

Perseverance



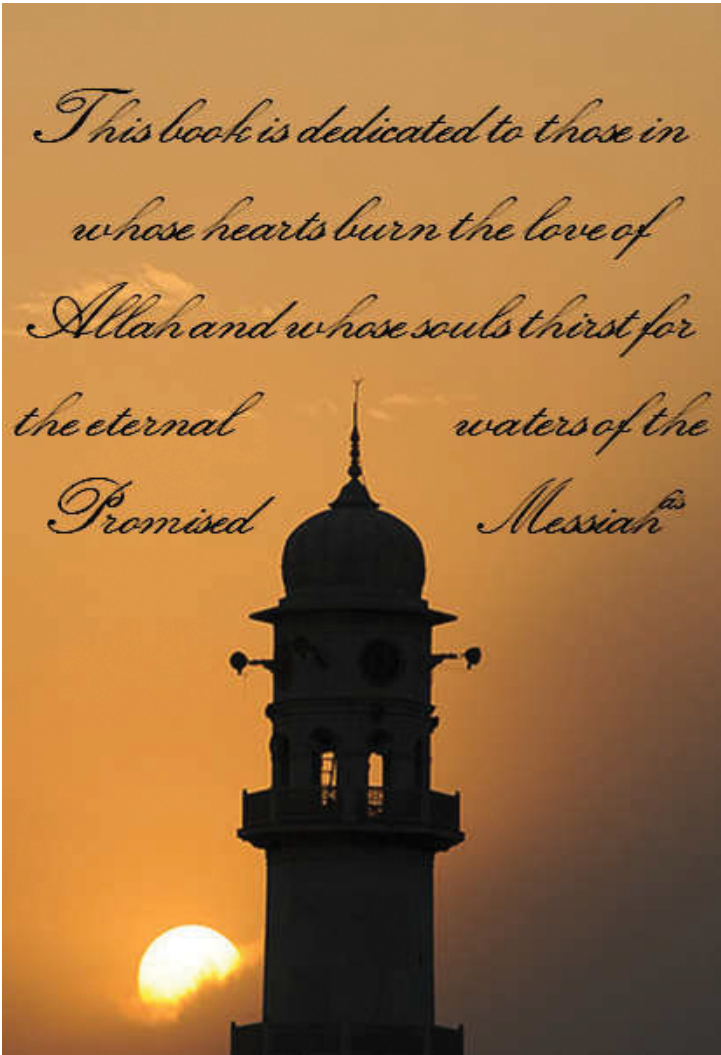
The Story of al-Hāj Rashid Ahmad American
(1923–2015)

The First American to Study at Jāmi'ah Ahmadiyyah

Naser-ud-Din Shams

PERSEVERANCE

*This book is dedicated to those in
whose hearts burn the love of
Allah and whose souls thirst for
the eternal waters of the
Promised Messiah^ﷺ*



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The First American to Study at Jāmi‘ah Aḥmadiyyah

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A PERSONAL NOTE FROM RASHID AHMAD AMERICAN

This is the prayer that leads to God. All who want to meet Him should recite and reflect upon its profound words:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ○ اِيَّاكَ نَعْبُدُ وَ
اِيَّاكَ نَسْتَعِينُ ○ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○ صِرَاطَ الَّذِينَ اَنْعَمْتَ عَلَيْهِمْ ○ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ○

In the name of Allah, the Gracious, the Merciful.

All praise belongs to Allah, Lord of all the worlds, the Gracious, the Merciful, Master of the Day of Judgment.

Thee Alone do we worship and Thee Alone do we implore for help. Guide us on the right path – the path of those upon whom Thou hast bestowed blessings, those who have not incurred displeasure, and those who have not gone astray.

[*Āmin*]

WRITER'S NOTE

TRANSLITERATION

In general, the transliteration is a phonetic spelling of the word as it sounds in its original language, with hyphens separating multiple words where applicable. An attempt has been made to respect the sovereignty and grammatical boundaries of foreign languages when transliterating their vocabulary into English.

In conformity with American writing convention, foreign words are written in italics, unless they are names, proper nouns or have become assimilated in English usage. After initially italicizing the foreign words, they may be written in normal script thereafter.

Many of the foreign words in this book are of Arabic origin, which uses strong guttural sounds; whereas Urdu words are much softer even though they are, in most cases, derived from the Arabic language. I have deviated from the Ahmadiyya Community's official transliteration system in order to help Western readers pronounce these two different languages. Although the words may be spelled the same with the same foreign characters, they are pronounced differently in the Arabic and the Urdu languages.

Some common examples are as follows:

English	Arabic	Urdu
His Holiness	Ḥaḍrat	Hazrat Huzoor
Caliphate (Successorship)	Khilāfah*	Khilāfat
Caliph (Successor)	Khalīfah*	Khalīfa
Caliph of the Messiah	Khalīfat-ul-Masīḥ	Khalīfat-ul-Masīḥ
The Second	Ath-Thānī (<u>th</u> as in <i>thin</i>)	as-Sānī
Oath of Initiation	Bay‘ah*	Bai‘at
Friday	Jumu‘ah*	Jum‘a
Community	Jamā‘ah*	Jamā‘at
Ahmediyya Community	Jamā‘at-ul-Aḥmadiyyah	Jamā‘at-e-Ahmediyya

* **Note:** In Arabic grammar there is a convention known as *tā’-marbūṭah* when there is a “ṭ” at the end of the word. If the word is pronounced by itself, the ending “ṭ” becomes an “h” sound, but if the word connects with another word, then the “ṭ” sound is pronounced. For example, *Khalīfah* and *Khalīfat-ul-Masīḥ*. A similar construction applies in Urdu, but the ending “h” is silent when the word is stand-alone.

Arabic transliteration was generally used unless the word was specific to an Urdu context or conversation. Legal names were transliterated on a judgmental basis, only where it might clarify pronunciation (e.g., the name *Nasir* could be pronounced as either “Nāṣir” or “Naṣir”). However, *Rashid* was not transliterated, and is always pronounced as “Rashīd” in this book, not “Rāshid.”

The Arabic word “Aḥmadiyyah” is spelled without the ending “h” in “Ahmediyya Muslim Community” because, in conformity with our present Khalīfah’s^{aba} guidance, the organization is

registered with so many legal institutions under this spelling that deviating from it might become a source of confusion. In all other cases, the *tā'-marbūṭah* convention is properly transliterated for applicable Arabic words.

SALUTATIONS

The following abbreviations have been used:

- saw** *Ṣallallāhu ‘alaihi wa sallam*, meaning “peace and blessings of Allah be upon him,” is written after the name of the Holy Prophet Muhammad^{saw}.
- as** *‘Alaihis-salām*, meaning “peace be on him,” is written after the names of prophets other than the Holy Prophet^{saw}.
- ra** *Raḍiyallāhu ‘anhu/‘anhā/‘anhum*, meaning “Allah be pleased with him/her/them,” is written after the names of the companions of the Holy Prophet Muhammad^{saw} or of the Promised Messiah^{as}.
- rta** *Rahmatullāhi ‘alaihi/‘alaihā/‘alaihim*, meaning “Allah’s mercy be upon him/her/them,” is written after the names of deceased pious Muslims who are not companions of the Holy Prophet Muhammad^{saw} or of the Promised Messiah^{as}.
- aba** *Ayyadabullāhu Ta‘ālā binaṣrihil-‘Azīz*, meaning “may Allah the Almighty help him with His powerful support,” is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirzā Masroor Ahmad, Khalifat-ul-Masiḥ V^{aba}.

ACKNOWLEDGMENTS

We would like to thank Khalīfat-ul-Masīḥ al-Khāmis, Ḥaḍrat Mirzā Masroor Ahmad^{aba} for his prayers; Naser-ud-Din Shams for writing this book and researching its contents; Dr. Ahsanullah Zafar, National Amīr of the Ahmadiyya Muslim Community USA, Maulānā Naseem Mahdi, National Vice President and Missionary in Charge of the Ahmadiyya Muslim Community USA, and Waseem Ahmad Sayed, PhD, National Waqf-e-Jadīd Secretary of the Ahmadiyya Muslim Community USA, for reviewing this book; the International Ahmadiyya Tasnīf [Publications] Department headed by Maulānā Al-Ḥāj Munir-ud-Din Shams, Additional Wakīl-ut-Tasnīf, and Mirzā Anas Ahmad, M.A., M.Litt., (Oxon), of the Wakālat-e-Ishā‘at Department, Pakistan, for reviewing this book, verifying its contents and providing valuable suggestions; Chaudhry Hameedullah, Wakīl-e-A‘lā, Tahrik-e-Jadīd, Pakistan, for reviewing this book; and Abdul-Wahab Mirza and Salman Muhammad Sajid, both of whom are members of the Additional Wakālat-e-Tasnīf Department, for typesetting, formatting, and transliteration assistance.

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May Allah abundantly reward these contributors and their families – for the gift of sharing knowledge is like the planting of a spiritual tree, the fruits of which are a *ṣadaqah jāriyyah* [i.e., *perpetual charity*] to our future generations. *Allāhumma Āmīn.*

Syed Sajid Ahmad
National Publications Secretary
Ahmadiyya Muslim Community, USA

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ¹

Islam's indisputable supremacy was validated by the miraculous spiritual resurrection of Arabia, one of history's most depraved societies. The Arabs experienced a revolutionary revival that redefined their destiny and destroyed their dependence upon idolatry. Their superstitions were shattered as the Unity of God was established in a manner never before witnessed in any nation – a manner that permeated literally every act of their lives from the time they woke up to the time they slept, from cradle to grave. History knows no parallel.

Prior to Islam, Arab culture excelled in every kind of sin, vice and oppression. That period of Arab history is notoriously called *al-Jābiliyyah* or *the Ignorance*.

Arabs eagerly competed with one another in pursuit of pleasure: wine, women and wealth. No shame was entertained and no boundary was too extreme. They proudly boasted their trespasses in rhyming verse. There were 360 idols in Mecca and some idolaters

¹ Arabic: In the name of Allah, the Gracious, the Merciful. We praise Him and invoke blessings upon His Noble Messenger^{sa}. [Publisher]

went to the shameless extent of circumambulating the Ka‘bah naked. When circumambulating the Ka‘bah, the Quraysh would traditionally recite:

By al-Lāt and al-‘Uzza,
And Manāt, the third idol besides.
Verily they are the most exalted females [lit. *Numidian cranes*]
Whose intercession is to be sought.²

Although the Meccan idolaters proudly assigned the three above goddesses as “the daughters of Allah,” they held a double standard of shame when they fathered daughters of their own. The humiliation drove some Arabs to female infanticide. The Holy Qur‘ān boldly exposed their hypocrisy and condemned their evil: “And they ascribe daughters to Allah – Holy is He – while they *themselves* have what they desire. And when to one of them is conveyed the tidings of *the birth of a female*, his face darkens with *inward* suppressed grief; he hides himself from the people because of the bad news he has had. Shall he keep it in spite of disgrace or shall he bury it in the dust? Verily, evil is that which they judge” (16:58 to 60).

² “Kitāb-ul-Aṣṅnām” [“Book of Idols”] written by Hishām ibn al-Kalbī (d. circa 204AH / 819CE). This also indicates that the so-called “Satanic verses” pre-existed Islam, supporting the theory forwarded by Ḥaḍrat Chaudhry Muhammad Zafrulla Khān^{ra}, that someone (i.e., a “satan”) was shouting these lines over the Holy Prophet^{sa} to annoy the Muslims – a practice corroborated by the Holy Qur‘an [41:27]. Khān^{ra} in his book “Muhammad: Seal of the Prophets” credits this theory to Allāmah Qastalānī and Allāmah Zarqānī. [Writer]

Under the tribal system of governance, clans protected their own and their declared guests. Anyone not protected was vulnerable to harm. It was an *eye for an eye* and a *tooth for a tooth*. Failure to retaliate was a sure sign of weakness. Arrogant ethnic claims were recited to instill awe in the eyes of rival clans. The slightest insult would ignite decades of tribal warfare. The weak were preyed upon, and looting was the law of the land.

Pre-Islamic poetry and narrations bear historical testimony to the immorality of Arab society. This infamous age was drowned in a tsunami of spirituality that quenched the parched deserts of Arabia. The Holy Prophet Muhammad^{saw} spiritually revived a dead nation and brought forth fruits never imagined.

The lowly Bedouins were tauntingly called *rats* by their Roman and Persian neighbors. However, within a matter of years, the Holy Prophet Muhammad^{saw} transformed these *rats* into *rulers*. Within decades the Muslim Arabs built an empire that stretched from Spain to China, and led the world in math, medicine, arts and astronomy. They became the leaders in science and spirituality. The same Arabs who exulted in drinking five times a day, now prayed five times a day; and the indulgent nights in which they previously pursued wine and women, were now consumed in prayer, intoxicated by the spiritual wine of the Qur'ān.

Although that was fourteen hundred years ago, history plays the same tunes as it marches into its future.

