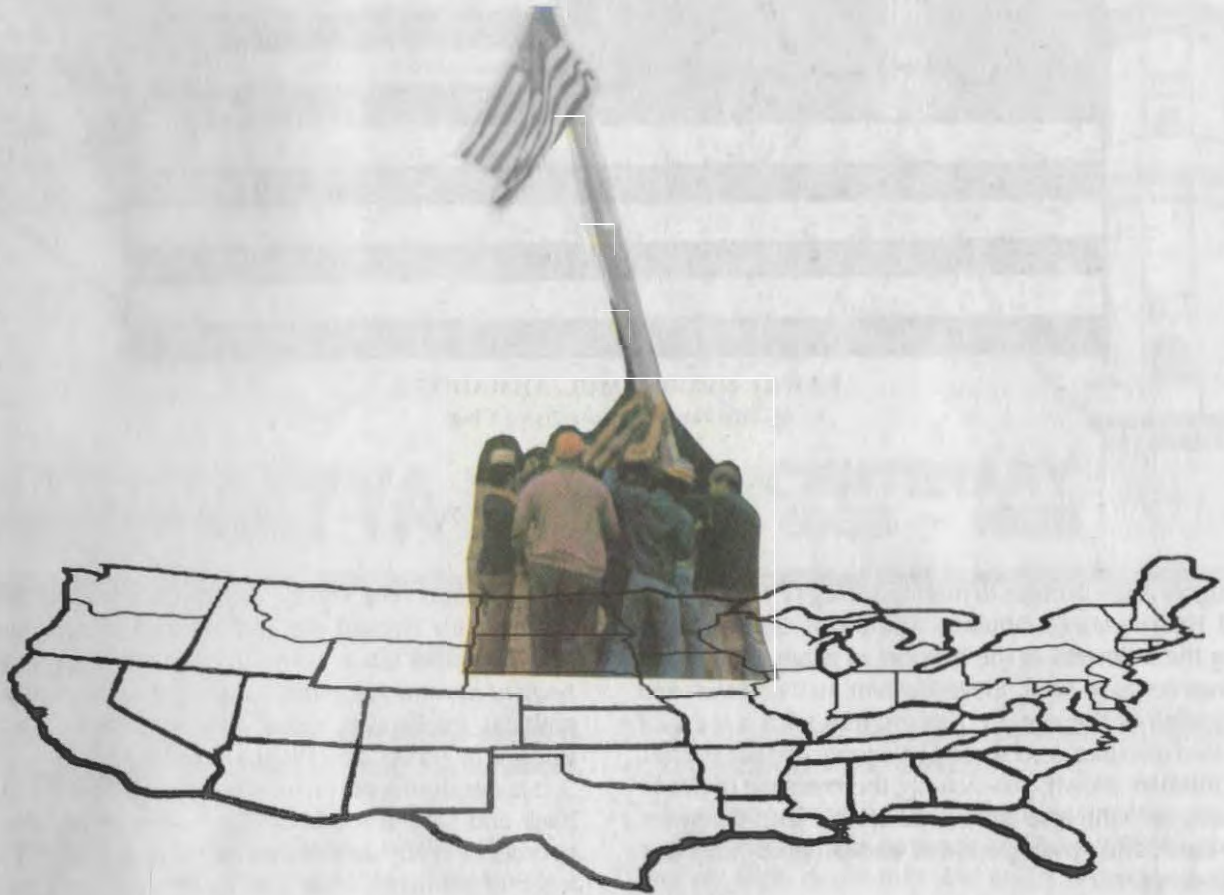


CENTENARY SOUVENIR

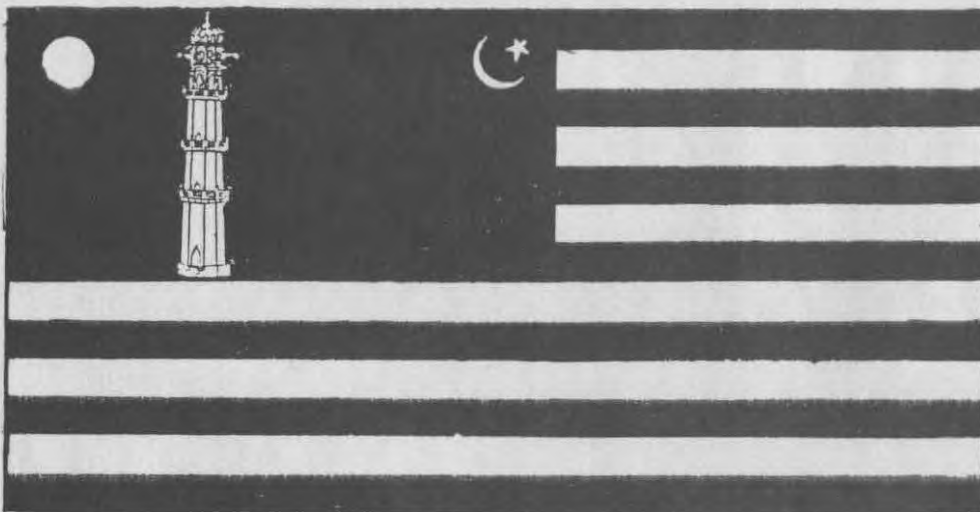
1889-1989



**Khuddam Raising Their Flag
in America**

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



LAWAI KHUDDAMUL AHMADIYYA
(Khuddamul Ahmadiyya Flag)

INTRODUCTION

Almighty Allah in order to manifest His glory and power raised Hazrat Mirza Ghulam Ahmad of Qadian from among the followers of the Prophet of Islam (peace and blessings be upon him). Elevating him as the Mahdi and the Messiah of the age, He blessed him with a team of dedicated disciples who spared no sacrifice in the pursuit of his mission. Slowly, but steadily, the message of peace (Ahmadiyyat—the true Islam) has spread to the corners of the Earth and now a period of one hundred years has been covered.

Under the guidance of the Promised Messiah and the first four caliphs of Ahmadiyyat, one after the other, the movement has assumed great proportions and its achievements deserve to be acknowledged towards the renaissance of Islam.

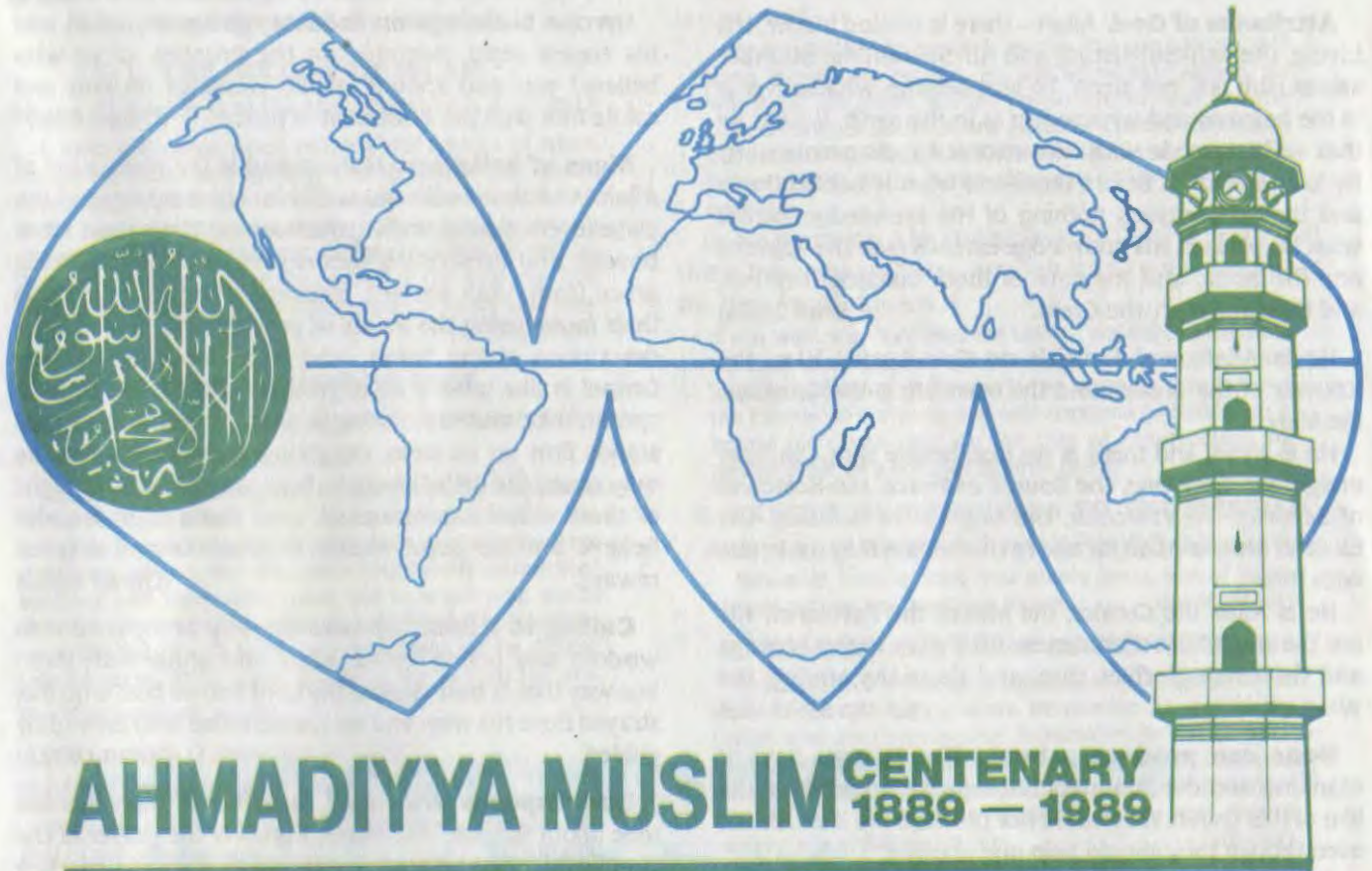
Inspired by Allah, Hazrat Musleh Maood, Mirza Bashiruddin Mahmood Ahmad (r.a.a.) established the Majlis Khuddam-ul-Ahmadiyya on February 4, 1938, in Qadian, India, to meet the challenges of the time. Since then the organization has flourished and produced results in different countries all over the world. In 1969 the Missionary in Charge, U.S.A., Imam A. R. Khan Bengali, appointed Mr. Munir Hamid of Philadelphia to hold the office of First National Qaaid. The organization had ten different departments, as advised by Hazrat Khalifatul Masih II. The local branches were established and Khuddam started implementing the national programs in local majalis. Today, the U.S. Khuddam are well organized by the Grace of Allah. At this point of the Centenary year, we can

hardly contain our feeling of gratitude to God Who has benevolently blessed the efforts made by Khuddam-ul-Ahmadiyya in U.S.A. with success. Over the years this body of Ahmadiyya youth has progressed in the areas of physical, intellectual, moral, and spiritual health as envisaged by Hazrat Musleh Maood (r.a.a.).

It is our desire, at the dawn of the new century, to look back and take stock of our past services and sacrifices in order to really understand and appreciate the benevolence of Almighty Allah. For this purpose, we needed a special publication which would give a picture as well as the history of our past activities, and thus increase our knowledge of Khuddam in the past—their growth and development. Moreover, at the milestone of the first hundred years, this souvenir will stand as a reminder of the obligations the new generations have. In the speech given by Hazrat Musleh Maood in the first Ijtema, he said the following: "The success of a nation is dependent on its youth. If the youth of a nation become true custodians of its traditions then that nation can survive for centuries upon centuries. However, if the generations of the future are negligent then a nation can never achieve success and even the progress it makes can be transformed into failure."

Finally, I would like to thank Syed Sajid Ahmad, the President of Khuddam-ul-Ahmadiyya, U.S.A. His extreme interest and astute recommendations contributed importantly to this historical work.

Hasan Parvez Bajwa



THE KHUDDAM PLEDGE

During its formatory stages Hazrat Khalifatul-Masih II composed the following words of the pledge as translated in 1938:

ASH-HADO ALLA ILAHA-ILLALLAHO WAHDA HU LA SHARIKA LAHU WA ASH-HADO ANNA MUHAMMADAN ABDOHU WA RASULO.*

I solemnly promise that I shall not hesitate to sacrifice my life, property and honour for the sake of my community and millat.

It was revised in June 1946 by Hazrat Khalifatul-Masih II as shown here:

ASH-HADO ALLA ILAHA ILLALLAHO WAHDA HU LA SHARIKA LAHU WA ASH-HADO ANNA MUHAMMADAN ABDOHU WA RASULO.*

I solemnly promise that I shall at all times be ready to sacrifice my life, property and honour for the sake of my community and millat.

On 19th October 1956, Hazrat Musleh Maood reviewed the words of the pledge and recommended the following to be adopted:

AS-HADO ALLA ILAHA ILLALLAHO WAHDA HU LA

SHARIKA LAHU WA ASH-HADO ANNA MUHAMMADAN ABDOHU WA RASULO.*

I solemnly promise that I shall always be ready to sacrifice time, life, property and honour for the sake of my faith, community and millat. Moreover, I shall be ready to make every sacrifice for upholding the cause of Khilafati Ahmadiyya and deem it binding on me to carry out faithfully every command and decision under Shariat by the Khalifa of the time.

THE PLEDGE OF ATFAL

ASH-HADO ALLAA ILAAHA ILLALLAAHO WAHDAHOO LAA SHAREEKA LAHOO WA ASH-HADO ANNA MOHAMMADAN ABDOHOO WA RASOOLOHU.*

I promise to be always prepared to serve Islam and Ahmadiyyat, my people and my country. I will always speak the truth and do my best to carry out all the orders of Hazrat Khalifatul Masih.

*Translation: I bear witness that there is no God but Allah; He is One, has no partner; and I also bear witness that Muhammad is His Servant and His Messenger.

Attributes of God. Allah—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the care of them burdens Him not; and He is the High, the Great. (Quran 2:256)

He is Allah, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him.

He is Allah the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise. (Quran 59:23-25)

None can produce a book like Quran. Say, "If mankind and the Jinn gathered together to produce the like of this Quran, they could not produce the like thereof, even though they should help one another."

And surely, We have set forth for mankind in various ways all kinds of similitudes in this Quran, but most men would reject everything but disbelief. (Quran 17:89, 90)

Islam is the final faith. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. (Quran 6:5)

Allah chooses Prophets. Allah chooses His Messengers from among angels, and from among men. Surely, Allah is All-Hearing, All-Seeing. (Quran 22:76)

Covenant to accept Prophets. And remember the time when Allah took a covenant from the people through the Prophets, saying: "Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him." And He said: "Do you agree, and do you accept the responsibility which I lay upon you in this matter?" They said, "We agree," he said, "Then bear witness, and I am with you among the witnesses." (Quran 3:82)

And remember when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus son of Mary, and We indeed took from them a solemn covenant. (Quran 33:8)

Holy Prophet is a model for you. Verily you have in the Prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much. (Quran 33:22)

Invoke blessings on the Holy Prophet. Allah and his angels send blessings on the Prophet. O ye who believe! you also should invoke blessings on him and salute him with the salutation of peace. (Quran 33:57)

Signs of believers. Muhammad is the Messenger of Allah. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing and prostrating themselves in prayer, seeking grace from Allah and His pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers—that he may cause the disbelievers to burn with rage at the sight of them. Allah has promised, unto those of them who believe and do good works, forgiveness and a great reward. (Quran 48:30)

Calling to Allah. Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided. (Quran 16:126)

God responds to a caller. And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way. (Quran 2:187)

Islamic ethics. O ye who believe! let not one people deride another people, who may be better than they, nor let women deride other women, who may be better than they. And defame not your own people, nor call one another by nick-names. Bad indeed is evil reputation after the profession of belief; and those who repent not are the wrongdoers.

O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not nor back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allah, surely, Allah is Oft-Returning with compassion and is Merciful. (Quran 49:12, 13)

He rewards strife with guidance. And as for those who strive in Our path—We will surely guide them in Our ways. And verily Allah is with those who do good. (Quran 29:70)

Prohibition of interest. Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: "Trade also is like interest"; whereas Allah has made trade lawful and made interest unlawful. So he to whom an admonition comes from his Lord and he desists, then will that which he received in the past be his; and his affair is with Allah. And those who revert to it, they are the inmates of the Fire; therein shall they abide. (Quran 2:276)

HOLY PROPHET MOHAMMAD
(Peace and Blessings of Allah Be Upon Him)
On the Advent of the Messiah

1. THE DECLINE OF ISLAM

Ali (r.a.a.) relates that the Holy Prophet (s.a.w.) said:

A time will come when nothing will remain of Islam except its name and nothing will remain of the Quran except its script. Mosques will be full of worshippers, but as far as righteousness is concerned they will be empty and deserted. Their "ulama" (religious scholars) will be worst of creatures under the canopy of the heavens. Evil plots will originate from them and to them will they return. (Mishkat)

2. THE RIGHTEOUS SECT

Abdullah bin 'Amar (r.a.a.) relates that the Holy Prophet (s.a.w.) said:

Surely things will happen to my people as happened earlier to the Israelites. They will resemble each other like one shoe in a pair resembles the other—to the extent that if anyone among the Israelites had openly committed adultery with his mother, there will be some who would do this in my ummah (people) as well. Verily, the Israelites were divided into 72 sects, but my people will be divided into 73 sects. All of them will be in the Fire except one.

The Companions asked,

Who are they, O Messenger of Allah?

The Holy Prophet (s.a.w.) said:

They are the people who will follow my practice and that of my companions. (Tirmidhi)

3. ADVENT OF A REFORMER

Abu Hurairah (r.a.a.) narrates:

When Sura Jum'a (chapter 62) of the Holy Quran was revealed to the Holy Prophet (s.a.w.) we happened to be there in his company. When he recited the verse "wa akhareena minhum lamma yalhaqoo bihim," that is, "those of them who would come later and have not yet joined them."

[This phrase is a part of a verse mentioning the first advent of the Holy Prophet (s.a.w.), followed by a reference to the future events saying that in the latter days also there would be some people who would attain the rank of the earlier followers of the Holy Prophet (s.a.w.). Apparently, it speaks of a second advent of the Holy Prophet (s.a.w.) in the latter days, because this subclause is governed by the verb used earlier to refer to the first advent of the Holy Prophet (s.a.w.)]. One of those present asked,

Who are they? O Messenger of Allah!

The Holy Prophet (s.a.w.) did not pay attention. The man repeated the question two or three times. At that time Salman the Persian was also sitting among us. The Holy Prophet (s.a.w.) turned to him, placed his hand on him and said,

Even if faith ascended to the Pleiades (completely disappearing from the earth), there would be some from his people [in another version "one man" is mentioned instead of "some people"]—who would restore faith (back) to earth." (Bukhari)

4. ADVENT OF THE MESSIAH

Abu Hurairah (r.a.a.) relates that the Holy Prophet (s.a.w.) said:

By Him in Whose hands is my life, the son of Mary will soon appear among you. He will administer justice. He will break the cross, kill the swine, abolish war (for the sake of religion, under Divine guidance) distribute wealth, but no one will accept it. In those days one prostration before Allah will be better than the world and what it contains.

