unspoken thought.

Persecution is sometimes defended on principle, on the ground that misbelief is of itself offensive to God and abominable, or that it is moral pestilence, which must not be allowed to infect the faithful. More commonly, however, political reasons are given, as that the heretics are enemies of the state, that the existence of heresy imperils its unity... The principle seems to be that punishment of religious

belief is always persecution.

### **State of Ahmadies in Pakistan**

Coincidentally and curiously, each word and clause of the above definition has been met in persecution of Ahmadies in Pakistan, making it the most glaring persecution in modern times. Expression of religion by Ahmadies is an offence punishable with three years of imprisonment. The anti-Ahmadi ordinance of April 1984 has such wide powers that any Ahmadi can be put in prison on actual or rigged-up charges of using Muslim terminology and proselytizing, as Ahmadies have been declared non-Muslims. There have been many incidents of mob violence against Ahmadies connived at by the authorities.

The Pakistani press and the government through its white papers are carrying out a hate campaign against Ahmadies. The President, General Zia himself, has been in the forefront to denounce Ahmadies and pass derogatory remarks against them.

Pakistan has been defending these anti-Ahmadi actions on the ground that misbelief is itself offensive to God, and that the Ahmadi sect is a moral pestilence which must not be allowed to infect the faithful. Ahmadies have also been called enemies of the state. Ahmadies are being dubbed—all in the same breath—as Israeli agents, Russian agents, American agents, British agents and Indian agents.

It appears that General Zia and his fanatic mullahs got hold of the above definition of religious persecution and made sure to implement it in toto. Now if they deny persecuting Ahmadies, then they may be able to appease the ignorant, but they cannot fool the free world—not all the time.

### **The Quranic view on Persecution**

“Persecution is worse than slaying”: these words are repeated both in verses 2:192 and 2:218. Verse 8:40 says, “Fight them until there is no persecution and religion is wholly for Allah.” God has condemned persecution in strong words.

The above verses were revealed when Muslims were being persecuted, and apart from being applicable to Muslims of that time these verses, like all other Quranic verses, carry parables for all times. The everlasting message is that Muslims when persecuted should bear it with patience and should never persecute others because persecution is worse than slaying.

Most of the Muslim rulers during their period of glory and conquests were guided by these verses and

refrained from persecuting Jews, Christians, Hindus and other nations whom they conquered. The history of religious persecution shows that Muslims had been most tolerant of other religions.

The dogmatic interpretation of the above verses could be that they apply to Muslims only when being persecuted by others. If other religions are not permitted to persecute the Muslims, then the Muslims cannot be permitted to persecute others. “Do unto them, what you expect them to do unto you,” the words of Prophet Jesus Christ, are applicable to all the Muslims. The Quranic message is clear that the Muslims are not permitted to persecute other religions. If any Muslim does not accept this inference then perhaps he does not have the intelligence and the capacity to grasp the spirit of the Quran and Islam.

Persecution of Ahmadies by the Islamic state of Pakistan is a clear violation of the Quranic code, a code that is supposed to be held in high esteem by the guardians of Islam in Pakistan.

### **Main Cause of Persecution**

Now that our casual observer is better informed, he is perplexed when told that the cause of persecution is a minor theological difference, that the orthodox Muslims believe that Prophet Mohammad (peace be on him) is the last prophet and no other prophet could come now as that would lower the esteem of the Prophet Mohammad (peace be on him), whereas the Ahmadies believe that the Promised Messiah was a prophet in the footsteps of Prophet Mohammad (peace be on him) who came to revive Islam. Both sides took their arguments from the Quran, and orthodox Muslims—because of their majority—forced the decision on Ahmadies. If our observer is a modern Christian living in the United States, he might say, “What is so much fuss about on this issue? The way your people are going crazy in the world, you would do well with a couple more prophets. In fact, a second son of God could do some good to our society also.”

The theological difference appears as a hoax; there must be some other underlying cause—these are the views of our observer. He is right. The theological difference was just taken as an excuse to launch attacks against the Ahmadiyya movement and to denounce ahmadies. This was the only available excuse on which the orthodox Muslims capitalized in launching a hate campaign against Ahmadies prior to putting a complete ban on the Movement.



The main cause is that Ahmadi Islam has become a threat to the mainstream Islam. Contrary to the earlier prediction of orthodox Muslims that the Ahmadi sect would soon die its own death, Ahmadies have been growing and expanding rapidly in Pakistan and around the world. Ahmadies would soon take over the mainstream Islam and finish off the religious imperialism of the orthodox Muslims. Ahmadi Islam is not a sect, it is a movement in Islam which will eventually spread out fully and revitalize the world of Islam. Use of force to curb Ahmadies was the only resort left to the orthodox Muslims who felt badly defeated in open and peaceful competition to check the growth of Ahmadies. President Zia himself acknowledged this defeat, and calling the Ahmadi movement a disease, he said in 1984, "This disease has infected our families, our streets and our cities and we must do something to check it." A neutral observer knows that it is the orthodox Muslims who are diseased and need treatment and cure.

#### Nature of threat to Orthodox Muslims

"Why are 80 million or so orthodox Muslims so scared of 3 million peace-loving Ahmadies in Pakistan?" is the final question of our observer.

They are scared of the ideology and concept of Islam presented by Ahmadies which radically opposes their brand of Islam. The orthodox Muslims have been depicting Islam as a barbaric and fanatic religion based on fear, force and the hatred of infidels. Ahmadi Islam, on the contrary, is a religion of love, peace and harmony based on equality, democracy and rational beliefs. It has respect for all other religions and its aim is to establish a true democracy and universal brotherhood without any discrimination of caste, creed, color or country. A clash between these two ideologies is the main cause of conflict. It is like as if in a communist country a

small party starts a movement for freedom and democracy. The might of the communist regime would certainly like to crush this party.

Both concepts have been interpreted from the Quran, which provides a wealth of information and parables valid for all times. Men of basic and crude intelligence interpret the Quran to suit their lower senses and instincts, whereas men of intellect aspire to the higher messages. To the orthodox Muslims, heaven is a garden of physical pleasures where they will feast on the best cuisine and enjoy the company of the most beautiful women. Their hell is a fire oven where infidels and wrongdoers will be roasted forever. Ahmadies consider hell and heaven as spiritual states which start on earth. Hell is a temporary state where the sick souls will be treated before they are sent to heaven.

