



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ أَلَا اللَّهُمَّ مُحَمَّدٌ رَسُوْلُكَ

The

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَمْدَةٌ وَصَلَّى عَلَى رَسُولِكَ مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَتَمَّ السَّلَامِ

AHMADIYYA

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

Gazette

APRIL 1987

SHA'BAN 1407

SHAHADAT 1366

Editors:
Sahibzada Fahim Ahmad; Jalil Akbar

THE ANNUAL GATHERING

The USA Annual Gathering is drawing nearer. Many members of the Ahmadiyya Jamaat USA are getting ready to leave for Jalsa to partake of the blessings of the august gathering.

We reproduce below, for the benefit of the participants as well as for others, some excerpts from the writings of the holy Founder of the Ahmadiyya Jamaat.

AIMS OF JALSA

Hazrat Ahmad Aliahis-salam says: "The major aim of the gathering is that the sincere members of the Jamaat should be able to derive religious benefits and at the same time they should acquire more of knowledge and advance in their God realization. One of the advantages of it is that meeting the friends will broaden their circle of brotherhood and it will strengthen their mutual ties."

NOT AN ORDINARY GATHERING

Huzoor further says: "It is essential that all those who are financially strong enough to travel should attend the Jalsa which is in so many ways a source of blessings; they should also bring...whatever is required for the winter season — along with them and they should not mind minor losses in this way. God gives ample reward to sincere believers at every step and no

HAZRAT KHALIFATUL MASIH IV

By the grace of Allah, Hazrat Khalifatul Masih IV and members of his family are well, *Alhamdo Lillah.*

hardship or trouble goes waste (it is definitely rewarded by God). I should like to repeat that this Jalsa must not be taken like the other ordinary gatherings. This is an affair that has been based on the succour of God."

PRAYERS FOR PARTICIPANTS

The Promised Messiah has prayed for all participants — past, present, and future — in following words: "I pray to God that He be with all those who are coming to attend the Jalsa and God may grant them great rewards and He may show Mercy to them and He may remove their hardships and sorrows; may He let them have what they desire and raise them up on the Day of Resurrection along with those to whom He has shown Mercy and His Grace. 'O God, O you who are the great Granter and Benevolent and Merciful and the Remover of hardships, do listen to all these prayers of mine and grant us victory over our opponents, with great glaring signs, for You have the power to do whatever You like. Ameen, Ameen, once again'"
(7th December 1892)

Science

HALLEY'S COMET AND EVENTS ON EARTH

(Hazrat Kahlifatul Masih answers questions about the relationship between some astronomical events and its results on man's life on earth.)

Q: At the birth of the Promised Messiah in 1835, Halley's Comet appeared.

H: You are extending it too far now. You know, this phenomenon which you have referred to can possibly be connected, and may not be connected at all, with the birth of anyone. Such phenomena are not connected as such because the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, totally denies this. He says these stars, the eclipse of the sun and moon, and things like this have nothing to do with the birth or death of people here on earth; they are not directly related.

They only become signs or become related when such a phenomenon is predicted and it is clearly stated that this phenomenon would indicate a certain thing. If such a thing happens, then in that case it becomes a religious phenomenon, otherwise not. So unless you can prove that it was predicted that in the future, at the time of the Messiah's rebirth or reincarnation, such signs of stars would appear: if you can prove and establish that fact, then of course that would become a sign.

Otherwise, just the mere fact that the stars were in a certain constellation doesn't mean anything at all. Like the eclipse of the moon and the eclipse of the sun in a certain month during certain dates became a sign for the truth of the Promised Messiah, may peace be upon him, because it was foretold in so many words. Had the Holy Prophet Muhammad, may peace and blessings of Allah be upon him, not told it himself, then these signs even if they had appeared many times in the lifetime of the Promised Messiah, may peace be upon him, would not have meant anything. Totally meaningless. Unless a connection is established with religion prior to the happening of this phenomenon, they are meaningless. (Majlis-e-Irfan, October 25, 1985)

Q: Does Halley's Comet have anything to do with Islam?

A: Everything, in a way, has something to do with Islam because everything Allah has created has some influence on life here on Earth. The whole universe is inter-related in actions and interactions and so on. So

in that remote way, everything which is created has some influence on human life. Human thinking as well also makes a part of human life. Religion also makes a part of human life. Because the Holy Quran tells us that all that Allah has created has been made subservient to man. How could that be called subservient to man or pressed into service for man if it has no service to offer? So that shows that the qualities of the entire universe have gone into the creation of man, and as such, Halley's Comet has a very remote distant relationship.

Otherwise directly, it has nothing to do with human affairs in the sense that when it is seen, some big person is born, or when it is seen, some big person is killed or becomes dead, or maybe wars take place, or floods come, and so on. All this is hocus pocus: nothing to do with Halley's Comet.

(Majlis-e-Irfan, February 21, 1986)

BIRTH

Mr. Ramazanul Haq Jatala, regional auditor, West Coast & Mrs. Naveed I Sahr have been blessed with a baby boy. Hazrat Khalifatul Masih IV had named the baby Ihsanul Haq Jatala long before his birth. The new born is the grandson of Muhammad Ikramul Haq Jatala of Los Angeles from the paternal side and Chaudhry Muhammad Sharif of Laudharan, Pakistan from the maternal side. May God bless him along with his family and the community.

OBITUARY

It is with great sorrow that we report the demise of a very active member of the Jamaat, Malik Bashir Ahmad of Karachi recently in Pakistan. We pray that Allah exalt his rank in paradise and give comfort and steadfastness to the family of the deceased.

RELIGIOUS TRADITIONS AND THE LIMITS OF TOLERANCE

During March 15-17, 1987, a colloquium was held on the above subject on the campus of Wilson College in Chambersburg, Pennsylvania.