In his narration Abu Hurairah (r.a.a.) states [note that this is the opinion of Abu Hurairah (r.a.a.) not the words of the Holy Prophet (s.a.w.)].

If you wish you may read the verse, "Waimmin ahlikitabi illa layu'minanna bihee qabla mautih. Wa yauamalqiyamati yakoonu 'alaihim shaheeda'." And there is none among the People of the Book but will continue to believe in it before his death: and on the Day of Resurrection, he (Jesus) shall be a witness against them." (Bukhari)

5. EXTEND MY GREETINGS TO THE MESSIAH

Anas (r.a.a.) states that the Holy Prophet (s.a.w.) said:

Whoever from among you meets Jesus, son of Mary, should convey my greetings to him. (Dar Mansoor)

6. MISSION AND SIGNS OF THE MESSIAH

Beware, there will be no prophet or messenger between Jesus, the son of Mary, and me. Remember, he shall be my Caliph after me to my people. Remember, he will kill Anti-Christ, break the Cross, abolish the taking of Jizia (tax collected from defeated people), as there would no longer be any war. Remember, whoever meets him should convey my greetings to him. (Tabraani)

7. ACCEPT THE MAHDI

Thaubaan (r.a.a.) relates that the Holy Prophet (s.a.w.) said:

When you find the Mahdi, perform bai'ah (pledge of allegiance) at his hands. You must go to him, even if you have to reach him across icebound mountains on your knees. He is the Mahdi and the Caliph of Allah.

(Ibn Maajah)

8. SIGN OF ECLIPSES

Muhammad bin Ali (r.a.a.) said:

Surely two signs will appear for our Mahdi which have never appeared before (as signs of truth for anyone else), since the creation of heaven and earth. In the month of Ramadhan, the moon will be eclipsed on the first of its nights (of eclipse),* and the sun will be eclipsed on the middle day (of its days of eclipse). Both these eclipses will take place in the same month of Ramadhan. And these two signs have never occurred before since Allah created the heavens and the earth. (Sunan Dar Qutni)

9. MESSIAH WILL BE ONE OF YOU

Abu Hurairah (r.a.a.) relates that the Holy Prophet (s.a.w.) said:

What a (wretched) state you will be in when the son of Mary will descend among you while he will be your Imam (religious leader) from among you? In another version it is said, "He will lead you from among you." (Bukhari)

*Obviously the first night of the month is not meant here, because the moon is not referred to as "hilal" (crescent) the word applicable to the first three days of the moon's appearance. Moreover, the moon of the first night can never be eclipsed, not to mention the difficulty of sighting it.



Hazrat Mirza Ghulam Ahmad of Qadian

The Promised Messiah and Mahdi

Peace be upon him

**PROCLAMATIONS OF THE
PROMISED MESSIAH,
PEACE BE UPON HIM**

Our paradise is our God. Our paradise is in our God. Our highest delight is in our God for we have seen Him and have found every beauty in Him. This wealth is worth procuring though one may have to lay down one's life to procure it. This ruby is worth purchasing though one may have to lose one's self to acquire it. O ye, who are bereft, run to this fountain and it will satiate your thirst. It is the fountain of life that will save you. What shall I do, and by what drum shall I make the announcement that this is your God, so that people might hear? What remedy shall I apply to their ears so that they should listen. If you belong to Allah, rest assured that Allah will indeed belong to you. (Roohani Khazain Vol. 19: Kashti Nuh, pp. 21-22)

It is not possible to see God without Quran. I speak the truth and nothing but the truth. If souls are endowed with a sincere desire to search, and hearts become thirsty after knowledge, then mankind will yearn to discover that Path and that Way. But how can one have access to that Path and how can the veil be lifted? I assure all those who seek that it is Islam alone which gives the glad tidings of the Way. The other faiths have long since put an end to the institution of revelation from God. So rest assured that it is not God Who has brought revelation to a close. But it is man, who, to justify his deprivation, seeks shelter in this false excuse. Fully realize that as it is not possible to see without eyes or to hear without ears or to speak without tongues, so also it is not possible to set eyes on our Beloved God without the aid of the Holy Quran. I was young once. Now I am old. But I found none who, without having access to this pure fountainhead, the Quran, drank out of the cup of such manifest and clear guidance. (Roohani Khazain Vol. 1: Braheen-e-Ahmadiyya, pp. 191-192)

None can fight God. Indeed, All-Powerful and All-Mighty is the God Whose devotees will not go waste: those who come to Him with love and loyalty. The enemy boasts that he will annihilate them with his evil and the ill-intentioned vows to stamp them out. Fool, says God, will you dare fight Me? And humiliate the one who is dear to Me? Indeed, nothing can happen on this earth unless it is so decreed in heaven, and no earthly hand can be stretched beyond the tether determined for it in heavens. Hence the plotters of evil and cruel designs are most foolish who, during their abhorrent and shameless conspiracies, do not remember that Supreme Being without Whose express decree not a leaf is permitted to fall. Therefore they remain unsuccessful and frustrated in their objectives; and the rightly guided are not harmed by their evil; instead the signs of God are widely manifested and people's understanding of God's ways is enhanced. That All-Powerful and Mighty God Who remains unseen by the eyes manifests Himself indeed

through His wondrous ways. (Roohani Khazain Vol 13: Kitab ul-Bariyya, Muqadama, pp. 19-20)

Miracle of the Holy Prophet. A strange phenomenal event took place in the deserts of Arabia, when hundreds of thousands of the dead became live within a few days, and those who had been corrupted through generations took on Divine colour. The blind began to see, and the tongues of the dumb began to flow with Divine wisdom. Such a revolution took place in the world as no eye had seen and no ear had heard of before. Do you realize what this was? All this was brought about by prayers during the darkness of nights of one who had been wholly lost in God which created an uproar in the world and manifested such wonders as seemed impossible at the hands of that unlettered helpless person. O Allah! send down blessings and peace on him and on his followers in proportion to his concern and suffering for the Muslim Ummah (the people of Islam), and shower upon him the light of Thy mercy for ever. (Roohani Khazain Vol. 6: Barakatud Dua, pp. 10-11)

My grace is a result of following the Holy Prophet. It would not have been possible for me to have attained this grace if I had not followed the footsteps of my lord and master, the pride of all the prophets, the best of mankind, Muhammad, the chosen one, peace and blessings of Allah be upon him. Whatever I have achieved, I have achieved by following him, and I know from verified reliable experience that no man can reach God and obtain a deeper understanding of His ways without following that Prophet, may peace and blessings of Allah be upon him. Now, let me also make it known that the very first thing you are rewarded with, after having completely submitted yourself to the instructions and teachings of the Holy Prophet Muhammad, is that you are granted a new heart which is always rightly inclined, that is to say, a heart which has turned cold upon the love of this material world, and instead it begins to yearn for an everlasting heavenly pleasure. Having achieved this desire this heart is now fit to receive that perfect and purest love—the love of God. Because of your complete obedience to him, all these blessings are bequeathed to you as his spiritual heritage. (Roohani Khazain Vol. 22: Haqeeqatul Wahi, pp. 64-65)

Gift of the understanding of the Quran. I call to witness God Almighty, Who holds my life in His hand, that compared to every other soul, He has gifted me with overwhelmingly greater ability and access to the understanding and the deeper wisdom of the Holy Quran. If any of the Maulvis (traditional Muslim scholars) who oppose me in response to my repeated invitations had attempted to outshine me in the exposition of the Holy Quran, God would have most certainly frustrated his

attempts and exposed his ignorance. Hence, the understanding of the Quran which has been granted me is a Sign of Allah, the Glorious, and I have full trust in Allah's grace that soon the world will begin to see that I am true in this claim.

(Roohani Khazain Vol. 12:
Siraj-ul-Muneer, p. 41)

Prophecy of victory. Remember very well that no one shall ever come down from heaven. All our opponents who live today shall die and none from them shall ever see Jesus son of Mary coming down from heaven; then their children that are left after them shall also die and none from among them shall ever see Jesus son of Mary coming down from heaven and then their third generation shall also die and they too shall not see the son of Mary coming down. Then God shall cause great consternation in their minds and they shall then say that the period of the dominance of the cross has also passed away and the way of life has changed completely, yet the son of Mary has not come down. Then in dismay the wise among them shall forsake this belief and three centuries from now shall not have passed when those who await the coming of Jesus son of Mary, whether they be Muslims or Christians, shall relinquish altogether this conception. Then shall prevail only one religion over the whole world and there shall be only one religious Leader. I came only to sow the seed which has been planted by my hand. It shall now grow and flourish and there is none who can hinder it.

(Roohani Khazain Vol. 20:
Tazkiratush Shahadain p. 67)

How to win the pleasure of God. If you want that God should be pleased with you in heaven, unite and be one like two brothers of the same mother. Nobler is he among you who forgives the sins of his brother more than others and doomed is he who is stubborn and does not forgive. He has nothing in common with me. Live in fear, lest you be cursed by God. He is Holy and He is a jealous Guardian over the honour of His beloved ones. The wicked cannot attain His nearness, the arrogant cannot gain His nearness, nor can the tyrant nor the one who breaks trust. Nor can he, who is not ready to lay down everything for the honour of His name, nor those who fall to the pleasures of the world like dogs and ants and vultures and who are comfortable with the luxuries of the world. Each unchaste eye is remote from Him, each impure heart knows Him not. Those who remain in agony for His cause will be delivered from the fire of hell. He who weeps for Him will laugh at last and he who breaks away from the world for His sake will meet Him. Be Allah's friends with all your heart, in all sincerity, gaining His nearness with ever growing zeal. Be kind to your subordinates, to your wives and to your less fortunate brothers so that you may be shown kindness in heaven. Become truly His so that He may belong to you.

(Roohani Khazain Vol. 19:
Kashti-e-Nuh, pp. 12-13)

Our beliefs. We do believe that there is none worthy of worship except God Almighty and Sayyedena Hazrat Muhammad, the Chosen One, may peace and blessings

of Allah be upon him, is His messenger and the Khatamul Anbiya. We believe that angels are a reality, that Resurrection is a reality and that the Day of Judgement is a reality; that Heaven is reality and so is Hell.

We do believe that whatever the Glorious and Majestic God has stated in the Holy Quran and whatever our Prophet, may peace and blessings of Allah be upon him, has stated is all, according to the aforementioned statement, the truth. We do believe that the person who subtracts an iota from the Islamic law or adds to it as much, or lays the foundation in any manner for rejection of Islamic injunctions, or attempts to declare unlawful what has been made lawful in Islam, is an infidel and a renegade to Islam. We admonish our Jamaat that they must adhere tenaciously to the fundamental article of Islamic faith "There is no God but Allah, Muhammad is His Messenger" as long as they live and that they should die holding fast to the same belief.

Also they must have firm faith in all the Messengers of Allah and revealed Books which have been authenticated by the Holy Quran. They should abide strictly by the Quranic injunctions. They should strictly observe Prayers and Fast, pay Zakat and perform the Haj (pilgrimage). They should observe Islam by fully complying with all the injunctions, obligations and prohibitions pronounced by God and His Messenger. In short, all such matters, be they beliefs or deeds, on which there was consensus of opinion among our righteous predecessors and as are understood to be Islam by the general consensus of opinion of those who follow the traditions of the Holy Prophet of Islam, may peace and blessings of Allah be upon him, should be complied with as being obligatory. We call to witness the Heaven and the Earth that exactly is our Faith.

(Roohani Khazain Vol. 14:
Ayyamus Sulh, 1st Edition, p. 323)

Live faith needs good deeds. As no garden can flourish without water, no faith can be considered live without good deeds. It is meaningless to have faith without righteous actions; likewise good deeds without faith are a vain display. According to Islam, heaven in fact is the reflected image of our faith and good deeds. It is not something new which will be delivered to man from outside. In fact it is created from within him. Each man's heaven is born out of his own faith and good deeds, which he begins to experience and enjoy in this very life.

(Roohani Khazain Vol. 10:
Islami Usul ki Filasfi, p. 390)

Ultimate victory. People of the world may be inclined to think that it is Christianity which may ultimately spread throughout the world, or it may be Budhism which will prevail in the end. But they are certainly wrong in these conjectures. Remember that nothing happens on this Earth unless it has been so willed in Heaven. And, it is God of Heaven who revealed to me that ultimately it will be the religion of Islam which will conquer the hearts of people.

(Roohani Khazain Vol. 21:
Braheen e Ahmadiyya, Pt. 5, p. 427)

**HAZRAT AL-HAAJ HAFIZ HAKEEM MAULANA
NOORUDEEN, KHALIFATUL-MASIH I,
MAY ALLAH BE PLEASED WITH HIM**

The first person through whom Allah's promise of second manifestation of His Divine Power was fulfilled in Ahmadiyyat was Hazrat Al-haaaj Hafiz Hakeem Nooruddeen (may Allah be pleased with him).

He was elected to be the first successor to the promised Messiah (peace be on him) on May 27, 1908. He was a learned, talented, virtuous and devoted companion of the Promised Messiah (peace be on him).

About him the Promised Messiah has said in one of his verses:

چرخش بودے اگر ہر یک زامت نور دیں بودے ہمیں بودے اگر ہر ایک از نور یقین بودے

How excellent would it be if everyone of the community were a Nooruddeen.

So would it be if every heart were filled with the light of the certainty of faith.

Further he wrote in his praise as:

"Ever since I have been commissioned by Allah the Exalted, and have been revived by the Ever Living, the Self Subsisting One, I have been eager to meet distinguished helpers of the faith, with an eagerness greater than that of one thirsty for water. I supplicated day and night, 'Lord I am alone and helpless, who will be my helper and my assistant?' When my hands rose repeatedly in supplication and the atmosphere became charged with my prayer, Allah the Exalted heard my outcry and the mercy of the Lord of the Worlds was roused in my behalf and he bestowed upon me a sincere and faithful friend, who is the very eye of my helpers, and is the essence of those who are my faithful friends in the cause of the faith. His name, like his shining qualities, is Nooruddeen (light of faith).... My joy at meeting him was such as if a severed limb of mine had been restored to me.... When he came to me and met me and I looked at him, I perceived that he was a sign out of the signs of my Lord, and I realized that he was the result of my constant supplications and my intuition informed me that he was one of the chosen servants of Allah.... All praise is due to Allah, the Exalted, who bestowed this friend upon me at a time when I was in great need of him.... He is farsighted and keenly discerning. He strives in the cause of Allah and has outstripped his contemporaries in his devoted love of Him.

"He is in such complete accord with me as the pulse is in accord with the breath (A'eena Kamalat-e-Islam)."

This great and excellent person Nooruddeen (may Allah be pleased with him) was born in 1841 in Bhera, India. He was a well known scholar of Islam and a very famous physician (hakeem) of his time. Rajas and maharajas of India used to call upon him for medical consulta-



tion, paying him huge sums of money. He was the first person to take the Oath of Allegiance to the Promised Messiah on March 23, 1889, and devoted his life for the noble cause of serving Islam.

During his period of Khilafat he emphasized on propagation of Islam and teaching the Holy Quran. He strengthened the institution of Khilafat. He was always eager to seek Allah's pleasure and Allah had always blessed him with plentiful of it.

After living a very successful spiritual life he passed away on Friday, March 13, 1914, in Qadian, India. May Allah be pleased with him and make the highest terrace of the garden of His pleasure his abode. Amen.

(Contributed by Mubarak A. Jamil)

**HAZRAT MIRZA BASHIRUDDIN MAHMUD
AHMAD, KHALIFATUL MASIH II,
MAY ALLAH BE PLEASED WITH HIM**

He was the promised son of the Promised Messiah and the Promised Reformer born on January 12, 1889, according to prophesy published by the Promised Messiah on February 20, 1886. The prophesy was published on green paper and thus became to be known as *sabz ishtehaar* (green brochure). It is an elaborate prophesy detailing distinguishing signs of the promised son. Because the prophesy about the Promised Reformer was fulfilled in him, he is also known as the *Musleh Maood* (Promised Reformer). In January 1944, he was informed in a dream that he was the *Musleh Maood* (Promised Reformer) as prophesied by the Promised Messiah. The fulfillment of the prophesy was related by Hazrat Khalifatul Masih himself in his speech published as *al-maood* (the Promised One).

At the demise of the Promised Messiah, he was the first one to take the pledge of allegiance on the hand of the Khalifatul Masih I on May 27, 1908, at the start of the first khilafat in Ahmadiyyat. All through the first khilafat, he was the right hand of the Khalifatul Masih I. He toured Egypt and Arabia in 1912 and performed Hajj. He started the publication of the newspaper *Al Fazl* in June 1913.

He accepted the pledge of allegiance from jamaat members on March 13, 1914, when he was only 25, as the second successor to the Promised Messiah, at the demise of Hazrat Khalifatul Masih I. He headed the community for almost 52 years, half of the first century of the Ahmadiyya community. He was bestowed with exceptional understanding of the Holy Quran and the teachings of Islam. He wrote brief and detailed commentaries on the Holy Quran published as *Tafseer Sagheer* and *Tafseer Kabeer*, respectively. Occasionally he presented his messages in the form of poetry. *Kalami Mahmud* is the collection of his poems. His khutbas and speeches were masterpieces of Islamic knowledge ornamented by excellent prose and unparalleled oratory. Audiences sat through his speeches transfixed for hours as birds were sitting on their heads and the birds would fly away if they moved. A number of volumes of his khutbas have already been published as *Khutbati Mahmud*. Many of his speeches are available in book form and are exhaustive studies on respective topics.

During his life span, he started many schemes for the propagation of Islam. On December 7, 1917, he made a call for volunteers to devote their lives for the service of Islam. In response, 63 young men submitted their names for acceptance. In the beginning of 1923, he started activity to counter Shuddhi movement to save Muslims from conversion to Hinduism. Hindus had started the Shuddhi movement to convert Muslims who were descendants of Hindus back to Hinduism. He established



Jamia Ahmadiyya on April 15, 1928, for religious training of volunteers for the propagation of Islam, the missionaries. In 1934, he started *Tehriki Jadid* for the propagation of Islam in foreign countries. He announced the *Waqfi Jadid* scheme in December 1957 for the propagation of Islam amongst the non-Muslims of Pakistan.

Like Hazrat Omar (may Allah be pleased with him), the second successor of the Holy Prophet Mohammad (may peace and blessings of Allah be on him), he paid special attention toward strengthening the structure and organization of various activities of the community. Apart from firming and expanding organization at the jamaat level, he also organized auxiliaries to address the needs of all sections of the community. He established ladies' organization, *Lajna Imaillah*, on December 25, 1922. He established *Majlis Khuddamul Ahmadiyya* in 1938 to organize the youth in the community and established *Majlis Ansarullah* for the elders of the community in 1940.

He moved to Pakistan on the division of India in 1947. He established a new town *Rabwah* in Pakistan to serve as the headquarters of the community. He was attacked with a knife in 1954 while preparing to return after leading *Asr salat* at *Masjid Mubarak* in *Rabwah*. He expired on November 8, 1965.

