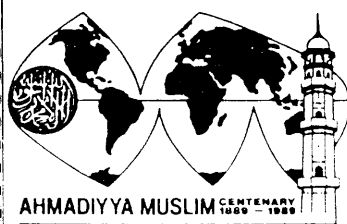


إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ



THE

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USA

TAQWA, NOT ETHNICITY, IS THE BASIS FOR TRUE HONOR

MAJLIS-I-SHURA SHOULD LOOK ONLY TO ALLAH AND TO TAQWA IN CASTING THEIR VOTES

MORE BOSNIAN REFUGEES IN EID AT ISLAMABAD, ENGLAND, THAN ANYWHERE ELSE.

Members of the Jama'at, when arranging the weddings of their own daughters, should put aside funds to help in the weddings of poor girls.

[The following is a summary of the Friday sermon delivered by Hazrat Khalifatul Masih IV, May Allah strengthen him, on April 2, 1993. It was prepared at the responsibility of Ahmadiyya Gazette staff while listening to the Khutba via satellite at the American Fazl Mosque, Washington, D.C. Special thanks are due to Br. Ahmed M. Saeed.]

Hazur began by reciting verse 14 of Sura Al-Hujarat:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, We have created you from a male and a female; and We have made you tribes and sub-tribes that you may know one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely Allah is All-Knowing, All-Aware.

Hazur pointed out that this verse identifies taqwa, not ethnicity, as the basis for true honor. He also informed listeners that the Majlis-i-Shura of the jamaat was currently ongoing in Rabwah, and that delegates to the Shura were among those listening to the satellite broadcast of his Khutba in Rabwah. At the request of the members of the Majlis-i-Shura, Hazur said that he was addressing some of his remarks towards them.

Hazur pointed out that after the institution of khilafat, the most important institution in the jamaat is that of the majlis-i-shura. Both of these are important as institutions and their significance is not related to the person of their occupants. Hazur pointed out, both to members of the Shura and to members of the Jamaat

in general, that the verse he recited at the start of his Khutba held meaning for the manner in which they should conduct their elections. The casting of a vote in support of a person should not be based on tribal or ethnic affiliation, or any other worldly affiliation. Such votes should be cast in the spirit of taqwa. As long as members of the jamaat cast their votes in this manner, what they wish will be consistent with Allah's wishes.

Hazur said that this is the sense in which a khalifa is appointed by Allah. The khalifa is elected by people who vote in the spirit of taqwa espoused by the Holy Qur'an. It is for this reason that prophethood must necessarily precede khilafat - the prophet is such a person that he gathers people who have taqwa in their hearts around him. It is these God-fearing people who then vote for the khalifa in a manner consistent with Allah's wishes. Although the spirit of taqwa in voting is at its highest stage during election of the khalifa, Hazur said, it also applies step by step at each level of the jamaat. Thus the members of the majlis-i-shura should not look to any faction in their decision making but should look only to Allah and to taqwa.

Hazur then elaborated on the concept of taqwa.

by pointing out that taqwa is built upon prayers. Members should always pray before voting in an election that they cast their ballot consistent with the wishes of Allah. Hazur pointed out that the Holy Qur'an instructs us that worship protects people from those things that are destructive to taqwa. It was in this vein that the Holy Prophet (s.a.w.) once told a man begging to be relieved of making prayers that if he did not pray then there was nothing left. Members of the jamaat should make it so that their prayers are as important to them as their breath; indeed spiritual life is just as impossible without prayers as physical life is without breath.

Turning to a slightly different topic, Hazur said that he was very happy that more Bosnian refugees participated in Eid at Islamabad, England, than anywhere else. Hazur related two very touching stories. A Bosnian mother, who had presumed her son had died in Bosnia, happened to meet him as he came off of a bus with other refugees. Similarly, two sisters, neither of whom knew the other was alive, had the good fortune of meeting during Eid at Islamabad. Hazur pointed out that the type of love and caring that inspired members of the jamaat to do so much for the Bosnians could not exist if the Promised Messiah was not a true prophet. It is a sign of his truth that there is such a spirit of humbleness and piety in his jamaat. Hazur further said that his constant emphasis on taqwa did not mean that he felt that the jamaat lacked taqwa. This is a jamaat of God-fearing people. Nevertheless, Hazur said, much of our taqwa comes from the prior efforts of our parents. We need to lay a foundation for taqwa both in our selves and in our children.

Hazur then briefly narrated a story about his wife. Before passing away, hazur said, she had promised Allah that she would arrange for the marriages of poor girls if Allah allowed her to live to see the marriages of her own daughters. Although her wife had passed away, Hazur said, nevertheless he had himself arranged for the marriages of four poor girls who otherwise would have been unable to afford marriage. The reason for this is closely tied to the philosophy of prayer. All of our prayers are accepted, although not necessarily in the form that we asked them to be accepted. Since Allah hears all of our prayers it would be ungrateful for a person to presume, when his prayer does not come to fruition exactly as he envisioned it, that Allah has not heard his prayer. Similarly it would be wrong for this person to then renege on the promise he made to Allah in return for acceptance of his prayers. Thus we should always keep the promises we make to Allah since, whether we perceive it or not, He is always listening to our prayers.

Hazur also spoke about the many poor girls in the jamaat whose parents do not have enough money to arrange for their wedding. Hazur said that members of the jamaat, when arranging the weddings of their own daughters, should put aside one-tenth or one-fifth of the total they spend for the weddings of poor girls. Hazur instructed those who participate in this worthy endeavor to do it in a discrete manner. Hazur also said that those who help arrange the marriage of Bosnian girls, who are poor refugees mostly in Europe and America, will find that Allah blesses their marriages.

THE 45th JALSA SALANA USA

The 45th Jalsa Salana USA will be held on June 25, 26 and 27, 1993 in Long Island University & New York Institute of Technology, Brookville, I.I. Registration forms have been mailed to all members. Please plan to attend and register as early as possible.

**HAVE YOU MADE YOUR
WAQFE JADID PLEDGE?
DOES IT MEET THE STANDARD
SET BY OUR AMIR?**

**DONATE GENEROUSLY
FOR THE HELP OF
THE BOSNIAN VICTIMS
OF AGGRESSION AND TYRANNY
Contact your local Finance Secretary or President**

FROM THE HOLY QURAN

And observe Prayer and pay the Zakat, and bow down with those who bow. (2:44)

So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek the favour of Allah, and it is they who will prosper. (30:39)

And in their wealth was a share for one who asked for help and for one who could not. (51:20)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ *

فَأَبِئْ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَسِيرَ وَالْبَسِيفَ وَأَبِئِ السَّيِّئَ ذُلَّكَ
خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ *

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ *

SAYINGS OF THE HOLY PROPHET (Peace and Blessings of Allah be upon him)

Abu Hurairah relates that a man came to the Holy Prophet and said: I am famished. He sent word to one of his wives and she sent back word: By Him Who has sent thee with the Truth, I have nothing but water. Then he sent word to another and received back the same reply. He sent word in turn to every one of them and the same reply came back. Then he said: Who will make this one his guest? One of the Ansar said: Messenger of Allah, I will. So he took him home and said to his wife: Have you anything? She answered:

Nothing, except a little for the children. He said: Beguile them with something, and when they should ask for food, put them to sleep. When the guest comes in, put out the light, and make him feel that we are also eating. So they sat down and the guest ate and they passed the night hungry. When he came to the Holy Prophet in the morning, the latter said to him: Allah was well pleased with that which you did about your guest last night (Bokhari and Muslim).

SAYINGS OF THE PROMISED MESSIAH (Peace be upon him) Thinking Ill of Others

The habit of thinking ill of others is an affliction which makes a person blind and pushes him into the dark pit of ruin. It is this quality which brought about the worship of a dead human being. It is this quality, which by suspending the operation of the Divine attributes of creation, mercy, providence, etc., reduces God to a useless entity. It would be no exaggeration to state that it is in consequence of this habit that the greater part, indeed the whole, of hell will be filled. Those who think ill of the commissioned ones of God Almighty scorn His bounties and His grace. (*Malfoozat*, Vol. 1, pp. 95-96).