It was a well attended seminar in which participants came from different states as well as Canada. These participants were professors of religion in their respective colleges or institutions. Their speeches were magnificently rendered and had also been circulated among the participants well in advance. Panel discussions and dialogues followed the speeches afterwards. A large number of students from local colleges also attended the panel sessions.

Baptist and Ugolnik, Eastern Orthodox. The religion of Islam was represented by Imam Sheikh Mubarak Ahmad, Amir and Muballigh incharge, the Ahmadiyya Movement in Islam, USA. His team comprised of Imam Maulana Inamul Haq Kauser, Minister Northeastern Region and Major Doctor Fazal Ahmad, professor of mathematics and political science.

On the evening of the very first day of the colloquy the Prentis Hall of Wilson College was packed with distinguished professors, ministers and their families. After they were served a sumptuous oriental dinner,



Maulana Sheikh Mubarak Ahmad chatting with a participant

Each session was devoted to a group of speakers who had to introduce themselves and demonstrate their involvement as well as their contributions to their religious traditions and the limits of tolerance advocated by their religious teaching.

Among the participants were Doctors Borelli, Roman Catholic, Anita Ioas, Baha'i, Chaumont, Unification Church, Freeman, United Church of Christ, Gehris, American Baptist, Glassman, Zen Buddhist, Goldenberg, Secular Jewish Atheist, Gustafson, Lutheran, Mittleman, Jewish, Saini, Hindu, Stolfus, Mennonite, Teague, Southern

Professor Hamman introduced the speakers. He dwelt at length on his observations of the Ahmadiyya Community in Islam, his tour of Rabwah, Pakistan, his meeting with Hazrat Khalifatul Masih IV, and of his personal friendship of Imam Kheikh Mubarak Ahmad whom he affectionately refers to as Sheikh Sahib.

The speakers were a superb class by themselves. They spoke about their early religious experiences and expressed their appreciation of the idea of holding a seminar where religious tolerance was analyzed and discussed. They felt that while religions

stressed personal freedom of worship, the toleration of religious traditions other than one's own was generally not well addressed and thus formed a basis of religious friction. Some excerpts from the presentations of the colloquy are reproduced below:

"How much religious toleration could a government allow? They (The Anabaptists) considered it illegitimate for civil authorities to use coercion in religious matters." Dr. Edward Stolfus (Mennonite).

"There is nothing wrong with being a Christian or a Jew as long as these identities are not used as walls to being or becoming anything else. But if being a Christian or a Jew becomes a program which sets up rigid priorities of the concern for the particular group considered one's own, then there is something wrong." Dr. Naomi R. Goldenberg (Atheist Jewish, Canada).

"Jews are not taught to hate their enemies." Dr. Stanley N. Rosenbaum (Jewish).

"... Judaism affirms the value of a Gentile religiosity; of a morality and spirituality not its own. The differentiation of human kind into irreducible religio-cultural systems is acknowledged to be the Divine Will." Dr. Alan L. Mittleman.

"Intolerance is not a necessary, but perhaps almost an inevitable byproduct of human development itself... an appropriate goal is the development of a climate not merely of tolerance but of openness among persons of differing religious views and practices." Dr. Donald Freeman (United Church).

"For example, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, currently the supreme head of the International Ahmadiyya Jamaat, said in a speech delivered in Rabwah at the 1983 Jalsa Salana, that those who have not heard of Islam will be judged according to the standards of their religion. Clearly, Ahmadiyyat is committed to religious tolerance on the basis of the principle as well as on the basis of practical (i.e., political and psychological) considerations... Islam is tolerant—but not therefore inclined to compromise its integrity as a well defined historic tradition." Professor Hamman (Chief Organizer).

Sheikh Mubark Ahmab Sahib was called upon to speak at the very end of the evening session, at about 9:00 PM, when apparently the audience was well prepared to go home after an exceptionally enlightened Sunday evening. However, their undivided attention was held magnetized by a very enthusiastic and powerful speech by a man wearing a flowing turban and an achkan, with an accent that was equally



foreign and, who was not quite so young as any of his previous, energetic speakers. And, Sheikh Sahib defended Islam, a religion downplayed by the Western media today. At the end of his speech, while he rested sipping tea, all these eloquent speakers and doctors came to warmly shake his hand and express their delight at his one hour long speech. Some of the comments of both the ladies as well as of the gentlemen are mentioned below:

'The best speech on Islam I have ever heard.'

'For the first time I came to know the true Islam.'

'We thank you for removing the many misconceptions about Islam that we hear in the media.'

'Excellent speech on Islam.'

'Congratulations. We never knew the beauties of Islam.'

'A very eloquent speech.'

Briefly, Sheikh Sahib gave an account of his early years in Qadian and of missionary work in Africa, England, and USA. One of the interesting facts that he mentioned was of his close association and friendship with African persons in that period of their lives when they were poor, even barefooted, some in jails. One such leader was Jomo Kenyatta whom the Sheikh met and took a pledge from him to the effect that he would always be kind and just to his people if he later became a leader (which, later on, Kenyatta turned out to be).

Continuing, Sheikh Sahib mentioned that when Kenyatta was released from prison and became a great hero of his people, he had all the white persons collected together and addressed them. They felt that their last moments had arrived. But, to their astonishment, Kenyatta told them, "You are all free". Later, one of the ministers from Kenya mentioned to Sheikh Sahib that Kenyatta honored the pledge that he had made to Sheikh Sahib earlier on.

The audience was moved by this splendid example of preaching and practice advocated by Ahmadiyyat, the true Islam. Sheikh Sahib then turned to the subject of terrorism and explained that it was not Islam, rather, it was politics, in just the same way as it was not Christianity when history records Christians fighting each other. The media has disfigured Islam.