(Compiled by Syed Sajid Ahmad)

**HAZRAT MIRZA NASIR AHMAD,
KHALIFATUL MASIH III,
MAY ALLAH BE PLEASED WITH HIM**

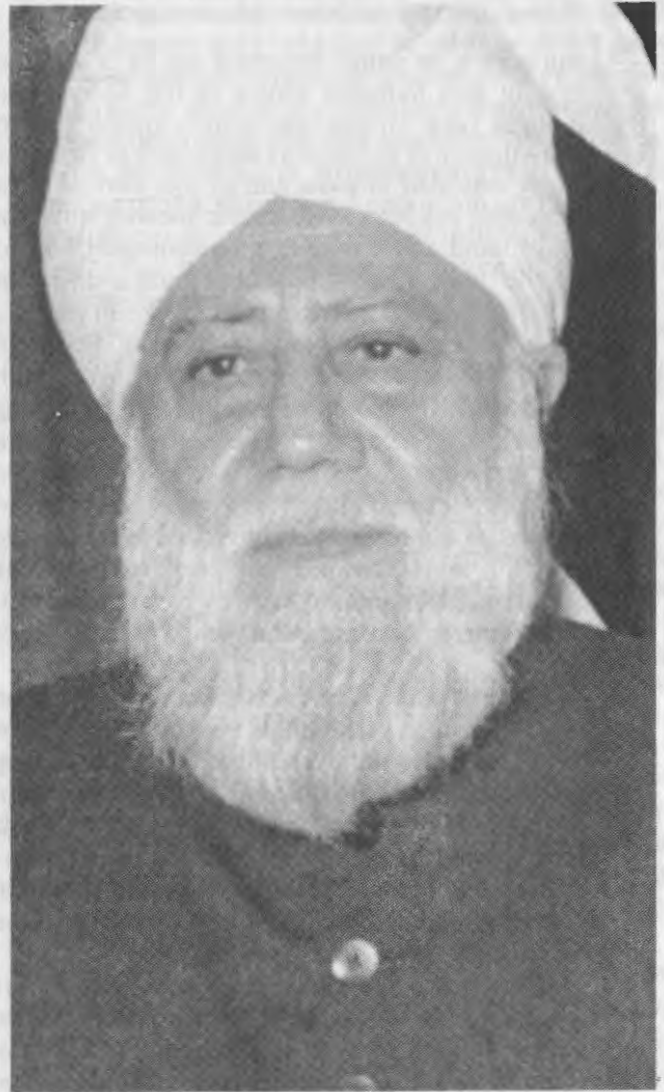
He was the eldest son of Hazrat Khalifatul Masih II, born on November 15, 1909, fulfilling the prophesy of the Promised Messiah that he will be bestowed with a grandson. He was elected the third successor to the Promised Messiah (1965) after the demise of Hazrat Khalifatul Masih II. He was the first khalifa to visit the North American jama'ats (1976). He passed away in 1982 after leading the community for 17 years.

He had memorized the whole Arabic text of the Holy Quran by April 17, 1922, when he was only 12 years old earning the honor of being a hafiz of the Quran. He was the third topmost student when he passed the Maulvi Fazil exam in 1929. He obtained his Bachelor of Arts in 1934 and left for England for higher education in economics. He earned a Master's degree from Oxford. While in London, he initiated quarterly publication of *Al Islam*.

He was an outstanding educator and initiated many programs and functions contributing to educational and literary activities. He served Jame'a Ahmadiyya as professor (1938) and then as its Principal (1939-44). He served the Talimul Islam High School as its Headmaster. He served the Talimul Islam College as its Principal (1944-65). First Urdu Conference was held at Talimul Islam College during this period (1964). He was a member of the University Academic Council (1945-46). First na'tiya musha'era was held at Rabwah in 1975 where famous poets from various denominations read their poems in the praise of the Holy Prophet, may peace be upon him. He announced a scholarship scheme for outstanding students the same year. To encourage and reward excellence in education, he started a scheme to bestow medals on Ahmadi students showing distinguished performance in higher education. Text book redistribution program was initiated in 1982 to help the needy students.

At the partition of the subcontinent (1947), he played an important role in the safe exit of Ahmadis at Qadian to Pakistan. He served in the Furqan Force for the cause of the freedom of the Muslims of Kashmir (1948).

He served the youth in many capacities and helped initiate and organize healthy activities for them. He was the president of the Majlis Khuddamul Ahmadiyya from 1939 to 1949 and vice president from 1949 to 1954 while Hazrat Khalifatul Masih II himself was the president. All Pakistan Basketball Tournaments started taking place at Rabwah in 1958. The name was changed to Nasir Basketball Tournament in the recognition of his efforts in this cause. In 1972 the first horse race tournament was held at Rabwah. In 1973 he initiated the move to attain expertise in bicycling and slingshot.



He was the president of Majlis Ansarullah (1954-66) and president of Sadr Anjuman Ahmadiyya (1955-65). Served as Afsar Jalsa Salana (1959-65).

After his visit to West Africa in 1970, he announced the details of the Nusrat Jahan Scheme. Numerous schools and hospitals were established in a number of West African countries under this scheme. These institutions serve the physical and intellectual needs of these third world countries.

He announced a plan for the celebration of the first hundred years of Ahmadiyya community in 1974 under which this special issue is being published.

(Compiled by Syed Sajid Ahmad)

**HAZRAT MIRZA TAHIR AHMAD,
KHALIFATUL MASIH IV
(MAY ALLAH BE HIS SUPPORT)**

[From introductory remarks by Edward Mortimer of the *Financial Times* of London made before a speech by the Khalifatul Masih IV. Compiled by Syed Sajid Ahmad from an audio tape.]

"...Not only is he fourth successor but he is also the grandson of that founding genius of the Ahmadiyya. Hazrat Mirza Tahir Ahmad was born in Qadian, which was the birthplace of the Ahmadi movement in 1928.

"He was educated in India and in that part of India which became Pakistan.... His father showed a typical breadth of mind and the spirit in encouraging him to come in the 1950s to the School of Oriental and African Studies here in London where he studied for two years.... We should be appreciative of that. After all, there are many Muslims who would say that anything to do with Western Orientalism should be eschewed as something imperialistic and seeking to distort or to denigrate Islam.... I know from the khalifa's own writings that he certainly does not agree with all the Orientalists' interpretations of Islam but he has been prepared to read them, to study them, and to find something positive as well as negative in the exploration of Islam by Western scholars. And I think that is significant and typical of the spirit of Ahmadiyya.

"I was delighted to read in his biography that while he was based in London in the 1950s, he hitchhiked all over Europe.... That brings home to us that we are not dealing here with some very remote and ascetic religious figure but with a religious leader who is very much part of this world and sharing in the ordinary experiences and pleasures of his fellow human beings and who is a person of great curiosity about the world and particularly of the different nations and societies that inhabit it.

"It also [is] interesting... to know that he is an expert in homeopathy and his ministry is not a purely spiritual one but he also has a mission of healing which I think again helps us to situate him in the concrete and physical reality of human suffering and human life and that is a very important aspect of any religious leader's mission.

"He returned to Pakistan. He led a very active life in different aspects of his community in various positions of leadership until on the death of his brother in 1982, he in his turn, was elected as the khalifa. And it was two years after that that he was obliged, owing to the sad events that took place in Pakistan around that time, to move the headquarters of the community to this country. And I think we can say that Pakistan's loss in that respect has been our gain.

"But, of course, those events in Pakistan, which in many ways were a prolongation of earlier sad events that took place in Punjab in 1953, revolved around the vexed question of who is a Muslim.... This is the sensitive point when one discusses the Ahmadi community because other Muslims do not accept the Ahmadis as Muslims.... I remember once discussing with some other Muslims



and they said, 'O yes, of course, the Ahmadis make a great fuss about that, but you know that they are equally intolerant, and they don't regard us as real Muslims either'... I had the opportunity to put that point to His Holiness and his answer was, 'It is true, but I am not preventing General Ziaul Haq,' who was then the ruler of Pakistan, 'from declaring himself a Muslim and that is the difference between us.' And of course that is the crucial difference.

"He was already a very thoughtful and active member of community at the time of those riots in the Punjab in 1953.... He wrote a book, which was a fruit of his reflections on those events, called... 'Mazhab ke Nam par Khoon,' which has now been translated into English in an updated edition, with a rather alarming title, 'Murder in the Name of Allah.' But, of course, purpose of this is precisely to show how utterly wrong and contradictory it is for anybody to incite or to carry out murder and to claim that they are doing it in the name of the one God. And I recommend this book to you. I think it is very useful book for non-Muslims, because it quotes very carefully all the examples from the Quran, from the life of the Prophet, about which it has been alleged that they show that the Prophet resorted to coercion or that coercion in religion is in fact part of Islam. And it refutes them very carefully and painstakingly and I find that extremely instructive...."

MESSAGE OF OUR BELOVED IMAM, HAZRAT MIRZA TAHIR AHMAD, KHALIFATUL MASHIH IV

One hundred years ago today, an amazing event took place in an obscure and tiny hamlet (Qadian), in the province of Punjab, India. It was an event which was destined to change the course of history.

There appeared a religious leader specifically commissioned by God to lead mankind as the Promised Reformer of the latter days. His name was Mirza Ghulam Ahmad (1835-1908), the Founder of the worldwide Ahmadiyya Muslim Community. He laid the basis for the unification of mankind in a unique manner. He resolved the conflicts and paradoxes prevailing in the religious world regarding the advent of a global Reformer.

The followers of all great religions—Jews, Christians, Muslims, Hindus, Buddhists, Zoroastrians, and the followers of Confucius—all anxiously awaited the advent of a Promised Reformer, as predicted in their holy scriptures.

The Jews expected the Messiah would rejuvenate Judaism; the Christians claimed that the second advent of Jesus would bring nigh the Kingdom of Heaven; the Muslims believed that the Messiah and Mahdi would join forces to bring about the final renaissance of Islam; the Hindus awaited the coming of God himself in the form of Krishna; and, the Buddhists were hopefully waiting for the reincarnation of Buddha.

How could God send different Messengers simultaneously—each calling to the same God in his own diverse way, inviting mankind unto divergent paths and conflicting ideologies? That was the perplexing question addressed by Mirza Ghulam Ahmad of Qadian under Divine guidance and revelation.

It was revealed to him that all the prophecies regarding the advent of various reformers were no doubt true. They, however, in fact implied that only a single claimant would be raised who would combine in his person the qualities, role and spiritual powers of all the great World Reformers whose advent had been promised. Indeed, he would be a soldier from God wearing the garbs of different prophets. He also proclaimed that the religion chosen by Almighty God for the universal and final manifestation of His Unity was Islam.

Thus, in accordance with the Divine command, Mirza Ghulam Ahmad claimed to be that global Reformer who was destined to be raised in Islam in complete subordination to Prophet Muhammad—the last Law-bearing prophet—may peace and blessings of Allah be upon him.

This was an astonishing claim. It was even more astonishing that this solitary voice, raised from a small, unknown village, insignificant as it seemed to the world at large, was heeded at all. Some responded to this call with complete faith and devotion. There were many others who raised a storm of hostility, the like of which

has seldom been witnessed in the history of mankind.

His followers were subjected to extreme persecution. They were deprived of religious freedom and fundamental human rights. Even laws were enacted in some countries to render them liable to severe punishment and prosecution for the mere act of professing and practicing their faith. Yet all this phenomenal opposition utterly failed to arrest the progress of Ahmadiyyat, which is marching forward even faster today than ever before. All the efforts of hostile fanatics, be they individuals, groups or governments, have totally failed in their purported objective of exterminating Ahmadiyyat from the face of the earth.

God stood by His servant, Mirza Ghulam Ahmad, fulfilled all His promises and, as prophesied in 1898, "caused his message to reach the corners of the earth." Today, Ahmadiyyat stands established in 120 countries and the pace of its growth is destined to engulf the whole of mankind. God saved his followers (Ahmadis), protected them from all evil designs and showered His innumerable blessings upon them.

It is, therefore, to extol the name of Allah and sing His praises for His innumerable bounties that Jamaat Ahmadiyya is celebrating the year 1989 as the Thanksgiving Centenary Year.

On this auspicious occasion, I most humbly and sincerely invite all my fellow human beings to study the Ahmadiyya Movement in Islam seriously and to join 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 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 believes in 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 the firm belief of Jamaat Ahmadiyya that Islam is the panacea for all maladies and ailments of suffering humanity today. Islam teaches us that unless man learns



to live at peace with himself and his fellow human beings he cannot live at peace with his God.

It is to this Islam that I invite mankind.

I am fully aware that in the eyes of many cursory observers, Ahmadiyyat has not as yet emerged as a potent force to bring about a global moral and spiritual revolution.

Yet my trust is in God. Weak and humble though we are, God has graciously chosen us as His instrument to usher in a new era of global peace and unification of mankind. Listen to what the Promised Messiah proclaimed toward the close of the last century, in the light of Divine revelation received by him:

"The time is near when I should attain a magnificent victory, because in support of what I state, there is another voice which speaks; and in support of my hand there is another hand which operates. Yet, the world cannot perceive it, but I behold it. There is a heavenly spirit which speaks in me and grants a new life to every word and every letter of mine. A commotion and upsurge has erupted in the heaven which has caused this earthly body to stand up at God's behest. Every such person who has not been denied forgiveness and salvation shall soon see for himself that I do not make these claims

on my own. Can they be seeing eyes which fail to recognize a man of truth? Can he be deemed alive who has no awareness of his Heavenly call?"

It is likely that many will turn a skeptical ear to what I say, wondering at the certitude and firmness of my faith in the glorious future of Ahmadiyyat. The weak and oppressed proponents of Christianity, at the end of the first century of the Christian era, must have felt somewhat as I feel today. They were looked down upon, jeered and mocked at by the people of that age. Yet, I have no doubt whatsoever that a day would dawn before the end of the next century when people of that age would look back with no less an amazement at the incertitude and disbelief of the people of today.

In the end, let me invite you once again with all my heart to accept the call of the Promised Reformer. Herein shall you find peace and contentment of heart which can only be acquired by submission to the Will of God.

May Allah bless you all.

Supreme Head of the Ahmadiyya Muslim Community



Hazrat Khalifatul Masih IV in front of the Los Angeles mission and mosque with Ashraf Rajpoot (Qaaid LA), Sajid, Hasan Parvez Bajwa (Editor Tariq), and Abdurrazzaq Momin (then Regional Qaaid).



Los Angeles khuddam with Hozrat Khahifatul Masih IV.



Sahibzadah M. M. Ahmad discussing khuddam activities with Sajid.



Some Rochester, NY, Khuddam with Maulana Sheikh Mubarak Ahmad, Missionary Incharge, U.S.A.

**MESSAGE FROM SAHIBZADAH MIRZA
MUZAFFAR AHMAD AMIR U.S.**

The 1989-1990 marked the conclusion of Ahmadiyyat's first century. The lonely voice raised in a tiny, unknown village for the renaissance of Islam by the Promised Messiah under divine command now vibrates with increasing vigor over 120 countries of the world. Allah's revelation to him that "I shall have thy message spread to the corners of the earth" stands fulfilled and every day that dawns brings fresh proof of its undeniable truth.

The revolutionary changes the world over during this

year paves the ground for creation of "a new earth and new heaven" proclaimed by the Promised Messiah. It brings with it new and increased responsibilities to our youth—Khuddamul Ahmadiyya—who have to carry the torch of Islam, its teachings, its moral values, in the service of humanity. We must therefore renew our pledge, redouble our efforts, offer every sacrifice, to achieve the divinely assigned task which lies ahead. God bless you.

(M. M. Ahmad)

**MESSAGE OF THE MISSIONARY IN CHARGE,
U.S.A.**

Bismillahirrahmanirraheem.

Dear Editor Tariq,

Assalamo alaikum warahmatullahe wabarakatoh.

You have asked for a message for the special issue of the Tariq. Tariq is an organ of Majlis Khuddam-ul-Ahmadiyya, U.S.A. The special issue is being published on the occasion of the Centenary Jubilee. I am pleased that you are taking this step.

Since the establishment of Majlis Khuddam-ul-Ahmadiyya, the basic gist of the observations and advice for the members of this organization conveyed by Hazrat Khalifatul Masih II, Hazrat Khalifatul Masih III, and now by Hazrat Khalifatul Masih IV, can be summarized as that the service to Ahmadiyyat must be carried out under the established system in all kind of circumstances. In order to achieve this object, we have to prepare and keep ready especially the young generation for all sort of sacrifices including time and emotions.

In the last hundred years, as a blessed result of our elders giving priority to the service of Ahmadiyyat in the

face of hardships and because of special support from the Exalted Lord, the community has emerged with a distinguished position among the nations of the world. We should resolve and make a determination from the very beginning of this second century to further illuminate and enhance this position in every field of life by our conduct, morals, virtues, and an ambition to serve. Are the Khuddam-ul-Ahmadiyya ready to offer every kind of sacrifice and are they ready to respond to every call of their beloved Imam to realize this purpose? If they are ready, then by the Grace of God, our future, which is now in the hands of the youth, is going to be brilliant and enviable, insha Allah.

May God by His special Grace make your special issue a success. Ameen.

Wassalam.

Humbly yours,

Sheikh Mubarak Ahmad.
17/5/89

**MESSAGE OF MUZAFFAR AHMAD ZAFR,
NAIB AMIR I, EX-NATIONAL QAAID**

December 14, 1989

As Salamu Alaikum Wa Rahmatullah Wa Barakatohu!
Khuddam ul Ahmadiyya is the future of Ahmadiyyat. And the future of Ahmadiyyat is your sacred trust.

You must be prepared to make every sacrifice in the cause of Islam and Ahmadiyyat.

You must never let the flag of Ahmadiyyat be dropped spiritually, morally, or physically.

It is your duty and honor to keep your Religion above the world. Beg Allah to keep you under the shadow of Khalifat ul Ahmadiyyat until death overtakes you.

Was Salamu Alaikum Wa Rahmatullah Wa Barakatohu!
Your Brother in Islam,

Muzaffar Ahmad Zafr
Naib Amir I



Hazrat Khalifatul Masih III with Muzaffar Zafar and Muballigh Mahmud Nasir.



Some members of the 1988-90 aamla with Maulana Ataullah Qamar Ahmad Shams (present sadr). Sitting: Dr. Hameed Kaleem at the centenary ijtema: From left to right: Standing: Ahmad, Mohammad Dawood Munir, Hasan Parvez Bajwa, Maqsood Chattha, Waheed Rushdi, Shahid Saeed Malik, Dr. Maulana Kaleem, Sajid, Bashirur Rahman, Dr. Khalil Malik.

MESSAGE OF DR. QAMAR AHMAD SHAMS
Sadar, Majlis Khuddam-ul-Ahmadiyya U.S.A.

The Ahmadiyya Community is destined to bring about a spiritual revolution. The last phase of the revolution brought by the Holy Prophet, peace and blessings of Allah be upon him, had been inaugurated by the Promised Messiah, peace be on him, and the world is witness to the momentum which our community has gained during the last century. It is now up to us not only to maintain this momentum but to increase this momentum for the

complete victory of Islam.