The habit of thinking ill is a sore affliction which consumes faith as quickly as blazing fire consumes tinder. God becomes the enemy of him who thinks ill of God's Messengers and stands up to fight him. He entertains such jealousy on behalf of His chosen ones as has no equal. When

I was attacked in diverse ways, the same jealousy of God was roused on my behalf (*Al Wasiyyat*, p. 26, footnote).

I tell you truly that the habit of thinking ill of others is a great affliction which destroys a person's faith, flings him far away from the truth and converts his friends into enemies. In order to acquire the qualities of the righteous, it is necessary that a person should altogether shun the habit of thinking ill of others, and should he happen to fall into that attitude concerning someone else, he should seek forgiveness repeatedly and should supplicate to God Almighty that he may be safeguarded against such sinfulness and the consequences that flow from it. This habit should not be underrated. It is a dangerous disease which destroys a person very quickly.

(*Malfoozat*, Vol. II, p. 107)

THE GREATEST RISK TO THE DIVINELY ESTABLISHED COMMUNITIES IS FROM THOSE WHO REVOLT AGAINST THE ORGANIZATION

KEEP A WATCH ON YOUR FAITH AND ADHERE TO THE NIZAM OF THE JAMA'AT.

THOSE WHO SUBMIT TO GOD FOLLOW ALL THE WAYS HE HAS APPOINTED FOR THEM.

**Through the satellite transmissions, the link of the individual members,
as well as the Jama'ats, is being strengthened with Khalifat.**

[The following is a summary of the Friday sermon delivered by Hazrat Khalifatul Masih IV, May Allah strengthen him, on April 9, 1993. It was prepared at the responsibility of Ahmadiyya Gazette staff while listening to the Khutba via satellite at the American Fazl Mosques, Washington, D.C.]

Hazur began by reciting verses 76-79 of Sura Sad:

قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَنْ
تَسْجُدَ لِمَا خَلَقْتُ بِيدَيَّ اسْتَكْبَرْتَ أَتَكُنُ مِنَ الْعَالِينَ
قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ
قَالَ فَاهْبِطْ مِنْهَا فَاكُنْ مِنَ الرَّجِيمِينَ وَإِنَّ عَلَيْكَ لعَذَابَ النَّارِ

God said, 'O Iblis, what hindered thee from submitting to what I had created with my two hands? Is it that thou art too proud or art thou really of the exalted ones?'

He said, 'I am better than he. Thou hast created me of fire and him hast thou created of clay.'

God said, 'Then get out hence for surely thou art rejected.'

'And surely on thee shall be My curse till the Day of Judgement.'

(38:76-79)

Hazur then proceeded as following:

The organization of the Jama'at is being established and strengthened in the far corners of the world. The situation today is very different from what prevailed at the beginning of the Tehriki Jadid, when the entire international community was watched by 'remote control'. Through the satellite transmissions the link of the individual members as well as the Jama'ats is being strengthened with Khilafat. By the Grace of God the auxiliary organizations are also getting stronger without any friction with the basic structure of the Community. Even in the Arab countries the auxiliary organizations

are being strengthened. Indeed the Annual Ijtema of Lajna Ima'Allah is being held today in one of the Arab countries. In Gambia, too, an Ijtema is being held. These two are my special addresses, but the message is general.

The organization of the Jama'at represents the 'Aid', Hands, of God. These are the Hands which select the prophets of God. The system established by the Communities of God is also established with "His Hands".

The organization of the community is not something mechanical. Nobody can say that "Our relationship is with God; we do not need this mechanical system." Almighty Allah has warned that the greatest risk to the Divinely established communities is from those who revolt against the organization. He warns humanity against pride and haughtiness. Otherwise their claim of being the 'servants of God' would be utterly false, because Allah does not love those who are proud.

In responding to Iblis in another verse of the Holy Qur'an, in which he asked for some respite to do what he can, Allah told him that he would never get dominance over the true servants of God. Only those would follow him, who already suffer from hidden spiritual diseases. These verses summarize the struggle between good and evil. Those who submit and follow the path shown by God are his true servants. Those who suffer from hidden spiritual diseases, show haughtiness and move themselves out of the 'Nizam' of the Jama'at. Their creative energies are stifled.

The serpent of haughtiness is present in everyone. It is upto each us whether to suppress it or not. One who subdues that serpent will be saved. If it is not subdued, it will surely attack. The Holy Prophet has said that Shaitan exists in every one; asked whether he too had one, he answered, 'Yes, but he has submitted.'

As a force, if it submits to God, fire is a great force. An Atomic energy plant, for instance, can be of great benefit, but it acts contrary to its useful purposes, it is a highly destructive force. In the address to Iblis, Almighty Allah points out that when he revolted against the will of God, he was deprived of his creative powers. When he asked for some time, he was told that those who submit to God would never come under his influence; only those who already had a disease in their hearts would listen to him. Herein the entire philosophy of the struggle between good and evil has been described very succinctly. Those who submit to God will follow all the ways that He has appointed for them. But those who suffer from pride --whether that pride springs from their ethnic affiliations, sense of personal superiority, or any other reason, will be deprived of their faculties.

The serpent of haughtiness is present in every one. If the person prostrates to God, that serpent cannot attack. But the one who is proud will surely become the victim of that serpent. That is why the Holy Prophet (peace and blessings of Allah be upon him) has taught us to pray for protection against the "mischief from within ourselves."

Nothing can take place without energy; but energy has two aspects. If all your energies submit to the "Hands" of God, they will derive great strength and blessing from them; otherwise they are just like ordinary fire. Members of the Jama'at should understand the

importance of the "Organization" (Nizam) of the community and of working within it and submitting to it. Like clay, they should lay down their entire being in the service of God. Then their creative powers will yield fruit.

The Holy Prophet (peace and blessings of Allah be upon him) possessed the greatest amount of humbleness; therefore he was accorded the most exalted station by God. He tells us the "When a servant of God shows humbleness, Allah raises him to the seventh heaven."

Those who raise their heads in rebellion, in spite of the blessings of God, the reply they receive from God is: Get out of this station. Their faculties are stultified. They can never achieve dominance over the humble servants of God.

Some people show a good example, but have not yet been tested. The test comes, for example, when someone is removed from an office. Or when they receive the vote but are not appointed to the offices for which they receive the votes. On such occasions the veils are lifted from the faces; at times those with long history of service are put to shame. Their response often is firstly of finding fault with the one who has been selected. Secondly, they try to form into groups. Often they do not attack the Khilafat directly, but their action lead to the formation of two groups within the local communities.

Hazur closed his sermon by citing some specific illustrations of the kind of grouping that can emerge in local communities and urged all members to keep a watch on their faith and their adherence to the Nizam (organization) of the Jama'at.

**FINANCIAL SACRIFICE IS JIHAD.
DO YOU PAY YOUR WASIYYET (WILL) OR MONTHLY
SUBSCRIPTION ACCORDING TO THE PRESCRIBED
RATE EVERY MONTH?**

THE STORY OF AHMADIYYAT IN AMERICA

SIGNS WITNESSED IN THE WESTERN HEMISPHERE ABOUT THE APPEARANCE OF THE MESSIAH OF THIS AGE

(By Mian Muhammad Ismail Wasim)

A study of the scriptures of all major religions reveals a very interesting phenomenon common to all of them. I am referring to a widely held belief by Jews, Christians, Hindus, Zoroastrians and others about the coming of a person (from God or Supreme Being) whom they name differently as Messiah, Savior, Mahdi and the like, but it pertains to one common belief that "someone" will appear at a later time to save mankind from sins and will bring them back "to the Kingdom of God".

More than a century ago, the Holy founder of the Ahmadiyya Muslim Jama'at, Hazrat Mirza Ghulam Ahmad (1835-1908), peace be upon him, declared his ministry on March 23, 1889. He claimed to be the Messiah of the age in fulfillment of the prophecies of the Holy Quran and indeed as foretold in the scriptures of other major religions. From a very humble beginning in terms of worldly power, as all Prophets of God do, he began his appointed mission to save mankind, from a tiny village, Qadian. In spite of heavy odds and mounting opposition, he rapidly gained a tremendous following. In the preamble to his book, entitled "Mirza Ghulam Ahmad of Qadian" (Elite International Publications Limited, England, 1989), a well-known British writer, Iain Adamson, says,

Today millions of people follow his teachings. In just 100 years, the Ahmadiyya Movement in Islam has become the world's fastest growing religious organization.