Turning to the early history of Islam, Sheikh Sahib narrated the thirteen years of relentless persecution of the Muslims at Mecca, the defensive operations of the Holy Prophet, eternal peace and blessings of Allah be upon him, the teachings of Islam on the freedom of

religion, the unique example of tolerance of the Holy Prophet in his permitting the Christian delegation from Majran to pray in his mosque and the charter of protection he had granted to the monks of St. Catherine. He then introduced Ahmadiyyat and its Holy Founder. He also explained the teachings of Islam with respect to universal brotherhood, the rights and responsibilities as to the treatment of women in Islam hundreds of years before the West even thought about those concepts.

The organizers had set tables for display and distribution of religious literature. Every copy of the Holy Quran, The Philosophy of the Teachings of Islam, Introduction to the Study of the Holy Quran, and other literature was well accepted by this gathering of professors of religions after Sheikh Sahib's speech. In fact, after taking the literature the audience came to him showing their copy and promising to read it carefully.

This colloquium was sponsored by Gettysburg College, Wilson College and the Pennsylvania Humanities Council. The chief organizers of this colloquium were Professor Luis Hammann of Gettysburg College and Professor Harry Buck (retired) of Wilson College. Professor Hamman has spoken and written on Ahmadiyyat.

Through these columns the Ahmadiyya Community in Islam wishes to extend its appreciation of the work done by the sponsors and organizers of this colloquium. May Allah reward them with the best of rewards.

Dr. Faza Ahmad, Philadelphia

"There should be no compulsion in religion. Surely right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking." (The Holy Quran, 2:257)

"And if anyone of the idolators ask protection of thee, grant him protection so that he may hear the word of Allah; then convey him to his place of security. That is because they are a people who have no knowledge." (The Holy Quran, 9:6)

"Say, 'O people of the Book! come to a word equal between us and you—that we worship none but Allah, and that we associate no partner with Him, and some of us take not others for Lords besides Allah.' But if they turn away, then say, 'Bear witness that we have submitted to God.'" (3:65)

THE PROMISED MESSIAH DAY



The South-East Region celebrated the Promised Messiah Day at the Eastern Intermediate School on March 22, 1987. The meeting, chaired by Maulana Sheikh Mubarak Ahmad, started with the recitation of the Holy Quran by Syed Abdul Majid Shah. This was followed by a poem *Messiah Has Come* written by Aminullah Khan Salik and read out by Mubarak Ahmad Malik.

The first speaker of the day was Muhammad Bashir from York who delivered a very inspiring speech on *Second coming of the Promised Messiah as foretold by the ancient Scriptures of various religions*. He compared the various religions in Africa with Islam. He said that the Promised Messiah came to fulfill the promise of God. The Prophecy concerning the second coming of the Promised Messiah turned to be true with the advent of Hazrat Ahmad of Qadian in India.

The next speaker was Abdur Rashid Yahya, who spoke on *The Life and Noble Character of the Promised Messiah*. His speech covered the events from the early life of the Promised Messiah. He pointed out particularly the Promised Messiah's deep love and complete devotion to the Holy Prophet Muhammad peace and blessings of Allah be on him. He further explored the subject by quoting some

instances from the life of the Promised Messiah.

Hamid Ahmad Bhatti then enlightened the gathering by reciting a poem of the Promised Messiah in a very melodious tone.

Umer Farooq Khan talked on the subject *Objectives and achievements of Ahmadiyyat*. He explained his subject in a very scholarly manner quoting from the writings of the Promised Messiah, the holy Founder of the Ahmadiyya community.

At the end Maulana Sheikh Mubarak Ahmad, Amir & Missionary Incharge, addressed the gathering on the subject *Prophecies of the Promised Messiah*. He explained that the prophecy means the announcement of the events to take place before their actual happening. But according to Islamic terminology, the prophecies mean God's revelation and consist of knowledge of the unseen and of the future vouchsafed to the Messengers of Allah. He explained the difference between the prophecy made by a messenger of God and that by an ordinary person. He said Hazrat Massih Mauood is the only person after the Holy Prophet, peace and blessings of Allah be upon him, with whom God spoke abundantly and revealed to him quite a number of prophecies consisting of a variety of episodes and events. He urged all the members of the Jamaat vehemently to study



(above and below) sections of the audience during the meeting



Tadhkira and *Haqiqatul Wahie*, for many prophecies have been mentioned in these books proclaimed by the Promised Messiah. He concluded that the reading of these books will definitely increase and strengthen one's belief.

His speech was followed by the presentation of Poster Competition Awards sponsored by Talimul Islam Academy which had been announced by the Academy well in advance on December 25, last year on the eve of Family Day. This was a very inspiring and thought provoking occasion for everyone, for,

all the posters made by children presenting different ideas were on display. The children received awards from the Amir & Missionary Incharge Maulana Sheikh Mubarak Ahmad.

After the silent prayers lead by Amir Sahib, all the participants were served with refreshments. A total of 300 persons were present on the occasion. In addition to local Washington Jamaat, members came all the way from York, PA; Pittsburg, PA; and Baltimore, MD.

(Tariq Amjad)

AMERICAN AHMADIYYA JAMAAT NEWS

JALSA SEERATUN NABI

The Los Angeles Jamaat arranged a public meeting on February 8, 1987 at 1:00 PM at Veterans Memorial Auditorium in Culver City on Seeratun Nabi Sallam. Invitation cards were printed and leaflets were distributed in the neighborhood to invite non-Ahmadies to attend this special meeting. Brother Muzaffar Ahmed Zafar, Naib Amir, USA very kindly honored us with his presence as the guest speaker in the program.