Khuddam-ul-Ahmadiyya being the most active section of the community has to bear the greatest burden of the task. Mere words will not bring about any change in the world. Sacrifices are greatly needed and everybody is expected to sacrifice everything that is required for the furtherance of Islam. May Allah enable us to fulfill demands of the time. Amen.

Note From Sajid

The decision to publish a souvenir at the occasion of the Ahmadiyya Centenary Thanksgiving Celebrations presented a huge number of possibilities. Hasan Parvez Bajwa was delegated the responsibility. He consulted the missionaries, dignitaries of the community, and consulted a large number of members. As a result of these discussions, an outline emerged which was improved and approved by Center. To create a balance between the number of pages we could publish and the outline, some of the items had to be omitted. The final result is in your hands.

Center had been directing us for a while to compile a history of the khuddam in the United States. Tariq Sharif was chosen for this task with the approval of the center. He interviewed our pioneers and searched through stacks of documents. He made a presentation at one of our annual ijtemas at Alpine Camp near New York. Later he put his search in writing. We have given an edited version of his manuscript in this publication as we planned to publish the original separately.

Covering all the activities of the last decades would have made this account too large for this publication. One of such accounts is the tour of Maulana Sheikh Mubarak Ahmad to assist in funding two mosques in Italy and South America. Khuddam from all over the States participated and donated generously.

We are grateful to the wife of the late Dr Muzaffar shaheed for writing a note. We also want to express our appreciation to all, who have been credited for their work or not, for their assistance.

We could include only one facet of our tabligh activity: Ahmadiyyat in Mexico. I remember Maulana Munir Ahmad Chaudhry showing me, a few years ago, some bai'at forms from Mexico City. A lot of support was provided by Maulana Sheikh Mubarak Ahmad, then Ameer and Muballigh Incharge, U.S., in the Monterey expeditions.

Another important khuddam activity is waqari amal. During the last few years, quite a few mosques and centers have been established in the States. Dedicated and spirited local khuddam spent most of their weekends at the mosque sites preparing land for buildings or renovating, maintaining, and improving these buildings. In some cases, virtually rubbles were transformed into beautiful worship places and office spaces. Some of these buildings are a monument to khuddam services to their community.

Hasan Parvez Bajwa, Mohammad Daood Munir, and Qamar Ahmad Shams were of great help in collecting and reviewing material for this publication. Hamid Mah Liqa helped me in layout.
May Allah be our guide and support.
Ameen. Syed Sajid Ahmad.



A group photo of Philadelphia, PA, khuddam.



Maulana Inamul Haq Kausar, Maulana Shamshad Nasir, and Nasir Malik (former national qaaid) answering questions at the centenary ijtema.

**Message of Mahmood Ahmad,
Former Sadr
Majlis Khuddam-ul-Ahmadiyya Markaziyya**

Mahmood Ahmad, President
Ahmadiyya Youth Association
Rabwah 35460, Pakistan

Dear Syed Sajid Ahmad
National Qaid
Majlis Khuddam-ul-Ahmadiyya
U.S.A.

Assalamo Alaikum warahmatullahe wabarakatoh.

May this find you all in the best of circumstances. I am happy to know that, by the Grace of God, you are publishing the souvenir.

I wish you would further strengthen the organization of khuddam and atfal in America and strengthen the adherence of khuddam and atfal to discipline.

Out of the day to day primary duties, *salat* comes first. Allah, the Exalted, has ranked, after belief, *salat* as the first act for the proof of faith. Consequently, it is necessary to keep a regular check in this respect. Hazrat Khalifatul Masih IV has delivered a series of khutbas on this subject. Seek guidance from these khutbas. The Holy Quran should be recited daily. Assess in what places there is an arrangement to learn the teachings of the Holy Quran.

It should be checked as to how many khuddam and atfal are participating in this program. It is important to study the life style of the Holy Prophet, peace be upon him. It will prove guidance in all walks of life.

The books written by the Promised Messiah are being studied, but a lot more needs to be done because a section of the khuddam is not regular in this area.

Preaching, of course, is incumbent upon every Ahmadi. The Khuddam-ul-Admadiyya should make a better scheme and advance the work of propagation.

We have pledged our devotion and love to the establishment of the Ahmadiyya khilafat and this demands that we should carry out the advice and guidance of the Imam of the day.

Yet another thing to be carried out is supplication. Persistently pray for the jamaat, for Hazur, and to gain the love of God.

God be with you. Remember us in your supplications.
Wassalam.

Yours sincerely,

Mahmood Ahmad

**MESSAGE FROM NASIR MALIK
(National Qaid, 1982-86)**

It is, indeed, an honor and a privilege to have an opportunity for writing a message for this historic and noble publication. Even though I do not consider myself worthy of this honor, I feel dutybound to write something because of the extraordinary trust put in me by the Majlis Khuddam-ul-Ahmadiyya when this humble one was appointed National Qaid, Majlis Khuddam-ul-Ahmadiyya, U.S.A., in fall 1982.

By the grace of Almighty Allah, I had the good fortune of serving Majlis Khuddam-ul-Ahmadiyya, U.S.A., as National Qaid, till fall 1986. Even though I fell far short of the performance expected of that high office (may Allah forgive my shortcomings), I am extremely grateful to the then Naib Sadr, Majlis Khuddam-ul-Ahmadiyya, U.S.A., my beloved Revered Alhaj Maulana Ata-ullah Kaleem for his paternal love, compassion and guidance and to all National and Local officers for their help, cooperation and advice in carrying out my onerous responsibility. My Allah bless them all with the best of rewards. Ameen.

As I reflect back, I find several fond memories of those "good old days." But I cannot help to remember most,

my beloved National Motamad, Dr. Muzaffar Ahmad (Shaheed). The love, dedication, commitment and zeal he showed, in the short time Allah granted him in that capacity (martyred on Aug. 8, 1983), for Ahmadiyyat and Majlis Khuddam-ul-Ahmadiyya was inspirational for all of us. May Allah be pleased with him. Ameen.

As I look forward, I see tremendous opportunities and awe inspiring challenges for Majlis Khuddam-ul-Ahmadiyya, U.S.A., to serve Ahmadiyyat in its wonderful second century. Especially, in view of the pivotal administrative changes announced by our beloved Imam, Hazrat Khalifat-ul-Masih IV (ayyada hullaho taala benasrehil aziz) in his historic khutba Juma of Nov. 3, 1989. May Allah enable our youth to live up to the expectations expressed by our beloved Imam by performing their "fundamental" duties without the need for a close supervision of the KHALIFATUL MASIHI. AMEEN.

WASSALAM

HUMBLE SERVANT OF ISLAM

NASIR M. MALIK
Dec. 22, 1989.

THE STORY OF DR. MUZAFFAR AHMAD, M.B.B.S., M.D., F.A.C.A., AHMADI YOUTH MARTYRED ON THE SOIL OF AMERICA

(From the pen of his widow)

Surely it was a historical day when the sincere devotee of Ahmadiyyat was born in a hamlet of Hoshiarpur (India). He was only two months old when his parents brought him, along with four other elder brothers and two elder sisters, to Pakistan. They settled in a village (Chavinda) of Pakistan. Dr. Muzaffar Ahmad studied up to the matriculation in the Chavindah High School. He attained the first position in the district. He earned a scholarship. He passed the F. Sc. examination from the Talimul Islam College, Rabwah, with high marks and a merit scholarship. It was from the King Edward Medical College, Lahore; that he got his M.B.B.S. degree. For some time he served in the Army in the capacity of a captain (doctor). After resigning from there he worked in the Mayo Hospital, Lahore, for some time. During this time he made himself available for any help to his relatives as well as acquaintances. He also availed most opportunities to work for the Jamaat. In 1976 he bade farewell to Pakistan and came to the U.S.A. After spending some months in Kansas City, he moved to Chicago where he completed three years' training in Michael Reese Hospital. He received calls from several places when he applied for private practice. He desired to choose a place where there were Ahmadis in larger numbers. God Almighty fulfilled his desire when an Ahmadi doctor selected him to work as an anesthesiologist in his own hospital. After some time, in view of some circumstances, he quit that job and by the grace of God he got a much better job in the Wayne County Hospital in the state of Michigan. Here he continued working efficiently and delightfully as chief of the anesthesia department. In the meantime he passed the American Board of Anesthesia examination. He also became a member of the F.A.C.A. (Fellow American College of Anesthesia). During this period of 1½ years he had ample opportunity to be useful to the Ahmadiyya Jamaat, and he enjoyed it very much. So much so that due to his diligence and zeal in serving the Jamaat, he was appointed as the Quaid of Khuddamul Ahmadiyya for Detroit, Michigan. On the national level he carried on the work of Mo'tamad.

In the capacity of local education office holder he would acquaint the atfal, khuddam and ansar with religious education as well as training. He would set up programs and hold tests in theology. In order to encourage those who attained first, second and third positions he would award prizes. At the time of his martyrdom he was taking care of the job of General Secretary for the sake of an Ahmadi friend. In short, in spite of a huge demand on his time from his job at the hospital he would devote maximum time for the Jamaat duties. Right from the early childhood he was regular in his *salat* and fasting, and even offered *tahajjud* prayers. He would not only offer his five daily prayers but also would urge others to do so.

He was equally punctual in paying the contributions. He would often advise his wife and close friends that there was no substance in the material worldly affairs as they were just transitory and that he who earned for the other world would be better off. He would often utter such words in his youth. He had occasion to snap photos of different activities of the Michigan Jamaat. He would jokingly say that he had become the photographer of the Jamaat. He felt happy when he was able to accomplish this hobby. Some months prior to his martyrdom he related to his wife a dream of his in which Hazrat Khalifatul Masih III had come to him and asked him to accompany him and offer *salat*. Likewise, after a lapse of some time, on another day, he was asleep and in the middle of the night he awakened while sobbing. When his wife asked him what the matter was he informed that he saw in the dream that she and his son had gone away from him. Similarly, his wife too had a dream a day before his martyrdom that their son had disappeared. It seems that God had hinted to His worthy creature.

In August 1983, the annual convention of the U.S.A. Jamaat was being held for the first time in Detroit, Michigan. As the time was approaching for the convention, Dr. Muzaffar was also speeding up his efforts to make the convention a success. On his return from the hospital he would work late in the night, drawing up plans for the success of the convention. He would write letters to other people, requesting them to supplicate for the convention. As he had a good handwriting, he prepared several banners measuring several yards of cloth. Some of them were:

1. La Ilaha Illallaho Muhammadurrasoolullah;
2. I will spread your preachings to the corners of the world;
3. Ahmadiyya Movement in Islam.

He prepared the charts, showing pictures and annual activities of the Detroit Jamaat (these charts are now in the custody of the Jamaat).

All banners and other things prepared by him are with the Detroit Jamaat. In short, he was always ready to sacrifice his money as well as render personal services. He had intense feelings of love for serving the Jamaat. That is why that on the occasion of his martyrdom, the President of Michigan Jamaat observed that he had lost an arm.

In spite of his involvement in the religious and worldly pursuits, he would spare time for his wife and children. He loved them passionately and would not for a while keep away from them. On his return from the hospital he would play with his son. He would tutor him and feed him too. He would personally undertake his obligations to upbringing him. He felt it to be his duty to train his chil-

dren. Besides all this he loved to read. In addition to studying the medical books, he liked to read religious books. He was well versed in theological knowledge. Besides the Holy Quran, he had studied the Bible. He would converse with his colleagues, the doctors and the nurses, in the light of the Holy Quran. He would tell them what is contained in the Holy Quran. He would establish the superiority of the Holy Quran over the Bible. Quite often he would buy several copies of the Holy Quran and give them as gifts to his fellow workers. Additionally, he liked to indulge in the *da'ee elallah* project. He would hardly miss an opportunity. It was impossible for him to let an opportunity go unavailed.

Two weeks before his martyrdom there was a meeting of the Khuddam inside the Detroit mosque and the President inquired if any Khadim would spare time to preach among the people. Spontaneously Dr. Muzaffar said his name and phone number should be furnished as he would like to preach. Consequently, a few days before the convention a black American youth called on the phone at his residence. He requested directions and arrived at our residence. Despite being extremely busy at the hospital, Dr. Muzaffar hurriedly reached his house. The boy arrived at 5 o'clock. He left at 9. He had talked to him for quite some time on the excuse of preachings. During this period he treated him most courteously at the dinner table. He put him wise about Ahmadiyyat and brought home to him its truth. He preached him for full four hours. Having treated him nicely, he presented him a copy of the Holy Quran and commentary. Dr. Muzaffar was immensely happy when the youth told him that he would attend the convention. The youth, while leaving, promised to come again on Tuesday. Dr. Muzaffar had purchased a house a month earlier and he had wished to accommodate the guests of the convention and so the first to come was Mirza Afzal, a Missionary from Chicago. The black American youth unexpectedly arrived on Monday instead of Tuesday. He came at 9 p.m. He rang the bell at the door. Dr. Muzaffar went to welcome him at the door. He brought him inside and introduced him to Mirza Afzal. He requested him to supplicate for the youth as he was already preaching him. This time the youth wanted to leave after a few seconds. On his first visit he had purposely left his hat. Dr. Muzaffar went to see him off at the door. He was just coming back when he fired from the door at Dr. Muzaffar. He shot five times: once on the area between the head and the neck; second on his cheek as he turned to see the youth; third was on the wrist; fourth one was at the wall; fifth went at the floor and reached the basement. It was from here that the blooddrops of Dr. Muzaffar reached the basement. It was in this way that the youth attacked the innocent with five bullets at his own house at 9 p.m. on the 8th of August 1983. *Innalillahe wa inna elaihe rajeoon.*

Here is a verse sent by Lahore Jamaat for Dr. Muzaffar:

عاشقوں کا شوق قربانی تو دیکھ خون کی اس راہ میں ارزانی تو دیکھ

ہے اکیلا کفر سے زور آزما احمدی کی روح ایسا ہی تو دیکھ

*Come see the zeal of the lovers to shed their blood;
Come witness the abundance of blood in this path.
Here is he all by himself to contest with heresy;
Just watch the zeal of his faith.*

After killing Dr. Muzaffar the youth and his accomplice (who was sitting in a car which had been parked some seven to eight houses away in the park) went to Laiq Butt's house while their elders were coming on hearing the news of the murder of Dr. Muzaffar. Many children and others were present in the basement in connection with the convention. So they (the youth and his companion) ignited a bomb at the house of Laiq Butt. Miraculously, one end of the bomb got entangled with the window and the bomb did not work. It was due to the mercy of God that several people remained unhurt.

The two American youths got their gas cylinders refueled at a gas station (the receipts were found afterwards in their car). The couple carried the cylinders to the Detroit mosque in order to set it on fire. As the mosque happened to be situated on a busy road, the black Americans entered the mosque stealthily from the door at the back. They did set fire after entry therein. Having accomplished this they tried to come out by the same door by which they had entered; they found it locked (without a lock) by the mercy of God, all their efforts failed to open the door. In order to save their lives, they went into the toilet. They were suffocated by the gases and breathed their last. When the police spotted them, their tongues and eyes were bulging out. On being informed by the police Mirza Afzal along with other members of the Jamaat went inside to identify the two dead youths. They recognized one youth who had killed Dr. Muzaffar and the second who was his accomplice. In this way the two met their end. Despite so many obstructions a one-day convention was held at the directive of Hazur. This was attended by people in thousands. It did elicit the glory of Dr. Muzaffar's martyrdom.

Hazrat Khalifatul Masih, while commenting on the martyrdom of Dr. Muzaffar, said: "Do not refer to the martyr as dead; he is alive. Do not step backward even by an inch from the path which this faithful man traversed and advanced so much ahead." He further observed: "Should you see through insight you will find that Muzaffar is still alive; in fact he attained an extended life. Peace be on you, O Muzaffar, peace be on you O Muzaffar (revelation of the Promised Messiah). Behind you are restlessly waiting thousands of Muzaffars to occupy your place. You who have extinguished the flame of life of Muzaffar, actually have served him a cup of eternal life. While he earned a life, you have been doomed to death." (Friday sermon, August 12, 1983.) In this connection the comprehensive sermon of Hazrat Khalifatul Masih IV dated August 13, 1983, is historical and is in memory of this faithful believer.

Muzaffar ascended to the heights of pleiades through his martyrdom and attained a high grade as is mentioned in the Holy Quran. For two to three weeks the TV featured news about Dr. Muzaffar and Ahmadiyyat. The local media also published detailed articles on Ahmadiyyat for weeks. In this way people got acquainted with Ahmadiyyat. The Jamaat also preserved a short video cassette. Several TV channels insisted on learning from members of Detroit Jamaat how all this happened and where did it happen. They were curious to know about Ahmadiyyat. They wanted to know of the origin of Ahmadiyyat and where did it start. The sacrifice of Dr. Muzaffar served the purpose which could not have been accomplished by spending huge monies.

May God grant him a high status in the heavens. And may his wife and two sons spend their lives in peace and tranquility. Amen.

O martyr of Ahmadiyyat, peace be on you;
You did illuminate the name of Ahmadiyyat.

(Rendered into English from Urdu by Sufi Ghulamullah.)



Some members of the '82-'83 national executive. From left to right: First row: Dr. Naseer Tahir, Jalal Nuruddin, Dr. Bashruddin Khalil Ahmad. Second row: Abu Bakr WI, Nasir M.

Malik (then national qaid), Habeeb Shafeek, Hasirullah Ahmad. Third row: Sardar Rafiq Ahmad, Rasheed Arshad, Dr. Muzaffar (shaheed), Dr. Khalil Malik.



Participants of waqari amal at the Detroit, MI, Ahmadiyya Mosque.



Mahmood Ahmad, Former International Sadr, with some khuddam from Milwaukee, WI.



Some York khuddam together.



A scene from the '78 national ijtema held at Athens, OH.

HISTORY OF KHUDDAM-UL-AHMADIYYA IN THE U.S.A.

(Submitted by Ahmad Tariq Sharif, History U.S. Khuddam Officer)

Founding of Khuddam-ul-Ahmadiyya

On February 4, 1938, the Majlis Khuddamul-Ahmadiyya was born under the direction and instruction of Khalifatul Masih II, Hazrat Mirza Bashiruddin Mahmud Ahmad in Qadian, India, the permanent headquarters of the Ahmadiyya Movement in Islam. Its purpose was a noble one: to save young men from modern trends of materialism and imbibe them with the spirit of true Islam. Further, Hazrat Khalifatul Masih stated "the very name of the organization indicates that its members are Ahmadi servants of mankind" (Al-Fazl, April 10, 1938). Hazur himself laid the foundations for the organization by dividing the framework into ten divisions ranging from social service to physical health to education. The organization was carefully mapped out to produce a Khadim who was spiritually inclined, mentally and physically healthy and a servant of Islam and mankind. Under the direction of Hazur, the Khuddam in Qadian were immediately organized with the first Sadr (President) as Qamr-ud-Din and the second a year later, Mirza Nasir Ahmad (may Allah be pleased with them). The first Ijtema was held on December 25, 1939, and the first journal of Khuddam-ul-Ahmadiyya, *Al-Tariq*, was started in June of 1945.