What a great tribute from a western man of letters who, to the best of my knowledge, does not belong to the Ahmadiyya Muslim Jama'at. In fact, followers of the Promised Messiah, Hazrat Mirza Ghulam Ahmad (PBUH) can now be found in over 130 countries and because of the missionary

zeal which is naturally infused in the hearts and souls of the followers of a divine reformer, as is exactly the case with members of the Ahmadiyya Movement in Islam, the list of the members and countries has grown much larger and is growing every day.

One of the earliest revelations vouchsafed to the Promised Messiah was:

"I shall carry Thy message to the ends of the globe." (Al Hakam, Volume :2, August 1898)

Hazrat Sir Muhammad Zaffarulla Khan, while writing an introductory note to "The Essence of Islam", (The London Mosque, 1979), says,

At the time of the revelation, he was not widely known even in his home town and he lacked altogether all normal means of publicity and propaganda. At the time, Qadian had not yet found a place on the maps and did not even possess a telegraph office, was not connected with the railway system of the province, and could not be reached by a metalled road. The nearest railway station and telegraph office were at a distance of 11 miles, a journey to which occupied the better part of three hours. Despite all this lack of normal facilities, the Ahmadiyya Movement has, during the last seven decades, spread to the farthest corners of the earth and the prophecy just mentioned has been, and continues to be, fulfilled in an astonishing manner.

In spite of the difficult and seemingly insurmountable circumstances mentioned above, the message of Ahmadiyyat did reach the Western Hemisphere in general and the United States of

America in particular as early as 1885! For the seekers of truth, just this fact should be more than an enormous and powerful miracle.

Indeed, as the history of Ahmadiyyat unfolds, more majestic heavenly signs proving the truthfulness of the Promised Messiah were in store to be witnessed by the Americans, showing that the powerful and Almighty Hand of Allah was indeed supporting the claim of Hazrat Mirza Ghulam Ahmad, peace be upon him.

Let us pick up the story from "Ahmadiyyat in America", a colorful and concise document giving a history of the Ahmadiyya Movement here in the States:

"The United States of America is one of those countries which was blessed with the message of true Islam through the Promised Messiah himself. Hazrat Mirza Ghulam Ahmad first conveyed the message of Islam to the American people through a pamphlet mailed to thousands of laymen and clergy in Europe and America in the year 1885. This created a considerable interest in Islam among various sections of the American populace. A journalist, Mr. Alexander Russel Webb, who later became American Consul in the Phillipines, became deeply interested and started correspondence with Hazrat Ahmad. In a letter dated 24 February 1887, Mr. Webb wrote to the Promised Messiah: *"...it occurred to me that I might, through your aid, assist in spreading the truth here. If, as you say, the Muhamaden is the only true religion, why could I not act as its Apostle or promulgator in America..."*

(The letter from Mr. Webb and the reply to it from the Hazrat Ahmad were originally printed in Shani Haq, 1887).

Consequently, Mr. Webb accepted Islam and became an active missionary of Islam, established seven Islamic branches in various cities in the United States, and in 1893 founded a publication, "The Moslem World".

In his letter of condolence upon the death of the Promised Messiah, Mr. Webb wrote:

Hazrat Mirza Ghulam Ahmad accomplished a great undertaking and conveyed the light of truth to hundreds of hearts, which it could not have reached otherwise. More

than twenty years ago, I started my correspondence with him and ever since then I have been deeply affected by the fearless earnestness with which he continued to spread the truth in the pursuance of his purpose. Without a doubt, God Almighty had chosen him for this great enterprise which he fulfilled completely. I am sure that he will enjoy the companionship of the saints and prophets in heaven. (*Ahmadiyyat in America*, Washington, D.C., 1992, p. 5)

Another glorious chapter in the history of Ahmadiyya Movement in America is the fulfillment of the Promised Messiah's prophecy about Dr. John Alexander Dowie. "Ahmadiyyat in America" relates:

Dr. Dowie, a congregational preacher educated in Scotland and Australia, proclaimed himself to be the Prophet Elijah, the forerunner of Jesus in his second advent. He was against the Muslims and their religion, Islam. He claimed if he was not God's prophet then there was none else in the whole world who could be a true prophet (Leaves of Healing, December 12, 1903). Addressing the Muslims, he asked them to embrace Christianity. Otherwise, according to him, they would perish from the earth. When Hazrat Ahmad came to know about Dowie's claim, he called upon him to stop his antagonistic remarks about the Holy Prophet of Islam. Hazrat Ahmad sent a leaflet to Dr. Dowie, challenging him to enter into a prayer contest with him, that whosoever was a liar should die during the life of the truthful one. Dowie's attention was drawn to the prayer contest in 1902-1903, and the American press gave a wide coverage to it. Some newspapers carried the picture of both Hazrat Ahmad and Dowie. Dowie met his fate as of the prayer contest. He was paralyzed, his self-made domination dwindled and he was thrown out of the Zion City, Illinois he himself had founded in 1901. He lost his senses, and in full dejection and disappointment, Dowie

died in March 1907--of course during the lifetime of Hazrat Ahmad. (page 6)

Let us now have a glimpse of the reports published in the American press which was, by divine help, made a witness to the truth of the Promised Messiah and the records can never be refuted. The *Argonaut* of San Francisco, then a newspaper with a considerable circulation, as noted by an eminent British biographer, Iain Adamson, commented that "Ahmad had given a challenge that would be difficult to ignore. In so many words, he said, 'Mr. Dowie and I should each pray that whoever is false, God should take him away in the lifetime of the other. The one whose prayer is heard shall be considered from the true God.' This is indeed a most reasonable and just position," concluded the *Argonaut*.

Some other comments by American newspapers of the time include:

If the pretender of Elijahship shows his willingness by any direct or indirect means to enter the list against me, he shall leave the world before my eyes with great sorrow and torment.

(The prophecy of the Promised Messiah, published in the *New York Commercial Advertiser*, October 26, 1903)

"Ahmad and his adherents may be pardoned for taking some credit for the accuracy with which the prophecy was fulfilled." (*Dunville Gazette*, June 7, 1907)

"The Qadian man predicted that if Dowie accepted the challenge he would leave this world before his eyes with great sorrow and torment. If Dowie declined, the end would only be deferred; death awaited him just the same and calamity would soon overtake Zion. That was the grand prophecy: Zion would fall and Dowie would die before Ahmad." (*Truth Seeker*, June 15, 1907)

The biggest headline was in a Boston newspaper:

**"GREAT IS MIRZA GHULAM AHMAD,
THE MESSIAH**

...Dowie died a miserable death with Zion City torn and frayed by internal dissensions." (*Boston Herald*, June 23, 1907)

For the Imam of the Age, the Promised Messiah Hazrat Mirza Ghulam Ahmad, who was the Messiah and Savior for followers of all religions and the Mahdi and Al-Massieh for the Muslim Ummah, the perfect follower of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), Allah's blessed signs appeared as prophesied by the Holy Prophet of Islam (PBUH).

Even the sun and moon became witnesses to the truth of the claim of Hazrat Mirza Ghulam Ahmad (A.S.). This unusual phenomenon of the eclipse of the moon and of the sun occurred in the same month of Ramadan. In his remarkable book, known and respected all over the world, "Ahmadiyyat, the Renaissance of Islam", an eminent Ahmadi scholar, Sir Muhammad Zaffarulla Khan, who also happens to be one of the illustrious companions of the Promised Messiah, writes:

The Holy Prophet, however, had announced a very clear and definite sign of the appearance of the Mahdi which it was not in the power of anyone to manufacture or improvise. Darqutni, an eminent and recognized authority on *hadees*, had recorded that the Holy Prophet said:

For our Mahdi, there are two appointed signs which have never been manifested for any other claimant since the creation of the heavens and the earth. They are that at his advent there shall occur an eclipse of the moon on the first of its appointed nights, and an eclipse of the sun on the middle one of its appointed days and both will occur in the same month of Ramadan.

