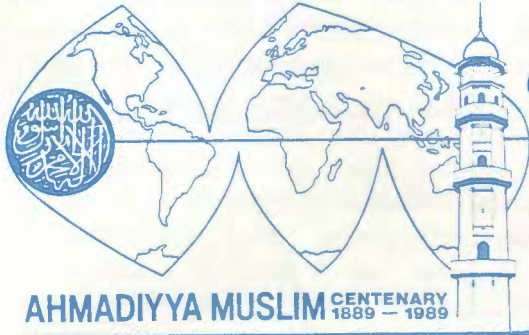


The

AHMADIYYA



Gazette

AHMADIYYA MUSLIM CENTENARY 1889 - 1989

MAY-JUNE, 1989

HEARTY WELCOME

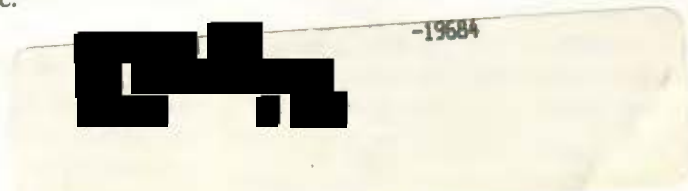
The entire U.S.A. Jamaat welcomes His Holiness Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, on his arrival in the U.S.A.



The Ahmadiyya Gazette and Annoor are published under the supervision of Maulana Sheikh Mubarak Ahmad, Amir & Missionary Incharge, USA, for the Ahmadiyya Movement in Islam, Inc., 2141 Leroy Place, N.W., Washington, DC 20008. Ph: (202) 232-3737
Printed at the Fazl-Umar Press and distributed from Athens, OH 45701

Ahmadiyya Movement in Islam, Inc.
P. O. Box 226,
CHAUNCEY, OH 45719

Non Profit Org.
U.S. POSTAGE
PAID
ATHENS OHIO
PERMIT NO. 143



IMPORTANT PROPHECY CONCERNING PRESENT SITUATION

Hazrat Khalifatul Masih IV (May Allah be his help) Writes About the Following Dream of Hazrat Masih Mauood (peace be on him):

“Someone in Pakistan has seen a dream that the following dream of Hazrat Masih Mauood (peace be on him) depicts the circumstances under which I had to leave Pakistan, and Allah abundantly blessed this journey of mine. The later developments are also very clearly shown in the dream. Moreover, it is shown that the enemy shall be frustrated and destroyed through prayers and by miraculous signs of Allah; our worldly efforts will not have any hand in this. From this point of view, I draw attention of all Jamaats in the world to pray for this grand prophecy so that Allah may show us soon the favorable results, and each and every blessed aspect of this dream may prove true.”

The Dream of The Promised Messiah (Peace be on him), in 1893:

Once I saw a dream as if I had saddled my horse to go on a journey to achieve a purpose. I did not know what the purpose was or what was the destination; yet in my heart I very strongly felt that there was some specific objective of my liking that I intended to achieve. I put some armor, and, like all righteous people, with full trust in God, I firmly mounted the horse. After that I felt that I had come to know about some horsemen who were well-armed and they had attacked my house with the intent to kill me. I was by myself, and with the exception of the armor provided to me by Allah, I did not have any other protective thing, such as a helmet etc. to use. Yet I did not like to run away and hide to avoid confrontation. Therefore, I moved very fast with full vigor to one direction to achieve my objective which was to bestow the best results both mundane and spiritual. Then suddenly I saw thousands of horsemen who were moving fast towards me. I was so happy to see them as if I found a great prize, and felt fully invigorated and ready to face my enemy. And I started pursuing them like a hunter running after his game.

I ran my horse after them to find out more about them, and I was sure of my success. When I reached near them, I discovered that their clothes were tattered and shabby, their faces were repulsive, their demeanor was that of *mushriks* and their attire was that of sinners. I saw that they were racing their horses to plunder. I was watching their faces with full concentration and vigilance and I was advancing with

full speed like a brave warrior. My horse was moving with lightening speed as if an unseen force was working like the song of Bedouin that makes a camel shoot through desert. I was also enjoying its beautiful gallop and stride.

Then, all of a sudden they turned towards my garden to frustrate my strength and plan, to destroy the fruit and to uproot the trees, and to plunder my garden. On seeing them entering my garden I got concerned. I got distressed and much worried, and I sensed that they intended to destroy the fruit and cut the branches in my garden. Therefore, I rushed towards them. I knew that it was an extremely critical moment: my enemy had occupied my land, and I felt fear in my heart like a weak and scared person. I started going towards them to find out the outcome of this situation.

When I entered my garden and looked from a distance the place that they had occupied, I found them lying dead and scattered in the middle of my garden. Then my worry was over and my heart felt contented, and with a great joy I went towards them. When I reached near them I saw that all of them had died in great disgrace and under God's wrath. The whole gang had died all together. They were skinned and their heads had been crushed. Their throats were slashed. Their hands and feet were severed and cut into pieces and scattered in all directions. They met their destruction so suddenly as a thunderbolt struck an entire nation. They were completely annihilated.

I stood where they had gathered to attack, and my eyes were shedding tears. I submitted to my God: O my Lord! My life be sacrificed to you. You have shown a special Mercy on me. You helped a humble servant of your Royal Court in an unprecedented manner. you killed them all with Your own hands prior to any engagement between two hostile parties, prior to any battle between two opponents. You do whatever you will; and none is better Helper than You! O the Most Merciful! Had You not taken mercy upon me, I had no power to overcome these dangers and afflictions.