The question this article addresses is how did Khuddam-ul-Ahmadiyya, as founded by Khalifatul Masih II,

become organized in the U.S.A. and how has it progressed until today.

The Early Days

Being that Jamaats themselves were not organized in any nationwide network until the 1950's in the U.S., it is not surprising that the Khuddam organization was not nationally organized until the late 1960's. Although it was certainly the desire of the American Ahmadi to have a national Khuddam organization, it took almost twenty years of organizing local jamaats first and gathering young men within them to set up a network of local Khuddam branches. After all, without a national body of Khuddam, there could be no national Khuddam organization. At the same time, the 50's and 60's were a time of education. Along with more information in English about Islam and Ahmadiyyat being disseminated among the American brothers, came a greater knowledge of the purpose, aims, and structure of the Khuddam-ul-Ahmadiyya. One book, *Majlis Khuddam-ul-Ahmadiyya—Its Formation and Importance*, was translated into English by Chaudry Abdur Rahman Bengali. It laid out the purpose of Khuddam and the methods for establishing national and local branches complete with Qaids, Zaims,



Participants of a khuddam officers meeting in late sixties. Can you recognize the first national qaaid? (Photo provided by Munir Hamid)

and Nazims.

Prior to 1969, however, the only national office in place was that of Mutamid (Secretary) who worked with the missionary in charge who himself was Naib Sadr (Vice President) of Khuddam under the International Sadr at the headquarters in Rabwah. One such Mutamid was Basharat Sabur of Chicago who informed brothers of his election in a letter dated July 1967.

US Khuddam Get Organized at National Level

In 1969, the missionary in charge, Imam A. R. Khan Bengali appointed Munir Hamid of Philadelphia as the first National Qaid. This appointment may seem insignificant in the scope of history, but it was actually extremely significant.

Early Khuddam were both zealous and active. One Khuddam activity which embodied this zeal was the reprinting of the pamphlet *Real Revolution* as a serial.

In 1969 Qaid Munir Hamid had the responsibility of setting up a National Cabinet. It should be noted here before giving the names and offices of the first Cabinet, that Khalifatul Masih II had divided Khuddam activities into ten general areas of concentration. But throughout the history of Khuddam-ul-Ahmadiyya in the U.S.A. these ten areas had mostly been regrouped and reorganized to best suit the needs and personnel available. All

the ten departments as originally set up were always included however.

Thus in 1969, there were ten departments but one original department called Isar-o-Istiqlal (Sacrifice and Steadfastness) which had been incorporated into other departments was deleted and a department called Isha'at was added to run the publications. Below is the 1969 National Cabinet. It should be noted that Maqbool Ahmad Qureshi was the Naib Sadr.

Enrollment	Sarwer M. Bashir
Religious Instruction	Balal Abdus Salaam
Propagation	Hussain G. Abdul-Aziz
Moral Vigilance	Munawer A. Saeed
Boys Training	Yahya S. Abdullah
Finance	Zacharia Hussain
Publications	Hussain G. Abdul-Aziz
Personal Fitness	Lateef Ahmad
Social Service	Basharat Sabur
Labor Service	Muhammad Ameen

Later, Wajid Israfil became Nazim-i-Tabligh (Propagation); Bashiruddin Usama, Khidmat (Service); Jamil-ud-Din Ahmad, Mal (Finance); and Nasir Ahmad, Atfal. Also, Nur Ghazali (now Nurrudin Abdul Latif) was appointed Motamid or Nazim-i-Ala by Maqbool Quereshi. Many of the young men elected had been activated for the first time at national conventions in the late 60's.



Some khuddam and ansar together in 1972. (Photo by Abdus Sami Khaliq)

The first National Khuddam Cabinet Meeting or Conference was held on April 25, 26, and 27, 1969, at Dayton, Ohio. Some Khuddam branches represented were Chicago, St. Louis, Milwaukee, Pittsburgh, Philadelphia and Waukegan. A list of expectations of every Khadim was made with such items as: offering five daily prayers, weekly service and propagation, and attendance of every meeting. Also, the previously mentioned national officers laid out their programs. Just one example is that of Social Services which was as follows:

- (1) Undertake quarterly, at least one service project for your community.
- (2) The Zaim should compile a list of brothers, ages, and marital status, indicating those who want to marry.
- (3) Perform some regular service for mission buildings within your branch.
- (4) Develop useful skills such as first aid, fire control or such things as to be helpful to others.

There were other excellent programs set up in propagation, finance, and boys training (Atfal). Also around this time, a newsletter/bulletin started being published under Hussain Abdul Aziz. It was called *Khadim* and contained

articles on Islamic topics, news items, a letter from the Qaid, and other features such as a serial written for Atfal called *Atfal Hi-Lights*. In February 1969, circulation of *Khadim* was eighty and grew from there. Ijtemas—annual camp-outs for religious and physical training and to foster brotherhood—were initiated and two were held in Dayton, Ohio. Most meetings held were on a national level in that every current active member in various branches was invited.

During this time, local branches were being activated slowly. It was a period when individual Khadims were being called on to take up local offices and implement national programs. The first local reports came to center from Baltimore, Cleveland, Philadelphia, Chicago, Milwaukee, Dayton, St. Louis and others.

Early Seventies

Between the period of 1970 and 1975 two national Qaids succeeded Munir Hamid. Muzaffar A. Zafr concentrated heavily on tabligh, organizing Tabligh Days such as one held in Flint, Michigan. He also carried out National



A section of the khuddam from 1977 ijtema held in New Jersey.
(Photo by Sami Khaliq)

Council meetings such as one reported in the *Ahmadiyya Gazette* held in Dayton, Ohio, on July 7 and 8, 1973. Muhammad Ismail Jamil concentrated on sales of books. Local activities continued and national officers were in place, but national organization was still developing.

Late Seventies

The fourth national Qaid or Qaid-i-A'la—Yahya Abdul-lah Sharif, was elected at the Annual Convention of 1975 and reelected in 1977, he had been active since the '60s on a local and national level, most recently as Nazim-i-Atfal. Yahya Sharif returned the Khuddam to the earlier structure under Munir Hamid but also more fully developed the general programs. The Khuddam were ready to advance and more actively participate. And they were able to do so on national and local levels.

These four years saw superior organization in every endeavor undertaken and the full involvement of all those Khuddam who wished to be active and to be involved.

The question of how to unify Khuddam throughout a vast country such as the U.S. had begun to be developed in the time of Munir Hamid through national programs, Circle Meetings, the *Khadim* newsletter, and some na-

tional conference meetings. From 1975 to 1979 the methods of developing a cohesive national Majlis were advanced further.

The country was divided into five Zillas or regions and numbered Khuddam branches were identified within each Zilla. One example: Philadelphia was Branch 1D under Zilla Northeast 1. A regional Qaid, later called Zaim, was put in charge of each region as well as a Murabbi for the organization of Atfal. These regional Zaims reported to the national and deputy Qaids.

The ten departments of Khuddamul-Ahmadiyya set up by Hazrat Khalifatul Masih II were simplified as follows: The finance and administrative departments were separated from those that directly affected the training of Khuddam. The other areas were broken into four main functions.

Through the works of Nazims of three of these departments (Propagation, Tahir Abdullah; Services, Abdul Kareem; and Fitness, Rashid Arshed), and the National Qaid, a pamphlet was laid out called *National Guidelines for Regional Programs*. In it, guidelines—not specific programs—were put together from which regional officers could develop regional and local programs. One example: Under propagation, twelve guidelines for conduct of propagation were mentioned.



Some of the participants of 1978 annual ijtema. (Photo by Abdus Sami Khaliq)

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



No. 1 Summer 1976 U.S.A.

ESSENCE OF THE SUWNAH

Hazrat Ali ibn Abu Talib, may Allah be pleased with him, related that the APOSTLE OF ALLAH Muhammad Mustafa, upon whom be the peace and blessings of ALLAH said:

KNOWLEDGE OF GOD IS MY CAPITAL;
 LOVE IS MY FOUNDATION,
 ENTHUSIASM IS MY HORSE,
 REMEMBRANCE OF GOD IS MY FRIEND,
 FIRMINNESS IS MY TREASURE;
 SORROW IS MY COMPANION,
 SCIENCE IS MY WEAPON,
 PATIENCE IS MY MANTLE,
 CONTENTMENT IS MY BOOTY,
 POVERTY IS MY PRIDE,
 DEVOTION IS MY ART,
 CONVICTION IS MY POWER,
 TRUTH IS MY REDEEMER,
 OBEDIENCE IS MY SUFFICIENCY,
 STRUGGLE IS MY MANNER, AND
 MY PLEASURE IS IN MY PRAYER.

SCHEDULE OF EVENTS

September 18-19, 1976

FALL REGIONAL RALLIES:

- 1- Boston 3- Milwaukee
- 2- Maryland 4- Dayton
- 5- San Francisco

November 20-21, 1976

NATIONAL MAJLIS SEMINAR- WEST (Chicago)

January 15-16, 1977

NATIONAL MAJLIS SEMINAR-EAST (Philadelphia)

March 19-20, 1977

SPRING REGIONAL RALLIES:

- 1- Teaneck 3- Waukegan
- 2- Virginia 4- Pittsburg
- 5- Los Angeles

MAY 21-22, 1977

THE FIRST NATIONAL IJTEMA C- KHUDDAM USA, Teaneck, New Jersey

Chairman, Majid Ali IC
 Major event of the Year



Number 2 WINTER 1977 U.S.A.

In the name of Allah, the gracious the merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the heaven and the morning star. وَالسَّمَاءِ وَالطَّارِقِ

And what should make thee know what a morning star is? وَمَا أَذْرَكَ مَا الطَّارِقِ

It is the star of piercing brightness. النَجْمُ الثَّاقِبُ

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الذات عن الله تعالى

الله مستور الله

In the area of Education, Noorudin A. Latif, developed the first comprehensive program using a three-phase system. The goal of the first phase was to set a standard that everyone should know and would be great to start any new Khadim on. The second phase was a branch level study of Ahmadi literature. The third phase was an excellent, very comprehensive college level study course for an individual Khadim in areas ranging from Hadith to Economics to Comparative Religions. Studying Arabic was made available and a 100-question comprehensive test was prepared which when completed formed a small pamphlet on many facets of Islam (All 100 questions were answered only by Dhul Waqar Yaqub).

In the summer of 1976 the first issue of a new Khuddam magazine, *Tariq*, appeared. It was interesting that the Khuddam in America chose this name independently and later found that it was the same name as the one started in Qadian. The early *Tariq* magazines were not structured as to sections, serials, etc., but they were well laid out and full of useful information for Khuddam. Again, a section for Atfal was begun called "Atfal Times" but not continued. The *Tariq* magazine, however, is still

being published at this writing.

The Khuddam also republished "khilafat in Islam," a series of articles in *Review of Religions*, by Nafisur Rahman A. G. Sufi, a former esteemed missionary. The dedication on the front cover was to Hazrat Khalifatul Masih III and the pamphlet emphasized Khuddams' responsibility to understand and follow the establishment of Khilafat.

The National Staff or "Al-Tanzim" consisted of the separated Nazims of Tajneed (Enrollment) and Mal (Finance) as well as the four department Nazims mentioned above. The Fifth was Nazim Atfal.

The regional officers were the Zaim and the Murabbi. The local officers were the Zaim, Naib Zaim, Branch Secretary, Branch Nazims, or officers on a local level of the four departments and Zaims—optional community leaders within a bigger branch.

Some of the national officers at this time have already been mentioned. Others were: National Deputy Qaid—Dhul Waqar Yaqub; Nazim Administration—Yousuf Ameen; Nazim Finance—Basharat Jamil; Nazim Atfal—Munir Hamid.

A recounting of the organization of Khuddam although



A scene from 1979 national ijtema held in New Jersey. (Photo by Abdus Sami Khaliq)

important for a history such as this one, is dry compared to actual events that took place. Anyone who was active at this time can testify that on a local level more and more Khadims were becoming excited about their Majlis. They were attending meetings regularly, propagating the faith, following a regular education program, paying their chanda, doing service for mankind, and becoming closer with their brothers in Khuddam.

No single event was this more evident than in the National Ijtemas for the Khuddam, and the Atfal Summer School for the younger men and boys. The first Atfal Summer School was held in the summer of 1975 at the Mission House in Baltimore, MD. Sixteen Atfal attended with Yahya Sharif and the Respected Hajji Muhammad Sadiq as teachers or Murabbis. Five Atfal Schools followed, the last in 1982, with sites such as York, PA, Dayton, OH, and Brooklyn, NY. Other teachers included Abdul Karim, Abdus Sami Khaliq, Imam Masud Jehulmi, Imam Abdur Rashid Yahya, Imam Ibrahim, Nasir Ahmad, Sadar Rafiq and others.

On a personal note, the author has had the wonderful fortune of being one of the two Atfal who attended all of the east coast Atfal Schools. I would therefore offer this personal account:

"Each year we were organized into groups according

to level of knowledge and age. In the earlier Summer Schools we were apprehensive about meeting the new boys but by the end of the week we had always become close friends, particularly with the Tifls in our own group. The classes were excellent, starting us on the basics of Islam at an early age and teaching us the deeper meanings as we grew. The sports competitions in the evenings were intense and invigorating. A sense of healthy competition as well as spirituality existed. We played hard and prayed hard, learned an immeasurable amount, formed lifetime friendships and loved every minute of it. These summer schools formed Insha-Allah, the future Khuddam members who will work well together as friends and be trained and educated in Ahmadiyyat."

There were three National Ijtemas from 1977 to 1979 as well as about 20 regional ijtemas held. For the National Ijtemas two properties were used which were named Camp Rabwah and Camp Qadian. The former was purchased by Dr. Majid Ali and was located in New Jersey; the latter in Ohio and donated by Dr. Basharat Munir.

The ijtemas were held outside in tents with a full day of sports, and various religious competitions; including talawat, prepared and impromptu speeches, collective salaah and plenty of time for brothers to get to know each other. The model of the Rabwah Ijtemas was used with



Khuddam offering salat at the 1979 annual ijtema. (Photo by Abdus Sami Khaliq)

wonderful results. Regional and local pride was developed through flags, banners, and colored t-shirts. A Khuddam Honor Branch was also named each year based on a point system rewarding regularity in Chanda, Branch reports, and how well national programs were carried out. The Honor Branch was given the flag of the National Majlis for the year to raise and lower at the National Ijtema. Results were '75-'76 Boston, Mass.; '76-'77 Dayton, Ohio; '77-'78 Dayton, Ohio. Awards were also set up for individual Khuddam; The Proficient Khadim Award (PKA), and the Leading Khadim Award (LKA).

As mentioned, in 1979 when Yahya Sharif left the Khuddam at age 40, he left a report on the activities of the Khuddam during his Qaidship. At the end of this report he mentioned five Khuddam who had earned Qaid's Honor Awards, the "highest of Khuddam Service Awards," as well as fourteen brothers who had earned honorable mention. It was true as he said:

"...these brothers stand as architects of the Khuddam in America." The five were: Mubasher Ahmad, Nurrudin Abdul Latif, Hajji Dhul Waqar Yaqub, Rashid Ahmad Arshed, and Nasirullah Ahmad.

Early Eighties

In 1979 a new National Qaid from Chicago, Abdul Kabir Haq, was approved. He had previously held regional Khuddam offices. Until 1983, when the next National Qaid was appointed, the period was marked by a continuation of most of the major programs already established.

One practice that had begun in the '70s and followed through by Kabir Haqq and his staff, was travelling to many Khuddam branches to establish or revive members and to answer any questions.

National Aamila meetings were held for planning and year's activities such as one held in 1980 in New York. Habeeb Shafeek as General Secretary was active in the Midwest along with Muzaffar Zafr. These brothers together with others who were very familiar with the Khuddam organization kept activity going in the Midwest with such events as a regional Khuddam "rally," regional ijtemas, and a summer school in Dayton.

In the November 1982 issue of the *Ahmadiyya Gazette*, the Naib Sadr of the Khuddam, Imam Ata Ullah Kaleem, wrote a letter stating that a new Qaid had been appointed



Another scene from 1979 ijtema. (Photo by A. Sami Khaliq)

دَوَائِرُ الْمَدِينَةِ TARIQ

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Qaid Yahya Sharif Abdullah, Editor
Rashid Ahmad Arshed, Managing Editor

Contributing Editors:
Nuruddin Abdul Latif, Abdul Karim
Dhul Waqar Yaquub

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Representatives:
Abdul Basit Syed
Khalil Aziz

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Managing Editor
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Representatives
Abdul Basit Syed
Khalil Aziz

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لَا إِلَهَ إِلَّا اللَّهُ

LA ILAHA ILLALLAH

(There is no God other than Allah)

Collected, Condensed and Translated by Syed Sajid Ahmad

THE HOLY QUR'AN

Allah, the Almighty says in the Holy Qur'an:

They wait not but for the Hour, that it should come upon them suddenly. The signs thereof have already come. But of what avail will their admonition be to them when it has actually come upon them? Know, therefore, that there is no God other than Allah, and ask forgiveness for thy frailties, and for believing men and believing women. (Muhammad: 19, 20)

THE HOLY PROPHET

The Holy Prophet Muhammad sallallahu alaihe wasallam has been reported to say:

- The best utterance is la ilaha illallah, and the best prayer is alhamdulillah (all praise belongs to Allah). (Tirmizi)
- Any person who would be carrying a speck of righteousness in his heart and who would have said la ilaha illallah will be saved from the torture of the Hell. (Bakhar)

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NUMBER 6

WINTER 81-82



Volley-ball at the West Coast Annual Ijtema

with the approval of Hazrat Khalifatul Masih IV. Nasir Mahmud Malik of the Detroit, MI, Jama'at assumed responsibility immediately.

Nasir Malik's first job was to set up a new National Cabinet. Some of the key officers came from his local Detroit area. They prepared programs for the coming year and planned to launch them by the National Jalsa in 1983. By this time 19 branches of Khuddam had been established. To update records, new Tajneed, finance, and budget forms were established. Preparation was begun to re-establish the *Tariq* newsletter.

Then, on August 8, 1983, the whole Khuddam and Jama'at was rocked with the news of its first martyr, Dr. Muzaffer Ahmad of Detroit, the Motamid of the National Majlis Khuddamul Ahmadiyya. He was shot by an assailant outside his home and the Detroit Mission was set on fire.

Despite the blow, the Khuddam officers continued to function. In December of 1983, the Midwest and Great Lakes Region held a joint regional Ijtema in the Dayton Mosque. Despite blizzard conditions outside, it was extremely successful, and the National Committee met again and planned to organize a full scale National Ijtema

in the summer.

The end of 1984 and early 1985 were filled with disturbing reports of Ahmadi persecution in Pakistan. But two events marked the start of a new growing force of activity.

First, a national ijtema was planned for Labor Day weekend of 1985 and second, the *Tariq* magazine was restarted although only as a part of the *Ahmadiyya Gazette*.

The National Ijtema, as in the earlier days, was a key event to stirring up interest, revitalizing Khuddam, and emphasizing unity. A full outline of eleven competitions was laid out ahead of time including azan (call to prayer), salaah (prayer), and two types of speeches. The results of the national ijtema were reported in the second "new issue of *Tariq*."