The eclipse of the moon normally occurs on the 13th, 14th or 15th night of a lunar month, and the eclipse of the sun takes place on the 27th, 28th or 29th of the lunar month. The sign mentioned by the Holy

Prophet, therefore, was that the moon would be eclipsed on the 13th night of the lunar month, and the eclipse of the sun would take place on the 28th of the same lunar month, which will be the month of Ramadan. It so happened that an eclipse of the moon occurred on Thursday night, the 13th of Ramadan, 1311 Hegira (21 March 1894), and the eclipse of the sun occurred on the 28th day of the same month of Ramadan (6 April 1894), in exact accord with the prophecy of the Holy Prophet. the same phenomenon was repeated in the United States of America in 1895.

(*Ahmadiyyat, the Renaissance of Islam*, the Alden Press, Oxford, England, 1978, pp xii-xiii)

Here in America and elsewhere in the world, we have witnessed so many signs manifesting the truth of the claim of the Promised Messiah that it is impossible to mention them in this article. It would not be out of place to mention that there have been many people who falsely claimed to be messengers of God but they have all perished and no one follows them today. The fate of false ones who call themselves "prophets" or "Jesuses" or something else is very well known. I humbly invite you all to ponder the fate of "Jesus" being unfolded in Texas today. (These days, during the month of March 1993, the American media, and indeed the world press, is full of accounts of David Koresh, the self-styled "Jesus".) Take a deep breath, have courage and wisdom to compare the fate of the chosen and unchosen ones and then consider the fact that the chosen one of God has already come in the person of Hazrat Mirza Ghulam Ahmad. You are now duty-bound to join the

flourishing and ever-increasing community of teeming millions all over the globe which is continuing to serve Allah Almighty and giving selfless services to humanity, always under the divinely guided leadership of a successor (Khalifa) of the Promised Messiah.

What does the Ahmadiyya Movement invite mankind to? Let me conclude by mentioning some excerpts from the historic message addressed to all mankind by the present Supreme Head of

the Ahmadiyya Movement in Islam, Hazrat Mirza Tahir Ahmad, Khalifatul Massieh IV. He says:

I most humbly and sincerely invite all my fellow human beings to seriously study the Ahmadiyya Movement in Islam with prospect of joining its fold.

I call upon God, Who is All-Knowing and Ever-Present, as my witness that the message of Ahmadiyyat is nothing but Truth; it is Islam in its pristine purity.

The salvation of mankind depends on accepting this religion of peace. Islam is the religion which does away with all discriminations between man and man, and demolishes all barriers of race, color and creed which divide humanity.

Islam liberates man from the bondage of sin and strengthens his ties with his Creator. It is a religion so simple, yet so highly organized, as to meet the demands and the challenges of the changing world.

Islam permits no exploitation, be it social, political, economic or religious. The political philosophy of Islam has no room for false or deceptive diplomacy. It teaches absolute morality, and enjoins justice and fairness to friend or foe alike, in every sphere of human interest.

Islam neither permits coercion for the spread of its own message nor gives license to other religions to do so. Indulgence in terrorism, even in the name of the noblest objectives, is entirely incompatible with the teachings of Islam.

It is to this Islam I invite mankind.
(Historic Centenary message to the world, 1989)

DO YOU PAY YOUR WASIYYET (WILL) OR MONTHLY SUBSCRIPTION ACCORDING TO THE PRESCRIBED RATE EVERY MONTH?

DURRE SAMEEN: A GOLDEN TREASURY

Mrs. Shamin A. Azam

Durre Sameen is a collection of Urdu poems written by the Promised Messiah, Hazrat Mirza Ghulam Ahmad, peace be upon him. Originally, most of these poems appeared in various books written by him and formed an integral part of their text. Some of the poems were published in the Jama'at's newspaper, *Al-Hakam*, in his lifetime, while others were published after his death. The poems are spontaneous in expression and genuine in feelings for the Promised Messiah (AS) expressed himself in verse form only when inspiration urged him to do so and he never laboured at his verses. He had no interest in writing poetry per se. He adopted the verse form of expression in view of the fact that certain types of people are moved by poetry rather than by prose. In the last couplet of his poem, *Shan-e-Islam* (The Glory of Islam), he says:

کچھ شعر و شاعری سے اپنا نہیں تعلق۔ اس مضمب سے کوئی سمجھ بے مدعا نہیں ہے

I have no interest whatsoever in writing poetry; that this style may help someone understand is the sole object [of my writing in verse form].

A deep and genuine concern for man's spiritual well-being and a keen desire that he may see and adopt the right path pervade every line of these poems. The substance of these poems comprises arguments and reasoning derived from the Holy Quran and the Hadith of the Holy Prophet Muhammad, may peace and blessings of Allah be upon him. They are mainly concerned with expounding the irrefutable truth and the superiority of the Holy Quran, the Holy Prophet (SAWS) and Islam. Their diction is simple, the style terse, with perfect ease and harmony of rhythm. Absolutely free from any conscious attempt at display of mastery of style or skill in handling the verse forms, the poems make a very deep and strong impression on the reader. In every poem the Promised Messiah (AS), seems to be pouring out the agony of his heart. The poems reveal a soul that has perfect communion with God, understands His ways, is completely resigned to His will and is entirely lost in His love and the love of His creatures—the human beings.

These poems speak also of his immense love for his master, the Holy Prophet Muhammad (SAWS), and his exceptionally close spiritual relationship with him. Feelings of deep gratitude emanate from every word when again and again and yet again, as if his heart and soul could not rest or be satisfied that he had duly acknowledged his indebtedness to him, the Promised Messiah tells the reader that he owes everything to his unmatched master, the Holy Prophet Muhammad, may peace and blessings of Allah be upon him. This acknowledgement is made in such simple words and with such humility of soul that it never fails to wring the heart and move one to tears.

It is a unique experience to read these poems. It is the same with other writings of his. They enlighten the mind, sharpen perception and insight in spiritual and religious matters, invigorate the soul and strengthen faith. The progression of the soul as one turns from one poem to the next is evolutionary: purged of all doubts and misgivings and shaking off sloth, the new-born soul pulsates with a gushing love for God, the Holy Prophet (SAWS), the Holy Quran and all that is pious and holy. These poems make a Muslim proud of the Faith of Islam on rational grounds.

The experience varies and is more rich each time one reads the collection. Each time one discovers a new treasure of meaning and gains a deeper insight in the poems as allusions missed or overlooked in the previous reading unfold and arrest the attention and bring into light a new aspect. For simple as the diction is, and clear and straightforward as the arguments, the poems are rich in eloquence, knowledge and wisdom. Even such a short poem as *Nusrat-e-Elahee* (Divine Succor) contains a number of subtle allusions which one may miss in the first reading. For example, the second and third couplets of the poem refer to the destruction of the opponents of Noah, Lot, Moses, Shu'ab and Salih, peace be upon them, by flood, violent wind-storm and earthquake while the poem itself indicates that the Divine promise is irrevocable,

کتب اللہ لا غلبت انا و رسلی

Allah has decreed: "Most surely I will prevail, I and My Messengers."

Most of the poems are a compassionate call to mankind to shake off slumber and recognize and embrace the True Faith, that is, Islam. The appeal is passionately seasoned with logic and reasoning derived from the Holy Quran and supplemented with examples from the past and present. Such poems seek to develop sound judgement in religion and explicitly state the Divine criterion by which one can judge which religion is the True and Living religion.

Some poems describe the characteristics of a true prophet and the criterion set up by God in the Holy Quran on the basis of which the people of his time, or in fact the people of any time, may test the truth of his claim to be the Promised Messiah and Mahdi. In such poems, a strong appeal is made, particularly to the Muslims, and the reader is asked to give serious thought to his claims and make a candid judgement in the light of the Holy Quran and the Hadith: to fear God and not to turn their backs on the divine signs that continue to appear in his support. *Muhasan-e-Quran* and *Munajaat aur Tabligh-e-Haq* are among such poems.

Some poems are exclusively addressed to the Christians, the Hindus or the Sikhs. For example, *Hindoon Say Khitab* (Address to the Hindus), *Esayun Say Khitab* (Address to the Christians), *Wayd* (Vedas) and *Chola Baba Nanak* (The Cloak of Baba Nanak).