Then I woke up, and the words of thanks were upon my lips. My soul was completely humbled and bent towards Him. All praise is for Allah, the Almighty, the Creator of all. I interpreted this dream as follows:

This dream gives good tiding that Allah's Help and Victory will be bestowed without human efforts and

worldly resources. And He wants to complete His Favor on me and to cover me in His Grace. Now I wish to further explain the meaning of this dream for your understanding. Heads being crushed and throats being slashed mean that the arrogance, contempt and vanity of the enemy shall be broken into pieces. Cutting assunder of their hands means that their power shall be wiped out, they shall be humbled, and they shall be held back from committing atrocities and persecution. They shall lose their weapons and shall be rendered helpless. Severing of the feet means that

they shall be completely surrounded and all doors of escape shall be closed upon them and they shall be humiliated and defeated. They shall be convicted of their crimes and arrested and shall be made prisoners. This is a special Grace of Allah who has Power over everything; He punishes whomsoever He wills, and takes mercy on anyone He wills. He defeats anyone He wills, and gives success to anyone He wills; and none can stop Him. (Aina-e-Kamat-e-Islam: pp.578581; Translated by Mubasher Ahmad, Missionary)

KHALIFAS ARE APPOINTED BY GOD

(Munawar A. Saeed, Washington, DC)

In Sura Al-noor of the Holy Qur'an, Allah the Exalted has given a glad tiding to the sincere Muslims:

Allah has promised to those among you who believe and do good works that He will, surely, make them successors in the earth, as He made successors from among those who were before them; and that He will surely establish for them the religion which He has chosen for them; and that after their state of fear, He will grant them peace and security. They will worship Me and they will not associate anything with Me. Then whoso disbelieve thereafter, they will be the rebellious ones. (24:56)

In this verse we learn several aspects of the promise of Khilafat among the Muslims:

The system of Khilafat will surely be established among the Muslims.

The establishment of Khilafat will be solely in accordance with the will of God; no politics or worldly designs will provide the basis of the system.

Khilafat will be a source of strength for the believers at the time of their greatest fear.

The purpose of Khilafat will be the establishment of the worship of One God.

There will be people who are ungrateful for this blessing of God; they are declared to be the *rebellious* in the Word of God.

In accordance with this promise, the Muslims were blessed with Khilafat in greater state of fear than at the time when the Holy Prophet (peace and blessings of Allah be upon him) passed away. The brave Companions whose advancing steps were a terror for the mighty kingdoms of Persia and Rome were, at that time, totally shaken and fear-stricken. Even a man as

brave and level-headed as Hazrat Umar lost control of his balance and declared that anybody who said that the Holy Prophet (peace and blessings of Allah be upon him) has died would die with his sword. This surely was the time for the fulfillment of the promise of God; and the promise was fulfilled in a grand way. Allah chose Hazrat Abu Bakr to lead the Muslims in this state of fear and did, in a matter of moments, change their fear into a state of security. The mission of the Holy Prophet (peace and blessings of Allah be upon him) was continued by the four righteous Khalifas. Within a matter of thirty years the worship of One God was established not only in Arabia but also in distant lands.

Unfortunately, there were some rebellious ones who introduced personal interests and tribal affiliations and succeeded in influencing many sincere Muslims resulting in strife and civil war among the Muslims. Three of the righteous Khalifas, Hazrat Umar, Hazrat Uthman and Hazrat Ali, were martyred. Because of this ungratefulness, Muslims lost the blessing of Khilafat, and became the victims of internal dissension. A prolonged state of fear ensued and lasted for one thousand dark years—in which Muslim sects declared each other infidels, Muslims fought other Muslims, foreign powers dominated Muslim countries, and only the name of Islam was left.

Luckily we are born in an age when Almighty God has once again fulfilled His promise by transforming the long state of fear into a state of security. Through the appearance of the Promised Messiah and, after him, the establishment of the institution of Khilafat among the Ahmadiyya Muslim Community, we have witnessed the fulfillment of Allah's promise in our

own time.

In his book *Al-Wasiyyat* the Promised Messiah gave the glad tiding of the “second manifestation” which will be ever-lasting and unending until the Day of Judgement

Along with so many other signs, the establishment of Khilafat in the Ahmadiyya Muslim Community is a proof of the truth of Ahmadiyyat. The promise of Allah is that “those among you who believe and do good works” shall be entitled to Khilafat. After the thirty years of Khilafat-i-Rashida many people tried to establish Khilafat. At one time, a strong political movement was launched to re-introduce Khilafat. In spite of the leadership of some of the most renowned orators like Maulana Muhammad Ali Jauher, the movement failed miserably because it did not fulfill the Qur’anic criterion of entitlement to Khilafat — true belief and good deeds. The firm establishment of Khilafat among the Ahmadis and the unflinching support and deep-seated love that every Ahmadi has for his Khalifa is a blessing of God and a sign of the truth of Ahmadiyyat for those who have an open mind.

May Allah the Exalted enable all of us to be truly grateful for this blessing and may He grant us the ability to faithfully abide by the commandments of the Khalifa of the time. May He grant long and prosperous period of Khilafat upon our beloved leader, Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, and enable the Community to march forward under his leadership and direction. Amin.

DR. MUNAWAR WAS SHOT

An Ahmadi Doctor, Mr. Munawar Ahmad Butt of SKRUND, District Nawabshah, Sind Pakistan was shot dead by two assailants on 14th May 1989 at 2:45 p.m., while he was sitting in his surgery. It was stated that two armed persons came on a motor bike. While one stood outside to watch, the other went in the surgery and fired shots from a close range. Both of them fled after the attack. Doctor Munawwar Ahmad died on the spot. Police has registered a case, but no arrest has been made so far.

Earlier on May 6, three Ahmadis were attacked and injured in Chak 98 Shimali Sargodha, Punjab.

HAZOOR’S LETTER TO AMIR AND MISSIONARY INCHARGE USA

Mujahideen of Tahrik-i-Jadid

“I have seen the list of those Mujahideen of Tahrik-i-Jadid who have fulfilled their promises of Tahrik-i-Jadid for the year 1988-89 before the 29th of Ramazanul Mubarak. I am well aware that their main aim and object for paying this Chanda was to be remembered in special prayers and thus evoke the blessings of God on this blessed occasion.

I am pleased to note the zeal and spirit with which they have raced to attain their targets. Indeed, I am impressed with the spirit of their sacrifice and pray for them all.

May God be their Succour, Benefactor, and Protector always. May he shower His blessings upon them and grant them spiritual and temporal elevation. Amin.

The list of the countries was announced before the congregational prayer was offered on 29th of Ramazan and also on the next day, the day of Eid. Please announce this for the information of your members. I pray for them as soon as the list comes to me and also remember them in prayers later on.”