Brother Rehmat Jamaal, President, L.A. Jamaat, welcomed the honorable guest along with all the participants in the meeting. The program started with the recitation of Holy Quran by Abdul Waheed Khalid. Arshad Mahmood Khad recited from Hazrat Ahmed's Arabic Qaseeda—*Ya Aina Faizillahe wal Irfani* and also presented the English translation of these psalms.

Dr. Gulzar Ahmed was the first speaker who talked on the subject, *Science and Islam*. He explained in a beautiful way that the Universe—which is the act of God is in direct harmony with the Holy Quran—which is the word of God. With 9 Qur'anic verses he presented examples of this harmonious correlation in the field of Astronomy, physics, biology, oceanography, and the origin of the Universe. He then presented 12 hadiths in which the Holy Prophet sallam has described the principles of cleanliness, personal hygiene and disease prevention methods and explained that these principles are now regarded as the standard procedures by the modern man. Ch. Mahmood Ahmed then recited an Urdu poem of Hazrat Ahmed Alahissalam in a melodeous tone.

The next speaker was Anwer Mahmood Khan who talked on the subject: *The Most Influential Man in the History*. In his speech, he presented the actual quotations of the famous and the notable writers of England, France, Belgium, Germany and the United States of America; all describing the prophet of Islam as the most influential person in the history of mankind. He shed light on the immaculate character and the magnetic personality of this great prophet. He showed with examples from the holy prophet's life that the morals exhibited by him have no parallel in the history of mankind, thereby it brought forth a

spiritual revolution which has never been seen or heard of before.

The final speech was made by the honorable guest, Brother Muzaffar Ahmed Zafar, Naib Amir, USA, on the subject, *The First Practitioner of Human Rights*. At the outset, he described the significance of the subject of Human Rights and how it is being toyed around by the politicians and in reality true practice of human rights is still hard to find. In the light of historical facts he showed that the first practitioner of the true human rights without any strings attached was our beloved Holy Prophet Sallam. His entire life is filled with actions, teachings, and guidance to the practice of human rights.

One billion people admire and cherish and aspire to follow the footsteps of the renowned personalities like Hazrat Bilal, Hazrat Salman Farisee, is enough proof of the exercise of human rights irrespective of color or national origin. In the light of Qur'anic verses and the last sermon of our Holy Prophet sallam, he explained that no other teacher has ever presented a teaching of Universal Brotherhood in actual practice as has been presented by Islam. The womens' right to inheritance has only been proposed by Islam.

Brother Muzaffar's tone and mode of delivery was so impressive that the audience could not help but to raise the Takbeer, 'ALLAHO-AKBAR. After this final speech, audience were allowed to ask any questions. This session lasted 45 minutes and several questions were asked from the eminent speakers. Refreshments were served during this session. The meeting was concluded by silent prayers. 125 adults and children attended this Jalsa including three non-Ahmadies. (Abdul Rab Anwar Khan, Los Angeles)

HOUSTON, TX: The Promised Messiah Day

was celebrated at the residence of Kalim Ahmad Chaudhry on March 8, 1987. The meeting started with the recitation of the Holy Quran. Speeches on different aspects of the Promised Messiah's life were delivered by a number of speakers. Fifty-five members of the Jamaat were present at the meeting who listened to the speeches with full attention.

ZION, IL: Rehabilitation and Remodeling of the Mission House:

Interior

1. Existing doors and windows were removed and new doors and windows were installed (1st floor only).
2. Partition was constructed to separate the mens area from the ladies area. Prior to the construction of this wall, the two areas were separated by a curtain.
3. Office area near the foyer was constructed with built in book shelves.
4. Bathroom facilities were updated (however, the plumbing still needs a correction made for low water pressure).
5. New carpeting was installed throughout the entire first floor.
6. Entire first floor ceiling was lowered with removal of the existing fixtures and installation of new fluorescent fixtures and ceiling audio speaker units.
7. Natural toned paneling was installed throughout the first floor area to include the foyer, mens bathroom and office area.
8. New floor covering was installed in the kitchen, however, baseboard trim still needs to be installed.
9. Walls in the kitchen have been plastered and taped.

Exterior

1. All stairs and porch areas at the front of the building were covered with all weather carpet.
2. The grounds were temporarily landscaped with trees and shrubs removed.
3. Exterior walls were painted and trimmed/cracks were patched.
4. New roof was built.
5. Gutters were installed.
6. Side and rear stairs were built and existing stairs were repaired.

INTERNATIONAL ASSOCIATION OF ARCHITECTS AND ENGINEERS (IAAAE)

APPROVAL:

Hazrat Khalifatul Masih has very kindly approved the election of the following office bearers of International Association of Architects and Engineers, USA after the recommendation of the central body of the Association.

Manzoor Rahman
Syed Sharif Ahmad

President
General Secretary

Membership and Registration Renewal for Architects & Engineers

All Ahmadi architects and engineers are requested to send their names and addresses along with their particulars to the undersigned as soon as possible. A separate registration form will then be mailed to each member for their formal registration.

In order to pursue the goals of the association under the blessed guidance of Hazrat Khalifatul Masih IV, your cooperation is extremely important. IAAAE Monthly newsletter will soon be started which will keep you updated with day to day activities and achievements of the association. 2Insha Allah.