Some poems, such as, *Ishat-e-Din Bazur-e-Shamshir Haram Hay* (Proselytism at Sword Point is Unlawful) and *Wafat-e-Masih* (Death of Jesus) deal with the prevalent misguided concepts of Jihad (Holy War) and the physical ascension of Jesus. In these poems, arguments from the Holy Quran and the Hadith are advanced to prove that the current concepts have no foundation in the Holy Quran and are in fact contrary to its teaching.

Some poems are prognostic: some give glad tidings while others warn mankind about great global calamities--world wars, earthquakes, epidemics--and ask man to turn to his True Maker.

Some poems are prayers in verse form--prayers for his children, prayers for the victory and supremacy of Islam, prayers for the salvation of the misled and misguided of mankind. *Anzaro Tabshir* (Warning and Good News), *Munajaat aur Tabligh-e-Haq* (Supplication and Propagation of Truth) and *Mahmood ki Ameen* (The Ameen of Mahmood) are among such poems.

It is difficult to paraphrase these poems and it is

impossible to translate them faithfully into another language. To create the fine and rich nuance of the original in the translated version is difficult. Especially difficult are those verses which were revealed to him and are thus divine words. Perhaps the best way to do a faithful translation would be to paraphrase the poems and write an interpretation and explanation of all the allusions.

A SPECIAL APPEAL

The Friday sermons of Huzoor, which are being relayed live every Friday, have been made possible because of the satellite transmissions. We all know that the cost of receiving programs live via satellite from London is enormous. Accordingly, it is our duty to pay our dues. All families must pay at least \$15 each month. Please remember, the Jama'at has to pay the bill each month. We, as members, must take upon ourselves to pay our own share regularly. By the grace of Allah, some members have already paid the due expense for the whole year! May Allah give them a better reward, Ameen. Let's all try our level best in this peaceful Jihad.

A FELICITOUS OCCASION

The wedding of the third daughter of our beloved Imam has been planned for April 16, 1993. We offer our wholehearted congratulations, prayers and best wishes to Huzoor (ABA) and his daughter (Sister Yasmin Rahman Mona), and to the entire family of Huzoor (ABA). Our congratulations also to the lucky groom, Karni Asad Ahmed and his family. May Allah make this match a source of His choicest blessings for the new couple, and for the entire Jama'at. May Huzoor's heart receive the utmost joy and satisfaction from this match and continue to receive abundant news of their happiness, prosperity, and continued march on righteousness. (Amin)

TURN TO THE DIRECTION OF THE MESSIAH

by Yusuf Ali

The world has grown dark, yet they won't die
If they turn and face the Promised Messiah.

Allah, Who looks to our worldly needs,
Sends down rain to sprout the seeds,

Then sends down light to make them bloom
And brighten the night from the darkest gloom.

There is also water for spiritual needs,
The Holy Quran that sprouts good deeds.

A rose needs the sun, yet souls of men,
Need spiritual light to bloom them from sin.

The light of the sun reflected by the moon
Can cause the dullest rose to bloom.

If deprived of it, it may wither and die,
Therefore the soul needs the light from the
Promised Messiah.

That light of Allah that came through Muhammad,
And totally consumed Hazrat Ahmad.

Though born in the darkest age,
Filled with lust, hate and rage.

He slaved for Muhammad with all his might,
Their souls then linked and brightened the night.

That light of Allah then filled the sky,
O reflection of Muhammad, the Promised Messiah.

Such a beautiful reflection, Hazrat Ahmad,
The buruz of our beloved Muhammad.

Rest assured mankind that the moon is aglow,
And its light will blossom the good deeds you sow.

If your eyes have difficulty viewing the sun,
Then look upon the moon, you'll see the same one.

That same light which shone from Muhammad,
And totally consumed Hazrat Ahmad.

Allah, Who looks to our worldly needs,
Warns mankind they must take heed.

Just as the rose follows the direction of the sun,
Our souls must follow this Holy One.

The world has grown dark, yet they won't die,
If they turn and face the Promised Messiah.

He can blossom souls anywhere,
Yet the Ahmadi's direction they must stare.

Because physically he has come and gone,
Yet that light of Allah still carries on.

Allah's Khalifa, Mirza Tahir Ahmad,
Now delivers this light for Hazrat Muhammad.

**DONATE GENEROUSLY FOR THE HELP OF THE
BOSNIAN VICTIMS OF AGGRESSION AND TYRANNY**

Contact your local Finance Secretary or President

Young Writer's Forum

Khalid Zirvi

TIME'S UP

During the night, I try not to look at it. I sleep with my back to it, but I can feel its presence behind me. Its black color helps it blend in with the darkness and its red eyes seem to be focused on me, waiting for the moment when I am most comfortable. Once it sees that my guard is down, it strikes and releases a roar which causes me to jump out of my deep sleep and pacify it. It is my alarm clock and in the morning it is my worst enemy. During the rest of the day, however, my alarm clock is a very important asset. My alarm clock is a simple clock with standar features like a digital display, radio, and a variety of buttons to program it. This uncomplicated device, however, enables me to function by instituting order in my life.

My alarm clock does for me what other clocks do for people around the world; it helps me manage my time. If it ever failed me, then my entire schedule would be thrown out of whack and I could conceivably not wake up for a class. When I leave my room, however, I have to depend on other clocks and watches, like my wristwatch, to guide me. As I walk around, I find that almost everyone has a watch and that there are a myriad of clocks in this world. I find it amazing that some people need as many as four clocks in one room in order to operate. Although clocks come in all shapes and sizes, they all serve the same purpose of keeping track of time. We even have a biological clock that coordinates our body's functions and eventually gets in sync with our everyday clock. The whole world revolves around time as does my life.

I admit it, I am a slave to time. Time to me is like a valuable commodity, because the more I get of it, the more productive I can be. Everything I do is coordinated with a certain time of day. For example, I always go to dinner at 6:00, regardless of whether I am hungry or not. Although there are twenty-four hours in a day, most of the time it seems like that is not enough for me. Time sometimes feels like it moves slowly, like during classes or conversely, it seems that time always proceeds rapidly when I am sleeping. I can not blame my clock for waking me up, because all it is doing is telling me that time is moving on whether I am ready or not.

Time effects all of humanity in a variety of ways. We live in a fast-paced world in which people are constantly working towards deadlines. Many innovations are made today in order to reduce time consumption. No matter how hard we try, though, it seems we can not win the race against time. People in this world have different concepts of time depending upon which time zone they live in. The world, however, coordinates its activities with certain times of day regardless of time zone. For example, most businesses close at 5:00PM, even though they are not compelled to. This coordination of time across the world is exemplary of our effort to try to standardize time. Due to the discrepancies in time caused by geographic locations, we find that when half the planet is awake, the other half is asleep. Humanity has to adjust to this attribute of time because we are governed by its laws.

With all this talk about time, it would be pertinent to delve into what exactly time is. Time is not something tangible that we can control, rather we can only keep track of it. In order to gauge time, we created the year as a unit of time based upon our planetary orbit. The concept of the space-time continuum suggests that space and time are intrelinked and their relationship defines the laws of the universe. So as you can see, time is a universal phenomenon and our concept of it is only relative. One thing to keep in mind is that if our entire concept of time did not exist, time still would exist due to its omnipresent nature. Time existed billions of years before the earth and the universe even originated. The existence of humanity itself comprises an infinitesimally small blip on the cosmic time scale. All throughout history, plants, animals and humans have come and gone and have had their time exist. People on hundred years ago experienced the same presence of time that we now encounter. Not many people realize how precious time is. We are too busy to realize that time and our lives are flying by us. We must make our mark or accomplish our goals before time runs out on us. Do not depend on time to stand still because it has been proceeding at the same rate ever since the beginning of time and it will continue to progress long after we are gone.

LAJNA IMA ALLAH'S NEW APPROACH TO SEERAT-UN-NABI CELEBRATIONS IN WASHINGTON, DC

We had a wonderful month of celebrating the Seerat-un-Nabi Jalsas in our Washington area. This year out Lajna took initiative to have Jalsas in different Halquas so we could reach out to maximum non-Ahmadi friends. By holding these Jalsas, we accomplished two most important goals. One was to celebrate with maximum participation among our Lajna and Nasirat, which made everybody not just part of it, but proud it, and lit up a new torch in their hearts.