LOVE AND SINCERITY

The mere formality of Bai’at does not do any good. It is very difficult to be benefited by this kind of Bai’at. It is only love and sincerity and self-effacement that can avail the person who gets himself initiated. Since the hypocrites did not have a personal loving relationship with the Holy Prophet, peace and blessings of Allah be on him, they ultimately remained faithless (just as good as disbelievers). They did not have true love and sincerity for the Holy Prophet, peace and blessings of Allah be on him, and that being the case it did not do them any good. It is indeed very essential that relationship must be strengthened. If the one who gets initiated does not strengthen the relationship and does not strive hard, his complaint and his expression of sorrow (for not achieving what he ought to have achieved) is meaningless. It is vitally important that the follower must adopt the ways of his spiritual leader and his faith should be dyed in his color. One should hasten to incline towards truthfulness and to servitude to God the Almighty. One should also continue analysing oneself the whole day.

(Malfoozat Vol. 1, p. 5)

ANNOUNCEMENT OF THE PROMISED MESSIAH CONCERNING JALSA

Be it known to all who follow me sincerely and have taken a pledge of allegiance to me that the purpose of this pledge is to suppress worldly desires and to make the love of our Benevolent Lord and His apostle (peace and blessings of Allah be upon him) prevail upon the innermost feelings. The objective is to achieve a such a freedom from worldly concerns that, when the journey towards the hereafter approaches, it may not at all feel burdensome. To achieve this objective, it is essential that you spend enough time in my company and devote a good part of your life to achieve this cause. A time will, God willing, come when you will witness a powerful Divine sign which will eliminate your weakness and will create true faith, enthusiasm, and fervor. Always keep this objective in mind and pray for its achievement. Until you reach that stage, make extra efforts to keep visiting me. To take the pledge without an accompanying desire to meet indicates a pledge that is devoid of any blessings and amounts to mere formality.

Since everyone cannot make the trip often due to personal weakness, or constrained circumstances or the length of distance, and since there are many who have not yet developed the zeal to come voluntarily without any concern for their inconvenience or potential financial loss, it appears desirable to fix three days every year for a Jalsa so that all sincere Ahmadi may, God willing, attend it if they are healthy and have the time and are not prevented by any untoward circumstances...

All friends should, solely for the pleasure of Allah, come to attend the jalsa on the appointed days. They will hear Divine verities and will join in the prayers. The Jalsa will be devoted to the narration of verities and points of wisdom which are essential for the attainment of true faith, certainty, and knowledge of the Divine. Special prayers and attention will be given to all who attend and all efforts will be made to pray to the Most Merciful God so that He may bring about a complete transformation in them.

As a side benefit of these Jalsas, the new brethren who join the Community during the year will be introduced to the older members; the introductions will promote love and brotherhood. As for those who pass away during the year, prayers for their forgiveness will be made during Jalsa. All efforts will be made that through the Grace of Almighty God, all

brothers may be cleansed of discourtesy, aloofness, and hypocrisy. Many other benefits will, *Insha Allah*, emerge as a result of these gatherings....

May Allah bless the journey of all who have undertaken it solely for His sake. May He grant them abundant reward. May every step of their journey be a source of blessings for them. Amin.

(Translated by Mr. Munawar A. Saeed)

TO ALL PARTICIPANTS IN JALSA SA SALANA U.S.A.

In a short time we will all be sharing a unique opportunity of our lives, by celebrating the first Jalsa Salana of the second century of Ahmadiyyat with our beloved Imam among us. Some of us will be blessed as hosts of this Jalsa and others will be blessed as guests of this Jalsa. The following are special instructions to follow for all participants of Jalsa in order to make this event a memorable and successful one.

In general, the blessings of participation in the Jalsa start as soon as you make your intention to participate. If you are journeying, avail every opportunity to add to the blessings. In accordance with the teaching of our Beloved Master, the Holy Prophet (peace and blessings of Allah be upon him), each travelling party should have an *Amir-i-Qafilah* (leader of the travelling party). The journey should start with a collective prayer. The *Amir-i-Qafilah* should consider the comfort and convenience of the tender and weak members of the party in making his decisions and should exhort all members to spend their time throughout the trip in remembrance of Allah, invoking the blessings of Allah upon the Holy Prophet (peace and blessings of Allah be upon him), and supplications for the victory of Islam.

Please bring towels, sheets, and pillows with you.

For those staying with an Ahmadi family and those who have opened their home to accommodate guests, it is important that formalities be kept to the minimum and not interfere with the attendance of the Jalsa. During the days of Jalsa, leave home early enough so that all can fully attend the Jalsa. Meals will be provided at the Jalsa location. Please make sure that you eat your meals there. This will help in making it possible for the hosts to attend the Jalsa fully.

Fajr prayers will be made in congregation at home; all other prayers should be made at Jalsa. A short session after Fajr to recite the Holy Qur'an and to reflect upon its verities would add to the blessings of Jalsa.

The Promised Messiah (on whom be peace) has mentioned the promotion of brotherhood and feelings of tenderness among the members as one of the objectives of the Jalsa. Make each other, be you hosts or guests, lifetime brothers and sisters. Share your joys and sorrows with one another. Reflect together upon the proceedings of Jalsa and, in particular, upon the words of Syedna Hazrat Khalifatul Masih, may Allah strengthen him.

Avoid everything which may possibly spoil the blessed occasion. Bear minor inconveniences with a smile and let no time be spent in idle gossips etc.

If you are staying at the convention site, please abide by the rules established for the residents.

Finally, the Jalsa days will provide an opportunity to perform the Tahajjud prayer in congregation.

Tahajjud is a voluntary but highly meritorious prayer. According to the Holy Qur'an, getting up for Tahajjud straightens the self and brings about an extraordinary change in the deeper feelings. Don't let this blessed opportunity pass.

Adherence to the requirements of Purdah is essential. Men and women—grown up boys and girls—should not mix and should walk on separate sides of the walkway. Please pay special attention to the activities of the younger members of the family. After Isha prayers, they should be with you in the rooms. The Holy Prophet (peace and blessings of Allah be upon him) has, in general, prohibited unnecessary talking after Isha. But if you find that some of them cannot sleep soon after Isha, discuss the proceedings of Jalsa with them, or encourage them to spend their time in the remembrance of Allah until sleep takes them over. This will also help them to get up for Tahajjud.