Today in the United States we see inner city gangs singing their rhyming rap songs in self-praise, boasting of their sinful pursuits. They don gold necklaces and diamond rings as if these sculpted stones held the keys to their self-esteem. Their lives revolve around their man-made idols, pursuing all that will disappear upon death's

calling. They draw their “tribal” boundaries daring rival gangs to trespass, and advertise their ignorance as if they were the *jāhil* [ignorant] pre-Islamic Arabs.

As the Holy Prophet^{saw} unleashed the floodgates of God’s Mercy 1400 years ago, his reflection, the Promised Messiah^{as} would do the same in this age. As God’s decree would demand, the spiritual cure would overpower the malady.

Through the healing touch of the Promised Messiah^{as} and his message of redemption, sinners would be washed clean from the clutches of sin and experience a spiritual rebirth. They would relinquish their previous life of sin and, like the early followers of the Holy Prophet^{saw}, they would fly to the ends of the earth, and bear witness to the truth and victory of Islam.

Al-Ḥāj Rashid Ahmad American is one of those witnesses. This is his story... and *his story* is our *history*.

HIS STORY

As a child, I recall the stories Brother Rashid would narrate to us. He resurrected the past and brought to life characters who we had only read about in books. Over the years I had heard him recount the same stories with amazing recollection of detail and accuracy, and I felt it was reminiscent of the manner in which the *Aḥādīth* were transmitted down to succeeding generations.

On numerous occasions I remember people asking Brother Rashid to write a book of his memoirs. I used to do the same. Fortunately, I finally received an affirmative response from him in 2009, but he wanted to obtain the express permission from

Khalīfat-ul-Masīḥ al-Khāmis [the Fifth Caliph of the Promised Messiah^{as}], Ḥaḍrat Mirzā Masroor Ahmad^{aba}.

We began typing Rashid’s handwritten memoirs from when he went through missionary training in Rabwah, Pakistan. We supplemented this with recollections he had in addition to what he had written down, as well as his later missionary activities in America. This book captures the *before and after* scenarios of his life.

I have written these memoirs in first person so the reader may hear it as if coming straight from Rashid himself. In several areas, I elaborated with personal editorial for the benefit of the reader, but my explanations were approved by Brother Rashid.

LIFE’S EXPERIENCES AND LESSONS LEARNED

In the introduction of his famous book on history, “Al-Muqaddimah,” the renowned scholar Ibn Khaldūn (732-808AH / 1332-1406CE) quotes a well-known Arabic proverb: “He who is not educated by his parents, will be educated by time.”

This means that parents³, who sincerely care for their children, try to benefit them by teaching them their life experiences in the hopes that their children will not repeat the same mistakes they did. Their children, in effect, metaphorically “lengthen their years” through their parents’ experiences, and prosper thereby. However,

³ The term “parents” is broadly understood to include both, biological parents and spiritual parents (i.e., teachers, scholars and elders), as is explained by Ibn Khaldūn himself. [Writer]

if the children fail to take advantage of this knowledge, they will be taught the harsh lessons of life by time. They will repeat the same mistakes and will lose precious time in the process of recovering from those mistakes. Had they but listened to their parents, they would have compounded the impact of their years and preserved their wealth, respect and honor.

This also explains the *ḥadīth* in which the Holy Prophet^{saw} said, “He who desires to increase his wealth and attain a longer life, should keep good relations with his kith and kin.”⁴

This book’s primary aim is to guide the youth and seekers of truth through the lessons learned in Rashid’s life. Rashid Ahmad is a pioneer and an elder in the American Ahmadiyya Muslim Community and has sought to benefit others through his own life’s experiences. Essentially, he is a spiritual father who dedicated his life to shepherd those who are struggling through the darkness of their own trials. Life’s overwhelming challenges can be more easily overcome with the guiding light of a role model who has succeeded through similar circumstances.

HISTORY

This book also provides valuable insight to Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, one of the most towering figures in the Ahmadiyya Muslim Community’s history. He was the second *khalīfah* [*successor* or *caliph*] of the Promised Messiah^{as} and the

⁴ “Ṣaḥīḥ al-Bukhārī”, Book 73, *Kitāb-ul-Adab* [Book of Good Manners], Hadith # 14. [Writer]

living fulfillment of the Muṣliḥ Mau‘ūd [i.e., Promised Reformer] prophecy. His accomplishments and persona continue to live on and validate that he was undeniably the prophecied Muṣliḥ Mau‘ūd, an admission that history is forcing his dwindling critics to accept. His praise stands as a testament of God’s beneficence to the Ahmadiyya Muslim Community, for it is reported that the Holy Prophet^{saw} said, “If you wish to know a person’s position with his Lord, look at how well he is praised following [his death].”⁵

For several years Rashid Ahmad was in the company of Khalīfat-ul-Masīḥ ath-Thānī [i.e., the Second Caliph^{ra} of the Promised Messiah^{as}]. This book gives several accounts of Rashid’s up close and personal interactions with this Khalīfah^{ra}.

May Allah bless this effort by gifting every reader the spiritual insight to understand the life-changing power of Ahmadiyyat. *Āmīn.*

Now following is the life of al-Ḥāj Maulānā Rashid Ahmad American.

Naser-ud-Din Shams

The Writer

⁵ “Al-‘Iqd-ul-Farīd” [“The Unique Necklace”] by Ibn ‘Abd Rabbih (246-328AH / 860-940CE), Volume I, The Book of the Chrysolite. [Writer]

PERSEVERANCE

PART I – LIFE BEFORE ISLAM

Chapter 1 – My Family

I was born as Rudolph Thomas in East St. Louis, Illinois on March 26, 1923. My father's name is Albert Thomas and my mother's name is Octavia Jackson, always keeping her maiden name. Albert was a chemical engineer for a moth ball manufacturing company, the name of which I do not recall. Prior to this he was a chipper in a steel mill factory. He was a very honest person and well liked in our community. In an environment when rowdiness was the routine of the day, and Prohibition [of alcohol in the US] was in full swing, he stood out as an honest, law-abiding citizen.

In those days there were various gangs involved in lawlessness, such as the manufacture and distribution of alcohol, gambling, and prostitution. Other drugs were not as common. Gangs in East St. Louis were primarily Jewish or Italian and Blacks acted as their agents. As a child I recall commonplace shootings, killings and widespread gambling.

MY FATHER

My father, Albert Thomas, was born in 1903 and was 20 years older than I. I don't recall his exact birthdate. His demeanor was conservative and law abiding, and he remained aloof from the surrounding world of vices. This earned him a great deal of respect and trust as he stood up for what he felt was right. He was a mild-mannered person who always kept his emotions under control. I seldom remember him getting angry, and on second thought, if there was something that irritated him, it would have been hard to know. Although he was a Christian by name, he was not regular or active in any church. I never saw him going to church in my life.

My father was a man of integrity. People trusted him without question, even crude gangsters and ruffians. My cousin told me a story about my Dad when I was approximately twenty years old. He narrated that back when I was a child my father was asked to drive a truck full of alcohol through a dry state, namely Oklahoma. Under the great threat of those Prohibition laws, no one dared to undertake such a risky and dangerous venture, but my father did.

He accepted the responsibility under one condition: he be given only one key, the key to the ignition. As he was driving the truck in Oklahoma, he was pulled over by the police. They questioned him about the cargo. He replied that he did not know and he was unaware of its contents. The police then asked him to open the cargo cabin, to which he replied he did not have the key. Upon being questioned whether he was hauling something illegal, he responded that he was only given the job of driving the truck to its destination. The police confiscated the truck and told him to leave back for home. My father was not charged, but it was commonly

believed that the authorities would seize illegal cargo to sell underground.

When my father returned, the gang leaders asked him for the money. My father recounted the events exactly as they occurred and the gang members fully accepted his story without question, simply upon the basis of his truthful character and reputation for integrity. This was unusually rare because gang members lived by an unwritten code that mandated death to anyone who took their goods without providing their value or whereabouts. Back then, no gang would tolerate the humiliation that a man could con them out of their own illegal goods, and live to brag about it.

My father also maintained his composure at all times and refused to give in to emotional rage. My cousin also informed me that once he was out partying with my father, or *woman-chasing* as it was called in the streets. My cousin caught the eye of a young lady and began talking to her. When her male companion appeared and saw my cousin talking to her, he pulled out his gun. My cousin ran out of fear, but my father stood his ground. The girl's companion shot the gun using my father's shoulder as a rest to stabilize his aim at my cousin. Luckily for my cousin, the shot missed its target.

Later, my cousin informed me that he asked my father why he did not move to throw the shooter's aim off, to which my father replied that the gun was so close to his head that the shot's fire burnt his ear. He didn't say anything else. My cousin told me that he had never met a man like my father.

When I was between 15 and 20 years old, I recall another incident where I was in a tavern. There was a commotion and noise that attracted my attention. I discovered that the commotion was a fight between my father and a lady companion. I saw the woman

biting my father's thumb, which was in her mouth. Astonished, I noticed that my father showed no expression. Knowing that he must be in great pain, I rushed over to pry open the woman's mouth to release my father's thumb. He simply looked at his thumb without saying a word, but the woman unleashed her wrath on me. She continued to fight and attack me while my father simply stood there, looking at his thumb.

Unfortunately, many years at the moth ball manufacturing company exposed my father's lungs to harmful chemicals and forced him to retire. I do not remember when he retired from that company but I assume it was around the 1950s. He owned his own home and once he retired, he no longer worked anywhere. My father spent the rest of his years resting and relaxing, and talking – something millions of Americans became well acquainted with after the Great Depression. I recall his passing away either late in the 60s or early 70s, and receiving a letter of condolence from the Mayor of East St. Louis.

MY MOTHER

My mother, Octavia, was approximately one year younger than my father, making her year of birth circa 1904. She and my father met in East St. Louis' only high school for Blacks, the very one I graduated from, Lincoln High School. Schools were segregated back then and I do not recall a single white student enrolled while I was there.

Although I do not know if they were legally married, they lived together as husband and wife, but my mother kept her maiden name. When I was approximately 5 years old, my parents ended

their relationship. My mother was immensely popular and very attractive. Her father, my maternal grandfather, was sent an induction notice to enlist in the army during World War I. However, he did not receive the notice so he did not report for duty. When the authorities discovered him they labeled him a *slacker* or *draft-dodger*. As a result, he was handcuffed, taken away, and immediately dispatched to the front lines in France where he was killed shortly thereafter, being unprepared for war with no training. Upon his death, his wife, my maternal grandmother received life insurance proceedings. She died shortly later, leaving the money for my mother, Octavia. My mother's free spiritedness and this newfound wealth was enough for her to justify leaving the chokehold of a small town and my father. She left me and my brother, Alvin Thomas (born in 1921), to the care of her aunt, my grandmother's sister, Ivory Brown.

As my mother travelled throughout the country's biggest cities, she would send us postcards and money to her aunt for taking care of us. I recall receiving letters and gifts from her from various cities including New York City, New Orleans and Denver.

My mother finally returned when she was in her late twenties or early thirties. She tried to make up for lost time and resume her responsibility to raise her two boys. Interestingly, she became very involved in a local sanctified church, named *The Church of God and Christ*. She regularly took Alvin and me to attend services for a few years. As I grew to learn that the church sermons could not provide me any true guidance, I became more estranged from it. The church had no teachings that could satiate my thirst for God and Truth. It simply offered fellowship along with confusion. There was nothing

satisfying enough to encourage a young man, such as myself, to continue my affiliation with the church.

My mother's health had deteriorated from all the years she had been roaming around. Back then there wasn't the healthcare we have now, and her health grew worse. She passed away in 1935 from tuberculosis, when I was twelve. I then moved to live with my father. He told me that I could get my breakfast and dinner, and sleep there, but I had to find a way to get my own lunch. Seeing that I was accustomed to wearing tailor made clothes, he told me that he would only buy me clothes that were on sale, but I was free to find my own money to buy more expensive clothes.

Chapter 2 – Early Years

MY HIGH SCHOOL YEARS

During my summer vacations, I would travel out West. There were jobs laying railway track for Union Pacific in Idaho, Wyoming, Montana and Utah. Black people didn't frequent these areas. This was culture shock for me. This was the first time I was exposed to segregation. There were different drinking fountains and bathrooms for "colored" and "white" people.

When laying track we lived out in the desert and stayed in a boxcar. There was nothing to do out there but eat, sleep, work and gamble. There was no law and order in those areas and everyone lived by the principle that *might is right*. Weighing no more than 90 pounds I learned this quickly. All of the work I was assigned was physically impossible for me. After being re-assigned several jobs,

they'd finally find something for me to do and after the summer I would return home with approximately \$3,000.

I enjoyed spending my money on expensive clothes. One time I remember looking for an overcoat. The store owner brought out a coat and the first thing I did was look at the price tag. It was \$69. I asked him for something better. He brought out another in the \$80 range. I persisted to ask him for something better and he brought one for \$200 and simply based upon the price I told him I would take it. I did not pay attention to the quality, the fabric or the cut; I simply wanted the confidence of having expensive clothes. This was important in my culture. People judged you by the clothes you wore.