Manzoor Rahman
President IAAAE(USA)
8515 Bauer Drive, 24
Springfield, VA 22152

(From Page 14)

اسی طرح حضور نے بتایا کہ ساری دنیا کی جماعتوں میں سب سے آگے بڑھنے والی جماعتِ احمدیہ غنا ہے۔ جو ملک اقتصادی لحاظ سے پیچھے تھا وہ مالی قربانی کے لحاظ سے دنیا کی جماعتوں میں سب سے آگے بڑھ گیا ہے۔ اس میں بھی ہمارے لئے تقویت کا پیغام ہے۔

اس کے علاوہ حضور نے نئے برس بروز گوار آنے والوں کو جن کو پہلے اس تحریک میں حصہ لینے کی توفیق نہیں ملی انہیں بھی اور نئے احمدی ہونے والوں کو بھی غلبہ دین کی تیاری کے لئے اس مالی قربانی میں حصہ لینے کی تحریک فرمائی اور فرمایا کہ کئی ایسے ممالک ہیں جہاں اس تحریک کے بعد جماعت قائم ہوئی ہے۔ اس لئے کوشش یہ کرنی چاہیے کہ اس سو سالہ جشن تک ہمارے وعدہ دہندہ ممالک ہو جائیں۔ شعبہ مال جائزہ لے کر کن کن ممالک میں جماعت ہے اور پھر ان سے وعدہ لے کر ان کو بھی اس مالی قربانی میں شامل کرے۔

آخر میں حضور نے دعا کی کہ اللہ تعالیٰ ہمیں اپنے وعدے پورے کرنے کی توفیق عطا فرمائے۔

TARIQ

News and Views

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

Editor: Syed Sajid Ahmad

1986-87 SCHEME

AITMEMAD

1. This department is responsible for sending monthly reports to the Headquarter and of keeping the records up to date.
2. Branches should be established in town/villages where there are minimum of three Khuddam. Each branch must be headed by an elected or nominated Qaid. His tenure of office is not to exceed three years. Election or nomination of the Qaid is subject to the approval of the center.

The International Headquarters should be furnished with the names and addresses of all the Qaids and members of the working Committee. This list must bear attestation of the National Vice President. Two meetings of the working committee and one general meeting are to be held every month, the latter may be held on town or area level. Khuddam-ul-Ahmadiyya Ijteme (Rally) should be held on National level annually.

TAJNEED

1. **Membership is compulsory for every Tifl and Khadim.**
2. **The enrollment should consist of the following particulars: (a) Name, (b) Father's name, (c) Age, (d) Qualifications, (e) Occupation, (f) Marital status.**
3. **Enrollment particulars for the current year may be sent to the Headquarters immediately while those for the year 1987-88 should reach by 31st August 1987.**

MALL (FINANCE)

1. If you have not sent your budget for the current year to the Headquarters, please dispatch it as early as possible. As from next year the budget should reach along with the enrollment by 31st August.
2. Every Khadim is expected to contribute 1 % of his monthly income/allowance, whereas the contribution of the Atfal and the subscription for the rallies may be fixed by the National Vice President according to the conditions in each country. Its

approval however must be obtained from the Headquarters and included in the Annual Budget.

3. The break up of the budget should be as follows.
 1. Share of the International Headquarters 30%
 2. National share 70%

Out of the National share 30% is to be allocated to the local (town or village) majlis and 40% for the National Fund.

TARBIYYAT (Spiritual and moral training)

1. Khuddam and Atfals should be encouraged to lead a life of a true Muslim in accordance with the Holy Quran and Sunnah. To achieve this end Majlis should adopt the following guidelines.
 - a. Training Camps should be held twice a year.
 - b. Exposition (Daras) of the Holy Quran, Hadith and books of the Promised Messiah should be arranged.
 - c. Training classes (two weeks) should be held at least once a year.
 - d. The office bearers should develop personal contact and set example for the others.
 - e. Attention should be paid to the observance of daily prayers and translation of the Arabic text taught.
 - f. Attendance of Juma prayers should be encouraged by as many as possible and checked. A report of the average attendance at Juma prayers should be sent to the Headquarters monthly.
 - g. National Headquarters should keep close contact with the Mission Houses.
 - h. Parents should be encouraged to give Daras of the books of the Promised Messiah at home to the members of the family.

ATFAL

1. Arrangement should be made to teach Atfal the Kalima, the Yassarnal Quran, the Islamic salutation (Assalamo Alaikum) and other important elements of religion. The books published for Atfals should be read out to them.
2. The Atfal should be encouraged to contribute towards Wakf-e-Jadid fund.

TALIM

1. A list of Khuddam and Atfal who can read the Holy Quran should be compiled. A comprehensive program should be prepared to enable every Khadam and Tifal to read the Quran within three years. In this direction help should be taken from those Khudam who can teach. This should be done under a well phased program. A comprehensive report should be sent out every month.
2. The National Qaid in consultation with the National Vice President should prescribe twelve books of the Promised Messiah for the year. The Khuddam should be required to read one book every month.
3. English speaking Khuddam should read the literature of the movement. This literature can be obtained from U.K. and U.S.A.
4. Urdu speaking Khuddam should be encouraged to buy their own books. The Headquarters should be kept posted about these books.
5. Book lending library may be established for those who cannot purchase their own copies.
6. Arrangement should be made to provide Newspaper and Magazine stands in the mosques and mission houses.
7. Majlis should be required to send at least one thesis written by a Khadam every year to the Headquarters. The topics for this year's thesis are:
 1. *Responsibilities of Khuddam-ul-Ahmadiyya.*
 2. *Ahmadiyyat In My Country*

TABLIGH

Preaching is a fundamental obligation of the Ahmadiyya community. Hazrat Khalifatul Masih IV has directed that every Ahmadi should become a preacher. There should be no negligence and short-coming in this department. The following program should be carried out:

- a. Khuddam should make presentation of the Holy Quran with commentary to non-Muslim friends.
- b. Every Majlis should hold private and informal gathering at Khuddam houses in rotation in which non-Ahmadies should be invited and introduced to Ahmadiyya movement and its aims.
- c. Every Majlis should hold a "PREACHING DAY" from time to time in which Khuddam should put up stalls for the distribution of pamphlets and books on Ahmadiyyat and supply

information about the movement. Khuddam should also go from door to door distributing literature and pamphlets.