Muslims dissatisfied with the crudity of orthodox Islam are turning to Ahmadi Islam. As the concepts of Ahmadi Islam are readily understood by the educated people, over the years the community has attracted the intelligentsia and has become an elite minority. This is another source of grudge against the Ahmadi Muslims.

The orthodox Muslims consider Ahmadies a serious threat to their religious imperialism and are now using force to uproot Ahmadies from Pakistan. Encouraged by neighbouring Khomini's fanatic methods of wiping off the Bahais, the orthodox Muslims, after seizing political power in 1984, have launched a war of annihilation against the Ahmadies. It is a war between sword and pen, between ignorance and knowledge, between darkness and light, between falsehood and truth, between hatred and love, between imperialism and democracy; and the writing on the wall shows who will win in the long run.

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## A LETTER FROM VAKIL-UL-MAL II

Dear Brother,

*Assalamo Alaikum wa Rehmatullahe wa Barakatohu.*

Hoping you will be alright by the grace of Allah.

Tehrik-i-Jadid is a divine scheme founded by Hazrat Musleh Maood. So he says:

"O ye Ahmadi Men and Women! If you have accepted Ahmadiyyat in all sincerity, it is obligatory on you to extend your fullest co-operation to me in realizing the aims and objects of Tehrik-i-Jadid. God of the heavens and the earth is my witness that I do

not ask this for my own person. I ask it for the sake of Allah, Islam and for the Holy Prophet Mohammad, on whom be peace and blessings of Allah. Come forward and sacrifice your all, your body, your mind and possessions for the sake of Allah and His Messenger, and the Holy Prophet, Peace be upon him."

Allah has bestowed upon you His bounties through Ahmadiyyat. It should, therefore, be your duty to rise up and act upon the sayings of Hazrat Musleh Maood in acknowledgment of Allah's bounties. Stressing upon the importance of this Tehrik, Hazrat Musleh Maood says:

“True, participation in this Tehrik is optional but remember if a person choses to stay back despite being fully capable and fit to participate, he will be called to account before he leaves this world or even in the world hereafter.”

All the fruits of Ahmadiyyat, which are being seen in the world are due to this sacred Tehrik. To further increase this object, more finances are required. So please come forward and do not miss this wonderful chance given to us by the Almighty Allah to have His extraordinary blessings. Hazrat Muslah Maood says:

“Dear friends hasten to take part in the Tehrik before time runs out and death overtakes and remember the Ummah shall never again have such an opportunity for sacrifice.”

May Allah be with you and bless you with His choicest blessings.

Yours brotherly,

(Ch. Shabbir Ahmad)

Vakil-ul-Mal II

Tehrik-i-Jadid Anjuman Ahmadiyya,  
Rabwah, Pakistan

## U.S. JAMAATS' ACTIVITIES

### HAZRAT KHALIFATUL MASIH'S APPRECIATION OF GENERAL COUNCIL MEETING HELD IN NEW YORK

I have received your report of the General Council meeting held in New York, and earlier I was apprised by Chaudhery Rahmatullah Bajwa. It seems its success had special blessings of God Almighty. Please convey my most affectionate Salaams to all the workers and Missionaries who took pains in making it a success. I am quite confident that all those who were concerned with Talim, Tabligh and Finance would have prepared their reports painstakingly. Please convey to them my love and affection. May God bless them and all those who took part in the General Council Meeting and May He shower his choicest blessings upon them.

I have received three initiations. May God give strength to those who have come into the fold of Islam and Ahmadiyyat.

### CLEVELAND TABLIGH REPORT

by M. Hamid Rahman

Dr. S. J. Ali gave a talk to a group of 15 teenagers and 4 adults at a local church on Islam. Azan and Surah Fatihah was presented on tape.

Br. Muzaffer A. Zafr, National President, graciously came from Dayton to give a talk and share some knowledge about Ahmadiyyat to a gathering of about 150 Muslims at their Bilalian Mosque.

National Tabligh Day was held. Two guests attended our meeting in which a slide presentation was given on Deliverance From The Cross by Dr. S.J. Ali, and a talk was given on the life of the Holy Prophet Muhammad (S.A.W.).

A talk on some aspects of Islam (brotherhood, nature of God, comprehensiveness, justice, tolerance) was

given to a group of 10 college students at Case Western Reserve University in their class of Indian Religions. A brief question and answer period followed. The professor gratefully received a copy of the Holy Quran.

### SEERAT MEETING IN PORTLAND

Sheikh Mubarak Ahmad, Ameer & Missionary In-charge USA, visited Portland, San Jose and Pittsburg (California) from November 21 to 26, 1985.

Portland Jamaat had arranged a *Seerat Conference* in commemoration of Life of the Holy Prophet Muhammad (SAW) and had earlier requestd the Missionary Incharge, USA to preside over it. The conference was scheduled for 23 Nov. On 22 November, he delivered the Friday Sermon in which he emphasised the members of the Jamaat to be more regular in their prayers and make effort to offer Tahajjud prayer and thus bring a remarkable reformation in their spiritual life.

On 23rd November he presided over the conference which was attended by a large gathering. There were nearly 100 non Ahmadi Muslim brothers. The conference hall was decorated with banners bearing writings of the Promised Messiah praising Holy Prophet Muhammad (SAW).

Every guest was presented with a badge inscribed with Kalima Tayyaba by Dr. Tahir which they wore on their chests.

The conference started with the recitation of Holy Quran by Mr. Daood Ahmad followed by Naats (poems in praise of the Holy Prophet, SAW) by Dr. Khalid Khan and Mr. Gulzar Ahmad. Syed Shariq Hashmi, Mr. Gulzar Ahmad, Dr. Aftab Ahmad, Mr. Kamal Abadi and Dr. Khalid Khan spoke on different aspects of the life of the Holy Prophet (SAW). Professor Mirza Luqman Ahmad read some of the



quotations from the writings of the Promised Messiah, glorifying the most exemplary life of the Holy Prophet (SAW).

The concluding speech was made by Sh. Mubarak Ahmad, Ameer and Missionary Incharge, USA, who related many examples from the life of the Holy Prophet that aroused the feelings of deep love and devotion to the Holy Founder of Islam. He explained how the Holy Prophet (SAW) had established human dignity and religious tolerance through his own exemplary practice and through his advice to his followers.