INCIDENT OUT WEST

One incident I recall took place in Pocatello, Idaho. The environment was socially segregated with occasional racial outbursts. We noticed a fight between two Whites and a Black. One White was on the ground with the Black on top, and the second White on top of him. When we saw that, we thought we should help the black guy. We took the White off the Black and he began to run. We then noticed that the black man had a knife and was stabbing the white man. When we saw the blood, we quickly withdrew because it was no longer a simple race issue.

When we saw the incident on the news later that night, they reported that there were three Blacks attacking two Whites, and the police were looking for the other two Blacks. We thought we should leave as soon as possible on a train. Although we came to learn that the black man who we helped had asked for us, we left

town for a while. We wanted no affiliation with him. Back in those days a black man could easily spend 30 years for any incident involving Whites, and Blacks had to be careful.

HIGH SCHOOL

I was an average student and I was supposed to graduate in the class of 1941, but I was expelled for gambling. The government had the NRA (the National Recovery Act) in which every student received \$6 a month in exchange for a service within the school. I did well in Biology so my service was to keep the laboratory clean. However, I set up a gambling house within the lab. Since this was next to the Principal's office, it was taken all the more personally by the Principal, Mr. Quinn. Ironically, it was Mr. Quinn who discovered the gambling operation.

Mr. Quinn had simply walked in unsuspectingly while we were gambling. I was on the floor when he tapped me on the shoulder. Without looking up, I said in a crude manner, "Don't touch me 'less you gonna fade this bet" [*Fade the bet* meant *cover the bet* in street talk].

He responded, "No more school for you this year young man. See me in my office."

It was only then that I realized it was Mr. Quinn. I was suspended and could not graduate. I would have to come back the next year, which I did.

In an unrelated and unfortunate mishap, Mr. Quinn had gone hunting with his son and accidentally killed him. However, his other son became a doctor and was the very Dr. Quinn from East

St. Louis who was called to administer services to Robert Kennedy when he was shot.

WORLD WAR II

I was in high school when the United States decided to fight in World War II. I received induction papers to be drafted into the army. I sought guidance from friends how to avert joining the army. One friend told me to take aspirin on an empty stomach, then eat some apples in order to increase my heartbeat and give the impression that I had high blood pressure.

When I showed up for the army physical, the Caucasian doctor greeted me in a jolly mood, “How is the boy this morning?”

These were fighting words to a young black man. I responded, “I can’t tell ya how the boy is, but I can tell you how the man is!”

The doctor then asked, “What is a man but a grown up boy?”

I stopped to think. I said, “I never thought about it that way.”

He pulled me out of the line of young men and told me to stand by myself in another part of the room. Another doctor noticed me and approached me. He asked me why I was standing there and I replied, “The other doctor told me to stand here.”

This doctor, assuming that I was separated for further evaluation, asked me, “When you are standing by yourself, do you hear any strange voices.”

Catching on that he was probably a psychiatrist, I played along. I said, “Yes I hear voices but I have more sense to believe that someone is talking to me when I don’t see them.”

He told me to stand in another line where a third doctor asked me regarding my small stature, “Have you always been this small?”

I said, “No. I used to weigh 180 pounds.”

Surprised, he asked, “How is it possible you could weigh so much with such small bones?!”

I said, “I don’t know but I did.”

He told me to stand in another line where I was asked by a fourth doctor why I was standing there. I said, “I don’t know. I was standing there and there and I’m standing here. I’m standing everywhere.”

He took my papers and stamped them with a “4F” which stood for psycho-neurosis. Their inaccurate evaluation of me indicated that I was psychologically unfit to join the army. I proudly took the incident to mean I outsmarted them.

SEARCH FOR GOD

After graduating in 1942 I began to give some serious thought to religion. I would go to any and all organizations to see how they would function and what they could offer in terms of guidance. The church gave me no satisfying answers to my questions about life and God.

I then turned to politics. I realized it was the same kind of life that I was already living – lies, deception, gambling and cheating.

I then turned towards a private Mason organization. I completed the application but they refused to grant me my request because of my character. Ironically, I knew the very person who communicated their denial to me was a bigger crook than I was.

I noticed that there was one thing in common with all of these organizations – money. The dollar was supreme and seemed to be their god.

In fact, I went to a Jewish organization where they openly admitted that money was their most important criterion. They told me that a Jew could do no wrong, unless he lost money. That was their only criterion for sin.

After witnessing all of this I came to realize that the dollar was god. Everything was done for this god. Politics, business, worship and all activity bowed their heads to this deity. So why shouldn't I? As part of accepting this reality, I did what I had to in pursuit of this god. I was set on becoming rich, ill-gotten or not.

GAMBLING HOUSE IN EAST ST. LOUIS

I was in charge of a gambling house in East St. Louis. I would get a cut of 10 cents on the dollar. One time I was asked to pawn a client's gun for a \$25 loan. He used this money to gamble and won some additional money with it. He then asked me for his gun back. As I put his gun on the table, he took it before he gave me the \$25 back. I asked him where my money was and he said, "I don't know what you did with your money. That's your business."

He had a smirk on his face as if he was saying that I was an idiot. That enraged me. This was a matter of street honor. I was going to get my money back or die in the process. As he walked away, I went after him and hit his head with the butt of my own gun. My gun had fallen down and as he reached for his gun, I bear hugged him to prevent him. He, being much larger than me, swung side to side and managed to shift me into a position where he could aim his gun at my head. At that point, a few of my friends came to assist me, but with the good excuse to rob this guy for their own gain.

They pretended to separate us but they were repeatedly reaching into his pockets for money. Meanwhile, one of my friends found my gun and gave it to me. Empowered with my gun back and watching my other friends holding him down, I reached for a chair and bashed his head with it. He was knocked a little off balance. I hit him again and he fell flat. All of his money was taken by my other friends and they let him go, bloodied and penniless.

The next day he confronted me in bandages and a sling. He apologized to me saying that he was drunk and he would pay me the money later, which he paid in a few days.

This was a typical episode in the streets.

I was a handler at the gambling house across the street as well. The handler is the person who keeps the procedures in order and sets up the rules.

One incident involved a client hitting another man, taking his money, and walking away from the gambling table. The man who was hit went to the bartender and asked for his gun. The bartender handed him his gun. The gunman walked over to the man who took his money and said, “Man, give me my money!”

Before the man who took the money could respond, he was shot by the gunman. Now shot, the man ran out of the bar and continued running for approximately half a block and then fell dead.

The shooter wanted me to testify on his behalf because I was a witness to both, the victim hitting him and the shooting. He wanted me to testify that the shooting was in self-defense, but this wasn't true. He didn't give the victim an opportunity to respond. I replied that I wouldn't do it because he did not let the man respond. I did not testify, but the assailant gave me the gun so he

wouldn't have it as incriminating evidence. I took that gun, an automatic 32 caliber colt, put it on my side, and went off to Chicago to make my fortune on the streets. I left for Chicago around 1945 with less than \$800.

CHICAGO CHAOS

Upon reaching Chicago, my first strategy in making money was to find the biggest drug dealers. I encountered a man named Vince who knew the most notorious dealers. I did something which no street-smart man would do. I gave Vince some money for drugs before getting the drugs. I knew he wouldn't come back with the drugs, but I did it because I wanted to gain popularity with the people in the drug circles. As word would spread, the drug dealers were sure to want to get to know a buyer who would pay up front. People on the street started to call me *The Guy who gave Vince the Money*.

I also went around giving generous tips at clubs and wearing fancy clothes. A person lavishly dressed with style was viewed as someone with sense and money...someone who had it "all together."

One incident occurred in a restaurant I frequented. A man came and sat next to me and jabbed me with the barrel of his gun. He told me to go outside and, at gunpoint, he told me to give him the *dope* [i.e., narcotics]. I replied that I didn't have any and he said that I shouldn't be seen in these areas again.

On another day I saw him again at the same restaurant and it was payback time. I took a Coca-Cola bottle and waited outside for him. I was going to do to him what he did to me, and then some. I

was going to smash his head with the bottle. However, an acquaintance of mine who saw me asked me what I was doing out in the cold and I asked him who the guy in the restaurant was. He told me that he was a policeman. Alarmed, I changed my plans pretty darn quick and I withdrew.

On a third occasion I saw the man again and I enquired a person who he was and was told that he was nothing but a man who robs dope dealers. I simply left the situation at that and did not pursue it any further. This paints the picture of the environment I was in.

PERCEPTION IN THE BLACK COMMUNITY

Back in those days, black men were afforded a great deal of respect if they had the outward appearance of success and money, but did not have to work. A black man was not respected by the Black Community if he worked the 9 to 5 routine and was paid by the establishment. The “establishment” was generally known to be the Jews. They were commonly viewed as wealthy and shrewd business people who exploited black people as cheap labor.

One of the primary ways young black men were able to make money without working was through women. They would attract them with flashy clothes and a flashy lifestyle. When the women would be attracted to them, they would be used by the young men for prostitution and theft. Young black men would often advertise themselves on the street to attract women to work for them, but they were even more effective in attracting another unwelcome visitor: the Chicago Police Department.

“TWO GUN PETE”

When the City of Chicago took a hard line against these young black men and their habits, it was through a no loitering law. One policeman in particular was named Sylvester Washington. He was notorious for carrying two guns, one on each side, and for using them to shoot indiscriminately at these young black men. I recall he had shot approximately 16 young men. Some lived, some died. Sylvester Washington used to be driven around by a chauffeur and he would pull up to any street where he saw a young black man loitering. The car would stop and then Sylvester would open his door, turn to face the street, use both his elbows to push back the sides of his coat to expose his guns, pull them out of their holsters and start shooting at the young men, regardless of whether they ran away or not. For this he was nicknamed *Two Gun Pete* and *The Guns*.⁶

⁶ Sylvester “Two-Gun Pete” Washington of Chicago was one of the best-known police officers of the “crime fighter” generation. Washington was what the police department and the white public had in mind when they referred to a “good colored cop,” because he “kept the niggers in line.” Washington served as a police officer on Chicago’s South Side...from 1934 to 1960. During that time he shot and killed more than a dozen black men. In a magazine article published in 1950, he also reported that he had made more than twenty thousand arrests in a sixteen-year period. Washington justified the number of black men that he had killed and the number of arrests by pointing out that he worked in one of Chicago’s worst districts, an area known as the “Bucket of Blood.” According to Washington, seven police officers had been killed in this district, and he was determined not to be the eighth...A reporter for the *Chicago Defender* newspaper gave Washington the nickname of “Two Gun Pete” in 1936, and as a result of his reputation as a “shoot first and ask questions later” police officer... - “Black Police in America” by W. Marvin Dulaney, 1996; page 106. [Writer]



Two Gun Pete was greatly feared. Whenever his car was seen pulling close, young black men would run away in fear for their lives. One day I was standing on 39th Street near the same restaurant where I had a gun pulled on me. I suddenly saw Two Gun Pete's car stop in front of me and his door opened. Instead of running, I took my father's approach and fearlessly walked right up to him before he could put his hands on his guns. I said, "Mr. Washington, I know I should not be out here, but the reason I am here is because I wasn't able to pay my landlord and I got locked out. You won't see me here tomorrow."

Two Gun Pete looked at me and said, "Okay boy. Then don't let me see you out here tomorrow."

That was the only conversation I had with him, but I received the honor of being called *The Guy who spoke to the Guns* on the street. Sam eventually retired from the Chicago Police Department

and opened up a tavern on 39th Street near Lake Michigan. Ironically, it was rumored on the street that he himself was a *dope* user.

Chapter 3 – Introduction to Islam

IN CHICAGO BEFORE I BECAME A MUSLIM

I was in Chicago approximately one year before I was introduced to Islam. During this period, I had grown in popularity with musicians, waitresses and people in the streets. I never needed to pay to get into the nightclubs. In fact, they knew me by name and typically allowed me to enter through the back doors where the entertainers entered from.

ENCOUNTER WITH ISLAM

After a series of frustrating experiences in search of the True God, and surrounded by an environment of hustlers, drugs, and crime, I chanced upon an unusual sight on the streets of Chicago. A man was crying out that Jesus did not die on the cross. I was intrigued enough to ask where I could get more information. The man told me to go to the *Muslim Sunrise* on 220 South State Street or the mosque located at 4448 South Wabash.

Around the year 1946, I decided to visit the Mosque located on Wabash Avenue in Chicago where I met an Ahmadi missionary named Ghulām Yasīn. Unlike the fancy attire of organized

criminals, Yasīn’s clothes were simple and aroused my suspicion that this was some kind of set up to channel drug money. My suspicion grew as I misunderstood the peculiar aroma of cooking curry as the preparation of narcotics.