Thank you again for your cooperation and help,
Your in the service of Islam,
NIZAMAT TARBIYYAT

THE 41ST JALSA SALANA (ANNUAL CONVENTION), U.S.A.

PROGRAM

FRIDAY, JUNE 23, 1989:

REGISTRATION

2:30 pm Juma and Asar Prayers Hazrat Khalifatul Masih IV will lead the prayers

INAUGURAL SESSION

HAZRAT KHALIFATUL MASIH IV, PRESIDING

4:30 pm Recitation from the Holy Quran Abid Hanif

4:40 pm Poem Tahir Ahmad Khaukhar
Translation Zubair Salahuddin

4:55 pm Opening Address Hazrat Khalifatul Masih IV

5:25 pm Announcements

5:30 pm DINNER

7:30 pm Administrative Meetings: All Presidents

8:45 pm Maghrid and Isha Prayers lead by Hazur

9:00 pm Professional Associations Meet

10:00 pm CLOSE

SATURDAY, JUNE 24, 1989

4:00 am Tahajjud Prayer

4:30 am Fajar Prayer

4:45 am Dars: "Islamic Brotherhood" Syed Shamshad Ahmad

6:30 am BREAKFAST

MORNING SESSION: SATURDAY, JUNE 24, 1989

Maulana Skeikh Mubarak Ahmad, Presiding.

9:00 am	Recitation from the Holy Quran	Hafiz Samiullah
	Translation	Tariq Sherif
9:15 am	Poem	Zafar Ahmad Sarwar
	Translation	Rahman Sherif Jr.
9:30 am	Living Signs of Our Living God	Sahibzada Rashid Latif Rashidi
10:00 am	The Holy Prophet's Attitude towards other Religions	Fazal Ahmad Abdullah
10:30 am	The Promised Messiah (a.s.): His Status in Islam	Munir Hamid
11:00 am	Poem	Jamil Ahmad
	Translation	Jalal Abdul Latif
11:15 am	Distinctive Features of Ahmadiyyat	Saleem Nasir
11:45 am	Announcements	

SATURDAY, JUNE 24, 1989

LAJNA MORNING SESSION

9:00 am	Talawat	Sister Majid Chaudhary
	Translation	Sister Khadija Alhadi
9:15 am	Poem	Sister Aziza Shahzaad
	Translation	Sister Shakoora Nooria
9:30 am	Hazrat Khalifatul Masih IV's Address to Lajna	
11:30 am	Awards Distribution	
12:00	LUNCH	
2:30 pm	Zuhar and Asar Prayers	

THIRD SESSION: SATURDAY, JUNE 24:

(Lajna and Men Combined Session)

Dr. Alhaj Muzaffar Ahmad Zafar, Presiding

3:00 pm	Recitation from The Holy Quran	Inamulhaq Kausar
	Translation	Talib Abdul Aleem
3:15 pm	Poem	Hamid Ahmad Bhatti
	Translation	Alhaj Dhulwaqar Yaqub
3:30 pm	Contributions of Ahmadiyyat in Service of Humanity	Sahibzada M.M. Ahmad
4:00 pm	Mubalahah and Its Aftermath	Dr. Masoud Ahmad Qazi
4:30 pm	Poem	Chaudhary Mahmood Ahmad
	Translation	Rashid Ahmad
4:45 pm	Importance of Khilafat: Maulana Sh. Mubarak Ahmad, Amir	
5:15 pm	Announcements	
5:30 pm	Dinner	

SATURDAY, JUNE 24, 1989: EVENING

YOUTH SESSION

(Atfal and Nasiraat Separate)

7:30 pm	Talawat
7:35 pm	Poem
7:40 pm	Speech Competition Among the Finalista From Regions
8:30 pm	Awards Distribution: Hazrat Khalifatul Masih IV will be requested
8:40 pm	Conclusion
8:45 pm	Maghrib and Isha Prayers
9:00 pm	Auxiliaries Meet
10:00 pm	Close

SUNDAY, JUNE 25, 1989

4:00 am Tahajjud Prayers
 4:30 am Fajar Prayers
 4:45 am Dars: "Obedience in Islam" Inamul Haq Kausar
 6:30 am BREAKFAST

SUNDAY: JUNE 25, 1989: FINAL SESSION

Hazrat Khalifatul Masih IV, Presiding

9:00 am Recitation from the Holy Quran Hafiz Nasir Ahmad
 Translation Ataul Jalal Noorud Din
 9:15 am Poem: (Hazur's ?) Rashid Ahmad Bhatti
 Translation Yousef Abdul Latif
 9:30 am Poem Zafar Ahmad Sarwar
 Translation Macheal Hameedur Rahman
 9:45 am Hazrat Khalifatul Masih IV's Closing Address
 11:45 am Conclusion and Dua
 12:30 pm LUNCH
 2:00 pm Zuhar and Asar Prayers

FIVE HUNDRED STUDENTS HEAR MESSAGE

(Shakura Nooriah, Washington, D.C.)

Listening to inspirational messages is not new to students and faculty at Douglass Junior High School. The school participates in the Partners in Education Program of the school system of Washington, D.C. Members of the Washington Chapter of Lajna Imaillah are volunteers in this program which tries to help young people develop strong moral and spiritual values.

Sister Shakura Nooriah was invited by a former colleague to address her students in computer science class. However, the audience was the entire school because the D.C. Fire Department was celebrating its Partnership activities with the school over the last four years.

Sister Shakura reminded the listeners of the importance of setting proper priorities in their lives today in order to achieve more successful living tomorrow. She lectured on the theme that using self-restraint, self-control and patience can make the difference between success and failure in life. She gave several examples which young people may experience at home, school and in the community to illustrate how

self-restraint builds character and promotes peace in the home, school, community and the world.

The examples showed how good manners, improved study habits and academic performance and moral training develop self-esteem, self-confidence and loving friendships.