- d. List of important personalities and press representatives should be prepared. Contact should be established to introduce them to Ahmadiyyat.
- e. Every Majlis should include in its itinerary such towns and villages where there is no Jamaat in order to introduce Ahmadiyyat to new areas.

WAQAR-E-AMAL

Every Majlis should undertake two Wakar-e-Amals every year.

ISHAAT

Efforts should be made to increase the number of subscribers to "KHALID" and "TASHHEEZUL AZHAN" magazines.

SEHAT JISMANI

1. Khuddam and Atfal should be encouraged to take part in games. They should also be advised to pay attention to regular daily physical exercise.
2. Annual tournaments should be held to encourage sports.
3. Annual picnics should be arranged.
4. Whenever possible, arrangements should be made for indoor games as close to the mosques or the mission houses as possible. If Majlis could afford, children parks should be constructed even if they consist of swinging facilities only.

KHIDMAT-E-KHALQ

As the name denotes, service to the Humanity is the hallmark of a Khadam. Utmost importance and attention should be paid to this province on collective and individual level. Khuddam should do all in their power to help the needy, removing harmful objects from the roads and paths, helping the blind and other physically handicapped people, carrying the load of old and the weak, visiting the sick and old people, feeding the hungry, showing a stranger the way, etc. Nothing is nobler than social service and it draws people towards you.

1. Hazrat Khalifatul Masih IV has launched *Buyyutal Hamd* Scheme. Under this scheme Jamaat will spend Rs. 10 million to construct houses for the poor and the needy of the community by the time of Ahmadiyya centenary celebration in 1989 in remembrance to the bounties of Allah, the Exalted. The Khuddam should be persuaded to

- take part in this noble scheme. The details of this scheme should be obtained from the local Mission or Amir.
2. Blood donation should form an important part of this scheme. Blood groups of the donors should be noted against their names and addresses and telephone numbers. They should be available in emergency. This service should be extended first to Ahmadies and then to the people in general. As the scheme grows this service should be registered with local hospitals.
 3. A Book Bank should also be founded to help the poor students. Used books should be collected and

given free to the needy.

4. Khuddams and Atfal should develop personal relationships with the Khalifatul Masih. Correspondence is one of the best and easy methods.

May Allah grant you the ability to serve His cause. Amin.

Wassalam,

(Signed)

Mirza Masroor Ahmad
Muhtamum Majalis Bairoon
Khuddamul Ahmadiyya
Markazia, Rabwah, Pakistan

(Signed)

Mahmood Ahmad
Sadar Majlis
Khuddamul Ahmadiyya
Markazia, Rabwah Pakistan

LAJNA NEWS

TABLIGH ACTIVITIES OF THE WASHINGTON LAJNA IMAILLAH

A Religious Exchange program entitled "The Concept of God in Christianity, Baha'i and Islam" was presented by the Washington Metropolitan Lajna Imaillah at the Fazl Mosque on February 8, 1987. Ms. Anne McRae of the Virginia Theological Seminary, Ms. Ouida Coley of the Baha'i faith and Sister Ayesha Bashir of the Ahmadiyya Muslim Jamaat, gave thoughtful presentations on the theme. It was clear to most of the audience, however, that the Ahmadiyya concept of God is the most complete, simplest to comprehend, and most universal.

Several questions were raised during the discussion period, for example: Did the Baha'i faith have its origin in Islamic teachings? The audience enjoyed the welcome address given by Sheikh Mubarak Ahmad, Amir and Missionary Incharge (USA), a poem of the Promised Messiah (a.s.) which was recited by Nasirats, Zoonah and Shaima Ahmad, and the satisfying refreshments prepared by the sisters. Ten non-Ahmadi guests and about twenty-five members and Nasirats attended the session. Flowers and books (*Philosophy of the Teachings of Islam, Where Did Jesus Die?, Tadhkira and Invitation to Ahmadiyyat*) were presented to the guest speakers. The program was advertised by flyers and an ad in *The Journal*. The program opened and closed with prayer. Hajja Nusrat Al-Hadith was coordinator and Sister Shakura Noorah moderated the proceedings.

Dr. Elias Jones, professor of religion at the Howard University School of Religion, invited three Lajna members to present a panel discussion to his class on March 4, 1987. Sisters Amtul Nur Ahmad, Hameeda Haleem and Shakura Noorah spoke on the

following themes, respectively: *The Role of Women in Islam, Misconceptions About Islam, and The Relationship of Ahmadiyya Islam to the Black American Community*. The discussion period which followed went overtime as there were many questions for the panelists. The class consisted of about 15 male and 3 female students, all of whom were invited to dinner at the Mission House. *Alhamdu Lillah*, the students responded enthusiastically to the guest speakers, who were observing full purdah. The problem of immorality in society was obviously of great concern to the students. We look forward to further dialogue with some of the students in the near future.

The third tabligh activity involved in the S.E. Region Lajnas, Baltimore, York-Harrisburg and the Washington Metropolitan Lajnas who sponsored a stall at the York, PA "International Food Festival" at York. Sisters from all three Lajnas had carefully prepared for this event. They cooked and sold pecoras right on the spot; sold and distributed thousands of pieces of literature (including some books); displayed a fine exhibit of posters made by Washington DC Nasirats (some were from embassies of Islamic countries); set up a booth for visitors to listen to the Holy Quran recited in Arabic; and viewed an outstanding slide show with commentary showing the history of the Ahmadiyya Islam. The Lajna stall was very popular with the visitors, some of whom returned for second and third visits.