I also noticed some Punjabi Pakistanis who inhaled their cigarettes in an unusual fist formation with the cigarette sticking out the other end of the fist – a kind of *hand-hookah* method I surmised was unique for smoking opium. They would hold their fist to their mouths and inhale the smoke from the cigarette, which would stick out from between their ring finger and pinky at a 45 degree angle. I was determined to get to the bottom of this money-making scam, so I kept coming back at all the times for prayers.

I had been involved with the Movement, studying its teachings, for about a year before I had decided to formally join. The book that convinced me was “Ahmadiyyat the True Islam” by Khalīfat-ul-Masīḥ ath-Thānī [Arabic: the Second Caliph of the Messiah], Ḥaḍrat [i.e., His Holiness] Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. This book showed that Ahmadiyyat was the most truthful expression of Islam. True Islam is a way of life that a man can live to please God. True Islam is an inspiration to embody the ideals of righteousness. It brought the philosophy into a practical reality that eliminated sin. The year I joined was 1947.

I frequented *The Muslim Sunrise* office on a daily basis to respond to letters, and mail out issues to interested Americans.

The following is a picture of the Ahmadiyya Muslim Community in Chicago dated 1946, the year before I joined:



By the Grace of Allah, in less than seventy years this small group of the Chicago Ahmadiyya Muslim Community has now grown to well over a thousand members and has expanded into three separate communities: Chicago – East, Chicago – Northwest, and Chicago – Southwest.

PART II – MY LIFE AS A MUSLIM

Chapter 1 – Dedicating My Life to Islam

A DIFFERENT LIFESTYLE...A VERY DIFFERENT LIFESTYLE

Accepting Islam meant that I needed to make some radical changes to my life. The Ahmadi Muslim missionaries admonished me I needed to disassociate with the people I kept company with. This was going to be difficult.

I was not employed because I refused to accept the low wages of traditional employment, and I rebelled against the idea of working for the Jewish establishment. Under these circumstances, I wasn't yet ready to dissociate myself from my old friends. I would still keep their company even though I would not participate in their activities. This alone required a strong character.

One friend of mine, Eckert Craig, had an uncle who was making millions of dollars in a gambling establishment. Eckert understood that as a Muslim, I could not gamble but he still offered me employment as a doorman. This job was to look through the peephole and determine if the guest would be admitted in the gambling establishment. The doorman job would pay \$50 a night

plus the tips that winners would typically pay to the doorman for letting them in.

I asked permission from the Ahmadi Muslim missionary whether I could take this position and he said I could not. I then had to inform my friend Eckert that I could not accept his offer. Eckert said that there was no point in continuing our friendship as there was nothing in common between us anymore. We parted ways.

Even though I was a Muslim, I was highly respected in the streets. When I would enter the DuSable Hotel's basement nightclub, the musicians would stop playing their tunes and switch to something they felt was more appropriate to my taste. Mutual friends informed me that this would infuriate the bartender, "Daddy-O" Daylie, because he was the center of attraction. "Daddy-O" Daylie complained to the owner that I should not be allowed into the nightclub because I no longer drank, nor would I allow anyone else to buy me drinks. In other words, I gave no benefit to the establishment by my presence.

Apparently, the owner did not take any action because I was never prohibited from entering the lounge.

THE AHMADI MUSLIM MISSIONARIES

The Ahmadi Muslim missionaries included the following:

- ❖ Sūfi Mutī-ur-Raḥmān Bengālī, Missionary in Charge (he was returning to Pakistan after 19 years of service, to be replaced by Khalīl Aḥmad Nāṣir),
- ❖ Dr. Khalīl Aḥmad Nāṣir,

- ❖ Chaudhry Ghulām Yasīn,
- ❖ Abdul Qādir Zaighum,
- ❖ Maulawī Nūr-ul-Ḥaḡ Anwar (Chicago for a short while but mostly New York),
- ❖ Mirzā Munawar (in Pittsburgh), and
- ❖ Maulawī Shukr-Ilāhī (Unfortunately, Maulawī Shukr-Ilāhī later became an opponent of the Jamā‘ah during the time of the Third Khalīfah^{7a}, and met with a bitter end. *Innā Lillāhi wa innā Ilayhi rāji‘ūn* [Arabic: *To Allah we belong, and to Him we return*].)

The missionaries viewed me with great caution as my lifestyle was very different from theirs. They were all of Indian/Pakistani⁷ origin and were sent here for the noble cause of spreading Islam. I can understand how difficult it may have been for them to come from an environment such as the Indian Subcontinent, where their Ahmadi communities practiced strict observance of Islamic law, and suddenly finding themselves among some of the roughest urban streets in America, where sin ran rampant.

I, on the other hand, had been a man of the streets. My pre-Islamic lifestyle conditioned me to think that drugs, gambling and womanizing were normal. I was accustomed to the conflict and chaos that resulted from deals gone wrong or “turf” that was trespassed. Life on the streets was survival of the fittest and it was

⁷ Pakistan and India became sovereign nations in August 1947 when they were granted independence from British rule. [Writer]

every man for himself. Simply put, the missionaries and I came from two very different worlds.

The missionaries were confused how an unemployed man like me, with no home, could show up multiple times every day to the mosque, always dressed in expensive clothes. They held a meeting to determine if I should be allowed to participate in the mosque activities and even be a member. The president at the time, a converted African-American, Nūr-ul-Islām⁸, stood up in my defense saying, “If Rashid was that determined to come to the mosque to say his prayers, then one day he will become our teacher.”

Still, the missionaries weren’t satisfied and investigated me further. When they asked me where I lived, I responded with, “On 39th Street.” One missionary, Ghulām Yasīn, insisted on seeing the place where I lived. When I brought him to 39th Street, I showed him a square where there was a park with benches. He asked where I specifically resided, and I pointed to a park bench which I considered mine. I actually had no place to stay and I made my rounds throughout the day visiting my various friends.

Having no place to stay, I would routinely show up at the Mosque for the daily *Fajr* prayers at 4:30am. Quite frequently, my knocking on the door would earn me the blessings of waking up the others for prayers, and on the occasions that no one answered the door, I would offer my prayers on the Mosque porch alone.

⁸ Nūr-ul-Islām is the father of Sister Nycema, who is married to Brother al-Hāj Dhul Yaqūb, both of whom are highly respected members of the Milwaukee Jamā‘ah today.

On a broader level, the missionaries and members were concerned about the image I portrayed. My clothes were expensive and flashy, yet I had no source of income nor did I have a place to stay. On the one hand I was constantly the subject of their suspicion, but on the other, I kept coming around and doing my prayers because I had a sincere drive to learn the truth about this religion. This drive helped me persevere under these somewhat uncomfortable conditions.

Looking back in retrospect, I thank God Almighty for giving me the wisdom to learn Islam and the strength to implement its teachings within my life at a time when social pressures and temptations could have easily turned me back. The Holy Prophet^{saw} of Islam had condemned social oppression of people solely based upon superficial classification. Further, the Holy Prophet^{saw} attracted so many sinners and common criminals who completely reformed their way of life. To deny that is to deny the spiritual power of Islam. As the Promised Messiah^{as} came as a spiritual reflection of the light of the Holy Prophet^{saw}, he too would wield that same powerful weapon called *Truth*, and it was inevitable that that same miracle would manifest in this day and age through his hand. I am a living proof of that miraculous transformation.

SOCIAL VALUES & CLASS DISTINCTION

Once again, I think it's important to understand the situational backgrounds that drive different behaviors. People were not created by God to hate and the Arabic word for man, *insān* [Arabic: *two loves*], proves it. It is in the nature of man to love. However, people are *taught* to value the worldly qualities which create divisions

among humankind. These are inventions to satisfy the ego's need for status and praise. The whisperings of Satan, the accursed, seek to undo the knots of relationships that Islam seeks to strengthen. This is a simple *nature vs. nurture* conflict.

European colonialism was a materially driven endeavor that sought much of its justification in the spread of Christianity. The deceptive slanders against Islam employed by the Christian missionaries and scientists earned them the infamous title of the Antichrist in the Bible and the *Dajjāl* in the *Aḥādīth*. One of their effective byproducts was the development of an inferiority complex among their new subjects, which proved successful for the spread of Christianity. As a result, embracing Christianity produced the illusion that one was socially advancing by taking another step towards integration with their more advanced European rulers. It was during this age that God raised the Promised Messiah^{as}, whose efforts were spiritually driven, to combat the deception imposed upon the general populace and to restore the dignity of God's people – the righteous – regardless of their material social standing.

The Indian Subcontinent, under British rule, was very class conscious. There were clear lines of distinction that determined one's social standing. These social boundaries consisted of racial skin tone, wealth, family and education. As the British rulers were wealthy and white, this was considered to be of the highest class; and their characteristics were endeavored by society and valued as beautiful. Beauty is nothing more than a physical manifestation of socially endeavored pursuits such as wealth, and as wealth is always concentrated in the minority, so, too, does beauty maintain its rarity. The rich could traditionally remain indoors, away from the sun, while the poor were laboring in the fields out in the sun. Under

these circumstances, the majority of the people in the Indian Subcontinent valued people with lighter skin color, as it was a quality of the rich; who also had the means to attain higher education and descended from renowned families. I had none of these.

I was the exact antithesis of everything valued in the Indian Subcontinent. I was viewed as a man of black skin, with no education and no home. I had no family outside of my friends in the street, and regarding my ancestors, they were most likely slaves of no standing. In the eyes of the world, I am, quite frankly, a “nobody.” However, Islam enlightened my soul with a very different message: “Verily the most honored of you in the sight of Allah is he who is most righteous” (Qur’ān 49:14).

The most socially endeavored trait in Islam is righteousness, and that can’t be seen physically in any way, outside of a light that emits forth from one’s being after surrendering to the Will of the Lord. Islam views this as beauty, and we have the practical example of the Holy Prophet^{saw} to corroborate it. Similar to material wealth, this spiritual wealth is concentrated in the chosen few, enabling this spiritual beauty to also maintain its rarity.

They Holy Prophet^{saw} kept a vigilant eye towards the socially neglected. It was he who asked about the dark skinned woman who used to clean the mosque, whose death people didn’t think was important enough to tell the Holy Prophet^{saw}. He personally led her funeral prayer as just one of hundreds of examples he left as his legacy.

The constant emphasis in Islam to care for those often neglected by society is all too strong. The Qur’ān and the example of the Holy Prophet^{saw} repeatedly admonish us to be watchful over the orphan,

the widow, the poor, the slaves and the travelers who frequently find themselves without protection and support in foreign lands. How could anyone deny such self-evident truths?

It would have been very easy for me to continue my former way of life, but the truth of Islam continued to dominate my thoughts. The more I read, the more truth I acquired, and the more truth I acquired the more insatiable grew my thirst. It was as if I was quenching my thirst with the saltwater of Islam. The more I drank, the more I thirsted.

I decided to visit the center in Pakistan, but I had no money to pay for the trip. For the first time I decided to take employment, working at the *Stop and Shop* on Washington Street in Chicago. *Stop and Shop* was a grocery exchange where items could be picked, packed and dispatched to international locations. I was a packer. I worked approximately a year to save up enough money to go to Pakistan.

PREACHING ACTIVITIES IN ZION, ILLINOIS

In 1947, I went on a preaching mission in Zion, Illinois with another Pakistani Ahmadi named Muhammad Abdullah. His family owned a cycle shop in Lahore, Pakistan. We went door to door to make inquiries about Dr. John Alexander Dowie, the founder of the City of Zion. Dowie claimed to be Elijah III, the predecessor to the second advent of Christ^{as}, just as John^{as} the Baptist fulfilled the second coming of Elijah^{as}, the predecessor to the first advent of Christ^{as}. Dowie's flagrant slanders against Islam caught the attention of the Promised Messiah^{as}, who claimed to be

the very Messiah that Dowie was waiting for. By definition, one of these men had to be a liar.

The Promised Messiah^{as} challenged Dowie to a *mubāhalah*, or *prayer duel*. The prayer duel was a public challenge to expose which of the two men was a liar, and each was to pray to his respective God that the liar would die in the lifetime of the truthful claimant. Dowie had every material advantage in this contest. He lived in the plush conditions of America, whereas the Promised Messiah^{as} lived in a remote village in India. Dowie was approximately 15 years younger and in good health, whereas the Promised Messiah^{as} suffered from several chronic ailments. Further, the Promised Messiah^{as} was the target of Islamic extremists who considered it a meritorious act to murder him. The Promised Messiah^{as} made it emphatically clear that Dowie's material advantages would avail him naught, as the matter would be decided by the One True God.

Although Dowie did not explicitly accept the challenge, his actions implicitly accepted it as was warned by the Promised Messiah^{as}. In this way the Promised Messiah^{as} left no escape for Dowie and foretold not only Dowie's earlier death, but also stated that Dowie would die a miserable death for all to see with his city in shambles. This was published in over 20 American newspapers.

Dowie died in 1907, ousted by his family and followers from the very church he founded. In humiliation, he was publicly accused of financial mismanagement and was exposed for his personal improprieties and hypocrisies. On the other hand, the Promised Messiah^{as} died in 1908 and his Community now flourishes in over 200 countries and numbers well into the millions.