It was a National Ijtema with all the trappings. Tenting out in Camp Dearborn (Detroit, MI), excellent participation (125), three full days of activity, and even a campfire. Participants came from fifteen different branches. From Jum'ah on Friday to Awards Ceremony on Sunday, Khuddam and Atfal both participated in prayers, sports, and competitions. There was a speech by Muzaffer Zafr, Dars



Atfal preparing for games at the 1979 ijtema. (Photo by A. Sami Khaliq)

by Imam Inam-ul-Haq Kauser and a national cabinet meeting conducted by Qaid Nasir Malik. Lodging and food were free of charge. It was a memorable weekend that sparked a new era of Khuddam activity.

The rebirth of the *Tariq* magazine was first mentioned in the July 1985 *Ahmadiyya Gazette*, and in the August-September 1985 *Gazette*, it first reappeared. The editor was Syed Sajid Ahmad, later to be the last National Qaid and first U.S. Sadr. The *Tariq* section was only two pages, but signs were evident of activity. Those majlises who were not sending reports were listed and urged to do so. The executive committee was laid out in writing. And a training class held in Tucson, AZ, was reported. Some of the key National Nazims at this time were:

- Motamid Amjad Umar
- Finance Bashiruddin K. Ahmad
- Education Abdul Salaam Malik
- Propagation Abu Bakr
- Community Services A. J. Noorudin
- Atfal Sardar Rafiq Ahmad

The year 1986 was marked by a full blown national program which appeared in *Tariq* and a national ijtema which rivaled that of 1985. The national program combined the guidelines from all departments for each local majlis to follow. For example, five specific guidelines were laid down for tabligh. In education, specific books were

laid out to be read through the end of 1987. Even activities for social service were designated.

The *Tariq* continued to be published throughout the year with the following format: A verse from the Holy Quran, an excerpt from *Gardens of the Righteous*, one other small article, any important announcements, and news from any local branches. Khuddam were encouraged by monetary prizes to contribute prose and poetry.

August 29-31 was the date of the National Ijtema held in Oxford, MI. The same vigor of participants was present as the year before with a similar successful turnout. One excellent addition was a full printing of the names of all the winners in *Tariq*.

Late Eighties

In September 86, new national qaaid took reins of the Khuddamul Ahmadiyya in the United States of America. His name was Syed Sajid Ahmad. Having served as Qaid of West Coast Region, National Naib Qaid, and editor of *Tariq*, he was well versed in the Khuddam organization.

It is only the blessings of Allah that under the guidance of Hazrat Khalifatul Masih IV, the next two and a half years leading up to the Centenary proved to be a time of



1979 ijtema

(Photo by Abdus Sami Khaliq)



Participants of an aamla meeting in New York in early 80's.



A tija from San Francisco jamaat presenting a welcome bouquet to Hazrat Khalifatul Masih III on his arrival there.



San Francisco khuddam.

strong Khuddam activity and organization. Good ideas and important work that had been done in the past were utilized together with an ever mounting interest, knowledge, and expert leadership of today's Khuddam. Each month that passed brought a new program, event, book, or idea that was brought to fruition.

In March, the national cabinet was named in *Tariq* with the 16 major Nazims ranging from Naib Qaid to Nazim Atfal. The same month the date for the National Ijtema was already fixed and officers of the Ijtema put into action. (Tahir Hameed was in charge of general arrangements.) What was so excellent, was that both the national cabinet and ijtema officers utilized a strong balance in Khuddam members from all over the U.S. Finally, in the same month, the Majlis of the Month Award was reestablished from a decade ago, with Seattle, WA, winning October '86 Majlis of the Month.

In April, the full national scheme was laid out in a very easy-to-follow format as had been done the year before. Eleven different departments were enumerated from Tajneed to Khidmat-e-Khalq (Service). All proper terms as laid out by Khalifatul Masih II were used and explained in various *Tariq* issues not only for departments but in other

contexts as well. Also in April, an excellent two-part education program was established by Khalil Malik and sent to local jama'ats. *Brahin-i-Ahmadiyya* and *Essence of Islam Vol. 1* were concentrated on. Some local jama'ats devised charts to keep track of individual Khadim's performance.

On July 17-20 at a scout camp in Alpine, NJ, brothers camped out in log cabins and participated in yet another wonderful ijtema. The fourth one of its type in four years complete with camping, sports, salaah competition, and brotherhood, it established a much needed consistency and a national program all Khuddam could eagerly await. The presence of Mahmud Ahmad Sahib, the International Sadr added a special excellent flavor to it.

The summer of 1987 saw the arrival of *Tariq* as a separate magazine apart from the *Gazette* for the first time since 1978. It was 17 pages in length, with a beautiful cover, professional print and table of contents. It was more of a literary oriented magazine than a reporter of news. It should be noted that interestingly enough, until 1989, Syed Sajid Ahmad, the National Qaid, continued to edit *Tariq* himself. Up until this writing, *Tariq* has continued in the same style and substance.



U.S. khuddam guarding the Ahmadiyya Flag at Rabwah.

Through 1988 and 1989, several new Nazims were added to the National Cabinet: Mohasib (Auditor), Amoomi (General Affairs), Amooore Talaba' (Student Affairs), Sam'ee Basri (Audio Video), Taalim Computer Lit., and Tehrike Jadid. Also, Publications was brought back from earlier times and the Editor of *Tariq* was added as a separate office (Hasan Parvez Bajwa became the new editor). The History U.S. Khuddam office debuted in 1989 from which was produced this centennial report. Most of the changes came due to a growing Khuddam body and modern technological advancements. The basic ten departments were adhered to quite strictly however.

By 1988, there were a total of 27 Majlises and six different regions. The additional region came from splitting off a Southern region from the Southeast region. California claimed five different branches alone. (Insha-Allah in the future, local branches' histories will be completed and reported, as the lack of room and information does not allow it here.)

In 1988 the National Ijtema was again held at Alpine, NJ, Scout Camp at the request of the Camp itself. Anyone who attended this and the previous year's ijtema would testify to the fun, brotherhood, and spiritual treasures gained, making them a not-to-be-missed event. Who can forget the races around the big field or the tense arm-wrestling matches; the fierce religious knowledge competition or beautiful Azan calling competition; the friends met or the outdoor barbecue enjoyed? Alhamdulillah that Khalifatul Masih II established annual outdoor ijtemas a half century ago. And Alhamdulillah that they are organized each year.

The year 1989 introduced a new publication for the Atfal called *Tariq Jr.*, which first appeared at Jalsa Salana. Syed Sajid Ahmad who had now turned over *Tariq*, edited the new magazine. It was a 15-page magazine featuring small articles for Atfal as well as winners of the

1988 Ijtema and an invitation to the 1989 Ijtema.

The highlight of 1989 was the visit of Hazrat Amirul Momineen to the U.S.A. for the celebration of the 100 years of Ahmadiyyat. The Annual Jalsa was held in Catonsville, MD. The Khuddam were mobilized into every field of assistance from security to registration. Each and every Khadim felt a special joy in being part of that blessed and historical occasion. As Khuddams' function is Service, they could feel thankful to Allah that they could serve their brothers and sisters.

Khuddam Today—A Vibrant Organization

Today, society in the U.S. makes life for a Khadim challenging. He must always remember to keep a firm relationship with Allah and to serve mankind; to respect and learn from his elders and to treat the Atfal with kindness and patience, and to keep in touch with our beloved Khalifa, Hazrat Mirza Tahir Ahmad. By staying active in today's vibrant Khuddam organization, a young man comes in regular contact with others on the same path to achieving these goals. May Allah bless all those over the years who have helped shape Khuddam-ul-Ahmadiyya in the U.S.A. into the organization that promotes these ideals!

As a final note, the writer would encourage the Khuddam in the future, particularly the Qaids, Nazims, and Zaims to look back over where the Khuddam has been and to retain and improve on the ideas which have worked, and to develop new methods as the need arises. Insha Allah the Khuddam will continue to grow and prosper and to be a vehicle for the improvement of each and every Khadim. All Praise Belongs to Allah, Lord of All the Worlds!



Washington, D.C., khuddam.

NATIONAL OFFICERS, 1976-77

National Qaid Yahya Sharif
Deputy National Qaid Hajji Dhul Waqar Yaqub
National Murabbi Abdus Sami Khaliq
National Secretary Yusuf Amin
National Financial Secretary Abdul Basit Syed
National Coordinators:
Religious Training Nur-al-Din Abdul Latif
Public Relations Rashid Ahmad Arshed
Trade & Commerce Khabir Abdul Jami

Northeast Region I

Qaid Umar Bilal Ebrahim
Naib Qaid Tahir Abdullah
Secretary Ahmad Bashir
Murabbi Muhammad Sadiq

Southeast Region II

Qaid Mubashar Ahmad
Secretary Shahid Ahmad

Great Lakes Region III

Qaid Nasirullah Ahmad
Naib Qaid Abdul Karim
Secretary Muhammad Bashir
Murabbi Ali Razaa

Midwest Region IV

Qaid Abdul Kabir Haqq
Murabbi Habib Shafeeq

Western Region V

Qaid Anwar Mahmud Khan

NATIONAL EXECUTIVE, 1977-78

Naib Sadr Imam Ata Ullah Kaleem

National Cabinet

Qaid Yahya Sharif Abdullah
Naib Qaid Hajji Dhul Waqar Yaqub
Naib Qaid Nasirullah Ahmad
Mutamid Mubashar Ahmad

National Officers

Nazims:

Atfal al-Ahmadiyya Umar Bilal Ebrahim
Religious Training Abdul Karim
Khuddam Services Abdul Kabir Haqqe
Public Information Hasan Abdullah
Health & Fitness Jalaluddin Abdul Latif
Finance & Supply Basharat Jamil
Enrollment & Records Khalil Aziz

Secretary Sultani-Qalaam Yusuf Amin
Yearbook Chairman Abdus Sami Khaliq

Regional Officers

Northeast I:
Zaim Sardar Rafiq Ahmad
Murabbi Rashid Ahmad Arshed
Southeast II:
Zaim Rasul Abdul Muhaimin
Murabbi Tahir Abdullah
Great Lakes III:
Zaim Abdul Karim
Murabbi Abdur Rahman Malik
Midwest IV:
Zaim Umar Faruq Qadafi
Murabbi Habeeb Muhammad Shafeek
West Coast V:
Zaim Syed Sajid Ahmad

NATIONAL EXECUTIVE, 1979-80

Naib-Sadr, U.S.A. Mir Mahmud Ahmad Nasir

National Cabinet

Qaid-i-A'la Yahya R. A. Sharif
Naib Qaid-i-A'la Abdul Kabir Haqqe
Mutamid Abu Bakr Ladd
Murabbi A'la Alfal Rashid Admad Arshed
Nazim A'la Talib Abdul Aleem

Zilla Qaids

Northeast I Sardar Rafiq Ahmad
Colors: Maroon & White
Southeast II Salim Abdul Muhaimin
Colors: Gold & Black
Great Lakes III Nasirullah Ahmad
Colors: Royal Blue & White
Midwest IV Habeeb Mohamad Shafeek
Colors: Kelly Green & White
West Coast V Syed Sajid Ahmad
Colors: Orange & Black
Mid-Atlantic VI Jalaluddin Abdul Latif
Colors: Light Blue & Black

National Staff

Nazim Mal Mumtaz A. Bhatti
Tariq Editor Syed Sajid Ahmad
Tariq Managing Editor Anwar Mahmud Khan

Najmul Huda Academy

Dean Yahya R. A. Sharif
Associate Dean Mubasher Ahmad
Instructor Umar Faruq Qadafi



Miami Khuddam.



New York Khuddam with Mahmud Ahmad (then international sadr) showing plaque for standing first among U.S. majalis.

EXECUTIVE COMMITTEE, 1982-83

National Qaid	Nasir M. Malik
National Naib Qaid	Saleem A. Muhaimin
Motamid	Muzaffar Ahmad
Naib Motamid	Amjad Umar
Nazim Maal	Bashiruddin K. Ahmad
Nazim Education	Anwer M. Khan
Naib Nazim Education	Khalil M. Malik
Mazim Propagation	Abu Bakr
Nazim Community Services	Jalal Nuruddin
Nazim Physical Training	Yasin Sharif
Nazim Atfal	Sardar Rafiq Ahmad
Murabbi Atfal	Rashid Arshad
Editor Tariq	Syed Sajid Ahmad
Qaid Northeast Region	Naseer A. Tahir
Qaid Southeast Region	Saleem A. Muhaimin
Qaid Great Lakes Region	Nasirullah Ahmad
Qaid Midwest Region	Habeeb Shafeeq
Qaid West Coast Region	Syed Sajid Ahmad

EXECUTIVE COMMITTEE, 1984-85

National Qaid	Nasir M. Malik
National Naib Qaid	Syed Sajid Ahmad
Motamad	Amjad Umar
Nazim Maal	Bashiruddin K. Ahmad
Nazim Education	Abdul Salam Malik
Nazim Propagation	Abu Bakr
Nazim Comm. Services	A. J. Nuruddin
Nazim Atfal	Sardar R. Ahmad
Qaid: Northeast Region	Naseer A. Tahir
Qaid: Southeast Region	Saleem A. Muhaimin
Qaid: Midwest Region	Habeeb Shafeeq
Qaid: Great Lakes Region	Nasirullah Ahmad
Qaid: West Coast Region	Syed Sajid Ahmad

NATIONAL EXECUTIVE, 1986-87

Naib Sadr, U.S.A.	Sheikh Mubarak Ahmad
National Qaaid	Syed Sajid Ahmad
Naib Qaaid	Naseer A. Tahir
Mo'tamid	Muhammad Anis Shaikh
Nazim Atfal	Abdus Salam Malik
Nazim Isha'at	Syed Muhammad Ahmad
Nazim Islaho Irshad	Abu Bakr
Nazim Khidmate Khalq	Ataul Jalal Nuruddin
Nazim Maal	Naseer Siddique
Nazim San'ato Tijarat	Saleem Muhaimin
Nazim Sehate Jismani	Mohammad Sibr
Nazim Ta'leem	Khalil Malik
Nazim Tarbiyat	Rafi Ahmad
Nazim Tehrik-i-Jadid	Mahmud Ahmad
Nazim Waqar-e-Amal	Habeeb Shafeeq
Muhasib	Mubarak Malik

Regional Qaaid

Great Lakes	Naseerullah Ahmad
Midwest	Pir Ahmad
Northeast	Bashir Shaikh
Southeast	Talib Abdul Aleem

NATIONAL EXECUTIVE, 1987-88

National Qaaid	Syed Sajid Ahmad
National Naib Qaaid I	Shaikh Bashir-ur-Rahman
National Naib Qaaid II	Talib Abdul Aleem
Motamid	Anis Mohammad Shaikh
Mohasib	Arshad Ahmad

Nazims

Amoomi	Tahir Hamid
Amoor Talaba	Zaheer Ahmad Bajwa
Atfal	Qamar Ahmad Shams
Isha'at	Khalid Ahmed
Islaho Irshad I	Abu Bakr
Islaho Irshad II	Ata-ul-Jalal Nooruddin
Islaho Irshad III	Nasirullah Ahmad
Khidmati Khalq	Hameed Ahmad Naseem
Maal	Anis Mohammad Shaikh
San'ato Tijarat	Habeeb Shafeeq
Sehhat Jismani	Mohammad Sabir
Talim	Khalil Mahmud Malik
Tarbiyyat	Mohammad Dawood Munir
Tajneed	Naseer Ahmad Siddique
Tehrik Jadid	Manzoor-ur-Rahman
Waqari Amal	Jaleel Akbar

Regional Qaaid

Northeast	Shaikh Bashir-ur-Rahman
Southeast	Talib Abdul Aleem
Midwest	Nasirullah Ahmad
South	Nasir Karamat
West	Munawar Ahmad

NATIONAL EXECUTIVE, 1988-89

National Qaaid	Syed Sajid Ahmad
Naib Qaaid I	Shaikh Bashir-ur-Rahman
Naib Qaaid II	Ata-ul-Jalal Nooruddin
Motamid	Khalil Mahmud Malik
Mohasib	Sami Janjua
Editor Tariq	Hasan Parvez Bajwa
History U.S. Khuddam	Tariq Sharif

Nazims

Amoomi	Saadat Abdullah
Amoor Talaba	Aftab Ahmad
Atfal	Qamar Ahmad Shams



Waukegan khuddam with Mahmud Ahmad (then international sadr).



Tucson khuddam

Isha'at	Kaleem Bhatti
Islaho Irshad	Maqsood Chattha
Khidmat-e-Khalq	Hameed Ahmad Naseem
Maal	Anis Mohammad Shaikh
Sam'ee Basri	Tariq Hameed
Sanato Tijaret	Tahir Hamid
Sehhat Jismani	Mikal Hamid Rahman
Taalim	Mohammad Dawood Munir
Taalim Computer Lit	Muneeb Zeervi
Tarbiyyat	Imdad Ali Shah
Tajneed	Jaleel Akbar
Tehrike Jadid	Manzoor-ur-Rahman
Waqare Amal	Usman Ghumman

Khidmate Khalq	Abdus Salam Jameel
Literature Distribution	Waheed Rushdi
Mal	Naseer Siddique
Sanato Tijarat	Hafiz Sami Ullah
Sehate Jismani	Michael Hamidur Rehman
Sami Basri	Habeeb Shafeeq
Talim	Shahid Saeed Malik
Tarbiyyat	Khalil Mahmood Malik
Tajneed	Ramzanul Haq Jatala
Tehrike Jadid	Tariq Sharif
Waqare Amal	Talib Abdul Aleem

Regional Qaaideen

Northeast	Waheed Rushdi
Southeast	Shahid Saeed Malik
Midwest	Abu Bakar
South	Abdur Razzaq Momin
West	Ramazanul Haq Jatala

NATIONAL EXECUTIVE, 1989-90

Our beloved Imam, Hazrat Khalifatul Masih IV (ayyada hullaho taala benasrehil aziz) announced some administrative changes in his historic khutba of Nov. 3, 1989. He announced that in the future all the auxiliary organizations of all the countries will have presidents in the same way as there are presidents of the auxiliary organizations in Pakistan and they will send in their reports to Huzoor as the presidents in Pakistan send in their reports.

Because of this announcement, National executive member will be called Mohtamim instead of Nazim. Executive member working under Qaaid will be called Nazim, while executive member working under Zaeem will be called Muntazim. Following is the first appointed National executive, based on administrative changes mentioned above.