At the end of the conference food was served. There were nearly 150 guests.

#### **Tabligh meeting:**

Next day, in a get together, members of Jamaat as well as non Ahmadies asked questions to clarify their doubts. Sh. Mubarak Ahmad clarified many points very lucidly for better understanding of Islam, and many misunderstandings were removed which were created by the opponents of Ahmadies. During the discussion the atmosphere was most conducive, cordial and well appreciated by those who attended it.

#### **San Jose visit:**

On November 25, 1985, Sheikh Mubarak Ahmad, left for San Francisco. On his arrival at San Jose, he met the members of the Jamaat. Later on he proceeded to see some suitable places to establish new Centers for the propagation of Islam. He gave directions to members of Jamaat for the conduct of preaching. In the evening he left for Pittsburg.

#### **Pittsburgh visit:**

On December 14, 1985, Sheikh Mubarak Ahmad proceeded to Hobokhon (N.J.), where he took part in the opening ceremony of a medical clinic of Dr. Ihsan ullah Zafar. Quite a number of members from New York and surrounding areas had gathered at this occasion. Sheikh Mubarak Ahmad led the prayer for its successful completion and of special benefit to the members of Jamaat and others in need of medical attention. Availing this opportunity he discussed about education aspect as well as Tabligh aspect with all those who were present there. He spent the night at the residence of Cr. Ahsan Ullah Zafar. He discussed with him points pertaining to the local Chapter.

#### **Willingboro visit:**

Next day he proceeded to Willingboro where he went to the site where a Mosque is under extension. He gave necessary suggestions and advice. He also

appreciated the voluntary work of Jamaat members.

On the last leg of his tour, Sheikh Mubarak Ahmad visited Philadelphia Chapter where besides discussing the matters concerning the local chapter he visited the mosque under renovation. The Chariman Mosque Committee informed Sheikh Sahib that he would probably need another \$1,500 for the completion of the work under construction. Sheikh Sahib requested for the contribution from all those who were presented there and on the spot members of Jamaat pledged \$2,000.00. In the evening Sheikh Sahib returned to the H.Q. Mufti Ahmad Sadiq, Missionary Washington H.Q. also accompanied Ameer & Missionary Incharge USA on this tour.

#### **N.Y. KHUDDAMS ACTIVITIES**

With the Grace and Mercy of Allah, some of the Khuddams in N.Y. are doing excellent work for the cause of Jamaat; moreover, they are donating their most precious time to work round the clock. All of these faces who have turned up are new and are very enthusiastic about Jamaat work. These Khuddams, may Allah bless them, are always in front lines to serve their Khalifa-e-Waqt. They are always eagerly waiting for someone to call them for Jamaat work; for they want to attain the pleasure and happiness of Allah by obeying every command of our beloved Khalifa-e-Waqt. These are the soldiers of God. These are Khalid-bin-Waleeds. May Allah grant them their wishes and may He listen to their prayers; for they are the blessed ones.

I would like to highlight some of the activities in which these Khuddams have taken part. First, All Religious Founders Day which was held at Holiday Inn LaGuardia on Oct. 13th, 1985. Security arrangements were made for the respected speakers and guests. Very heavy security measures were taken by Shamim Malik, Zaeem of Staten Island, incharge of security at Founders Day. He did an absolutely beautiful job. May Allah bless him. May Allah also bless all the other khuddams who were part of this scheme. Then on the 40th anniversary of the United Nations the following Khuddams spent more than 48 hours along with Missionary Incharge Kauser Sb, preparing literature and writing addresses on about 400 envelopes which were sent to the delegates of the U.N.: Munnam Ahmed, Mabushir Ahmed, Kareem Ahmed, Munawar Aslam, Abdul Majid, and Ajmal Ahmed. May Allah bless them. On Oct. 23rd a team of five Khuddams under my direct supervision was sent to the United Nations to distribute 400 booklets to the foreign delegates of the World. This mission

was a big success. Participating Khuddams were: Shamim Malik, Rayees Mahmood Abid, Nasir Chatha, Munnam Ahmed Naeem. May Allah bless them. On Nov. 3rd a team of Khuddams was sent to Philadelphia for the purpose of Waqar-e-Aamal at the Mosque which is being constructed there. The team was headed by Nasir Chatha. These khuddams spent two days there for the service of Jamaat.

These are few of our activities for the month of Oct. and Nov. Our activities are on the increase every day and the Jamaat is in search of more enthusiastic Khuddams who are willing to come forward for the services of the Jamaat and who are willing to obey every command of our Beloved Khalifa. Khuddam-ul-Ahmadiyya needs you, my brother, so come forward and join the army of blessed ones. May Allah be with you all and may He enable you to serve the cause of Ahmadiyyat and may you be the ones to fulfill the prophecy "I shall preach thy message to the corners of the globe". (Tahir-Hamid)

## LAJNA ACTIVITIES

### Letter from the National President

Dear Respected Imam Sahib,

*Assalamo Alaikum.*

Please accept the Annual Report of Lajna Imaillah U.S.A., that demonstrates the progress we have made in all areas of Lajna work due to the Blessings Of Allah, because we followed your instructions to make every effort to propagate our religion.

Your respect, encouragement, advice and suggestions, inspired us to work harder than we have ever worked before. We thank you for your ability to influence us to make progress.

As National President, I have always been impressed with your "interest" in Lajna Imaillah U.S.A. You have not only approved the new ways we wanted to reach the masses in our propagational efforts, but you also encouraged it. Because of this encouragement, we have appeared on Cable T.V. a total of three times, announced the advent of The Promised Messiah on Radio several times, placed posters on eighty (80) public buses, advertised in various newspapers the coming of The Promised Messiah (PBOH), and have written to Editors, giving an Islamic View of many social ills in our society.

Since your arrival in America, you have constantly instructed us to preach our religion. Yet, we have few converts. However, please be assured that Lajna Imaillah is making effort to the best of our ability to spread the teachings of The Promised Messiah.

Salma Ghani

### Letter from Lajna General Secretary

Dear Amir Sheikh Mubarak Ahmad Sahib:

*Assalaamo alaikum wa Rahmatullahi wa Barakaatuhu!*

Thank you for inviting representatives of Lajna Imaillah USA to the Executive Council meeting at the New York Mission House, as active participants. It is a distinct honor for the Lajna members to be represented at this historic consultative conference.