John Alexander Dowie is depicted in the following two pictures:



When Muhammad Abdullah and I visited Zion City, we posed two questions to its inhabitants whom we met on our preaching tour. The first question was, “What type of man was Dowie?” To this question we generally received the reply that he was a pious, holy man.

The second question we asked was, “What caused his death?” To this all respondents said that the “poor man worked himself to death.” This was false and the people of Zion were obviously unaware of the true facts.

Much later, in one of my visits to Pakistan, *Choti Āpā*, the wife of the Second Khalīfah^{ra}, asked me why the American mission was not making full use of the contest between the Promised Messiah^{as} and Dowie. On my return to America, I related this conversation to M. M. Ahmad, the Amīr at the time. He indicated his agreement

and upon my repeated suggestions, M. M. Ahmad crystalized this desire into a scheme called *The Zion Plan* in 2001.

The Zion Plan involves social service, preaching and awareness campaigns to engage the people of Zion with the Ahmadiyya Muslim Community.

Although activities had taken place in Zion throughout our history, there was no mission house until the early 1980s. Under the presidency of Dr. Salāḥ-ud-Dīn Shams, the eldest son of Ḥaḍrat Maulānā Jalāl-ud-Dīn Shams^{ra}, the Ahmadiyya Muslim Community purchased the first mission house in Zion, Illinois. Dr. Shams was, therefore, the first president of the Ahmadiyya Muslim Community in Zion.

CORRESPONDENCE WITH THE KHALIFAH^{RA}

I sought a higher meaning in my life and the key to unlocking this higher meaning was education. I wanted to dedicate my life to this Faith. I wrote to the Second Caliph^{ra} expressing my interest to pursue higher education and to dedicate my life. I expressed my desire to visit and attain the necessary training. I received the following reply:

Rattan Bagh
Lahore Pakistan
24th of April 1949

Mr. Rashid Ahmad
4448 S. Wabash Avenue
Chicago 15, Ill.

Dear Brother Rashid Ahmad,

Assalaamu Alaikum.

Hazrat Amirul Momineen Khalifatul Masih is very pleased to receive your letter dated 30th March in which you have expressed your desire to dedicate your life for the noble task of the propagation of Islam. He has desired me to write an answer that our missionary in Chicago, Mr. Khalil Ahmad Nasir, has also written about your intentions of coming over to Pakistan for religious education which would enable you to carry the torch of light to your fellow countrymen still living in spiritual darkness.

This task is very sacred and noble indeed but entails very heavy responsibilities and therefore requires an honest and careful consideration. It is a step which once taken there is no going back upon. At the same time it is an uphill task and not the least easy. Therefore, all the pros and cons require to be carefully weighed and kept in mind. By offering life one blocks the way to all material ambitions and worldly pleasures and pledges to serve God to the maximum of one's capacity in the face of all obstacles and difficulties. The pledge of a dedicator is with God and with no human being, therefore, if there are any hardships and the community is unable to support him he has no right to complain of such treatment because his pledge is to seek God's pleasure and as such should expect any reward only from Him.

It is also very true that if the dedicator sticks to his pledge to his last breath, he commands great respect and honor, much greater than Napoleon or Hitler and the likes because he is a soldier of God and these people were soldiers of material desires. They sought the pleasures of man but he seeks the pleasure of God. Such is this unconditional surrender and resignation to the Will of God so no hasty steps should be taken. You have an inspiring example in the person of Mr. Khalil Ahmad Nasir who prefers service of faith to material career at an age when his compatriots were laboring for and clinging to government jobs. But the love and affection that

this soldier of Islam commands in the hearts of the community they cannot dream of. If you keep in constant touch with him it will help you a great deal to prepare for this sacrifice. This sublime idea in life is worth achieving.

As regards your coming over to Pakistan it would be a very nice thing but as I have said before the decision to dedicate life should be made after due consideration, take your time to make a resolute decision and wait for an opportune moment to come here. Your visit here will be more useful and beneficial if you learn a good deal of elementary teachings while in Chicago. Advanced and exhaustive education shall be arranged here. It is gratifying to note that you were taking keen interest in the work of tabligh. It will give you an insight into the task that lies ahead of a dedicator and the difficulties he has to face.

I trust you will write to Hazrat Amirul Momineen regularly and this personal association with the master is the greatest asset for spiritual progress and success in this life and the Hereafter.

Yours sincerely,
Zahur Ahmed Bajwa
Assistant Private Secretary

I saved \$550 and bought a ticket to go to Pakistan on a freighter. It would take 32 days, going from port to port, until at last it reached Pakistan.

When I wrote these details to the Second Khalīfah ^{ra}, he replied that the trip was too long and I should arrive in Pakistan by the *Jalsa Salāna* [Urdu: *Annual Gathering*] in December. He suggested I come by air. I had already bought my ticket, but I returned it, and combined with an additional \$150 from the *Jamā'ah* [Arabic: *Community*], I was able to buy a Pan-American flight from Chicago to Karachi for \$700. This Pan-American flight would go from New York to London, England; to Rome, Italy; to Brussels, Belgium; to Damascus, Syria; and finally to Karachi, Pakistan. With \$50 in my pocket, I was off to a land where I couldn't speak the language and didn't know anyone. I fully trusted Khalīfat-ul-Masīḥ ath-Thānī ^{ra} and dropped everything in obedience to his word.

THE CITY OF RABWAH

When the British deliberated India's independence, there was a concern for protecting the Muslim minority's rights. Out of that concern, Pakistan was created as a sovereign state in 1947 by partitioning India. There was a West Pakistan and an East Pakistan. East Pakistan later became Bangladesh as a result of the 1971 war between India and Pakistan.

Several Ahmadi Muslims played key roles in the creation of Pakistan, such as Chaudhry Sir Muhammad Zafarullah Khan^{ra}

(1893 to 1985)⁹. Khan later became Pakistan's first Foreign Minister, and was further distinguished later in his career as the president of the International Court of Justice at the Hague.

As a result of the 1947 partition, the Second Khalīfah^{ra} decided to migrate the Ahmadiyya Muslim Community's center from Qadian, India. A new site of over 1,000 acres was identified called *Chak Diggyan* which was located in the Punjab province of West Pakistan.

This land was approved by the Second Khalīfah^{ra} and the Pakistani Government was paid the purchase price in 1948. The Second Khalīfah^{ra} also requested the Ahmadi Community to suggest a new name for the city. Ḥaḍrat Maulānā Jalāl-ud-Dīn

⁹ In his book "Facts are Facts - The Untold Story of India's Partition" Khan Abdul Wali Khan (1917 to 2006) writes under the sub-title *The British Concept of Pakistan*: "Chaudhry Zafarullah, a member of the Viceroy's Executive Council, was asked to submit a map of two dominions. On that subject, on 12 March 1940, Viceroy Lord Linlithgow wrote to the Secretary of State [sic, State?] for India: 'Upon my instruction Zafarullah wrote a memorandum on the subject. Two Dominion States. I have already sent it to your attention. I have also asked him for further clarification, which, he says, is forthcoming. He is anxious, however, that no one should find out that he has prepared this plan. He has, however, given me the right to do with it what I like, including sending a copy to you. Copies have been passed on to Jinnah, and, I think, to Sir Akbar Hydari. While he, Zafarullah, cannot admit its authorship, his document has been prepared for adoption by the Muslim League with a view to giving it fullest publicity.' The Viceroy explains this further. Since Zafarullah was a *Qadiani* he had to be cautious. The Muslims would become irritated if they found that this scheme was prepared by a *Qadiani*. The Viceroy said that Jinnah had been given a copy to make the Muslim League adopt it and publicise its contents." Translation by Dr. Syeda Saiyidain Hameed, Second Edition, November 2004. [Writer]

Shams^{ra} suggested the name *Rabwah* as is mentioned in the Holy Qur'ān:

And We made the son of Mary and his mother a Sign, and gave them refuge on an elevated land [i.e., *rabwah*] having meadows and springs of running water (23:51)

and

And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground [i.e., *rabwah*]. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do (2:266).

The actual land of Rabwah was dry, barren and dismissed as a wasteland without water. However, in harmony with the Qur'ānic verses above, this barren land would be blessed not only with material fruits and foliage, but with spiritual fruits sown by the prayers of the Promised Messiah^{as} and his successors^{ra}. In this way both Qur'ānic verses literally came to fruition by the Grace of Allah.

The name *Rabwah* was approved by the Second Khalīfah^{ra} and the city was inaugurated on September 20, 1948. Under the capable leadership of the Khalīfah^{ra}, Rabwah prospered quickly and learning and public institutions were established.

Rabwah was the city I was destined for and I would study at the institution called *Jāmi'a Ahmadiyyah* [i.e., the Ahmadi school for religious training]. The *Jāmi'ah* was established to train men

who dedicated their lives to serve as missionaries for the Ahmadiyya Muslim Community.

JOURNEY TO PAKISTAN

My journey to Pakistan in 1949 was anything but smooth. Instead of the flight landing in Damascus, Syria, it landed in Basra, Iraq. Not thinking anything of it, I left the airport only to be confronted by officers who interrogated me on suspicion of being a spy for the recently created state of Israel. The fact that I did not have an Iraqi visa didn't exactly help the situation.

Needless to say, I missed my connecting flight to Karachi, Pakistan and the grand reception which was awaiting me. The Karachi Ahmadi Jamā'ah was at the airport en masse, eagerly expecting to welcome its American visitor. One can only imagine their anticlimactic surprise of a no-show!

Meanwhile, back in Iraq, the wild imagination of the investigating officers was spurred on by the personal gifts I was transporting. These were gifts from my newfound Ahmadi brothers to their relatives in Pakistan. The officers initially contested my identity as an American citizen, claiming that Americans don't carry two overcoats (I was wearing one and the other was a gift in my luggage). The officers alleged that the second overcoat was for when I would set up shop in the desert and needed something to sleep on. They alleged that the transistor radio I had could be rigged as a wireless unit to communicate to my "contacts in Israel." In attempts to explain why I only had \$50 cash, the officers claimed my Parker pen could be sold for petty cash.

After a few days in detention, I was released. The Pan-American Airlines Office Manager, upon questioning me, recalled hearing about Ahmadiyyat in a similar situation involving a previous Ahmadi traveler, Dr. Khalil Ahmad Nāşir. The Office Manager then convinced the Iraqi Colonel that I was not a security threat. Thereafter, I was released. I embarked upon a KLM flight to Karachi, Pakistan, but I was unable to contact anyone in Pakistan for my arrival arrangements.

Upon reaching the Karachi Airport, I received a limousine service to take me to the address I had written down: “Latif Ahmad Tahir’s house, opposite the boy’s school.” However, the limousine drivers were confused, thinking “opposite the boy’s school” was the street name. They could not locate it.

During the course of the ride, the two men asked me why I would come to Pakistan of all places. I responded that I intended to go to school. This perplexed the men. Why would a man leave the United States where the best schools are, to go to Pakistan – a newborn country with a hardly developed infrastructure – to get an education?! The men concluded I was insane. They determined to quickly rid themselves of this problem by throwing me to the *Mirzais* [i.e., a condescending manner of referring to Ahmadi Muslims]. When I saw the picture of the Promised Messiah^{as} I breathed a sigh of relief and told the men that this is exactly where I wanted to be and they could leave. It was two o’clock in the morning.

THE REGISTRATION OF FOREIGNERS RULES, 1932.
FORM A.
(Rules 2, 5, 6, 7, 9, 12, 13, 15, 16, 17.)
Part III.—Certificate of Registration.

1. Serial Number 7
2. Name in full (block capitals, surname first). RASHID AHMAD
3. Sex M Height 5'10 Colour of eyes, brn
4. Date and place of birth. 3/26/49 ^(24/5/49) M. S. A
5. Present nationality. American
6. Previous nationality (if any). American
7. Manner and date of acquiring present nationality. birth
8. Occupation or profession, and purpose of visiting Pakistan. to go to school
9. If a member of your country's naval, military or air forces, or their reserves, state which, and Rank held. —
10. Number, date and office of issue of passport or particulars of other proof of identity. 31926
Washington 2/13/49
11. Address or intended address in Pakistan. 828 WASH. W. PKYAL
PAKISTAN
12. Port of embarkation. SARACON
13. Date and place of arrival in Pakistan. 18/2/49
PAKISTAN
14. Name of vessel on which arrived. C. I. A
15. Address of last residence outside Pakistan. 4448 30 wain
Chicago 15, Ill. U.S.A
16. Signature of registrée. Rashid Ahmad

Date of expiry of registration (tourists only) ... 6.2.51
(Signed) extended upto 6.2.57

(SEAL) 4/16/57
Shang

Superintendent of Police,
JHANG.
Registration Officer.

Registered at Jhang on 6.2.1950.
Registration transferred to

PAKISTANI HOSPITALITY

I was greeted with traditional Muslim hospitality. Men polished my shoes, made me breakfast, and arranged a meeting in which I addressed the Karachi Ahmadi Community.