(Q. A. Shams)

Sadr	Qamar Ahmad Shams
Naib Sadr	Sheikh Bashir-ur-Rehman
Motamid I	Dawood Munir
Motamid II	Naseem Ahmad
Mohasib	Mirza Mahmood Ahmad
Editor Tariq	Hasan Parvez Bajwa

MOHTAMAMEEN

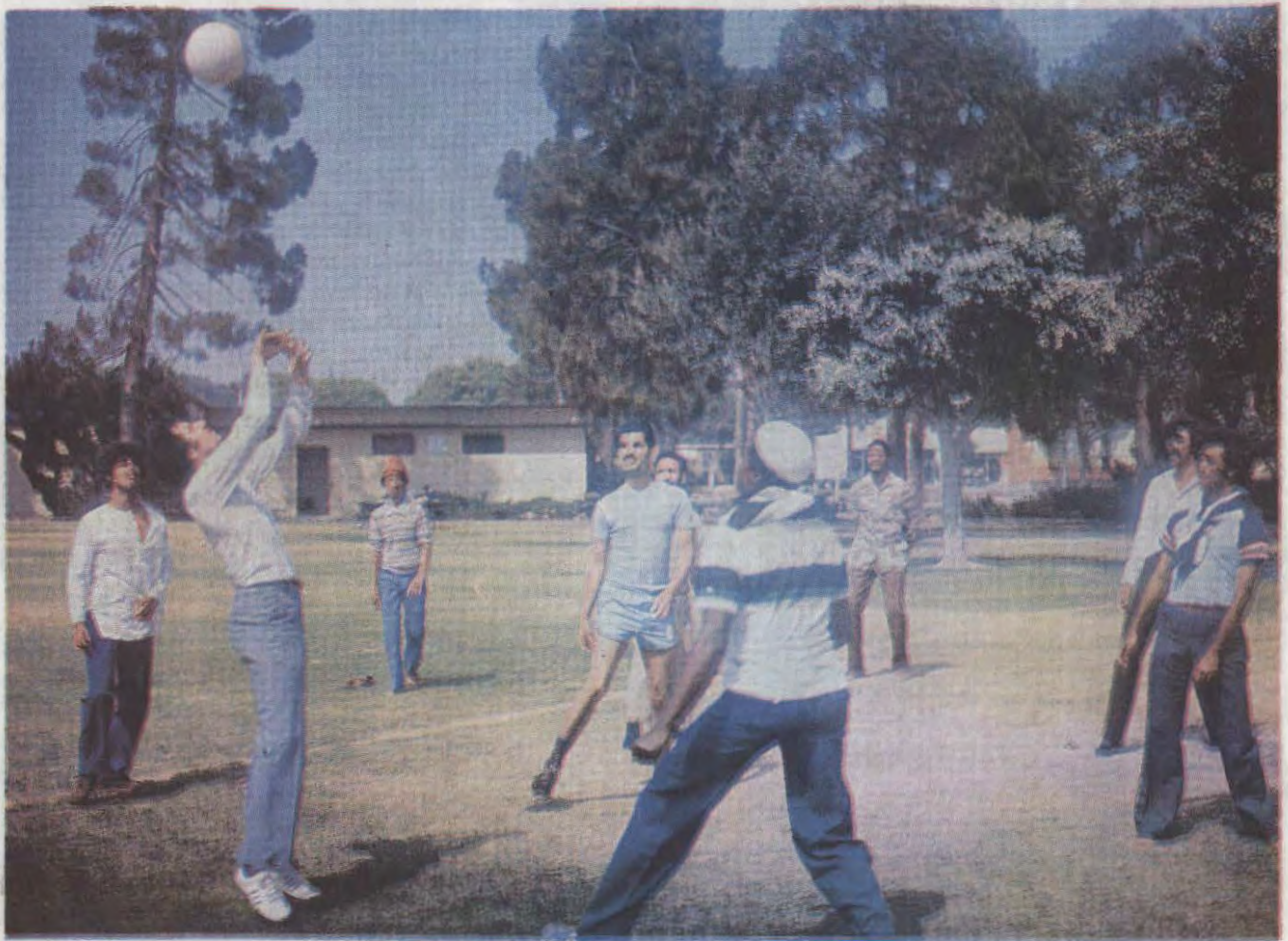
Amoomi	Salah-ud-Din
Atfal	Mohammad Idrees Munir
Amoore Talaba	Rasheed Ahmad Khalid
Ishaat	Munawar Ahmad Naeem
Islaho Irshad I	Abu Bakr
Islaho Irshad II	Hafiz Naseeruddin



Remote Control Camera on Wheels and its Ahmadi inventor.



Mohibb Dyer and Jamil Ahmad demonstrating Karate skills.



Volleyball at a regional ijtema in Los Angeles.

AHMADIYYAT IN MEXICO

By Hasan Parvez Bajwa

Mexico is a country situated in the south of North America. The people are of Spanish and Indian origin. Mexico was one of the five countries given to the U.S. Jamaat for the propagation of Islam. Accordingly, in July 1987, Br. Mirza Muzaffar Ahmad and myself drew up a plan for this purpose. By the grace of God the circumstances took a rather fortunate turn. Our primary problem was lack of friends there. Additionally, neither of us knew even the alphabet of Spanish language, the lingua franca of Mexico. As luck would have it, I happened to be a law enforcement officer at that time. In that connection I came across a Mexican convict. During an informal conversation, I was able to obtain a reference from him for his father at home requesting him to provide me with some guidance as we knew nothing about the city of Monterrey, Mexico. This is a capital town and close to the American border. Br. Muzaffar provided his truck in which we drove from Houston, Texas, to Monterrey, on July 11, 1987. On arrival, we were hosted by the father on the basis of the reference. On the next day Javiar Hernandez took us around places in the city. Actually we had to use sign language in order to reach places and solve problems. Incidentally, Br. Muzaffar had a hard time looking and asking about a restroom, and had it not been for an American tourist there would have been a lot of embarrassment. Due to lack of communication, it took us four days to rent a post office box and publish a short advertisement in a newspaper. We then met some officials at the University of Nuevo Leon to do some talking and conduct seminars about Islam. We had requested Hazur to pray for our success.

Luckily, by the time we were ready for our second tour, we had overcome the problem of communication. We felt more confident. It was January 11, 1988. Moreover, we had some friends in Monterrey who could speak both English as well as Spanish. Guadalupe area is a poor neighborhood where we used to stay at Mr. Hernandez' house. This time we had carried and did distribute food and clothing among more than 100 families. In this way we were adequately introduced in that suburb. Our two articles published in El-Norte made Ahmadiyyat known to the whole of Mexico and southern border states of the United States. This tour was a further encouragement, especially as Hazur responded with the best of wishes and some encouraging remarks. By now we had arranged two seminars on Islam in the University of Nuevo Leon during March 1988. The problem of having a good Spanish speaker and a translator was solved by Dr. Mansoor Atta Illahi of Xativa, Spain. He was very helpful and kind enough to be a part of our team; even a guest speaker.

During our third trip on March 13, 1988, about 300 students participated in the seminars and question and answer sessions. Our two bookstalls, two exhibitions of oriental Muslim dresses plus foods, did keep these activities very entertaining. A fifteen-minute live interview on TV of Dr. Mansoor and Mrs. Parvez was an unscheduled miraculous success aired in several states of Mexico. Radio and newspapers gave us adequate coverage. Sister Nuzhat Haneef (another guest speaker) discovered a bookstore which later agreed to display and sell our books on Islam in Spanish. Participants in this tour rose from two to nine (Mirza Muzaffar Ahmad, Dr. Mansoor

EL NORTE Cultural

EL NORTE, Jueves 14 de Enero de 1988

Jueves 14 de Enero de 1988 / EL NORTE / 60

Musulmanes buscan aquí seguidores de Alá

Llevarán despensas e impartirán la filosofía islámica en Guadalupe

Por JACQUELINE LERMA

Los musulmanes, originarios de Pakistán pero radicados en Houston, se encuentran en la Ciudad buscando feligreses que deseen cambiar a Dios por Alá.

Hasan Parvez y Mirza Muzaffar Ahmad vinieron para hablar sobre su religión, el Islam y para repartir ropa y despensas a familias necesitadas.

Ellos estarán hoy, a partir de las 14.00 horas, en Estheja Arizpe No. 8064 de la Col. Agua Nueva, en Guadalupe, N.L.

Su intención es dar a conocer la filosofía del Islam, pues argumentan que es una religión incomprendida.

Ellos pertenecen a la nominación

de Ahmadiyyat, una de las 73 sectas derivadas del Islam. Hazrat Mirza Ghulam Ahmad fundó dicha derivación hace 99 años.

"Queremos darla a conocer, casi siempre se le relaciona con lo negativo, con el terrorismo, la violencia, las matanzas y el fanatismo, pero ese no es el verdadero islamismo", indicó Parvez.

Los musulmanes repartirán hoy folletos sobre su religión a todos aquellos interesados.

Dado que ellos solamente hablan el idioma inglés, mandaron imprimir papelería en español para que los engomontanos los entiendan.

Las despensas que repartirán contendrán básicamente arroz, frijol y leche.

La ropa es usada, la recolectaron en Houston y la transportaron en carro desde allá, comentó uno de ellos.

El motivo por el que estamos en Guadalupe, N.L., se debe a que ahí tenemos un conocido que nos está facilitando su casa para dormir", agregó Parvez.

Ahmad señaló que esta labor de proselitismo en favor de su religión la empezaron hace tiempo otros musulmanes en la Ciudad de



Hasan Parvez y Mirza Muzaffar Ahmad, son los dos musulmanes que hoy estarán en la Col. Agua Nueva de Guadalupe N.L.

México.

En esta ocasión ellos decidieron venir a Monterrey porque saben que es una ciudad importante, ubicada a tan solo 12 horas de distancia de sus hogares.

Indicó que el Islam significa literalmente paz y sometimiento de la propia voluntad y sumisión a la voluntad de Dios.

Musulmán significa que una persona está sujeta a la voluntad de

Dios, agregó, los musulmanes aceptan seis artículos como parte de su fe.

"Nosotros creemos solamente en un Dios digno de ser adorado, creemos en todas las escrituras de Dios y que el Sagrado Corán (su Biblia) es la última enseñanza."

"Creemos o aceptamos a todos los profetas, creemos en todos los ángeles los cuales ejecutan las funciones específicas en la creación bajo la autoridad de Dios."

"Creemos en el día de la resurrección, juicio y vida después de la muerte y finalmente, creemos en la ordenanza divina", expresó Ahmad.

Dijo que para ser musulmán es necesario confesar que no hay más que un solo Dios y que Mahoma es su profeta.

Se debe orar cinco veces al día, contribuir con 2.5 por ciento de la riqueza bruta (no el ingreso) para caridad todos los años y ayunar durante ciertas horas al día por un mes lunar cada año.

"Y si las circunstancias físicas y financieras se lo permiten, el musulmán debe peregrinar por lo menos una vez en la vida a los lugares santos de la Meca", informó Parvez.

A los musulmanes les está estrictamente prohibido tomar cualquier bebida embriagante o que contenga alcohol.

"A las mujeres se les prohíbe tener relaciones sexuales antes de llegar al matrimonio y usar artificios con los que puedan exaltar su belleza y provocar a los hombres."

"Se pueden pintar o arreglar dentro de sus casas, más no salir así al exterior", agregó. "Cosas como éstas han hecho que nuestra comunidad y especialmente nuestras familias se conserven puros y vivan en completa paz y armonía."

Parvez comentó que según estadísticas universales, alrededor de tres cuartas partes de la población mundial son seguidoras del Islam.

En México no tienen estadísticas del número de seguidores existentes, expresó, pero sabe que son muchos.

Señaló que la persona que desee establecer comunicación con ellos lo puede hacer hoy o bien a través del apartado postal 1391 que acaban de instalar en Monterrey.

Además les pueden escribir a 4222 Brandemere Way, en Houston, Texas, 77066, USA, o llamar al teléfono (713) 440 8328.

El Mesías ha Venido

(Nota: Las citas bíblicas de este artículo son de la versión Reina-Valera (Revisión 1960))

LA VENIDA DEL MESIAS

Elias, el Profeta

Hace dos mil años la mirada de todos los israelitas estaba puesta en los cielos esperando el retorno del profeta Elias seguida de la venida del Mesias. Esto es evidente de acuerdo con la declaración que encontramos en el evangelio de Juan (Capítulo 1, versos 19-25).

El legendario profeta Elias apareció en la era de Achab y Jezabel (1 Reyes 17). Su ministerio tuvo un final misterioso cuando (supuestamente) fue transportado al cielo en forma corporal:

"Y como hubieron pasado, Elias dijo a Eliseo: Pide lo que quieras que haga por ti, antes que sea quitado de contigo... he aquí, un carro de fuego con caballos de fuego apartó a los dos y Elias subió al cielo en un torbellino". (2 Reyes: 9-11).

Había sido profetizado que el profeta Elias reaparecería antes de la venida del Mesias:

"He aquí, yo os envío a Elias, el profeta, antes que venga el día de Jehová grande y terrible". (Malaquías 4:5).

Era una creencia común, sin embargo, que Elias descendería en la misma forma corporal que fue arrebatado al cielo-en un carro de fuego.

El Retorno de Elias

Cuando Jesús comenzó su ministerio alguna gente lo confundió con Elias (Mateo 16:14). Cuando Jesús declaró ser el Mesias, la pregunta que, naturalmente, surgió fue: ¿Dónde está Elias?

"Entonces sus discípulos le preguntaron, diciendo: ¿Por qué dicen los escribas que es menester que Elias venga primero? Y respondiendo Jesús les dijo: A la verdad, Elias vendrá primero y restituirá todas las cosas. Mas yo os digo que ya vino Elias... Los discípulos entonces entendieron que les habló de Juan el Bautista". (Mateo 17:10-13).

Es un hecho muy importante que Juan el Bautista no era la misma persona que el profeta Elias y que no descendió del cielo en un carro, como era la creencia de la gente de su tiempo. El fue traído al mundo por sus padres - el profeta Zacarías y su esposa Elizabeth - como cualquier otro ser humano. Sin embargo, fue identificado por Jesús mismo como la persona quien había venido en el poder y espíritu de Elias. Así lo demuestra el evangelio de Lucas:

"...tu mujer Elizabeth te parará un hijo, y llamarás su nombre Juan... porque será grande delante de Dios... porque él irá delante de él con el espíritu y virtud de Elias... para aparejar al Señor un pueblo apercebido". (Lucas 1:13-17)

El Problema

¿Pero qué pasó con el primer profeta Elias? ¿Realmente ascendió al cielo con su cuerpo de barro? Si realmente ascendió en forma corporal, entonces debemos esperar que la misma persona, también, descienda de los cielos para cumplir así la profecía de su segunda venida. El hecho de que otra persona fue elegida para representar a Elias en su poder y espíritu comprueba que la ascensión de Elias a los cielos debió ser en sentido espiritual, y no en sentido físico o material.

La mayoría de los judíos de ese tiempo esperaban otra cosa y no aceptaron el cargo divino de Juan el Bautista, además de rechazar la declaración de Jesús de ser su Mesias. Ya han pasado casi dos mil años y todos aquellos que rechazaron a Jesús todavía están esperando por su Mesias. Pueden esperar hasta el fin del mundo, pero ningún otro Mesias va a venir a cumplir la misión que Jesús cumplió. ¿No es irónico que la historia se repite y todavía una gran mayoría de los cristianos de hoy en día aparentemente no están dispuestos a aprender de la historia?

La Ascensión a los Cielos

De la misma manera que el profeta Elias supuestamente ascendió en forma corporal al cielo, muchos creyentes en Cristo dicen que Jesús también ascendió a los cielos en forma corporal y creen, que el mismo Jesús, hijo de María, descenderá del cielo para establecer el reino de Dios en la Tierra.

De acuerdo a las siguientes citas bíblicas, está claro que cuando se dice que alguien ascendió al cielo, se supone que sea solamente en el sentido espiritual de la palabra:

"¿Quién subirá al monte de Jehová? y quién estará en el lugar de su santidad? El limpio de manos y puro corazón: el que no ha elevado su alma a la vanidad, ni jurado con engaño". (Salmos 24:3-4)

"¿Adónde me iré de tu espíritu? ¿y adónde huiré de tu presencia? Si subiere a los cielos allí estás tú..." (Salmos 139:7-8)

"Tú decías en tu corazón: Subiré al cielo, en lo alto junto a las estrellas de Dios ensalzaré mi sitio y en el monte del testimonio me sentaré... Sobre las alturas de las nubes subiré y seré semejante al Altísimo". (Isaías 14:13-14).

"Y nadie subió al cielo, sino el que descendió del cielo". (Juan 3:13).



Mirza Ghulam Ahmad de Qadian, el Mesías Prometido.

Escuchad La Voz de los Cielos:
EL MESIAS HA VENIDO, EL MESIAS HA VENIDO

el MESIAS PROMETIDO

"Yo soy la luz de esta era de oscuridad. Quien a mi sigue, será salvo de las trampas y las fosas que el demonio ha preparado... Dios me ha enviado para guiar la humanidad hacia el con paz y clemencia".

Alguien puede argumentar que literalmente el versículo antes mencionado se puede aplicar a Jesús. El, siendo una deidad, descendió del cielo y también fue ascendido al cielo. ¿Qué pasó con Elias, entonces? El subió a los cielos en un carro. ¿También él fue una deidad?

El Retorno de Jesucristo

Está claro de que la manera en que Elias regresó fue muy diferente a las creencias populares de su tiempo. Juan el Bautista (quien cumplió la profecía del retorno de Elias) no fue el mismo Elias de mucho tiempo atrás, ni tampoco éste descendió del cielo en un carro.

Hay muchas semejanzas en las historias del regreso de Elias y el retorno del Mesias. Es una creencia común que Jesús ascendió a los cielos en forma corporal (de la misma forma que Elias) y que regresará de los cielos con gran gloria (de la misma manera en que Elias iba a regresar en un carro de fuego).

Elias no regresó en la forma esperada, por lo tanto muchos lo rechazaron. La misma gente tuvo que rechazar también a Jesús, el Mesias.

Uno tiene que detenerse y reflexionar. ¿Qué tal si el regreso del Mesias también es muy diferente a lo que se espera. Será también rechazado por la gente como lo fue Juan el Bautista por la mayoría de su pueblo?

Supongamos que el regreso del Mesias no es una venida en una nube con gran poder y gloria. Supongamos que viene silenciosamente, desapercibido según se menciona en la Biblia:

"Velad pues, no sabéis a qué hora ha de venir nuestro Señor... Por lo tanto, también vosotros estad apercebidos, porque el Hijo del hombre ha de venir a la hora que no pensáis". (Mateo 24:43-44).

"Mas el día del Señor vendrá como ladrón en la noche". (2 Pedro 3:10) La Biblia dice que cuando el Mesias viene sufriría mucho y sería rechazado por el mundo.

"Mas primero es necesario que padezca mucho y sea reprobado de esta generación. Y como fue en los días de Noé, así también será en los días del Hijo del hombre". (Lucas 17:25-26)

El Ya Ha Venido

Así fue como sucedió. El Mesias vino silenciosamente, desapercibido por el mundo. Todas las señales de su venida se cumplieron (tales como las dadas en Lucas 21, Mateo 24, Marcos 13, etc.) El no hizo una entrada triunfal con gran poder y gloria. Vino como ladrón en la noche.