Lajna continues to be inspired and impressed by your efficient management of this annual event and by the serious consideration and discussion of the proposals which are presented to the body.

Our concern is that the proposals which are adopted should be implemented or at least initiated forthwith, without undue delay. We are particularly concerned about the follow-through on the Tarbiyyat program which was adopted to improve the education of our men, women and children as a family unit; that is, a comprehensive national education program coordinated to meet the needs of all members, followed by a national test at Convention, for all members.

It is equally important, in my humble opinion, to pursue diligently the plan to create a documentary film of professional quality which can be used to inform Americans and other nationalities about the existence and truth of Ahmadiyya Islam.

May Allah the Merciful shower blessings upon the Ahmadiyya Muslim Community to the end that all of the adopted proposals may reach successful fruition in the shortest time possible under the prudent and diligent efforts of our workers. May Allah Tala continue to pour out blessings of guidance and success upon you and your family, as you steadfastly work to promote the cause of Ahmadiyya Islam.

Sincerely,

Shakura Nooriah

## OUTSTANDING LAJNA ACTIVITIES

We have received an extensive 29 pages, 1984-85 Report of Lajna Imaillah, USA.

This report shows that the Lajna members in America kept themselves heavily busy in their training and preaching activities under the guidance of their President in USA—Sister Salma Ghani.

We reproduce below their "Most Outstanding Achievements".

1. Held a total of 11 propagational programs on College campuses.

2. Held 12 propagational programs in high schools/middle schools.
3. Held 13 propagational programs in mosque, libraries or churches.
4. Held 14 propagational teas in homes.
5. Appeared on cable TV to discuss Islam a total of three times.
6. Advertised Islam on Radio in Washington, D.C. & Zion, Ill. several times.
7. Advertised Islam/Advent of Promised Messiah in Newspaper 11 times.
8. Advertised Ahmadiyya on posters on a total of 80 buses.
9. 13 Letters To The Editor was published in various newspapers.
10. Wrote over one thousand (1000) protest letters to Senators, Congressmen and Ambassadors concerning the crisis in Pakistan.
11. Mailed literature to 865 homes in D.C. and Zion. (Target-Cities)
12. Distributed by hand or mailed, a total of 12,020 pamphlets.
13. Established a National Library in Washington, D.C.
14. Wrote 1,229 high schools/women organizations/social agencies, offering to speak on any topic of Islam to their group.
15. Assisted 64 social agencies in various ways.
16. Obtained nine converts.
17. Published 300 copies of Lajna News each month & distributed it.

## USA JAMAAT GENERAL COUNCIL, 1985

More than seventy members of the General Council (Majlis-e-Shura) representing over twenty five Local Jamaats from the entire U.S.A; and members of the National Managing Committee including all Mubalighs, met for a two days annual meeting on November 16 and 17 at "Bait-uz-Zafar" in New York. Several important matters of the USA Jamaat pertaining to Tabligh, Talim-o-Tarbiyyat, Finance and General affairs were taken into consideration by the General Council and necessary decisions were made. Most importantly, the annual budget for the fiscal year 1986-87 was discussed and finalized for submission to the Markaz for formal approval. National election of the National Office Bearers was held in the final session of the General Council meeting.

Members of the General Council 1985 started to arrive in New York on Friday, November 15. New York Jamaat had made an excellent arrangement for their stay at the Ahmadi homes. Some members travelled from Jamaats as far away as Los Angeles, New Orleans, San Francisco, Seattle and Sacramento. Members from the Mid-West and Great Lakes represented Chicago, Dayton, Detroit, Athens, Cleveland, Milwaukee, St. Louis, Streamwood, and Waukegan Jamaats. From North-East and South-East Regions, representatives came from Boston, Rochester, New York, Philadelphia, Willingboro, York-Harrisburg, Pittsburgh, North Jersey, Baltimore and Washington D.C. Jamaats. Most of the Jamaats were represented by their local Presidents

and elected Representatives. In addition, there were nine Lajna Representatives on special invitation by the Chairman of the General Council. There were also several specially invited guests.

Lajna Representatives had arranged of *Purdah*, and had full opportunity for participation in the discussion on the items on agenda through microphone system. Arrangements for the observers were also made in the mosque hall through video tapes on Television sets.

The first Session of the General Council Meeting opened at 9 am on Saturday, November 16. Sheikh Mubarak Ahmad Sahib, Ameer and Mubaligh In-charge of USA Jamaat was in the chair. In his opening remarks he conveyed Hazrat Khalifatul Masih IV's message to the members of the General Council and his Assalamo Alaikum. Hazoor had prayed for the success of the meeting and given necessary direction to make the meeting fruitful. Sheikh Sahib informed the participants about some important rules and regulations of methods of electing Representatives and sending proposals for General Council meeting. Silent collective prayer was made for the success of the meeting.

Copies of the minutes of last year's General Council Meeting were distributed to the members, and an action-oriented Progress Report was read out by the Secretary, General Council. The progress report contained two parts. Part one stated the implementation status of all the decisions of last year's General Council, and part two summarized general activities of Na-

### GENERAL COUNCIL MEETING of US Jamaat Held Nov. 16-17, 1985, at Baituz Zafar, New York.



Left to Right: Br. Muzaffar A. Zafar, Nat. President; Sheikh Mubarak Ahmad, Missionary Incharge; Sahibzada Mirza Muzaffar Ahmad.



Sahibzada Mirza Muzaffa Ahmad Sahib presenting the Jamaat's income and

expenditure Budget of \$1,800,000.00 for 1986-87 fiscal year.

Bro Salahuddin Ali Qurtabah, a Spanish member from Tucson Arizona, giving his suggestions.





Bro Muhammad Sadiq Representative of New Jersey Jamaat speaking on Tarbiyat.

Bro Rashid Ahmad Secretary Public Relations and President Milwaukee Jamaat speaking on General suggestion presented to the Council.



Bro Rashed Lateef Rashedi President Seattle Washington Jamaat speaking about the proposed budget for 86-87.