I then took a train to Lahore, where I was received by hundreds in the Lahore Ahmadi Community. They arranged for me to speak and meet the press. However, I insisted on going directly to Rabwah, where the headquarters and the Khalīfah were located. In response to their surprise that I desired to leave so suddenly, Ḥaḍrat Mirzā Bashīr Ahmad^{ra} said, “If the man is so determined to see his master, we should not hold him back. So let him go.”¹⁰ They then arranged for my immediate departure to Rabwah.

Upon arrival at the Rabwah train station, I was greeted by Khalīfat-ul-Masīḥ ath-Thānī^{ra} and the Ahmadi Community¹¹.

¹⁰ Spoken in English. Most of the educated Pakistanis could communicate in simple English.

¹¹ When I asked Rashid how it felt to be in the presence of the Second Khalīfah^{ra}, he said, “How can I describe it? It’s like trying to explain the sweetness of sugar to someone who has never tasted it. The man had an aura about him which made you want to be in his company. It didn’t matter what he was saying or doing – all of your cares and concerns left and you simply felt the contentment of a child in the arms of its mother.” [Writer]

MY FIRST MEETING WITH HUZOOR^{RA} IN RABWAH

My train from Lahore reached Rabwah at approximately 8pm. *Huzoor*^{ra} [Urdu: *His Holiness*] and a large portion of the population of Rabwah was there to greet me. As I disembarked from the train and I looked upon the crowd, I was mentally in a state of fantasy. The crowd surrounded *Huzoor*^{ra} from every direction, and my eyes were immediately drawn towards him. I was in disbelief as it hit me that I was in a foreign land being received by the Khalīfah and hundreds of people. I was in a state of wonder.

The Khalīfah^{ra} was wearing his turban and customary coat and *shalwār kamīz*¹², walking with his cane. He was the first to shake my hand and greet me. As we walked towards his home, which was close to the rail station, he softly asked me some simple questions like how the weather was in my country. We entered his courtyard and he walked further into his room and I followed.

He said, “Oh no, you do not live here. [Facing someone else] Take him where he will live.”

I was then escorted to the room where I was to stay.

The next morning, I went to meet him dressed in local attire: *atchkin*, *shalwār kamīz* and Jinnah cap (a traditional cap in Pakistan

¹² The *Khulafā'* [Arabic: Caliphs] of the Ahmadiyya Muslim Community traditionally wear a coat called an *atchkin*, underneath which they wear a *shalwār kamīz*, which consists of loose-fitting, baggy pants held up with a draw string, over which they wear a *kamīz* which is a long shirt that comes down to about the knees. [Writer]

named after the founder of the country, Muhammad Ali Jinnah). Huzoor^{ra} asked me, “Is this your regular dress?”

I replied, “This is not my regular dress. This was given to me by different people.”

He said, “You should not be so quick to adopt other customs, because some of your customs may be better. For example, if a person here in Punjab wants to relieve himself, they just stop where they are and urinate. They have no care of whoever sees them. So you do not want to adopt such a custom because you have a better way.”

He then said to me, “You are now old news. You arrived last night. You should find some work to keep yourself busy and to greet the new people.”

I searched to find something to do and was able to work in the *Rotī Taq̄sīm* [Urdu: *Bread Distribution*] in the *Langar Khāna* [Urdu: *Community Kitchen*]. This job is usually performed by little children who are just learning how to count. Since I was limited by my inability to speak the Urdu language, this job was the most appropriate for me. My job was to count the bread in quantities of ten. Huzoor^{ra} was very pleased to hear that I took upon this responsibility and he made mention of it during his Jalsa Salāna speech, stating that a man came here from America and he is now working in Rotī Taq̄sīm.

I would accompany the Second Khalīfah^{ra} for the next five years of my life and I was to experience some of the most memorable events in my life. The Khalīfah^{ra} took me to all big affairs and dinners in his own car, the Khalīfah^{ra} sitting in between me and his wife. After every event he would ask me two questions: “What did you eat?” and “Who did you talk to?”

From this I learned the importance of continuously meeting people to convey the message of Ahmadiyyat.

The Second Khalifah^{ra} had an indescribable magnetic impact on people. I can only explain it as a divinely descended light that radiated from him. In the Jalsa Salāna, or Annual Gathering, the Second Khalifah^{ra} could speak for hours while audience members would hold still, fearing they could miss some of the pearls of wisdom that flowed forth from his soul to theirs. His intellect was unusually keen and observant. At times of praise, his words gave life, but in times of anger, his words would hit someone as if they were being flogged. I repeatedly witnessed both circumstances.

I was placed in a routine where I was to be educated to carry out missionary activities upon my return to the United States. On a daily basis I attended Arabic and religious training courses.

MARRIAGE

One of my teachers, Master Muḥammad Ibrahim Khalīl, offered me his youngest daughter in marriage, Sara Qudsia, who was 18 years old at the time. Muḥammad Khalīl was departing to Sierra Leone for missionary work and wished to see all of his three daughters married before he left. When I informed the Second Khalifah^{ra} that I planned on marrying this young woman, he questioned me how I could know her character when the observance of *pardah* [Urdu: *veil*] was so strong in Rabwah. The Second Khalifah^{ra} then arranged for his wife to look into the marriage proposal, and they were satisfied with Sara's background.

In my new spiritually charged environment, I was accustomed to routinely getting dreams that I had never had before. I had one

dream which troubled me about this proposal. I had seen three bottles of milk and the one with the oldest date was being presented to me, while the other two were more fresh. I interpreted the dream to mean that I was getting the least desirable of the three daughters of my teacher, as fresh milk is better than old milk. I brought this to the attention of the Second Khalīfah^{ra}.

The Second Khalīfah^{ra} interpreted my dream much differently. He stated that if milk represents Islam, then the oldest Islam, that of the Holy Prophet^{saw}, is the best and most pure. Therefore, I would be getting the best of the three daughters. The Second Khalīfah^{ra} proceeded to arrange my marriage with Sara Qudsia, and paid for all accommodations, including the bride's dress and ring.

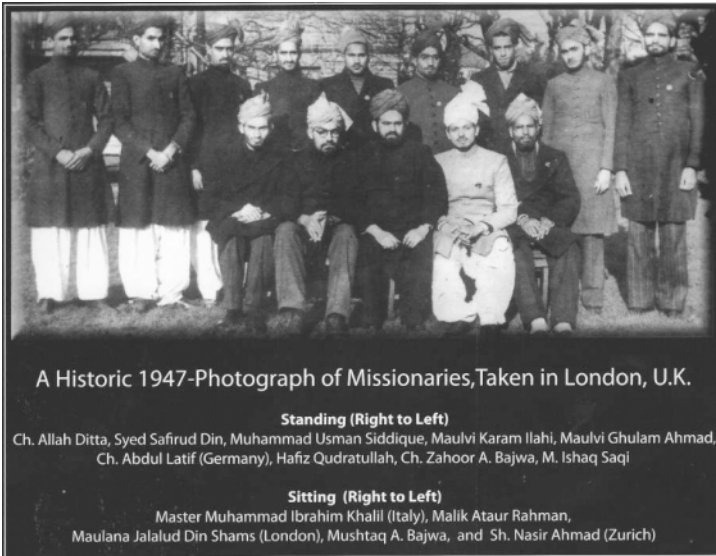
We were married on November 14, 1950 and our *nikāḥ* form was signed by A.R. Dard who was Nāzir Umūr-e-Amma in Rabwah. The two witnesses who signed were Zahur Ahmad and Noorul-Haq.

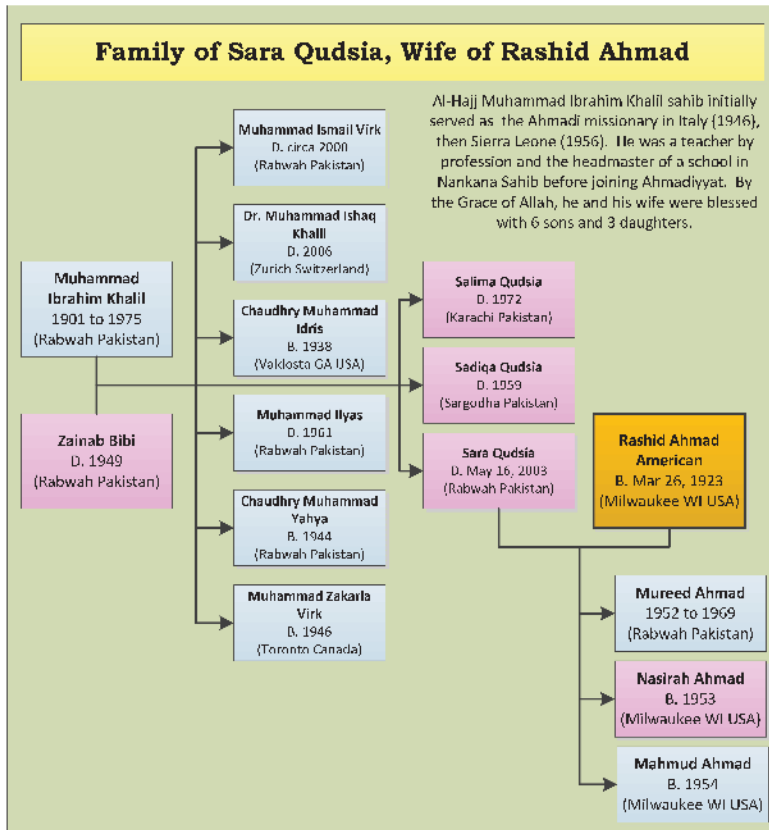
My wedding was the first time I wore a turban and I tied it myself because I did not want to explain to the Khalīfah that I needed somebody else to do it for me. However, the turban was not tied as skillfully and tight as those who typically wear turbans. When Huzoor^{ra}, who came to my wedding on crutches, looked at the way my turban was tied, he smiled and said, “*Yay yamla jat hai.*”¹³ As I went to my home on the wedding night Ḥaḍrat Mirzā Bashīr Aḥmad^{ra}, the brother of the Khalīfah^{ra}, had brought me and my wife fresh fruits as a gift.

¹³ Rashid Ahmad had later asked M.M. Ahmad to define the words “*yamla jat*” and he said it meant “sly as a fox.” [Writer]

As it turned out, in accordance with the Second Khalifah's^{ra} interpretation of my dream, Sara Qudsia outlived both of her sisters, and was most active in the Ahmadiyya Jamā'ah serving as a teacher in Nusrat Jahan Girls Academy and in the Lajnah [the women's auxiliary of the Ahmadiyya Muslim Community].

Sara would eventually give birth to three of my children: Murīd Aḥmad (1952), Nāṣirah Aḥmad (1953), and Maḥmūd Aḥmad (1954). Sara's father, Master Muhammad Ibrahim Khalil, is seated below on the far right:





PERSONAL GIFT

The Second Khalifah^{ra} narrated an incident to me in which the Second Khalifah of the Holy Prophet^{sa}w, ‘Umar ibn al-Khattāb^{ra}, gave a ruler suffering from migraines, his old cap as a remedy. Although the ruler was accustomed to wearing lavish garments, the cap was old and worn. However, the ruler continued to wear the

cap because it remedied his migraines, which would return when the cap was taken off.

After telling me this story, the Second Khalīfah^{ra} gave me his old *kulāb* (a.k.a. *kulla*), the cap around which the turban cloth is wrapped. A piece of a shirt of the Promised Messiah^{as} was sewn into it by the hands of the Khalīfah's wife, Umm-e-Nāṣir, the mother of the Third Khalīfah, Ḥaḍrat Mirzā Nāṣir Aḥmad^{rta}. I attribute many of the personal miracles in my life to this cap and it is my most prized possession to this day. I keep it in a glass showcase¹⁴.

Here Rashid sits with the old *kulla* of Khalīfat-ul-Masih ath-Thaane^{ra}. Inside it is a cloth from the shirt of the Promised Messiah^{as}, sewn by the hand of Umm-e-Nasir, the mother of the Khalīfat-ul-Masih ath-Thaalith^{ra}.



¹⁴ Brother Rashid has high regard for this kulah. He keeps it in an enclosed glass display case and does not let anyone else wear it. [Writer]

Chapter 2 – My Handwritten Memoirs While in Pakistan

I was in the habit of constantly asking questions to the Second Khalīfah^{ra}. One day, Abdur-Rahīm Dard^{ra}, who was the author of “The Life of Ahmad” and a close companion of the Second Khalīfah^{ra}, approached me and said, “Rashid, I see that you are always asking questions to Khalīfat-ul-Masīh, but I never see you writing anything down. How will you remember this?”