Second was to propagate to our non-Ahmadi friends through these Jalsas so our picture as Ahmadi Muslims is made crystal clear in their minds and hearts. All the thanks to almighty Allah, Who made our Jalsas very successful. Altogether, six Jalsas were held in different areas. Some of them were combined efforts of two or three halques. In these Jalsas, the turnout of our members and guests was overwhelming. We had 319 participants, 62 of them were our special guests. It was our most successful event of the year with outside participation.

Topics of our speeches and poems were chosen very wisely and delivered very professionally. Inauguration was done with Tilawat-a-Holy Quran and concluded with the joint silent prayers. Most of the topics were the same in all Halquas. Enclosed is the very brief synopsis.

Holy Prophet (PBOH) with Women in Islam as a Liberator

Women in Arab countries had no rights before Islam. Women were not considered worth anything. It was a custom to kill most of the daughters at their birth. The Holy Prophet changed everything and gave women all the rights, such as proper wedlock, dowry and inheritance for their protection. He said that "the best among you is he who treats his wife in the best manner and I am the best among you." Even in his address of last pilgrimage, he advised Muslims to treat women very fairly. No other religion has expressed such a support for women. Only Muslim women have been enjoying these rights for the past 1400 years.

Holy Prophet's (PBOH) Love for Children

This speech was presented by our Nasirat in all the Halquas. Holy Prophet's treatment with children was

very kind, loving and caring. He said that a person who is not kind to children would have no mercy from Allah and has nothing to do with Islam. May Allah help us to follow the footsteps of the Holy Prophet (PBOH)

Promised Messiah's Love and His Relationship to the Holy Prophet (Praise Be Upon Him)

In this speech, emphasis was put on the poetry of the Promised Messiah, which shows his utmost devotion to Prophet Muhammed (PBOH). He had within the most glorious poetry in Urdu, Arabic and Persian. Promised Messiah said he firmly and fervently believed that Prophet Muhammed (PBOH) is a Khatmun, Nebiyyan and the greatest prophet of all times. The topic was handled excellently with the clear references from the books of the Promised Messiah showing that he was the servant of the Prophet Muhammed (PBOH).

Appearance of the Holy Prophet (PBOH)

These speeches gave a summary of the life and character of the Holy Prophet (PBOH). He was born in 570 AD. He was of medium stature with reddish-black hair. His face was filled with love and reverence. He always spoke very slowly and humbly, liked cotton clothes and slept on leather mats. His favorite food was dates and water. He mended his own clothes and always lighted his own fire. He helped his wives around the house. He always said Salam three times. He used to pray most of the night and teach others during the day. Hazrat Aisha said he lived a life of poverty. There was a remarkable simplicity in every walk of his life. He who hopes to meet Allah should follow the footsteps of Prophet Muhammed (PBOH).

Perfect Examples and Good Morals of Holy Prophet (PBOH)

To live a complete life, one must follow the footsteps of the Holy Prophet (PBOH). He was a perfect example in all the roles of life: son, husband, father. He captivated thousands of hearts. He was truthful and honest. He dealt with equal justice with rich and poor, friends and enemies, men and women. He gave us proper guidance in everyday life. The Holy Quran

says: *You have in the prophet of Allah an excellent model.*

Comments from the Non-Ahmadi Guests

Some of the non-Ahmadi guests commented that the program was very enjoyable and informative. They appreciated being invited to this type of gathering and asked to be invited to this type of gathering and asked to be invited to such gatherings in the future. These meetings were very well received by the guests and they believed that each item on the program was delivered sincerely by the speaker, in a manner that removed many of their doubts.

Following are the Halquas and participants:

Alexandria, Arlington, Dale City --- 45

Jalsa was held on October 24, 1992 at Sister Zakia Safi's place. It was attended by 34 Lajna and Nasirat and 11 outside guests who made it very successful.

Herndon --- 47

Jalsa was held on October 25, 1992 at Sister Kishwer Malik's house. It was attended by 37 Lajna and Nasirat and 10 outside guests. The joint efforts made this another successful day.

D.C. Suitland, Hyattsville --- 29

Jalsa was held at our mission house on November 7, 1992. It was attended by 21 Lajna and Nasirat and 7 outside guests. Both of these Halquas are very small, but the attendance was great. Everybody made this a very successful Jalsa. Pamphlets and books were also distributed.

Potomac, Gaithersburg --- 85

Jalsa was held at Sister Amtul NoorAhmed's house on November 8, 1992. All the members had put an extra effort into inviting their close friends. We had 25 outside guests. One non-Ahmadi sister also recited a poem in praise of the Holy Prophet (PBOH). Preparations for the large number of guests were very elegant and graceful. It was a very successful day.

Burke, Springfield --- 37

Jalsa was held at Tahira Ahmed's house on November 14, 1992. It was attended by 32 Lajna and Nasirat and 5 outside guests. All these participants made the Jalsa very successful.

Laurel --- 79

Jalsa was held at Sister Nuzhat Khalid's house on November 15, 1992. It was attended by 75 Lajna and Nasirat and 4 outside guests. The hard work of all

these people made this Jalsa a success.

In the end, we would like to take the opportunity to thank all of our Lajna and Nasirat who participated in Tilawas speeches, naats, offered their homes, sitting arrangements, preparing the most delicious refreshments and helped to wrap up afterwards. It was overwhelming to see how enthusiastically everybody worked in the name of our beloved Holy Prophet Muhammed (May peace and blessings of Allah be upon him). We saw that all these Jalsas were also the best and most humble way to show the Promised Messiah's love for the Holy Prophet (PBOH) to the non-Ahmadi friends. These events also gave everybody the opportunity to meet and to make new friends. May Almighty Allah give all of us the strength to do this over and over again as a Jama'at of our beloved promised Messiah. (Ameen)

Jaza Kumullah

Mobashra Malik

General Secretary

Washington Metro Jama'at

THE 45th JALSA SALANA USA

The 45th Jalsa Salana USA will be held on June 25, 26 and 27, 1993 in Long Island University & New York Institute of Technology, Brookville, L.I. Registration forms have been mailed to all members. Please plan to attend and register as early as possible.

HIGHLIGHTS OF THE LOCAL JAMA'AT ACTIVITIES

NEW YORK, NY JAMA'AT

December 1992 Report

1) Human Rights: In response to anti-Ahmadi agitation in Bangladesh, the New York Jama'at faxed separate protest letters to the Prime Minister of Bangladesh on behalf of the Khuddam-ul-Ahmadiyya, the Lajna, the Student Association, and the New York Jama'at.

2) Tabligh

- a) A meeting was arranged by an Ahmadi student at Brooklyn Polytechnic College on common misconceptions about Islam and Islam's contribution to science. seventy to eighty students attended.
- b) A two day tabligh event was conducted at SUNY-Binghamton.
- c) An ahmadi student at Queen's College, presented a lecture on Islam in his communications class.

3) Auxiliary News:

a) **Ansarullah**---Election was held for new members of Majlis Ansarullah New York. Qaid Sahib approved the election of Mubashir Jamil (Zaim), Iqbal Ahmad (Secretary), Nadeem (Finance). Ansarullah also held its monthly meeting for November.

b) **Khuddam-ul-Ahmadiyya**---Abdul Wahid Sahib was nominated local Qaid for November. Distributed approximately 400 pieces of literature in the Jamaica area on November 2, 1992.

c) **Lajna**---Lajna succeeded in collecting a sum in excess of the \$30,000 that they had promised Hazoor for the Mosque Fund.

4) Talim-o-Tarbiyyat: Tahir School began on November 1, 1992. Urdu class for adults is continuing, as is Quran class for Lajna.

5) Finance:

- a) **Waqfe Jadeed**---NY Jama'at is currently \$2,000 short of their target.
- b) **Graveyard Funds**---NY Jama'at must pay \$100

monthly for land purchased for a graveyard. The Jama'at is currently behind on its payments.

c) **Chanda Aam**---A special campaign is being run in Queens and Brooklyn to raise Chanda Aam. Over 140 members have yet to contribute.