May the blessings of Allah continue to shine on the efforts of Ahmadies to preach Islam in His name. Amin.

FROM THE PRESS

Asian Times, London, March 20, 1987.

Human Rights Advocates Call on Zia

Dr. Karen Parker, spokesperson for the Human Rights Advocates Inc., an organization having consultative status to the United Nations Commission on Human Rights, has urged the Zia regime to refrain from executing two members of the Ahmadiyya community sentenced to death in Pakistan.

She was speaking in the 43rd Session of the Commission on Human Rights in Geneva recently when the plea was made.

In a telegram sent to General Zia, Dr. Parker expressed "*profound concern over reported imminent executions of Ilyas Munir and Naeemuddin in the Sahiwal case*".

The message said that human rights advocates "*are shocked, especially now that martial law has been lifted officially, that sentences should be carried out without review by a court of ordinary jurisdiction.*"

"*Such executions,*" the message said, "*would be summary and arbitrary in violation of internationally recognized law.*"

The human rights advocates have urged "*immediate stay of executions and review by competent civilian courts.*"

(Letter to the Editor)

'Open Discrimination Against Ahmadis'

By virtue of being a Pakistani, I have, from long, been following the events taking place in Pakistan. A significant and distressing thing is that the discrimination against Ahmadi Muslims in Pakistan in all spheres of social and economic fields has become the order of the day. Every day, one thing or another comes to surface. Of late, another significant fact has become known, declared by the Foreign Minister of Pakistan in the National Assembly. The minister said that the total number of Qadianis (Ahmadi Muslims) in all three services of the Armed Forces of Pakistan currently stands at three hundred and twenty-eight (328). According to reports, the government has now stopped further selection/recruitment of Ahmadis in the defense forces of Pakistan.

In spite of being equally capable and qualified citizens of Pakistan, and having served the cause of

the nation and the defense forces with merit in the wars during the years 1965 and 1971, with the neighboring country India, open discrimination is being made against the Ahmadis, it reflects nothing but the shameful effort of the Zia regime to intimidate and deprive the members of this community of their rightful representation and participation in the important national pursuits. To say the least, it also amply speaks about the thankless attitude of the present government towards a minority who consider the defense of their dear homeland as something which their Islamic faith remains far from complete.

Hidayat Zamani
Merton Rd, London

Holliswood Civic News, March, 1987

(Letter to the Editor)

The bumper sticker on a car that parks in front of my house says, *Love for All, Hatred for None*. Women walk past with masks across their faces. Families arrive Sunday mornings, and there is activity late on Fridays too. There used to be a nursery school at 86-71 Palo Alto Street. About two years ago it was sold and the sign next to the door now says, "*Bait-Ul-Zafar*". When an invitation to an open house to be held at the premises on the evening of January 19th arrived, curiosity made me more than ready for a visit.

We went with our two boys (Joshua managed to pack away a second supper there), and not only satisfied our curiosity, but met some very open and gentle people as well. The property is a "*mission house*" of the Ahmadiyya Movement in Islam; it may be informally referred to as a "*mosque*". Most of the first floor is the meeting room. Upstairs is more open space for the children's Sunday School. The back section of the building is the private quarters of the resident minister, Mr. I. H. Kauser.

The Ahmadiyya Movement constitutes about one percent of the Moslem population of the world. Its headquarters are in Pakistan, but there are mission houses throughout the world including major cities of this country, Israel, Britain, etc. BAIT-UL-ZAFAR means something like "*House of success*" in Urdu (Pakistani), and is simply the name for this mission house.

Several of the people we met expressed their

appreciation of the special characteristics of the Holliswood neighborhood and their sense of good fortune to be able to have their mission house here. I feel that Holliswood is fortunate to have these fine people among our neighbors.

Christopher Vickery

Asian Times, London, March 6, 1987.

Ahmadi Call on the Civilized World

A local Ahmadi leader, Khan Mohammad, was arrested by police in Pakistan earlier last month under the much criticized section 298-C of the Pakistan penal code which is also convertly repugnant to the constitution of Pakistan. The said section inhibits Ahmadis to express their loyalty to their basic faith, i.e., the *Kalima Tayyaba*. According to reports, his application has been rejected by the magistrate of the city, Syed Abdul Khaliq Shah, for the fourth time, on the claim that the predominant population of other Muslims of the city feels agitated by the inscription of the *Kalima Tayyaba* and Qu'ranic verses in the local Ahmadiyya mosque, and as such, there is a fear of sectarian agitation on a case of such religious nature. The magistrate has maintained that the restlessness likely to be caused by releasing the accused leader has a great potential to spread all over the country. The bail was turned down "as a matter

of rule" notwithstanding absence of any inhibitory clause to this effect.

The elderly and physically indisposed Ahmadi leader had been charged for the fourth time on the complaint by Mullah Allah Wasaya, the head of Tahaffuz-e-Khatme Nabuwar organization of Dera Ghazi Khan. Khan Mohammad Khan has been implicated for the fourth time under similar nature of charges; whilst court decision is pending against him, his three sons—Furquan, Burhan and Tayyab—along with another Ahmadi Hasan Khan.

It is noteworthy that in some earlier cases, Barbaric sentences were issued by the courts to members of the Ahmadiyya community for similar allegation in an effort to appease some religious fanatics. In one such case in Mardan city, a crowd of Mullahs chanted slogans outside the court demanding a still heavier sentence for an Ahmadi tailor—Mohammad Idrees, who was then given ten years rigorous imprisonment for displaying Qu'ranic verses in his shop.

The Ahmadiyya Muslim Association (UK), has issued a statement strongly protesting against the ever increasing tactics of the Zia regime to intimidate this minority sect in Pakistan, and calls upon the civilized world to step up their moral pressure on the regime of Pakistan to make them refrain from such tyranny.