Collective prayers at the conclusion of the meeting.





tional Departments for year 1985-86. After the Progress Report, the Chairman invited Sahibzada M.M. Ahmad Sahib to discuss the present situation faced by Ahmadies world-wide. He briefly presented the facts of the situation and informed the participants about various steps taken by the USA Jamaat members to help correct the present predicament. Members of the General Council were invited to give their evaluation of USA Jamaat efforts and to submit new suggestions. Several members spoke on the subject of our response to the present situation and gave valuable suggestions. It was decided by the Chairman that after the General Council meeting, he will call a meeting of the Cell to further deliberate upon the suggestions and to implement them.

In the Second Session of the meeting, the Secretary, General Council was asked to read out all the proposals that were submitted by various Jamaats and were approved by the Managing Committee to put them on the agenda of the General Council. Prior to that all those suggestions that were not included in the agenda were also read out with the explanation for their exclusion. The General Council then proceeded to form Sub-Committees for four main categories, namely, (I) Tabligh, (II) Talim-o-Tarbiyyat, (III) Finance, and (IV) General Affairs. The following officials were nominated by the Chairman of the General Council:

Br. Rashid Ahmad the Chairman, and Br. Munir Hamid the Secretary for Tabligh Sub-Committee. Br. Mohammad Sadiq the Chairman, and Chaudhary Imtiaz Ahmad the Secretary for Talim-o-Tarbiyyat Sub-Committee. Sahibzada M.M. Ahmad the Chairman, and DR. Mir Daud Ahmad the Secretary for Finance Sub-Committee. Alhaj Muzaffar A. Zafar the Chairman, and Nasir Mahmood Malik the Secretary for General Affairs Sub-Committee. All the Sub-Committees met at different locations in the afternoon and chalked out their recommendations to be submitted to the General Council.

The Chairmen of all the four sub-committees presented their recommendations in the last session of the General Council that started at 8:30 am on Sunday, November 16. After the submission of the recommendations, Representatives who wanted to take part in discussion offered their names to the Chairman of the General Council. Lajna Representatives also took full part in the discussions. As soon as discussion on the recommendations of a sub-committee was over, the Chairman of the General Council put the items for vote. All recommendations

of the sub-committees were approved by the Council with unanimous votes. Some of the decisions made by the General Council are as follows:

**TABLIGH:** Tabligh video tapes should be prepared, with professional marketing and technical help, on topics such as Religion of Islam, Women in Islam, Ahmadiyya Beliefs, Why I believe in Islam, The Messiah has come, Islam the Misunderstood Religion, and Jesus in India.

**TALIM-O-TARBIYYAT:**

1. Talim-o-Tarbiyyat Classes should be organized this year.
2. Standardized tests of religious knowledge for various levels should be developed and nationwide competition encouraged with prize distribution at the Annual Convention time.
3. Need for librarians at local Jamaats was strongly felt and endorsed. It was decided that all the Mission Houses with assigned Missionaries should establish reference librarians containing books of Hadith, Fiqqah, and other religious books in addition to the full list of Ahmadiyya literature.
4. To promote attendance and ease of family travelling, Khuddam and Lajna Ijtimaas should be held at the same time and location, if facilities permit. These may be held at any place.
5. Some practical steps were agreed upon to further promote Brotherhood/Sisterhood program between Pakistani and American Ahmadies.
6. During the Annual Convention, one speech should be allocated towards multicultural aspects of the Ahmadiyya community.
7. To promote *Waqfe Aarzi* program, the Headquarters should ask, through the Ahmadiyya Gazette, for volunteers and at the same time the Jamaats needing them. In view of busy life style of this country, minimal time condition of two weeks may be relaxed or waived.

**FINANCE: BUDGET 1986-87:**

1. The General Council passed the Budget for the fiscal year 1986-87 for total amount of \$1,180,000.00 including Monthly contributions, Chanda Wassiyyat, Chanda Tahrik-e-Jadid, Zakat, Centenary Fund, and local and national Mosques Fund. The expenditure included \$121,800.00 on Tabligh, 35,000 on Talim-o-Tarbiyyat, 54,720.00 on Social Services, 75,000.00 on local Centers and 200,000.00 on National Mosques and Mission Houses, and 40,000.00 for Annual Convention.



2. It was decided that every Jamaat should not only report the total number of earning members but in addition give a breakdown in the following categories:

- a) Those who pay the subscription (monthly contribution/Wassiyat) regularly and in accordance with prescribed rate.
- b) Those who pay regularly but not according to the prescribed rate.
- c) Those who pay irregularly.
- d) Those who do not pay at all or are virtually non-payers.

Every effort should be made by the local Jamaat and the Headquarters to bring categories b), c), and d) into category a).

### **ELECTION OF NATIONAL MANAGING COMMITTEE:**

As the present National Managing Committee will complete its three years tenure by December 1985, a new election was held for the following offices: 1. National President; 2. National General Secretary; 3. National Secretary Tabligh; 4. National Secretary Talim-o-Tarbiyyat; 5. National Secretary Finance; 6. National Secretary Properties; 7. National Secretary Social Affairs; 8. National Secretary Public Relations; 9. National Secretary Rishta Nata; 10. National Secretary Tajnid; 11. Additional National Secretary Finance; 12. National Secretary Wassaya.

Besides, the Sadr-e-Majlis-e-Moosian and Secretary Majlis-e-Moosian were elected. In addition, members for the Board of Trustees were also elected. The recommendation of the General Council will be forwarded to the Markaz for final approval. The meeting concluded with collective Dua led by Sh. Mubarak Ahmad Sahib.

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### **Some Pleasant Memories of the late SIR MUHAMMAD ZAFRULLAH KHAN**

(Sister Aliyyah Shaheed, Pittsburgh)

I just wanted to say Jazakmullah for bringing out the special edition of Gazette concerning our deceased and late brother Sir Zafrullah Khan.

I have some pleasant memories of him, he was a person that made everyone feel *comfortable* in his presence.

Many many years ago, under the late Sufi M.R. Bengalee, the Chicago mosque had a dinner honoring Sir Zafrullah. Members from all of our Jamaats travelled to Chicago to hear him. I was in that number.

I thought then that only in Ahmadiyyat would such a dignitary take time out from his busy schedule to come and address; pray and socialize with his less fortunate brothers and sisters.