El Elias original no regresó, Juan el Bau-

tista apareció en el poder y espíritu de Elias. Igualmente el mismo Jesús de Nazaret no retornó. Mirza Ghulam Ahmad de Qadian, India vino en el poder y espíritu de Jesús. Pero no aprendemos de la historia. Los judíos rechazaron a Juan el Bautista por no ser el Elias mismo, y de la misma manera el mundo rechaza el nuevo Mesias porque no fue Jesús mismo.

Jesús mismo dijo:

"Porque os digo que desde ahora no me veréis, hasta que digáis 'Bendito el que viene en el nombre del Señor'". (Mateo 23:39).

El Mesias de esta generación proclamó que fue nombrado en el nombre de Jesús, pero ha sido rechazado por una gran mayoría, como había sido ya predicho en la Biblia (Lucas 17:25).

Cumpliendo con Mateo 25:31-35, cuando él vino, el mundo se dividió en dos grupos: aquellos que creyeron en él y aquellos le rechazaron. Aquellos que le reconocieron su man hoy en día más de diez millones y se encuentran en casi todos los países del mundo. La mayoría del mundo lo ha rechazado.

Refiriéndose al propósito de su venida, el Mesias Prometido ha declarado:

"He aquí, yo he sido enviado en su nombre, para señalarles el error en sus caminos, y advertirles del día cuando los cielos se sacudan y la Tierra tiemble y todo aquello que las manos del hombre ha creado y que ante su vista aparecía bueno y por lo cual estaba tan orgulloso, logrará su ruina. La obra de sus propias manos lo destruirá y los frutos de su labor lo matará y aquello por lo cual el hombre se ha regocijado lo empujará a la tumba".

Piénselo, querido amigo(a). Nuestra salvación está en reconocer al Mesias de nuestra era y en seguirlo con todo nuestro corazón. Reconozca a su salvador y sígalo para que pueda ser un soldado en el Ejército de Dios, bajo Su especial protección.

El "Rapto" de que tanto hemos oído nombrar, se está llevando a cabo. Los ángeles de Dios están sonando las trompetas y los elegidos se están juntando alrededor del Mesias. Sea uno de los escogidos y arrímese alrededor de él. Que Dios le ayude a reconocer la verdad. AMEN.

Para mayor información, favor de escribir a la siguiente dirección:

Movimiento Ahmadiyya
P.O. Box 690064

Houston, Texas 77269-0064 U S A

De usted solicitarlo, le devolveremos a vuelta de correo la misma cantidad de estampillas que usted usó para comunicarse con nosotros.

Atta Illahi, Br. Musa Sharif Asaad, Sardar Bashir Ahmad, M. Idris Munir, Sister Nuzhat Haneef, Mrs. Maria M. Parvez, Aysha Z. Parvez and Hasan Parvez). When Hazur came to know about the details he was very pleased and advised us to carry on the good work. It was in this connection that he conveyed his greetings to the two pioneer mujahedeen particularly.

By the time we went for our fourth trip on May 29, 1988, our mailbox was full of letters from people of different walks of life. This time I delivered a lecture on "My Faith" to 22 intellectuals at Grand Plaza Centre. This was translated simultaneously by a Mexican friend of mine. This lecture was arranged in a hall of a bookstore where we started selling our literature in the same tour. By this time we had begun addressing small gatherings at the homes of some friends from Argentina, Lebanon and Mexico. We made many Mexican friends who could talk in English. Our preaching became a continuous process through advertisements and articles published in the newspapers. When we received letters by mail we would send our literature by mail, in Spanish, while sitting in Houston. Mrs. Parvez would translate the letters from Spanish to English and when I wrote a reply she would translate that

into Spanish for onward transmission.

A humanitarian trip was undertaken on the occasion of Hurricane Gilbert on October 21, 1988. This was initiated by Syed Sajid Ahmad, National Qaaid at that time. We helped a school and several affected families with used articles and food items. We also published a detailed article in a leading newspaper about the advent of the Promised Messiah Hazrat Mirza Ghulam Ahmad with his picture in the center.

Starting from May 4, 1988, after reading a book "*Distinctive Features of Islam*," a Mexican brother Mr. Sergio Ramirez Fuentes entered into regular correspondence with me and continues to receive replies along with literature.

It may be heartening to note that Br. Muzaffar and I had taken the courage to pledge before Hazur that by the end of the Jubilee year, by the grace of God, we shall be able to sow the seeds of Ahmadiyyat in the soil of Mexico. This has by the grace of God come true in as much as only one week before the end of Jubilee year. We received two bai'ats—one from Mr. Sergio Ramirez Fuentes and another from Mr. Jose de Jesus Ramirez. Is it not a wonder of God? Falhamdolillah.



A section of the audience of the seminar given by Dr. Mansoor Ata Illahi at the Univ. of Nuevo Leon in Mexico.



La gente hizo filas para recibir las despensas, que integraba también información sobre esta religión.



Dos musulmanes residentes de Houston, Texas, repartieron ayer despensas a 150 familias de Guadalupe.

Pretenden musulmanes fundar aquí su iglesia

Dos seguidores de Alá reparten despensas e información sobre el Islam en Guadalupe

Por JACQUELINE LERMA

Los dos musulmanes que ayer repartieron despensas entre familias pobres, abrirán en marzo un centro de información sobre el Islam en Guadalupe, N.L. y de encontrar respuesta, podrían aportar donativos para construir ahí una Iglesia Musulmana.

Hasan Parvez y Mirza Muzaffar Ahmad, nacidos en Pakistán pero radicados en Houston, Texas, repartieron ayer folletos alusivos a su religión a vecinos de las colonias Fomerrey 32, Agua Nueva, Guadalupe Chávez y Fomerrey 32, de Guadalupe, N.L.

Su intención era hablarle a la multitud sobre el Islam, pero dado que ellos únicamente hablan el inglés, no lo pudieron hacer.

Ante tal situación, se vieron en la necesidad de repartir únicamente la información en español que ya traían preparada y en la cual dan una breve explicación de la filosofía de su religión e invitan a la gente a escribirles si tienen in-

Filosofía musulmana

- Deben confesar que no hay más que un Dios, Alá, el único digno de ser adorado.
- No creen que Dios tenga parecido con ninguna cosa de la creación o el universo.
- Creen en todas las escrituras de Dios y que el Sagrado Corán (su Biblia) es la última enseñanza divina.
- Creen y aceptan a todos los profetas, entre ellos a Abraham, Moisés, Jesús y Mahoma.
- Oran cinco veces al día.
- Deben contribuir todos los años con dos y medio por ciento de riqueza bruta (no el ingreso), para caridad.
- Ayunan en el noveno mes del calendario lunar, Ramadán.
- Deben peregrinar cuando menos una vez en la vida a los lugares santos de La Meca, si las circunstancias así se los permite.
- No deben ingerir bebidas alcohólicas o intoxicantes.
- No creen que la mujer sea moral, espiritual o intelectualmente inferior al hombre.

terés en saber más acerca del Islam.

Largas filas, especialmente de mujeres y niños, se formaron fuera de la casa donde los musulmanes repartieron despensas a partir de las 14:00 horas.

La calle Esthela Arizpe 6004, de la Col. Agua Nueva fue prácticamente bloqueada por los vecinos, quienes en ningún momento mostraron interés en escuchar sobre el Islam, sino únicamente en recibir una despensa.

Cerca de 150 familias recibieron dos kilos de frijoles, un litro de aceite, un kilo de arroz, una lata de leche en polvo y un kilo de harina de maíz.

Parvez y Muzaffar Ahmad invirtieron en la compra de las despensas poco más de 400 dólares en

comprar 200 kilos de frijol, 400 bolsas de arroz, 72 botes de aceite, 400 paquetes de maseca y 200 latas de leche.

Regalaron también alrededor de 500 conjuntos de ropa usada y algunos pares de zapatos.

Los dos musulmanes montaron un templete y sobre éste colocaron un anuncio: "Organización Islámica Ahmadiyyat. Programa Asistencial de Ropa y Alimentos".

Una joven, hija de la familia en donde los musulmanes se están quedando a dormir y en donde ayer repartieron los donativos, se encargó de anotar los nombres de las familias que iban recibiendo su dotación.

Dado que un día antes los dos habían salido a informar sobre el reparto, las mujeres ya llevaban

sus redes para guardar los alimentos.

Las despensas estaban ya por terminarse y más y más personas seguían agregándose a la fila. Algunas personas llegaban corriendo o caminando a toda prisa con el deseo de alcanzar algo.

Los dos musulmanes pronto entraron en una disyuntiva: ir a comprar más despensas o repartir dinero a quienes no alcanzaron nada, decidiéndose finalmente a comprar más alimentos.

Hoy los musulmanes saldrán a Ciudad Universitaria a dialogar con los maestros y estudiantes que deseen conocer más acerca del Islam, religión que fuera fundada por Mahoma y que en la actualidad tiene 73 nominaciones.

Ellos, quienes llegaron el lunes a Monterrey y se marcharán el sábado, comentaron que desean borrar la imagen que la gente tiene acerca del Islam, puesto que frecuentemente es relacionado con el terrorismo, la violencia y el fanatismo.

"El Islam es una religión incomprendida, la gente desconoce que literalmente significa paz y sometimiento de la propia voluntad y sumisión a la voluntad de Dios", señaló Parvez.

Hasta la fecha, en todo México no existe aún ninguna Iglesia Musulmana, por lo que ellos consideran que Monterrey es una ciudad grande, ideal para tener una.

La mayoría de las amas de casa dijeron desconocer totalmente lo que es el Islam, pero si están interesadas en conocer acerca de esta religión.



St. Louis khuddam.



Dayton, OH, khuddam



Hazrat Khalifatul Masih III with American representatives.

IMPORTANT MILESTONES IN KHUDDAM HISTORY

1938—

January 31: Mahboob Alam Khalid convened a meeting of ten young Ahmadis on the direction of Hazrat Khalifatul Masih II.

February 4: Hazrat Khalifatul Masih II gave the name of Khuddamul Ahmadiyya to the organization. Majlis Khuddamul Ahmadiyya published two leaflets to counter Mr. Misri's efforts against khilafat.

April 15: Hazrat Khalifatul Masih directed that Majlis Atfalul Ahmadiyya be established.

April 23: Majlis Atfalul Ahmadiyya established.

December 25: First Annual Ijtema comprised of a speech by Hazrat Khalifatul Masih.

1939—

December 25: Second Annual Ijtema (First regular Ijtema).

December 28: First hoisting of the flag of Majlis Khuddamul Ahmadiyya. The majlis is given the responsibility of safeguarding the Flag of Ahmadiyyat.

1941—

February 6, 7: First independent ijtema of the majlis. Initiation of khuddam shoora.

1942—

October 17, 18: First time khuddam stayed in tents at the fourth annual ijtema.

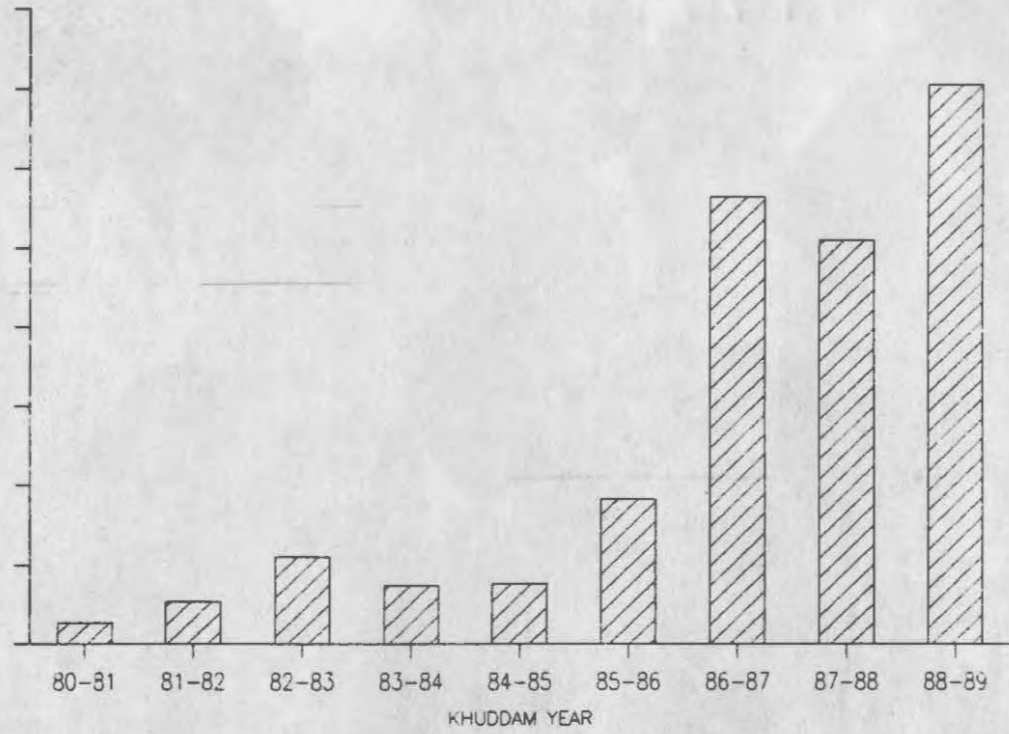
1945—

January: Start of central khuddam newspaper *Al Tariq*.

October 30–November 1: First annual ijtema at Rabwah.

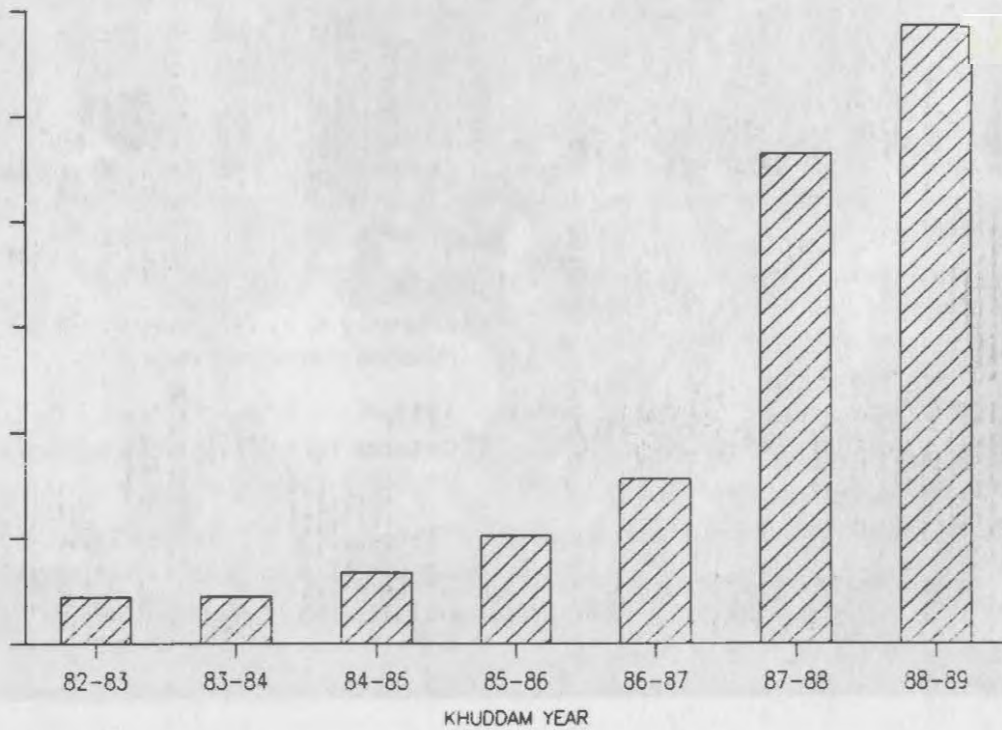
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MAJLIS KHUDDAM-UL-AHMADIYYA, U.S.A.



IJTEMA FUND RECEIVED

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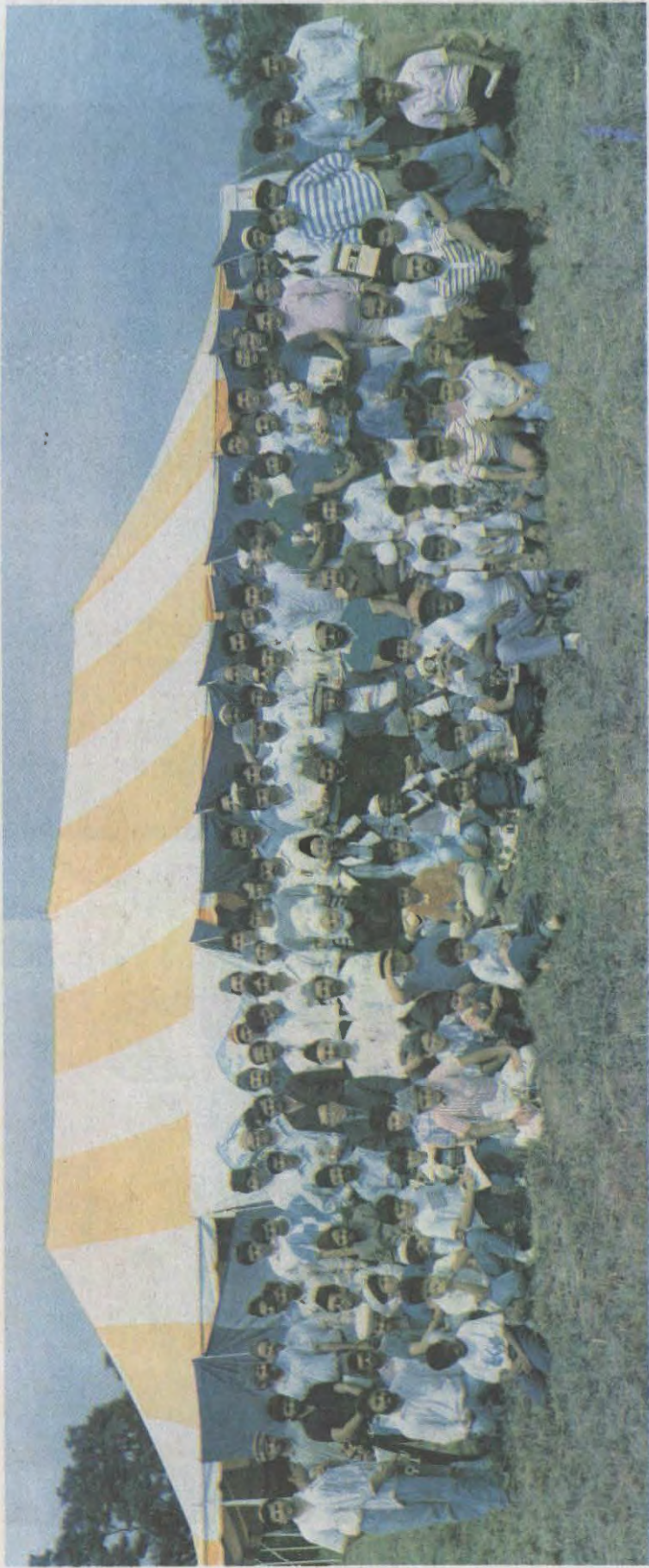




Atfal during a training camp at the Los Angeles Baitul Hameed Mosque.



Houston, TX, khuddam.



A group photo of khuddam with jamaat dignitaries at the '89 jubilee ijtema at the future U.S. headquarters in Washington, D.C.