Accepting that A.R. Dard^{ra} was correct in his observation and realizing that these moments in the company of the Khalīfah^{ra} were special, I decided to write them down as I witnessed them from that day on. The following are the notes that were documented in my memoirs. I have slightly modified them to include explanatory facts and the spellings have been revised to more accurately reflect the proper transliterations. I have kept some words the same for historical or cultural purposes (e.g., we used to call the Second Khalīfah^{ra} *the Hazrat*, an Urdu term signifying *his holiness*, and we frequently joined the Urdu word *sāhib* to a man’s name which in Indo-Pak culture signifies respect, loosely translating to “Mr.”, and *sāhiba* for a woman).

MAY 30, 1950 –

LAYING THE FOUNDATION STONES

It was announced in the Mosque (Masjid Mubarik) by Hazrat Maulānā Jalāl-ud-Dīn Shams^{ra} that the *Hazrat* (i.e., the Second Khalīfah^{ra}) would lay the foundation stones of Talīm-ul-Islam High School and the offices of Sadr Anjuman Aḥmadiyyah, Tehrik-e-

Jadīd, and Lajnah Imā'illāh. The time was set after the *Fajr* prayer (5:30am). The Hazrat sent a message to me saying to come to his home (called *Qasr-e-Khilāfat* in Urdu) after the prayer and we would proceed from his home by car to the spot where the laying of the foundation stones would take place. Upon my arrival at Qasr-e-Khilāfat, waiting in front of his house was the German brother (named Abdush-Shakoor Kunze¹⁵), the Egyptian, Sudanese and Indonesian (their names I did not write and have since forgotten). Many people were walking to the place where the foundation stones would be laid, anticipating the Hazrat to come.

Whenever the Hazrat would go anywhere, the whole population of Rabwah would follow him. It was expected that the population would be with him when there was any announcement of his activity.

Hazrat Dr. Muftī Muḥammad Ṣādiq^{ra} walking slowly with his cane stopped in front of the house and began to ask questions about where the Hazrat was going. Then he came to know that Hazrat was going to lay the foundation stones and he hurried back to his home and dressed himself with his characteristic ceremonial green turban and tan coat and then he returned to Qasr-e-Khilāfat.

¹⁵ “Once a Nazi tank captain with Rommel's Africa Corps, Abdush Shakoor Kunze now leads a peaceful band of Muslims. He was captured in the desert campaign and, after repatriation, accepted Islam and trained as a missionary in Pakistan. He married a Muslim girl, and they have a three-year-old daughter, Muraraka [sic] [The Argus, Monday, May 2, 1955]. Unfortunately, years after Kunze & Rashid were dispatched as missionaries from Rabwah, Kunze renounced his faith in Ahmadiyyat and died an apostate. He is buried in Germany. [Writer]

Two cars were being prepared to take this small group to the location. When Hazrat Khalīfat-ul-Masīh^{ra} came out of his home he was greeted with *salāms* and some came and kissed his hands. The faces showed such thrill and delight at the sight of their Khalīfah^{ra}, the living sign of God’s promise.

Huzoor^{ra} told Dr. Muftī Ṣādiq^{ra} to get in one of the cars which was a light blue Buick. Then Muftī sāhib proceeded to enter this car which had the capacity to hold five people.

The Hazrat then sat in the other car which had the capacity of six people – three in front and three in the back. Accompanying him in the car was the German, Mr. Kunze, and me. The driver and two bodyguards sat in the front seat.

As the car began to move, the Hazrat asked me if I could ride a horse. My answer was, “No, I do not know riding but I am fond of the sport.”

Then he said he had had several falls from a horse, but he was never officially trained in the art of riding.

I asked Hazrat Khalīfat-ul-Masīh if there was any mention in the Holy Qur’ān about a rooster. The Bible had made a mention of the cock crowing three times in reference to Simon Peter’s cursing of Jesus^{as}. His response was *no*. He began to name all the animals mentioned in the Holy Qur’ān, which I did not write down.

Arriving at the site, the Hazrat took a brick and raised his hands in silent prayer and all the congregation joined him in the silent prayer. He then took the brick from his hands and laid it in the spot of cement where the foundation stone was to go.

Then he asked Maulānā Jalāl-ud-Dīn Shams^{ra} to call the names of the companions of the Promised Messiah^{as}. Dr. Muftī sāhib^{ra} was the first to come forward and laid the second brick. The other

companions^{ra} were also called but I did not record their names. After them, all the foreign students were called and they also were given the honor of laying bricks.

The next morning the ladies assembled early in the morning and laid the stones for their buildings. The Hazrat had laid the first brick, but I was not present at that event as it was for the ladies.

JUNE 2, 1950 – SHEIKH MUBARAK AHMAD LEAVES FOR MISSIONARY WORK

Sheikh Mubarak Ahmad departed from Rabwah for missionary work in East Africa. The time was 3:30pm and he was leaving by train. The station was packed with Ahmadis to bid farewell to their brother. There were loud cries of *Allahu Akbar* shouted.

Sheikh Mubarak Ahmad was dressed in a green turban, white coat and *shalwār* pants, with a beautiful garland of red roses around his neck.

I asked Sheikh Mubarak Ahmad to give some advice for the American Jamā‘at. He gave me the following words of advice to send to his brothers in America:

They must be regular in their prayers. Prayer is the true means of purification of their hearts, which is the only way of communion with God. To be successful in our efforts to win this world to Ahmadiyyat, success is only in the Hands of God. The Holy Qur’ān says it is they who follow the guidance of their Lord and it is they who shall prosper (2:6).

JUNE 4, 1950 – TRIP TO QUETTA, PAKISTAN

The Private Secretary to the Hazrat notified us that we would move out early in the morning at 2:15am, taking all bedding and belongings to the train station platform. The train arrived but did not stop long enough to place our entire luggage in the proper places. The train had four classes of travel: First Class, Second Class, Inter Class and Third Class. The *Khuddām* [i.e., males aged 15 to 39 years] boys of Rabwah were loading our luggage onto the train, but there were two Pathans already seated in the Inter Class car who were taking our luggage from one side and throwing it out the other side of the train.

As the train was leaving, the Ahmadi Khuddām boys were all around the train and throwing our luggage back onto the train as it was moving out of the station.

A group of 50 Ahmadis under the leadership of the Private Secretary, Mīān [pronounced *Mee-ya*] Muḥammad Yūsuf, would travel by train to meet the Khalīfah^{ra} at Lahore. The Khalīfah^{ra} was traveling by car with his family to Lahore.

When we arrived at Lahore, we stayed at Rattan Bagh. There the Private Secretary purchased the train tickets for traveling onward to Quetta. The reservation was made under “The Head of the Ahmadiyya Family Community.” True Ahmadis are one big family that have pledged allegiance to the head of the organization.

The Hazrat arrived at 11:40am, traveling with his mother whose age was about 85 years, four wives, one son, three daughters and a granddaughter.

The Hazrat led the *Zuhr* [also written as *Dhubr*] prayers. However, he did not stand while offering his *sunnah* and *nafl*. The

Hazrat was suffering from gout and this was the reason. However, I did not know that and I had a habit of copying all of his actions. After the Zuhr prayer the Hazrat noted that I did not stand as well when I said my *sunnah* and *nafl* prayers. He informed me that it was not the practice of the Holy Prophet^{saw} to sit while performing his *sunnah* and *nafl*. He would stand and go through all the different postures of prayer, but he was accustomed to sit and say 2 *raka'at* [pl. of *rak'ah*] of prayer after finishing his '*Ishā*' prayer. These 2 *raka'at* of prayer after the required prayer was what the Holy Prophet^{saw} did.

The Hazrat advised that I should be mindful of copying the acts of other people without reason. He then said that was the difference between copying and reasoning. For example, the non-Ahmadi Muslims began to write in their books that Jesus^{as} was alive and waiting in the heavens to come back in this world. This they began to copy from each other without reasoning. This became their standard belief. But through revelations, the Promised Messiah^{as} brought forth reasons based upon the facts within the Holy Qur'an that Jesus^{as} son of Mary was dead and would not come back to this earth, because the dead do not return to this earth.

JUNE 5, 1950 – LEAVING RATTAN BAGH

Everyone was at the train station and assigned to their compartments. I was in the compartment with the Khalifah's private doctor, Dr. Hashmatullah Khan; the Private Secretary, Mīān Muḥammad Yūsuf; the Assistant Secretary, Sheikh Mubarak Ahmad (not the missionary spoken of earlier); and Abdush-Shakoor Kunze (the German missionary student). Dr.

Hashmatullah was busy preparing medicines traveling on the *Pakistani Mail* (the name of the train).

When the *Pakistani Mail* approached the various train stations, it did not stop at all of them. We saw Ahmadis lined up at these stations because they were hoping to meet the Khalīfah^{ra}, but many were unable to because the train did not stop at all stations. In some stations there appeared to be several hundreds. They would simply wave and shout *Allahu Akbar* and *Hazrat Amīr-ul-Mo'minīn*¹⁶ *zindabad* [Urdu: *Long live his holiness, the Leader of the Faithful*] as the train passed by.

When the train did stop, the Ahmadis would form a single line and shake the hand of the Khalīfah^{ra}, one by one. At some stations he would stay seated and shake hands from the window because he was suffering from gout pain.

Ahmadis would present food, fruits and refreshments in abundance. This was then presented to the Private Secretary to distribute among all of the other travelers. The Ahmadi ladies at the station met with the Khalīfah's family and shook hands with the ladies only.

As an American observing this I was overwhelmed at the intense love and devotion that these Ahmadis had towards their Khalīfah^{ra}. I felt as if I was in the midst of something unique and of immense historic proportion. As I observed, I thought this is the True Islam, ladies wearing *pardah*, men in the company of men, and ladies in

¹⁶ The title *Amīr-ul-Mo'minīn* or *Leader of the Faithful* was a title given to the khalīfah in the time of Ḥaḍrat 'Umar^{ra} ibn al-Khattāb, the Second Caliph of the Holy Prophet Muhammad^{saw}. [Writer]

the company of women. Even on the station platform there was a segregation which was so natural and everyone understood their role.

JUNE 6, 1950 – TRAIN STOP MACH STATION

We arrived at *Mach* at 12 noon. The Hazrat was having pain and Dr. Hashmatullah was called to provide medicine for the pain. There were arrangements at the station for the Hazrat to eat. The Hazrat put on his coat and turban to leave the train to eat. In order to stand up from sitting, he had to support himself in order to rise from his seat with a walking stick in hand. When he reached the door of his train compartment, his face was showing that he was in extreme pain.

He asked where he was supposed to go to have his meal, and it was pointed out to him. However, he judged he could not walk that far and said he would be unable to get there; and decided he would eat his meal in the train car. The food was then brought to him in the train.

JUNE 7, 1950 – ARRIVAL AT QUETTA

In the office of the Private Secretary, a question was raised whether an Ahmadi would lead the prayers of a non-Ahmadi. There were a few minutes of discussion, until an answer with authority came. Dr.

Hashmatullah said the Promised Messiah^{as} was requested to lead non-Ahmadi congregations and he refused.¹⁷

Quetta had a population of 200,000 and was noted for its cool weather and abundance of fruits. We stayed in a place called *York House* on Lytton Road [now Zarghoon Road]. It is a very beautiful house with a wall around it and shade trees within the front first wall, and the lawn was covered with green grass. A camp was set up and a canvas was stretched on the grass to create a makeshift Mosque. The *adhān* was called five times a day.

The Hazrat was confined in the four walls of his room because he was unable to walk without pain. May God have mercy on him. No one was permitted near the Khalīfah^{ra}, who was in the center of the home, unless they had permission.

Tents were set up for office workers. The Private Secretary was busy receiving mail and answering letters from all parts of the world. Other tents were set up for the guards who were on duty.

Dr. Hashmatullah was our *imam* and a tent was set up for his office. He was unable to lead the ‘Ishā’ prayer because the Hazrat called him. There was a rise in the Khalīfah’s temperature. After the ‘Ishā’ prayer Dr. Hashmatullah began a conversation about the eating of food. He could not understand how intelligent, civilized people could eat such things as snakes, frogs, turtles and swine as a person is sure to take on the characteristics of the food they eat. The discussion moved towards the different types of bread made throughout the world.

¹⁷ This incident appears to be corroborated in *Fatāwā Masīḥ Mau‘ūd*, page 74, item 106. [Writer]

JUNE 8, 1950

The Khalīfah's health was better. His temperature was 98 degrees and the pain was shifting back and forth. That was a sign the pain was shifting away. The shifting was due to some other source, not the medicine.

JUNE 10, 1950

A non-Ahmadi Muslim from Karachi was here to see the Hazrat Khalīfat-ul-Masīh. He was giving an interview between 5 and 5:30pm. The Hazrat sent word for me that I was invited to have tea with him. His health was not good but he still decided to meet the non-Ahmadi, giving me an opportunity to join in also.

The non-Ahmadi Muslim was a representative from a shipping firm. He was there to sell shares of stock in his shipping company. There was a discussion about the type of cargo that the company shipped. As this conversation took place in Urdu, the Hazrat asked me if I understood what they were talking about. I told him that I did not understand word for word, but I could make out the general content.