On another occasion when the late Munawar Ahmad was here in Pittsburgh he came to me and said that Sir Zafrullah had to come to Pittsburgh on a business trip and while here he wanted to come to the Mosque and he wanted to visit with the members, then he shocked me and asked me to prepare dinner for him in our modest home. I was speechless to think that such a celebrity would want to visit in the house of such humble people like my husband and I—my husband Ahmad Shaheed was Jamaat President—only in Ahmadiyyat could this happen—another proof of the brotherhood of Islam which I have witnessed.

On that special event in my life Sir Zafrullah came along with a few other brothers from the Jamaat. I served the dinner, Sir Zafrullah visited with the brothers, he really did enjoy himself; then he came out into the kitchen where I was and said “Sister Aliyyah how can I ever thank you for such a delicious meal and enjoyable evening”—I replied “by coming again”—he said I will try.

I understand this event was mentioned in one of the issues of “Alfazal”.

Sir Zafarullah came to Pittsburgh many times after that. He also came for the funeral services for the late Munawar Ahmad.

In 1980 when we attended Jalsa Salana we went to Sir Zafrulla’s home, do you know he mentioned the visit to our home—a remarkable memory.

One of the most important events in my memory of Sir Zafrullah was a letter that I received from him—his love for Hazrat Bashiruddin Mahmood Ahmad was so great and his concern for his health was so great that I wish I could put it into words, he wanted to bring him to U.S. to the Mayo Clinic, one of the finest in the country.

He wanted to put this proposition to the members in the way of a survey to see how many would be willing to help with this expense, he said he could do it alone but he wanted the members to help share the blessings of Hazur if Hazur would accept and come. I did as I was asked, the response was over-whelming. Sir Zafrullah asked me to do this without the help of our Missionaries which I did. Our Missionary In-charge was Br. Khalil Ahmad Nasir. He can verify this. So you see why we here were so hurt to learn of the death of our dear dear brother.

# TARIQ

News and Views

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

Edited by: Syed Sajid Ahmad

*“And those who say, ‘Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous.’” (25:75)*

## IS YOUR MAJLIS SENDING REPORTS REGULARLY?

Another year of Majlis Khuddam-ul-Ahmadiyya ended in October. Br. Nasir Mahmud Malik, the National Qaaid, has prepared a summary of reports received during the last Khuddam year, which is being sent to all the Qaaid. Important facts are as follows for the information of American Khuddam:

1) No reports were received from the following majalis during Jan-Oct 85 period:

Boston, MA	North New Jersey, NJ
Pittsburgh, PA	York, PA
Cleveland, OH	Detroit, MI
New York, NY	Baltimore, MD
Washington, DC	Dayton, OH
Streamwood, IL	

2) One only report each was received from the following majalis:

Philadelphia, PA	Rochester, NY
St. Louis, MO	Chicago, IL
Milwaukee, WI	Waukegan, IL
Los Angeles, CA	Tucson, AZ
New Orleans, LA	

3) More than one report were received from the following majalis:

Willingboro, NJ	Sacramento, CA
San Francisco, CA	Houston, TX
Miami, FL	

Most reports were received from San Francisco, CA, while most contributions from Chicago, IL.

All the qaaid are requested to send their activities and financial reports regularly and on time. Jazakomollah.

Syed Sajid Ahmad  
National Naib Qaaid

## ADDRESS CHANGES

Some of the mail you may have sent to the National Qaaid may have been delayed if you did not

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا قَرَّةً  
أَعْيُنًا وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا \*

use the new address. Please note the new address and use it for correspondence with the National Qaaid until further notice:

Nasir Mahmud Malik,  
National Qaaid,  
Majlis Khuddam-ul-Ahmadiyya, U.S.A.  
P.O. Box 1422  
Sterling Heights, MI 48311-1422

My address remains the same except for the Zip Code. Sajid, 4615 W Boston St., Chandler, AZ 85226

## ISLAM ON AFFECTION TOWARDS CHILDREN AND THEIR TRAINING

The new generation has an important role in the rise and fall of a nation. If a nation is able to provide adequately for the physical, spiritual, intellectual, and moral training of its youngsters, it secures the integrity of its future. Considering this fundamental fact, the Holy Founder of Islam, Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him, has obligated every Muslim to decorate their offspring with outstanding ornaments of education and training. Thus he so proclaimed: “No father can bestow a better gift upon his child than training him appropriately” (Tirmizi).

While the founder of Islam, may peace and blessings of Allah be upon him, brought to the attention of every Muslim the children’s training and leaving the best generation after them, he also outlined the best principles for training.

Childhood is an age of learning. If children are told a bit of wisdom with love and affection, they grip it attentively and benefit from it all their life. The founder of Islam, peace and blessings of Allah be upon him, has relayed this golden principle in the following words: “A person who does not deal with children with love and affection, and does not respect the elders, does not belong to Islam” (Tirmizi). That is, to deal with children with affection has been determined to be a part of religion.

The second principle of training which the founder of Islam has brought to our attention is respect for one's progeny. He says: "Respect your progeny, and train them best" (Ibn Majah). His attitude in respect of progeny's respect is that whenever his daughter Fatimah, may Allah be pleased with her, visited him, he would stand up to welcome her, showed his affection, and gave her his own seat for sitting (Tirmizi). Thus it is necessary to take care of children's self respect. They should be addressed honorably, and they should not be treated in a way which degrades them in the eyes of their fellow children.

The third principle with respect to training, relayed to us by the Holy Founder of Islam, peace be on him, is that justice and equality should be observed among children. One should not be preferred over the other without any reason. No'maan bin Bashir, a companion of His Holiness, blessings of Allah be on him, relates that his father gave him a gift. His mother said to him: I do not like this gift to be given unless the Holy Prophet is made witness to it. Therefore, No'maan's father came to the Holy Prophet and related the whole incidence. He said: Have you given similar gifts to all your children? He said: No. Then the Holy Prophet, peace and blessings of Allah be on him, said: Fear Allah, and implement justice among your children. Therefore, No'maan's father took the gift back from him (Bokhari).

According to Islamic teachings, children's training period starts right after their birth, and Islam has stressed to pay attention to them starting right then. But when children reach the age of two or so, and start eating all by themselves, then it becomes necessary to acquaint them with etiquettes of dining, and as they progress forward, they should be acquainted with the manners of living in the society and behaving with each other. The Holy Founder of Islam taught the manners to the children dining at his table in this way: "Start with the name of your Gracious Lord who fed you, eat with the right hand, and eat from what is in front of you" (Bokhari).