Speaking especially to the girls, Sister Shakura emphasized their important roles as daughters, employees, wives and mothers as they progress through the stages of life in this society. She explained the concept of Purdah and how it protects moral values in society. In conclusion, she admonished the youth to use materialism carefully to provide for their needs in sensible and civilized ways. She pointed out that Muslim communities have fewer social problems in general because they obey the Commandments of the Creator of everything in the heavens, everything in the earth and everything between the heavens and the earth, Who is All-Powerful. Her address began and ended with "Peace be with you!"

All Praise Belongs to Allah.

SURPRISE GIFT

Our most beloved Holy Prophet Mohammad (may the peace and blessings of Allah be upon him) has said:

“Even if you have to go to China to acquire knowledge, you should go there.”

But you don't have to go to China to acquire knowledge. In this day and age of the second century of Ahmadiyyat, we will bring you knowledge at your doorsteps. By delivering “The Muslim Sunrise”, a magazine devoted solely to religious articles by renowned scholars.

The Muslim Sunrise is the official magazine of American Fazl Mosque and is now well established and will be delivered punctually on a quarterly basis. It has a new editorial board of 14 editors with Sheikh

Mubarak Ahmad Sahib as the Editor-in-Cheif.

Every Ahmadi brother and sister should subscribe to The Muslim Sunrise. The cost is ONLY \$5.00 A YEAR. We also suggest to the Ahmadi brothers and sisters to subscribe The Muslim Sunrise for at least one non-Ahmadi friend. This is the best Ahmadiyya Centenary Thanksgiving gift you can give to your non-Ahmadi friends. A total of \$10.00 a YEAR will be well spent in the cause of Islam and enhancing your religious knowledge. May Allah bless you all and keep you under His Mercy. Ameen.

Kindly fill out the form below and mail it out today. DON'T DELAY. The SURPRISE GIFT will be mailed to you upon receipt of your payment.

Jazakallah
Publications Department

Please send the quarterly THE MUSLIM SUNRISE to:

1. NAME..... (PLEASE PRINT)

ADDRESS.....

.....

.....

2. NAME..... (PLEASE PRINT)

ADDRESS.....

.....

.....

Please make check payable to "The Muslim Sunrise" and mail to:
The Muslim Sunrise
Ahmadiyya Movement in Islam
86-71 Palo Alto Street
Holliswood, NY 11423

REMEMBER: THE SURPRISE GIFT WILL BE SENT TO YOU UPON RECEIPT OF PAYMENT

PRESENTING TRUE ISLAM at Rutgers University, Newark, NJ

During a discussion on different Tabligh methods, my father, secretary of Tabligh, Salim Malik, suggested to me that we attempt to hold a gathering at my college, Rutgers University, Newark campus (N.J.) for the purpose of presenting Islam.

To make this event possible, numerous channels had to be crossed. I submitted this proposal to the Islamic Student Organization (ISO) which appeared to be the first proper channel. Standard school procedure dictates that any event to take place must be sponsored by a student club for funding to be made possible. This event would cost the school almost \$800.00 that would cover the expense for the room, seating, loudspeakers, stage, lighting, security, food, and insurance. After diligent persuasion, the ISO agreed to support such an event. But when the club discovered that I was an Ahmadi ("Mirzai and Qadiani," as they put it) they withdrew their support. I tried earnestly to convince them that this was a "Presentation of Islam" and not a "Presentation of Ahmadiyyat".

I now introduced this proposal to the Arab Student Organization (ASO) which agreed to sponsor this event. A problem surfaced when I learned that the ASP accounts were frozen due to a prior deficit. Disheartened and skeptic of the whole situation, I reluctantly approached the Student Government Association (SGA), the supreme head of all clubs on campus, in a last minute, and last chance effort. Ironically, they were willing to listen my plight. In a meeting with 21 senators of the SGA, I boldly expressed the issue and asked them to not only cover the financial expenses but also allow me to use the name of the ASO as a co-sponsor. Unbelievably, it was a unanimous decision—in my favor! It was a miracle that with all of the prejudice opposition, this event was going to be made possible. By this time, the ASO had also learned of my "Mirzia/Qadiani" background and expressed some resentment.

With less than a week remaining for the fixed date (April 2, Sunday), I launched a full scale campaign to advertise this event. With the help of my father, who printed over two thousand flyers, the announcement was sent to hundreds of people. I invited the neighboring colleges in North New Jersey to join me in this effort to promote Islam. I appealed to the Arab students of Montclair State College, Fairleigh Dickinson University, NJIT, Essex County College,

and Bergen County College. The neighboring jamaats (non-Ahmadi) in Newark were also notified of this symposium. My father had mailed out over 900 personal letters of invitation to dignitaries in the area. Also, some support from Khudam members, Nasir Zirvi and Naseer Mahmoud helped expedite the process of distributing the flyers. The prominent members of Rutgers teaching faculty received personal, hand delivered invitations. Neighboring Catholic clergy were also invited and our flyers were placed in over five mosques.

Also, I invited Dr. Syed Samatar, Professor of African History and Islamic teachings at Rutgers University, to be the moderator for this Symposium. Dr. Samatar is a Sunni Muslim from East Africa and is a highly regarded educator. Dr. Samatar had met the Sheikh Sahib, some twenty years before in East Africa and was an admirer of his. This led to a very interesting re-union. He has observed the Ahmadiyya Community in East Africa and has been indeed pleased and impressed with the contribution and progress of the Movement.

Maulana Inamul Haq Kauser began with the recitation of the Holy Quran (Ch. 61 vs. 1-10) which was translated by Dr. Samatar. Next, Zafar Sarwar from Washington D.C., very melodiously recited a Qasida of the Promised Messiah (A.S.) in Arabic.

After a welcome address, Dr. Samatar introduced Sheikh Sahib to preside over the meeting. In his usual elegant style, Sheikh Sahib very clearly expressed the fundamental issues of Islam that captured the attention of the audience from the beginning to the end. For almost an hour, Sheikh Sahib explained the beauties of Islam, the spread of this faith, the authenticity and background of the Quran, the Five Pillars of Islam, status of women, and other pertinent issues that have been traditionally misrepresented to the Western World. Although Sheikh Sahib was introduced as an Ahmadi Missionary, his talk only focussed on Islam, which pleased certain members of the audience a great deal.