6) Halqas: Halqas have been formed in order to improve the functioning of the New York Jama'at. Each Halqa has a Halqa Nigra as well as assistants to assist the Nigra.

7) Miscellaneous:

- a) Several members assisted at a local polling station on election day.
- b) Members from Staten Island attended the inauguration of a financial company and introduced several Wall Street experts to Islam.

January 1993 Report

1) Tabligh Activities:

- a) Over 5,000 pamphlets, "What is Islam?", were distributed throughout the city, primarily outside cinemas showing the movie, "Malcolm X."
- b) Tabligh Steering Committee met and reviewed its activities. Poor attendance.
- c) 3,000 pieces of literature were distributed by Khuddam-ul-Ahmadiyya, including Spanish literature.
- d) Tabligh forum meetings started every Saturday at Baitul Zafar mosque. 30 members were present at the first meeting.

2) Talim-o-Tarbiyyat:

- a) Tahir school continues.
- b) Additional salat centers were set up.
- c) An Urdu pamphlet describing the importance of salat and containing a translation of salat was distributed to Urdu-speaking members.
- d) The Brooklyn Halqa visited door-to-door.

3) Audio/Video:

- a) Satellite dish installed at Baitul Zafar - 350 viewed Friday Sermon of Hazoor on December 25, 1992.
- b) 120 viewed offered tahajjud prayers at Baitul

Zafar and watched Hazoor's speech live on Saturday, December 26, 1992. Speech reshowed in afternoon.

-100 members watched Hazoor's closing speech live on Monday, December 28, 1992.

- b) Video Department sold over 600 videos, mainly of Yasemal Quran and Hazoor's Darsul Quran.

4) Publications:

- a) Khadim Irfan Alladin sold over 150 copies of the New World Order and Gulf publications in two weeks.
- b) New York Jama'at produced its fifth annual calendar.

5) Finance:

- a) Budget forms mailed to all members.
- b) \$30,000 behind target for Chanda Aam.
- c) Waqfe Jadid collected \$7,265, exceeding target of \$6,944, with 563 participants.

6) Social Service:

- a) Free lunch was provided to the needy on December 25, 1992.

7) Auxiliaries:

a) Lajna:

-A sister delivered an hour-long lecture at a high school on the Islamic solutions to various social problems.

-Health Day was celebrated on December 13, 1992. A portable mammography was provided for sisters.

b) Khuddam-ul-Ahmadiyya:

-A meeting was held to show appreciation for the work of outgoing Qaid Waheed Rushdi Sahib.

-Shuttle service was begun to Baitul Zafar mosque for Juma prayers.

February 1993 Report

1) General:

- a) An immigration seminar was held on January 30, 1993. Approximately 30 members attended.
- b) An Ahmadiyya Students Union was opened at Columbia University.

2) Tabligh:

- a) The regular Saturday Tabligh meetings are not going well. Attendance has dropped from 30 to

3 or 4. One non-Ahmadi guest attended.

- b) Brooklyn Halqa held a literature distribution drive.
- c) The Jama'at was represented at a service to honor Dr. Martin Luther King.
- d) Copies of the Holy Quran were presented to several scientist.
- e) Local Muslim leader Baitul Zafar mosque with his family.
- f) A guest came to Baitul Zafar and stayed discussing Islam for nearly 10 hours.
- g) NY Jama'at's calendar has served as a Tabligh vehicle. A lady who learned about Ahmadiyyat through it is now a regular visitor to the mosque.

3) Publications:

- a) Hazoor's books on the New World Order and the Gulf were sent to several U.N.O. ambassadors. Those replying included the Jordanian and Iraqi ambassadors.

- b) A copy of the NY Jama'at's calendar was sent to all Jama'ats.

-Los Angeles Jama'at purchased over 100 copies.

-Other Jama'ats making purchases include Chicago, Dayton, Milwaukee, San Francisco, Willingsboro, Boston and Baltimore.

4) Finance:

- a) The NY Jama'at is \$30,000 behind its target with 5 months to go in the fiscal year.
- b) Jalsa Salana Fund is well behind target.
- c) The NY Jama'at is several thousand dollars behind on money it is supposed to pay monthly for a 100-acre graveyard purchased several years ago.

5) Auxiliaries:

- a) Lajna—Lajna students held an informal get-together at Baitul Zafar that was attended by 6 non-Ahmadi students.
- b) Ansarullah—Held a dinner reception to honor the service of outgoing Zaim Ansarullah. About 60 members and their families attended.

ROCHESTER, NY JAMA'AT

Somalia Relief Fund Report
(November and December 1992)

- 4 visits to refugee center
- also provided: 45 winter coats, 6 men's suits, 25 hats, mufflers and gloves, 10 pairs of shoes, 15 shawls
- 12 members of the Jama'at cooked and served lunch and dinner for refugees on December 25, 1992.
- Arabic literature about Ahmadiyyat distributed at request of Somalians at refugee center.

GEORGIA-CAROLINA JAMA'AT

Report for December/January

- 1) Monthly meetings held on December 12, 1992 and January 15, 1993.
- 2) Separate Lajna meetings held on January 15, 1993.
- 3) Boys' religious education classes held on January 15, 1993.

WASHINGTON, DC JAMA'AT

report for December 1992

- 1) General:
 - a) Satellite dish installed at Fazl Mosque.
-140 members gathered at mosque to watch Hazoor's Friday sermon of December 25, 1992, live. Average attendance for three days of transmission during Qadian Jalsa was 130.
- 2) Talim-o-Tarbiyyat:
 - a) Taleem-ul-Islam Academy was off for Winter Break.
 - b) Tarbiyyati classes held in Maryland and in Virginia. Twenty-four khuddam attended Virginia class.
- 3) Finance:
 - a) Washington Jama'at was improved in three major Chanda categories. By the end of November, total receipts were \$22,890 for Chanda Aam, \$28,249 for Chanda Wasiyyat and \$1,559 for Chanda Jalsa Salana.

4) Khuddam-ul-Ahmadiyya:

- a) During November elections, helped transport 30 people to and from polling stations. Made approximately 900 calls in support of two successful candidates.
- b) Five khuddam from Virginia majlis spent six hours cleaning up Fazl mosque.
- c) Maryland/DC majlis has promised \$4,200 for fiscal year 1992-93. Virginia majlis has promised \$6,000.

5) Social Services:

- a) Provided volunteers and food for the homeless during the week from December 13 to 20, 1992.

BALTIMORE, MD JAMA'AT

Report for October and November 1992

1) General:

- a) Amala meetings held on first Tuesday of each month.
- b) Religious Founders Day regional meeting held in York, PA.
- c) Seeratul Nabi Day celebrated on November 22, 1992. Approximately 60 people attended.
- d) Letters written Prime Minister of Bangladesh on recent mob attacks of Ahmadi mosque. Copies sent to State Department and to Congressmen.

2) Tabligh:

- a) Scheduled tabligh meeting held in each month.
- b) Two books sent to Congressman.

3) Social Services:

- a) 25 turkeys were distributed to neighbors on Thanksgiving Day.

DETROIT, MI JAMA'AT

Reports for October and November 1992

October 1992:

General Meetings: held on September 13, 1992.
61 members attended.

November 1992:

General Meetings: held on October 4, 1992.
A t t e n d e d b y 6 5 m e m b e r s (3 5
Answer/Khuddam/Atfal; 30 Lajna/Nasirat)

NATIONAL MAJLIS ANSARULLAH, U.S.A.

AN AUXILIARY OF
THE AHMADIYYA MOVEMENT IN ISLAM, INC.

**ANNUAL IJTEMA AND MAJLIS-E-SHOURA
OF MAJLIS ANSARULLAH, U.S.A.**

WILL BE HELD AT "BAIT-UL-ZAFAR," NEW YORK
ON MAY 8 AND 9, 1993. (INSHALLAH)

*MAJLIS-E-SHOURA WILL START AT 8:30am AND
THE IJTEMA WILL START AT 2:00pm ON MAY 8 (SATURDAY).
THE PROGRAM WILL END AT 1:30pm ON MAY 9 (SUNDAY).*

ALL ZAEEMS AND MEMBERS OF THE NATIONAL EXECUTIVE
MAJLIS ANSARULLAH SHOULD ATTEND THE IJTEMA
OR SEND THEIR REPRESENTATIVES.