When a Muslim child is seven, it is necessary for him to observe his daily islamic worship, and because the cleanliness of the body and the clothes before this worship is necessary, therefore, it is necessary to make them understand that they should be clean and their clothes too (Abu Daood).

Islam teaches us that when we meet each other, we should say the words: *Assalamo-alaikum*. This expression means that every one of us be saved from

every sorrow and trouble. Whenever the Holy Founder of Islam passed by children, it was his tradition to say *Assalamo-alaikum* to them so that the children should realize that they have to say these words when they meet each other.

The period of childhood is a time for playing and games. It is necessary for their training that we arrange games for them, and merge with them, teach them with affection what is necessary to be taught, and entertain them with jokes and anecdotes so that they feel at home with us, and we could relay necessary wisdom to them.

The Holy Founder of Islam, peace and blessings of Allah be upon him, was a Prophet of God. His shoulders were laden with the extremely heavy responsibility of the guidance of the world. Yet he dealt with children with utter affection. Sometimes he would ask his grandsons, Hassan and Hussain, to stand on his feet and then he would ask them to rise, and thus would indulge them in a play (Adab al Mufrid).

Hazrat Ibn Umar was a renowned Muslim, and had the honor of the company and training of the Holy Prophet. Abu 'Aqba says that once he was accompanying Ibn Umar. On his way, he saw some African children playing. He stopped and gave them two dirhams to encourage their excellent sportsmanship.

Children's training is a delicate chore. At times a person is overwhelmed with difficulties. In such situations, the Holy Book of the Muslims, the Holy Qur'an, has taught us the following supplication: "*Our Lord! Allow us to raise our progeny in such an excellent manner that they cool our eyes by having a bright future and by becoming bright stars of millat and nation.*(25:75).

(Adapted from Al-Noor, July 15, 1980)

## SIR ZAFRULLAH HAS LEFT OUR MIDST

by Yusuf Ali

Sir Zafrullah Khan who has passed away,  
Allah comfort his soul Ahmadies do pray.

With our very eyes Allah made it be seen,  
A Muslim who made his wealth so clean.

This trial he handled through Allah's Might,  
To put his trusted wealth in flight.

I have heard him say with my own ears,  
As my heart and eyes filled with tears.

One of the greatest things that can prosper man,  
Is the wealth hoard not in his hand.

The only thing which follows man after his death,  
Is his righteous deeds not his wealth.

The wealth he spent in the cause of God,  
Was as great as the sign in Moses rod.

We had this example in our own time,  
To shed light on this act divine.

He was a companion of our beloved Promised Mesih,  
Who was as pure as tears true Muslims cry.

Such a knowledgeable man so scholarly he was,  
He wrote many books of our true beloved.

So many works he left to us,  
We must grasp his works not betray God's trust.

Yes, Sir Zafrullah Khan has left us all.  
To respond to his Masters call.

Masih is the moon, Zafrullah a star.  
Oh please come home WaliAllah.

Let's not forget and act upon,  
Those things we have learned from Zafrullah Khan.

Just as all the saints who have left our midst,  
We will forever taste of their sweet kiss.

Masih the moon, Zafrullah a star.  
We remember your sweetness WaliAllah.

He's left our midst as a shooting star,  
At the command of the Great Mighty Allah.

## REVIVAL OF RELIGION IN RUSSIA

*(The following is an answer to a question put to Hazrat Khalifatul Masih IV in Majlis-i-Irfan on May 4, 1985. The question asked whether it is the right time for the spread of Islam in Russia where there seems to be a revival of religion.)*

I think this is totally a hocus-pocus concept of what's happening there. It is just a wishful thinking on the part of the West to use religion for their own political ends. That is what it is, nothing more, nothing less. The fact is that religion has lost its value, and no communist country can afford to revive religion so that ultimately it can become a very threat to their system of economy and philosophy. It's impossible, nobody can afford that. Only, they are making a show of reviving religion while in fact, religion is not revived at all. Only some forms are added here and there with great cautiousness. So that the world abroad receives a message that something is happening in the right direction. While, in fact, nothing is happening in the right direction.

I have asked Ahmadi boys and some Ahmadi grown-up people who went to Russia to observe things with a critical eye. And I told them how they must observe things there, what is happening. Now, there is such talk about revival of Islam in Muslim Russia. There is no such thing at all. What they found was that the mosques, some mosques, were officially opened while they were closed before and a very few old men, whose average age was beyond 60, not less in any way, were there to say their prayers sometimes, as they pleased. And there was an official mullah there to look after the affairs and to see to it perhaps that no young man takes interest in religion. And this is what they call the "revival of Islam." It has nothing to do with Islam whatsoever. It's a political

game. They want to cultivate their relationship more and more with the Muslim world, as well as they want to make it appear to the outside world that they also are religious so religion must not oppose them. They make it appear that religion and communist philosophy can survive together, while this is not the case at all. But it is a vast subject, I can't opine on it in this session. It's an independent subject which would take quite a few hours to discuss in detail.

But one thing is very certain. The youth in these areas is not at all religious-minded now. They have been completely debriefed and washed out as far as religion is concerned. The sheet is kept thoroughly cleaned now.

What they are fighting for is not religion. What they're fighting for is the fact that they are beginning to feel that they have been deprived of many advantages of the "free Russia", while European Russia is enjoying those advantages. And moreover, they have begun to see that all the power concentration and all the industrial concentration is intentionally being made in the European Russia. And they're beginning to see the fact that the raw material, in most cases, belongs to the non-European Russia which happens to be a majority Muslim area. And the revival is just that of consciousness, that 'we are being exploited in the name of Communism which apparently does away with exploitation.' So it is European Russia which is ruling in the name of entire Russia.

Now that is one consciousness on their part. Another consciousness is taking place, coming into being in European Russia, that the population of non-European Russia is expanding at a much faster rate than European Russia. So they are becoming more and more cautious of this fact and conscious of this fact. So they are taking measures to offset this thing.