Then followed a written Question-Answer session from the audience. Sheikh Sahib entertained almost thirty questions that spanned for another hour and half. As we had strongly anticipated and hoped for, the audience brought forth certain questions on Ahmadiyya that infused the topic of Ahmadiyya into our discussion. The wide variety of questions ranged

from domestic family issues to Jihad, to the teachings and beliefs of Ahmadiyya. For some members of the audience, this was a first time exposure to Ahmadiyya which naturally led to a difference of opinion and as Sheikh Sahib explained, a difference in interpretation of Quran and Hadith.

Dr. Samatar concluded the session with some very generous comments on Ahmadiyya. He related from his experience in East Africa, that the Ahmadiyya Jamaat is the most progressive sect in Islam and has contributed greatly in terms of establishing hospitals, schools, and other institutions as well as the overall revival and rejuvenation of Islam. The Program concluded with refreshments and Sheikh Sahib spoke with some of the audience personally to further elaborate on certain issues in question.

Overall, the Program was a huge success. It marked the first time our Jamaat has held such a program in a major American University. The rainbow of participants from all different backgrounds was indeed encouraging. The positive feedback from the professors, students, and other guests served to prove the demand as well as the need for such events. They were all overwhelmed by the very polite, sincere, humble, and warm nature of Sheikh Sahib.

Incidentally, the Hall was decorated with many banners and posters that brilliantly displayed the Kalima, Hadith, and other Quranic verses which brought an extra spiritual flavor into the environment. We thank Allah Almighty for making this event such a success. May He give us many more opportunities to spread His message! (Kaleem Malik)

AHMADIYYA JAMAAT LOCAL NEWS

BALTIMORE, MD: *Tabligh*—Several members of our Jamaat continued Dai-ilallah work on one to one basis. Our Jamaat members realize the need to talk to their friends and relatives, especially to those who were born in Ahmadiyyat but later on ceased to be Ahmadies. Our monthly Tabligh meeting attracted several of our brothers and sisters, and they are now showing keen interest in Islam as interpreted by Ahmadiyyat. We are praying and working sincerely for their betterment.

The Tabligh evening was on Thursday, February 23rd. The occasion was graced by the presence of our respected Amir and Missionary-in-Charge, Mualana Sheikh Mubarak Ahmad Sahib. The topic of this month was "*How Islam Breaks the Race Barriers*". There were three speakers from three different continents: Alhaj Fateh Aina (Africa), Br. Aatur Rahim (Asia), Br. Tariq Sherif (America). Each of the three speakers gave a beautiful picture of the universality of Islam. The Amir Sahib, in his brief but very comprehensive presiding address, summarized Islamic teachings by recognizing the beauty in diversity with great emphasis on the unity of mankind. Several non-Ahmadi guests participated either by asking questions or making constructive and commendable comments. Some of the guests bought Islamic literature at the end of the meeting. They are looking forward to our next months Tabligh evening. One Christian guest requested the video tape of the whole program to show it to his family and friends.

Our Missionary, Br. Mabasher Ahmad, remained

very busy in Tabligh in the Baltimore area through his personal visits, letters and telephone calls. He attended the needs of those who visited our Mission House to learn more about Islam. He was invited for a lecture on Islam by Roland Park Country School, a very prestigious educational institute in Baltimore. He also addressed an audience at the All Saints' Episcopal Church in Reistertown. He gave several interviews explaining Islamic response to Salman Rushdi's disgraceful novel, "Satanic Verses". He invited the Religion Editor of The Baltimore Sun, a nationwide circulated newspaper, with more than 400,000 circulation, to have an interview with Maulana Sheikh Mubarak Ahmad Sahib, the Amir and Missionary-in-Charge. The interview was published in February 27 issue.

TALIM: The theme of February monthly Jamaat meeting was "The manner and importance of TAHAJJUD PRAYERS. Since the Movement's first welcome activity for the Second Century of Ahmadiyyat is Tahajjud prayer, Baltimore Jamaat felt it was important to remind sisters and brothers of why and how to offer Tahajjud prayers. Br. Ibrahim Mobowe was the speaker on the subject. Br. Hamza Zainuddin, the President of the Jamaat gave his personal experience of spiritual gains through Tahajjud. Missionary Mubasher Ahmad responded to some questions. The sisters and brothers found the meeting very informative and motivational.

CHICAGO, IL: Thirty-five cassettes of Khalifatul Masih's Friday Sermon were sent to members.

Cassettes are also being regularly played in our regular meetings on Sundays. Seventeen people were sent literature through mail. Advertisement on Channel 1 on cable television is also being shown. A few responded to this ad and have asked for literature. Some of the responses have been very hostile. Brother Dhul Waqar Yaqub sold one Holy Quran and also preached to a number of people. Other Jamaat members had their individual preaching sessions with the Non-Ahmadies and Non-Muslims. They included James Larry, George Garland, Khalil Mehmood, Robert Martin, and Beverly Choice and their children. Falahuddin Shams and local Missionary In-charge Rashid yahya had a session with the sister and niece of our new Ahmadi convert, Jamal Nasir.

The Chicago Jamaat publishes an ad in three newspapers. They are Chicago Sun Times, The Tribune, and The Defender.

A video documentary on the subject of "Real Revolution" has been developed by the Chicago Jamaat. The video highlights Islam's impact on people of African descent from its beginning in Africa to its current influence in America. Abdul Karim, Sec. Tabligh, Sultan Lufti and Doreen Charles are responsible for its production. Islam and Ahmadiyyat has been adequately covered. Editing of the video has already been completed and its schedule for television airing will be given soon.

Children classes are being held regularly on every Sunday. Children are being provided necessary guidance and given assistance for their speech competition and other activities during the Centenary Celebration.

CLEVELAND, OH: On March 9, 1989, Regional Missionary, Maulana Syed Shamshad Ahmad visited the Jamaat. He addressed the entire Jamaat. He stressed the issues of importance of unity in the Jamaat, and if there are any controversies, then how to settle them. He suggested that every Ahmadi should read the Holy Quran and Hadith daily and also to read at least one page of Hazrat Masih Muood's book. He also discussed the issues of Tarbiyyat of children as we all are entering the Second Century of ahmadiyyat. The meeting was adjourned with Zuhr & Asr prayers.