**EACH MAJLIS SHOULD SEND THEIR ELECTED
REPRESENTATIVES TO THE SHOURA.**

(ONE REPRESENTATIVE PER 20 CHANDA-PAYING MEMBERS.)

**ALL ZAEEMS SHOULD MAKE EFFORTS TO MAXIMIZE
THE NUMBER OF THEIR MEMBERS ATTENDING THE IJTEMA.**

FOR FURTHER INFORMATION, PLEASE CONTACT:

KARIMULLAH ZIRVI
SADR, MAJLIS ANSARULLAH, U.S.A.
(201) 794-8122

OR

NAEEM A. CHAUDHARI
QAID UMUMI
(201) 546-2131

2141 Leroy Place N.W., Washington, D.C. 20008

NATIONAL MAJLIS ANSARULLAH, U.S.A.

AN AUXILIARY OF
THE AHMADIYYA MOVEMENT IN ISLAM, INC.

TENTATIVE PROGRAM

FIRST MAJLIS-E-SHURA
AND
12TH ANNUAL IJTEMA
MAJLIS ANSARULLAH, USA
BAIT-UL-ZAFAR, 86-71 PALO ALTO STREET, HOLLISWOOD, NY

Saturday, May 8, 1993

MAJLIS-E-SHURA

8:30AM	Recitation of the Holy Quran
8:45	Sadr, Majlis Ansarullah
9:00	Suggestions which will not be discussed
	Suggestions which will be discussed
	Formation of Committees
11:00	Committees' Reports and Conclusion

ANNUAL IJTEMA

1:30 PM	Registration
2:00	Zuhr & Asr Prayers
2:30	Recitation of the Holy Quran, Ansarullah Pledge and Poem
	Message from Hazrat Khalifa-tul-Massih IV*
	Opening Speech: Amir Sahib or His Representative
3:30	Prepared Speech COntest (5 minutes per speech)
	Topic: Ansarullah and Humanity
4:30	Sports Competitions: Volleyball, Tug-o-War, One Mile Walk and 100 Meters Race (Group I: Below 60 Years Old and Group II: 60 Years Old and Above)
7:00	Dinner
8:00	Prayers
8:30	Speech: Speaker to be announced

Sunday, May 9, 1993

4:00 AM	Tahajjud and Fajr Prayers
	Commentary of the Holy Quran
6:00	Breakfast
8:00	Recitation of the Holy Quran & Poem
	Contests: Recitation of the Holy Quran, Poems of the Promised Messiah and Impromptu Speeches
10:00	Tea Break
10:30	Sadr, Majlis Ansarullah, USA: Progress Report
10:45	Question & Answer Session
11:30	Prize Distribution
12:05PM	Concluding Speech: Amir Sahib or His Representative
12:30	Lunch
1:00	Zuhr & Asar Prayers and End of the Ijtima

NATIONAL WAQF - E - JADID**PENTATHLON
(FIVE PARAMETERS CONTEST)**

1993

NOW, ALLAH HAS BESTOWED US THE LEADERSHIP ROLE IN THE JIHAD OF WAQF E JADID, WE HAVE TO SUSTAIN IT, LIVE UP TO IT AND KEEP OUR MARCH FORWARD. IN THE PURSUIT OF THESE NOBLE OBJECTIVES AND IN THE LIGHT OF OUR BELOVED IMAM'S SERMON OF DECEMBER 25, 1992, WE ARE STARTING AN INTRA JAMA'AT FIVE PARAMETERS COMPETITION -

" THE WAQF E JADID PENTATHLON "

THE HALLMARK OF THIS CONTEST IS THE QURANIC INJUNCTION

فَاَسْتَبِقُوا الْخَيْرَاتِ

which means: " Excell in Good deeds ".

THE PENTATHLON CONSISTS OF FIVE PARAMETERS WHICH ARE AS FOLLOWS:

100 % MEMBER PARTICIPATION IN WAQF E JADID.

HIGHEST DOLLAR PER PERSON CONTRIBUTION.

MEETING THE ASSIGNED TARGET.

HIGHEST CONTRIBUTION (\$) IN USA.

HIGHEST PLEDGE/ RECEIPT RATIO

THESE ARE THE PARAMETERS UNDER WHICH OUR BELOVED IMAM AYYADAHULLAH MEASURED VARIOUS JAMA'ATS AND THESE ARE NOW BEING ADOPTED FOR INTRA JAMA'AT COMPETITION.

IN ORDER TO HAVE A FAIR CHANCE TO ALL THE JAMA'ATS, WE HAVE PLACED ALL THE CHAPTERS INTO 4 GROUPS DEPENDING UPON THEIR MEMBERSHIP STRENGTH; THESE GROUPS ARE:

GROUP A: MEMBERSHIP LESS THAN 50

THE CHAPTERS INCLUDED IN THIS GROUP ARE:

AMARILLO, ATHENS, COLUMBUS, MERCED, NEW ORLEANS, PHOENIX, PORTLAND, HARTFORD, ST. PAUL AND TULSA.

GROUP B: MEMBERSHIP 51-100

THE CHAPTERS INCLUDED IN THIS GROUP ARE:

BALTIMORE, BOSTON, CLEVELAND, DALLAS, PITTSBURG, SAN JOSE, NORTH CAROLINA, TUCSON, GEORGIA, YORK AND ZION

GROUP C: MEMBERSHIP 101-200

THE CHAPTERS INCLUDED IN THIS GROUP ARE:

DAYTON, DETROIT, MIAMI, MILWAUKEE, ROCHESTER, SAN FRANCISCO, ST. LOUIS AND WILLINGBORO.

GROUP D: MEMBERSHIP GREATER THAN 200

THE CHAPTERS INCLUDED IN THIS GROUP ARE:

CHICAGO, HOUSTO, LOS ANGELES, NEW YORK, NORTH JERSEY, PHILADELPHIA AND WASHINGTON D.C.

SCORING CRITERIA

For each parameter, there are maximum points presented below:

Parameter One-	100% member participation	Max. 250 points
Parameter Two-	Highest per person contribution	Max. 150 points
Parameter Three-	100% dollar target achievement	Max. 250 points
Parameter Four-	Highest dollar contribution in 1993	Max. 200 points
Parameter Five-	Highest pledge/receipt ratio in 1993	Max. 150 points

TOTAL OF ALL PARAMETERS

MAX. 1,000 POINTS

The top achiever of the highest total points will win the Pentathlon. Individual event winners will also be announced. The Competition will be within each Jama'at group determined by its strength. The maximum point winner will be presented with the Top Performer WAQF-E-JADID SHEILD at Jals Salana USA to be held in 1994 for 1993 performance. Respected Ameer Sahin will be the Final Judge of the Contest.

I would like to request all the Jama'ats to excel in the virtuous deeds according to the Quranic injunction. May Allah be with you and let us maintain the real spirit of Quranic injunction completely devoid of any worldly exhibition or personal fame. May He guide us in the right path. A'ameen.

CONSENT FORM FROM EACH JAMA'AT

Kindly review the above details of the Competition and fill out the following information for our records and monitoring of the progress of the Contest. Jazakullah.

Total number of ALL members in our Jama'at = _____
(Include all adults and children who RESIDE in your area.)

We agree to the following amounts as our budget and target:

1993 Budget = \$ _____

1993 Target = \$ _____

We agree with the category we are placed in based on our membership strength.
We expect all the Missionaries and the National Secretary to assist us in this endeavor.

**WE WILL LOVE TO EXCEL IN THIS CONTEST ACCORDING TO THE QURANIC
INJUNCTION AND HOPE TO STRIVE TO PERFORM TO THE BEST OF OUR
ABILITIES.**

Signed: _____
Secretary Waqf e Jadid

Signed: _____
President Jama'at

Please review and return the signed Form to me at your earliest. Thank you.

Sincerely,

Anwer M. Khan
National Secretary
Waqf E Jadid