(continued on page 19, Urdu Section)

تعالیٰ کو بہترین وکیل پاؤں گے۔ اس سے بہتر کوئی ذات نہیں ہے جس پر توکل کیا جائے اور یہی وہ لوگ ہیں جن کو خوش خبری ہے وَبَشِّرِ الْمُؤْمِنِينَ يَا قَوْمِ لَعْنَةُ اللَّهِ لِقَوْمٍ أَكْثَرًا مِنْكُمْ - کہ اے محمد! ان سونوں کو خوش خبری دینے کہ ان کیجئے بہت ہی عظیم نفع فراتعالیٰ کے ہاں مقدر ہیں۔ پس وہ خوش خبری جو حضرت اقدس محمد مصطفیٰ صلی اللہ علیہ وسلم نے مومنین کو دی تھی، وہی آپ کے غلام صادق، آپ کے کامل غلام اور روحانی فرزند حضرت مسیح موعود علیہ السلام کی زبان سے فراتعالیٰ نے آپ کو بھی دیا ہے۔ وہ خوش خبری میں ہی آپ کو پہنچاتا ہوں کہ جبر کرنے والوں کا جبر کبھی ضائع نہیں کیا جائیگا۔ توکل کرنے والے اپنے خدا کو بہترین وکیل پائیں گے۔ پس بہت اور حوصلے اور جبر اور توکل اور دعاؤں کے ساتھ اس وقت کو کاٹیں تو یقین رکھیں کہ اللہ تعالیٰ نے جو بشارتیں آپ کے حق میں مقدر فرمائی ہیں، ضرور پوری ہوں گی اور فضل کبیر آپ کا منتظر ہے۔ ۱۰

**نماز جمعہ و عصر** خلیفہ ثانیہ کے دوران حضور انور ایدہ اللہ تعالیٰ نے دنوں کے چھوٹے ہو جانے کی وجہ سے گزشتہ سال کی طرح اس سارے موسم سرما کے دوران ہی نماز جمعہ کے ساتھ نماز عصر کو جمع کرنے کا اعلان فرمایا۔

**مظلومین سکریٹریٹ دعا کی ترکیب** حضور انور نے سکریٹریٹ کے مظلوم اور کلیتہً بے تصور بھائیوں کیلئے دعا کی ترکیب فرمائی جو وہاں بے سرو پا بہتیاں اور جوئے طور پر سفارشات میں ملوث کر کے جیل میں لبوس ہیں۔

برہ دور سے ذکر کیا کہ آپ کی زندگی کے سنی دور میں ہر دو سال دو بار دوسرے سال میں داخل ہوتا گیا اور میں سب سے زیادہ تکلیف آپ نے اٹھائی۔ پھر فرمایا کہ جرت انگیز بات یہ ہے کہ اس قدر تکلیف اور ایذا کے باوجود اور اتنے لمبے معائب کے باوجود کچھ زندگی میں حتی نصر اللہ کی ایک ہی آواز میں اٹھی کہیں ایک نے ہی فراتعالیٰ سے شکوہ نہیں کیا۔ توکل تھا کہ چنان سے بڑھ کر فرمایا۔ جماعت احمدیہ نے ہی یہی نونہ دکھایا ہے مگر بعض کمزور اعصاب والے کہہ دیتے ہیں کہ آنا لیا عرصہ ہو گیا ہے۔ حضرت مسیح موعودؑ کو مسلسل گالیاں دی جا رہی ہیں مگر خدا تعالیٰ نے قائلوں کو نہیں پھرا۔ فرمایا۔ کیا یہ سوچتے ہیں کہ حضرت مسیح موعودؑ کے آقا اور ہم سب کے آقا کا کیا حال تھا! کس طرح ان کو تکلیف دی گئی مگر کسی نے یہ صبر نہیں دکھائی۔ کسی نے کوئی شکوہ نہیں کیا مگر۔ ہاں مذکورہ تکلیف پہنچتی ہے تو شکوہ شروع کر دیتے ہیں اور کہتے ہیں کہ فراتعالیٰ کیوں غیرت میں دکھاتا؟ فرمایا۔ کیا آنحضرت صلی اللہ علیہ وسلم سے بڑھ کر خدا تعالیٰ کسی اور کی غیرت رکھتا ہے؟

**صبر و توکل اور بشارتوں کا پیغام** فرمایا، "پس یہ ایک سال یا دو سال یا تیس سال جن ہی فراتعالیٰ کی تقدیر ہے اس پر راضی رہیں اور حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم سے جبر تکلیفیں آپ کا نمونہ پکڑیں اور توکل کریں۔ بالکل یہی ابہام حضرت مسیح موعودؑ کو پڑا ہے اور اس کیفیت میں پڑا ہے جب آپ نے اپنے آپ کو حضرت علیؑ کے طور پر دیکھا۔ اس سے معلوم ہوتا ہے کہ خلافتِ رابعہ میں ایسا زمانہ آنے والا تھا جو کہ یہ حضرت مسیح موعود علیہ الصلوٰۃ والسلام ہی کا زمانہ ہے۔ آپ کو حضرت علیؑ کی صورت میں دکھایا جانا اور پھر یہ ابہام ہونا بتاتا ہے کہ آپ کو یہ خبر دی گئی تھی کہ تمہارا زمانہ میں جب چوتھی خلافت ہوگی، اس قسم کے حالات ہونگے۔ پھر لازماً تم لوگوں کو جبر کرنا پڑے گا اور لازماً توکل سے کام لینا ہوگا اور اگر تم ایسا کرو گے تو کئی جالغہ و کیلا۔ پھر تم اللہ

So this is a division between the Orient and the Occident, not religion and non-religion, religious or non-religious forces. And to think that religion is even taking root, it is just like a stray seed sprouting, you know, just under a shade with enough moisture and good soil. Sometimes a seed sprouts in arid land as well. So in stray occurrences, somewhere there is a religious phenomenon to be observed, you can't rest your hopes on that. Because even in religious worlds outside, religious values are dying. How foolish it would be to conceive religion taking strong roots in Russia, and on its own becoming a great power in Russian politics while religion in the free world, where it is not at all hindered, is by itself dying down and its values are dying down. Only a pseudo-religion is being born in the name of politics. So whatever could have happened may have happened on these lines.

## Revival of Religion in Russia

(continued from page 18, English Section)

Another thing, what is happening, is this that the language problem is becoming more and more acute. European Russia speaks Russian language and the many other states, non-European states, have their own local languages. Now when they come to the national assembly it was previously the practice that the speakers would use Russian, or perhaps one or two other languages, but they were not permitted to use the local languages. Now the representatives from those areas are insisting on speaking *their* language whether people understand or not. So they have to translate them into Russian.