NORTH JERSEY, NJ: The monthly meeting of the North Jersey Chapter was held on March 5, 1989 at Bait-ul-Wahid. Dr. Imtiaz Chaudhary, President North Jersey Chapter, presided over the meeting. The meeting was started with the recitation of the Holy

Quran by Nasir A. Vance. The president read letters from the center concerning the Centenary celebrations and discussed the program in detail.

Meeting was closed with a silent prayer.

PHILADELPHIA, PA: The Jamaat held a Tabligh day as a part of its Ahmadiyya Muslim Centenary Thanksgiving Celebrations on March 26, 1989. The meeting started at 11 a.m., chaired by Br. Munir Hamid, the president of the Jamaat. Attendance exceeded 85 persons in the Nasir Mosque.

ROCHESTER, NY One member spoke on Islam in an Interfaith Peace Group and explained various aspects of Islam in reference to peace and brotherhood in the world.

In Interfaith Peace Group the Holy Quran was presented to be kept in the library.

Weekly Sunday classes are regularly held at four sub-centers. Namaz, essay competition, speech competitions, poem and recitation of the Holy Quran and general knowledge about Islam are regular features. Distribution of literature/pamphlets, Folders etc.

BOOKS

Two copies of the Holy Quran with English translation presented to local libraries.

One copy of the Holy Quran with English translation, sent on demand to a Pastor.

Five tracts sent on demand to Robert Fetter, Penfield, NY.

Deliverance from the Cross with six copies sent on demand to Irving Hoffman, Havertown, PA.

A comprehensive reply to the author of the booklet 'Islam and Christianity' was sent followed by a copy of the book 'Deliverance from the Cross by Mohammad Zafarullah Khan. No reply received in spite of reminders.

Jesus in India and Deliverance from the Cross sent to Pastor.

Where did Jesus die and Teaching of Islam sent to Pastor, Penfield, NY.

The Philosophy of the teachings of Islam and Answers to four questions of a Christian Sirajuddin, sent to Pastor.

Philosophy of the Teachings of Islam sent to M/S Light of Life, Villac, Austria.

Twenty-five letter written to prominent Evangelists/Reverends/Pastors followed my correspondence with those who replied.

ST. LOUIS, MO: Our Juma prayers are held regularly every Friday, with approximately 15-30 persons attending. Our Arabic classes are held every Sunday before the regular services begin. Our youth program is held the first Sunday of each month and video taped. Also the Lajna can view the program. The St. Louis Jamaat received another warm and pleasant visit from our Missionary, Midwest Region, Mr. Rashid Yahya. During this visit a special meeting was held with the officers of the Jamaat and as a result of the meeting and his visit much success can be reported and there is an obvious noticeable increase in the participation by St. Louis Jamaat.

WILLINGBORO, NJ: In the month of Ramadhan, on every Friday and Saturday evening Darsul Quran was given one hour before opening the fast. One

American Muslim brother also attended these functions. Vaqar-e-Amal was held every Friday and Saturday evenings.

Juma prayers were also held on a regular basis and the attendance was very good during the month of Ramadhan. In one Juma, a Jordanian brother also participated in the Juma prayers.

The day before Eid, the mosque was cleaned inside and out. The Eid prayers were held on May 6, 1989. At the end of Eid sermon, Huzoor's Eid message was read and all members were served their Eid dinner.

Short activity reports were also received from Houston, Tx; Los Angeles, Ca; Miami, Fl; Milwaukee, WI; Pittsburgh, PA; San Jose, CA.

From The Press:

India Abroad, March 31, 1989

Ahmadiyyas' Celebration in Punjab

By a Staff Writer

CHANDIGARH-The Ahmadiyya Community, the excommunicated Muslims of Pakistan, began a year-long centenary celebration at their headquarters at Qadian in Gurdaspur District of Punjab on March 24. A gathering of thousands, which included representatives from West Germany, Pakistan and Uganda, attended.

The foundation of the Ahmadiyya movement was laid 100 years ago by Hazrat Mirza Ghulam Ahmed. Since then the sect has spread to more than 120 countries. It has more than 15 million followers. The centenary celebrations were marked by prayers at their main shrine, the Masjid Aqsa.

Addressing the conference, the president of the Ahmadiyya Association of India, Mirza Wasim Ahmed, expressed concern and anguish over "the continuing prosecution and persecution" of the Ahmadiyya community by the Muslim leadership in Pakistan. He said the hopes generated by the installation of a democratic government led by Benazir Bhutto had been dashed, as the 5 million Ahmadiyyas in Pakistan had continued to be denied fundamental rights.

Ahmed sought the intervention of Indian government to persuade the Pakistani government to restore

rights. Ahmadiyyas were declared non-Muslims during the rule of Benazir Bhutto's father, Zulfikar Ali Bhutto. The succeeding government of General Zia ul-Haq perpetuated the decision.

Hamidullah Jaffar, a delegate from Pakistan, told reporters that the religious freedom of the community has been restricted in Pakistan. He said in Rabwah, town in Jhang District, where Ahmadiyyas constitute 95 percent of the population, they were prevented from organizing processions, illuminating their houses and even wearing good dresses on the occasion of the centenary celebrations.

A large number of Hindus and Sikhs participated in the centenary celebrations.

Dawn, Pakistan, April 15, 1989.

Ahmadi Leader's Denial

Dawn Lahore Bureau

LAHORE, April 14: A leader of Ahmadi community Raja Ghalib in a Press conference termed as "absolutely baseless and malicious" the charge of desecrating the Holy Quran. He said that the incidents of Jaranwala and Nankana Sahib were "a conspiracy with active participation of the local administrations." He also alleged that three worship places and 50 houses of Ahmadi were burnt, about a dozen injured, and about Rs. 10 million worth of property of the community members destroyed or looted on April 9, 11 and 12.

From *India Worldwide*, January 1989.

NEW HOPE FOR THE AHMADIS

By Lavina Melwani

A great many crimes are perpetrated in the name of religion. Abdul Hakim Abro was sleeping in his house in Larkhana, Sind when two persons broke in and axed him to death, injuring his wife and children who tried to intervene.

Ghulam Zaheer Sheikh, a shopkeeper in District Jhelum, punjab, came out of his house to check the cause of a sudden electricity failure which had plunged his home into darkness. The moment he stepped out, he was shot. He died instantly.