نہیں اور سب کچھ تو نے دینا ہو گا۔ اِنَّا لَكَ نَعْبُدُ وَاِنَّا لَكَ لَسْتَعِينُ کی دعا کو لازمہ بنالیں اور ساتھ ساتھ استغفار بھی کریں کہ اللہ تعالیٰ کو تاہمیں کو معاف فرمائے۔ اسی ضمن میں حضور نے غلبہ کی اس تیاری کے لئے صد سالہ جوہلی کے وعدوں کی ادائیگی کی طرف خصوصی توجہ دلائی اور فرمایا کہ صد سالہ جوہلی سے پہلے پہلے گلیتہ ادا ہو جانے چاہئیں اور اس کے لئے اس سال کے آخر کو مٹا بنایا جائے۔

حضور نے صد سالہ جوہلی کے وعدوں کی ادائیگی کا موازنہ کرتے ہوئے مختلف جماعتوں کو فرمایا اور بتایا کہ جماعت احمدیہ برطانیہ بیرونی جماعتوں میں تناسب کے لحاظ سے آگے ہے جو تاریخی سعادت ہے اور اس میں سب سے زیادہ حصہ حضرت چوہدری محمد ظفر اللہ خان صاحب کو جو اللہ تعالیٰ کے فضل سے ادائیگی ہو چکا ہے۔ حضرت چوہدری صاحب کے وعدہ کی ادائیگی ذکر فرمایا کہ ان کو اس وعدہ کی ادائیگی کی کس قدر کشتی اور کوئی صورت نظر نہیں آتی تھی لیکن تعالیٰ نے محض اپنے فضل سے اس کی ادائیگی کے سامان پیدا فرمادیں اور یہ حضور نے فرما باتوں میں خدا کی طرف سے بڑے نشانات ہیں اور جماعت کے لئے حوصلہ افزائی ہے کہ خدا کی اپنی جماعت کے ایک ایک بندے کے دل پر نظر رکھتا ہے اور خوشخبری بھی ہے کہ اگر آپ غلوں کے معیار کو بڑھائیں تو خدا تعالیٰ ادائیگی کے سامان بھی پیدا فرمادے گا۔ اس لئے پہلے یہیں نہیں تھا تو اب یہ معیار لے کر دوبارہ نئے ارادوں کے ساتھ اپنے خدا کے حضور وعدوں کی تجدید کریں کہ اے خدا! ہم سے جو سابقہ غفلت ہوئی ہے ہمیں اس کی معافی عطا آئندہ جیسے توفیق بخش کھیریں رضائے مطابق اس وعدے کو اس سال کے اندر اندر پورا کر دے اور اس کو وعدے پورے کرنے کی توفیق بخشے گا۔

(Continued on page 9)

اپنے اندر انکسار پیدا کریں اور اپنے دعاؤں کا معیار اونچا کرتے چلے جائیں
(خلاصہ خطبہ جمعہ فرمودہ ۲۳ جنوری ۱۹۸۷ء)
تشتہ تعوذ اور سورۃ فاتحہ کے بعد حضور نور نے قرآنی آیت
هُوَ الَّذِي ارْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَ عَنِ الدِّينِ الْكُفْرَ
وَلِكُفْرِهِ الْمُشْرِكُونَ۔

کی تلاوت فرمائی اور اس کی تفسیر کرتے ہوئے بتایا کہ اس آیت میں جس غلبہ کی پیشگوئی کی گئی ہے وہ صرف اسلام کا غلبہ نہیں بلکہ حضرت اقدس محمد مصطفیٰ صلی اللہ علیہ وآلہ وسلم کا غلبہ ہے جو اسلام کے مظہر کامل تھے کیونکہ دین کے ساتھ رسول کا بہت گرا تعلق ہے اور اس کے بغیر حقیقی دین دنیا میں نافذ ہی نہیں ہو سکتا۔

حضور نے فرمایا: جماعت احمدیہ کا یہ دعویٰ ہے کہ اس عظیم الشان غلبہ کے لئے ہم غلامانِ محمد صلی اللہ علیہ وآلہ وسلم کو چننا لیا ہے کہ ہم اس غلبہ کو ساری دنیا میں جاری کر کے دکھائیں گے اور اپنے وجود کو برحقہ اس غلبہ کی راہ میں لٹا دیں گے۔ اسی ضمن میں حضور نے بتایا کہ غلبہ اسلام کی تیاری کی جو پہلی صدی سے اس کے تکمیل ہونے میں دو سال رہ گئے ہیں اور ہمارے لئے تیاری کے بہت زیادہ کام پورے ہوئے ہیں جو براہ راست اللہ تعالیٰ کے تسلط اور تقدیر کے بغیر نہیں ہو سکتے اس لئے اس غلبہ کے دلوں کو قریب سے قریب تر لانے کے لئے انکسار پیدا کریں کیونکہ جب آپ اپنے وجود کو غائب کر دیں گے تو خدا اس غلبہ کو اپنے وجود سے بھر دے گا اور آپ کی ہر کوشش میں خدا شامل ہو جائے گا۔ غلبہ اسلام کی صدی کی تیاری کے لئے جماعت احمدیہ کو پیغام دیتے ہوئے فرمایا:۔

میرا پہلا پیغام یہ ہے کہ اپنے اندر انکسار پیدا کریں اور اپنی دعاؤں کا معیار اونچا کرتے چلے جائیں۔ ہر پہلو سے کامل عرفان کے ساتھ اللہ تعالیٰ سے یہ بات عرض کرتے رہیں کہ ہم حقیقت میں کچھ بھی