Qamar ul-Haq, a school teacher, and 21 year-old Khalid Suleman, were walking along a busy street in Sukkur, Sind, when without any provocation, they were set upon by a gang of five to six persons armed with hatchets and daggers. Both died instantly. The matter was reported to the police immediately but they refused to register the case. No arrests were made.

All these victims were Ahmadis, belonging to a sect of Islam which has been outlawed in Pakistan by President Zia ul-Haq. In fact, since 1984, when Zia introduced Ordinance XX, hundreds of Ahmadis have been terrorized and discriminated against, and at least twenty have been murdered. Their mosques have been demolished, their religious books burnt, their press muzzled and their private property looted.

The Ahmadis are identified on their passports as non-Muslims; hence they cannot hold many jobs. they have been systematically rooted out from government posts, the military and schools. They cannot even say *Assalam-o-Alaikum*, an Islamic greeting which means "God be with you." The punishment? Three years imprisonment and fines.

The Ahmadiyya community, a worldwide movement in Islam was founded in 1889 in Quadian, a village in Punjab, India. There are approximately 10 million Ahmadis worldwide, 4 million living in Pakistan. They fully believe in the five fundamentals of Islam. The founder Hazrat Mirza Ghulam Ahmed (1835-1908) was regarded by his followers as the Mahdi or guide whom the Prophet Muhammad had said would come to lead them. Ever since its inception, the sect has had opposition from the fundamentalist Mullahs who believe in the finality of the Prophet Muhammad and hence regard Ahmadiyyas as outside the pale of Islam. The mullahs with the support of President Zia launched a full-scale campaign to root them out. Zia told Dr. Karen Parker, a

human rights campaigner, that Ahmadis "personally offended" him and it was "his duty to eliminate heretics." He conceded that Ordinance XX violated human rights by stated "he didn't care."

Hundreds of Ahmadis have been arrested, beaten by the police for wearing badges inscribed with the Kalima (There is no God but Allah and Muhammad is his prophet)—an article of faith which is sacred to all sects of Islam. In 1985 Muhammad Idris was accused of displaying the Kalima in his tailor shop. he was fined Rs. 10,000 and given 10 years rigorous imprisonment. An amendment to the Criminal Law Act, 1986 states that blasphemy is punishable by death or imprisonment for life.

Although it was Prime Minister Zulfikar Ali Bhutto who first designated Ahmadis as non-Muslims, it was Zia with his Anti-Islamic Ordinance who turned Ahmadis into pariahs in their own country. There are hundreds of prisoners of conscience languishing in prison. Ayaz Amir wrote in Viewpoint, "The Ahmadis are the Jews of modern-day Islam, reviled and abused by the professional agitator. But I think the man in the street would leave them alone if the pontiffs of the faith would only let him. We face far more serious problems of bread and butter, sustenance and survival, to devote our best energies to combating dragons of our own invention, but that is the way the mullah wants it. Keeping religious passion permanently on the boil serves his best interest."

India Worldwide spoke with Zafar Malik, a spokesperson for the Ahmadiyya faith. Some excerpts from the interview follow.

Q: Tell us something about the Ahmadiyya community.

A: We are 10-15 million, with 4 million in Pakistan. Ahmadis are most lawabiding. We have missions in over 114 countries. We even have one in Israel where we've been since before the creation of Israel. There are lots of Ahmadiyyas in the town of Haifa. We have often been accused of being Jewish agents, American agents or British agents because we do not teach violence or turn against any country.

Q: When was the persecution started against the Ahmadis?

A: It was Bhutto who first classified us as non-Muslims. But he did not stop us from meeting or preaching.

Q: Didn't the Ahmadis protest being made non-Muslims?

A: Yes. Even my father and brothers went to jail. But Ahmadis do not protest by the sword or take to

the street. Islam does not teach violence. We protest by applying pressure through Amnesty International, through human rights organizations. Bhutto had fallen into extremist hands and the same people eventually turned against him and executed him. Later, Zia to win favor with the mullahs, passed the Ordinance against Ahmadis. The surprising thing is that even within Islam, there are over 70 sects. How do they judge who is right?

Q: How are Ahmadis spreading so fast?

A: There are conversions. We are translating the Holy Quran in 100 languages. We are publishing a lot of literature.

Q: It will be your version, what you believe in?

A: Our version is not so much different. The difference is we believe in the Messiah, Imam Mahdi. Otherwise everything is the same, same God, same holy prophet, same angels. Zia got killed. It was divine prophecy that he would be killed.

Q: Can you explain General Zia's death?

A: Our spiritual leader warned Zia many times to stop persecuting the Ahmadis. Many warnings were given. We do not take the meaning of Jihad (Holy War) like others do. We do not bear arms or believe in violence. We pray to God instead. In the Holy Quran, when you find something has exceeded the limit and there's no solution, you face a prayer duel, a challenge.

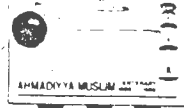
Our spiritual leader gave such a challenge, a "Mubahala" to Zia. Rather than we fight each other, let God decide. Zia refused to accept the prayer challenge nor would he stop the persecution. He could not escape the punishment of God. On the 17th he was killed. We definitely believe that it was a sign from God. Not only Zia but all his closest associates, his generals got killed. They were in the forefront against us. All investigations have been done. They have found no mechanical problems. It is just saying that when you can't find anything, you can say "Sabotage." We believe it was totally an act of God.

Q: Now that Benazir Bhutto has come to power in Pakistan, how does it change things for the Ahmadis?

A: So far we've heard that she's released some political prisoners. So far as Ahmadis are concerned, she hasn't taken any steps as yet.

Q: Ahmadis were designated as non-Muslims by her father. Will she follow his example?

A: We don't know. She has said quite a few times that she will repeal laws made under Zia. We hope and expect change.



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

THE
REVIEW
of
RELIGIONS

SPECIAL CENTENARY NUMBER

SUBSCRIBE
FOR YOURSELF

SUBSCRIBE
FOR YOUR FRIENDS

\$20 PER YEAR

OR

5.47 CENTS PER DAY

~ *What a bargain !!*

~ *What a deal !!*