From what I understood, the Khalīfah^{ra} did not make an investment in the company, but talked to the man about various details.

JUNE 17, 1950

In the *Jumu'ah khutbah* [Arabic: *Friday sermon*] it was announced that the month of Ramaḍān would begin the next day or the day

after. After completing the 'Ishā' prayer, nothing was mentioned about Ramaḍān beginning in the morning. At 11:30pm an Ahmadi awoke me and stated that Ramaḍān would begin and I should awake at 3am to begin the fast. I heard non-Ahmadi Muslims beating drums to wake up people for the fasts. At York House, no preparation was made for the early meals. The Ahmadis had some bread and butter, as well as eggs and tea. With this the fasting meal was had.

After the 'Asr prayer, the Hazrat announced that he would give a short *dars* [i.e., *lesson*] on the Holy Qur'ān. He would come at 7pm. The Jamā'at would take their seats and anticipate his arrival because this was the first time he would come out of the home since his arrival on 6/6/1950 due to sickness. A carpet and pillow was set for him in the makeshift mosque. Hazrat came out of his house with a Holy Qur'ān in his hand and with a stick in the other hand, he walked very slowly. From the looks of his condition no one would have thought he would come out to deliver the *dars*.

The Jamā'at was told that they should not stand and there would be no hand shaking. It is truly a sad sight to see him in this condition, but only God knows what zeal was burning in his heart to address the Jamā'at in such a painful condition. As a worried teacher, he approached the Jamā'at with the Qur'ān and began enlightening their souls with his knowledge and presence. He began to speak with a weak voice, but God began to make it stronger. His Private Secretary wrote him a note in which he stated the time is 7:45. The Hazrat quit the *dars* and raised himself, and walked back to the house.

A *hāfiz-Qur’ān*¹⁸ was sent from Rabwah to recite the Qur’ān during the *tarāwīḥ*¹⁹ prayers.

JUNE 2, 1950 – ARRANGEMENT FOR DINNER WITH AN AMERICAN CORRESPONDENT

I wrote this letter to Hazrat Khalīfat-ul-Masih:

Bismillah-hir-Rahmaan-nir-Raheem

As-salaamu alaikum wa rahmatullah wabarakatuhu

I received a report that your health is not good that you are suffering very much from gout. I pray that Allah will bless you in His Own way. Hazur, today I went to see Mr. Darrell Berrigan of the Saturday Evening Post. He is very much interested in you and the Ahmadiyya Movement and requests your company again. He

¹⁸ A *hāfiz* literally means *protector* in Arabic. Those who memorized the Qur’ān by heart were called *protectors* because they protected the Holy Qur’ān from being forgotten or lost. Memorization was the primary method of preserving the verses of the Qur’ān during the early years of Islam. This was supplemented by the actual recording of the revelations. [Writer]

¹⁹ *Tarāwīḥ* prayers originated as a practice of the Holy Prophet^{sa} during the month of *Ramaḍān*, but were offered by him in solitude during *Tahajjud* time [*Fiqh Ahmadiyyah*, p. 208]. As many people noticed this practice, they began to adopt it. During the Caliphate of Ḥaḍrat ‘Umar^{ra} ibn al-Khattāb, it was institutionalized and Muslims prayed the *Tarāwīḥ* in congregation. The entire Qur’ān was recited in the *Tarāwīḥ* prayers during *Ramaḍān*, one of the 30 parts recited each night. [Writer]

is waiting for a reply from me if arrangements can be made to see you.

Yours obediently,
Rashid Ahmad

The Khalifah's answer to the letter:

If he is staying tomorrow he may come here for dinner at 8:30pm, but if he is leaving Quetta before this time, I can arrange another time. This time the attack of gout is very very severe. I could not sleep throughout the night. I cannot move my legs and I am completely confined to my bed. As I am very ill, probably you will have to take the dinner by the bedside.

JULY 4, 1950

The American, Mr. Darrell Berrigan of the *Saturday Evening Post*, came to dinner with a group including a French friend who is a photographer, one cameraman, and an Indonesian woman. As the Khalifah^{ra} was confined to his bed, I suggested that he let the female guest have dinner with his wife as it would be inappropriate that she have dinner at the bed of the Khalifah^{ra} in what would appear to be pajamas (*shalwār kamīz*) and turban. To this he agreed and his wife entertained the Indonesian female.

Mr. Berrigan held a conversation with the Hazrat on several different points, and he found himself in agreement with the Khalifah^{ra} on all points. They were speaking in English.

At the end of the meal they expressed feelings of great contentment with the Hazrat and departed.

JULY 5, 1950

The day after the meal, Mr. Berrigan asked if there were any books by the Hazrat in English. I gave him a copy of *The Muslim Sunrise* from America. He was very impressed to receive this publication. I also gave him “Where Did Jesus Die?” by Maulānā Jalāl-ud-Dīn Shams, and “The Economic Structure of Islam.”

JULY 7, 1950

The Frenchman had sent several pictures to *Life* magazine and had asked if he could take pictures of Hazrat Khalīfat-ul-Masih. Hazrat said as he was confined to his bed, instructed how it could be arranged. The Frenchman said he only wanted a picture from the chest to the head. The Hazrat dressed in his coat and turban but he was in the bed. The Frenchman began to take pictures of the Hazrat and the Private Secretary and all of the workers in the office. He took pictures of the men standing on guard at the Hazrat’s door. He came in the evening and took pictures of the *Jumu‘ah* congregation.

JULY 10, 1950

[Name deleted] (the bodyguard who was in charge of the other bodyguards) spoke with other members of the staff and stated that

he was an Ahmadi Communist. The matter was reported to Hazrat Amīr-ul-Mo'minīn^{ra}.

The Hazrat decided that an atheist cannot be a worshipper of God. A Communist cannot be an Ahmadi Muslim solely based upon his own confession. [Name deleted] and his associates are not Ahmadis. The Hazrat therefore asked the Private Secretary to announce that they are not Ahmadis and are thereby excommunicated. [Name deleted] and his associates were asked to leave the premises immediately.

JULY 14, 1950

The Hazrat came and delivered the khutbah and led the Friday prayer. His foot was so much in pain that he could not walk on his own. He was supported by two men, one on each side.

JULY 16, 1950

The news was that the Hazrat would come out and deliver the *dars* of the Holy Qur'ān. It began to rain and this was an open mosque. It was not possible for him to do this work in the rain, but the Hazrat sent word that the Jamā'at should come inside his home and he would deliver the dars Qur'ān. He was not able to walk without the support of the two men.

JULY 17, 1950

The *Eid-ul-Fitr* [Festival at the end of Ramaḍān] prayer was said at 9:30am. The Hazrat came to lead the prayer. He was dressed in a

beautiful blue coat with stripes, and a *shalwār kamīz*. The secretary was busy taking the money for the *Fiṭrāna* and *Eid* fund.

JULY 29, 1950

The Hazrat was invited to dinner at the home of an Ahmadi army officer. Arriving at the place the Hazrat, dressed in a blue coat and white turban, with his walking stick made a beautiful picture in the moonlight. There was trouble with the lights and it appeared the fuse was blown out.

The Hazrat was led to his seat, walking down a long carpet. The group mostly consisted of non-Ahmadis. The Hazrat was greeted by the gathering with *salāms*. There were five generals who came and shook his hands, and sat themselves around him. The Hazrat opened the discussion on income tax and *zakāh*. Questions were asked and he answered them all.

The dinner was buffet style. The Hazrat disapproved of buffet style dinners because the people are standing while eating, but the Holy Prophet^{saw} had said that while eating and drinking, one should be seated.

JULY 30, 1950

Hazrat Sāhib was invited for tea at a non-Ahmadi's home. We arrived there by motor car with two bodyguards, the Private Secretary, his doctor and myself. A man from New Zealand wanted to discuss with Hazrat Sāhib the conditions in his country. They talked about the colored people and came to the conclusion that it was foolish to classify a people by their color of skin.

There was a roundtable discussion about different makes of guns and the condition of different governments. From that dinner the Hazrat was invited to another dinner at the house of an Ahmadi, but there was no Ahmadi mission there. The dinner lasted until 11:15 in the night.

Returning to York House, a delegate from Karachi arrived to see the Hazrat and invited him to come to Karachi after Quetta and to stay there a while with them.

AUGUST 1, 1950

The Private Secretary, Mīān Muḥammad Yūsuf, left for Karachi to try to get a passage on a boat to go to the Pilgrimage in Mecca. The papers said that the Ḥajj pilgrims had some disagreement between the countries.

AUGUST 5, 1950

Mr. Kunze's *nikāḥ* ceremony was arranged in the Mosque by the Hazrat, saying that they would marry after we return to Rabwah, first going to Sindh, then to Karachi, reaching Rabwah towards the end of September or the first of October. These last days in Quetta are being spent going to teas and dinners. One's stomach is so full when one thinks of going to Sindh, where there will be so many more dinner parties.

AUGUST 9, 1950 TRIP TO SINDH

Hazrat Sāhib had a serious attack of gout. He postponed some dinner engagements because he was unable to walk. He could not walk away from his bed. This attack started 8/6/1950, three days before our trip started. I inquired from the acting Private Secretary, Sheikh Mubarak Ahmad (Mīān Muḥammad Yūsuf went to Karachi to perform the Ḥajj) about the condition of Hazrat Sāhib's health. He replied that he had no new orders and this meant that the trip to Sindh was still in the plan.

On 8/9/1950 all the baggage was packed and ready to go. The Quetta Jamā'at was waiting for Hazrat Sāhib to emerge from his house. Arriving to the station by car, Hazrat Sāhib was walking with two sticks and different members were helping him walk the distance from the car to the train. They had pulled the car right up to the train platform so that he would not have much distance to board the train.

Hazrat Sāhib's family arrived in another car and the Hazrat was already sitting in the compartment of the train and could be seen in the window. The train platform was full of people trying to catch a glimpse of the Hazrat and shake his hand. The Hazrat asked the Khuddām to make a single file line so that people could shake his hand from the window. The people did not know how much he was suffering, except those in his close circle.

We met Bajwah sāhib, the ex-Imam of the London Mosque, who had just arrived from England after an interview with Hazrat Khalīfat-ul-Masīh. He said that he would be coming to Karachi, then from Karachi to Lahore, and then to Rabwah if God so willed.

We arrived in Hyderabad at 12:00 noon. We were staying at an Ahmadi's house which was very large and beautiful. At 4 am we started the journey to Hazrat Sāhib's land.

AUGUST 30, 1950

We spent a few weeks in Nāṣirabād. Hazrat Sāhib's program was to make a tour of all of the lands owned by Tahrik-e-Jadid and Sadr Anjuman. Leaving Nāṣirabād, some by motor, some by horse, to a distance of a mile to Hazrat Sāhib's land was Maḥmūdabād. The program was to stay there three days. Hazrat Sāhib was met by a representative during his stay there. He inspected the land of Maḥmūdabād, which is made up of 4,000 acres, upon which much cotton is grown.

Hazrat Sāhib, due to his poor health, would go by car to the fields while those who would accompany him would travel by horse. It's quite a ride when you're trying to keep up with a jeep on a horse. Completing the three day stay, we then went to Ahmedabad for the land owned by the Sadr Anjuman. Hazrat Sāhib made an inspection of that land, which was made up of 8,000 acres divided into sections. One section was named *Nūrnagar* after the First Khalīfah^{ra}. Another was named after Syed Abdul Latīf^{ra}, as *Latīfnagar*, and another after Abdul Karīm^{ra}, named *Karīmnnagar*.

Sindh is very hot and wet this time of year and malaria abounds everywhere. The water that we drank was the water used for irrigation. Many men contracted malaria because of the water and this kept Dr. Hashmatullah very busy.

Hazrat Sāhib called a meeting of all the managers and clerks of the district to discuss the budget. They discussed how they could generate a profit if the price of cotton and wheat was to fall.

The Ahmadis from the Karachi Jamā‘at wanted to arrange separate quarters, so that there would be separate bungalows for the Khalīfah^{ra} and a separate one for the entourage. However, the Hazrat disagreed saying that they should all travel together.

AUGUST 31, 1950

There was a special coach for Hazrat Khalīfat-ul-Masīh and family. It was not hitched to the train and was on the side tracks. This day was very hot and the sun was exceedingly hot. Hazrat was dressed in a tan coat with dark sunglasses and a brown walking stick, white turban and brown shoes and *shalwār kamīz*. The program was a one day stay in Hyderabad Sindh. We arrived there to find the Hyderabad Jamā‘at was waiting there. From there we went to the house where we were to stay.

Arriving there at 11pm, the following morning Hazrat Sāhib went to see the new Sindh barracks where the water well will irrigate the dry lands of Sindh. Returning to the house the press was waiting for a conference. Many questions were asked by the *Military Gazette* reporters. One question that was asked was what progress has your Movement made since you were here the last time. The answer was that 2 have dedicated their lives for the service of Ahmadiyyat, the True Islam. One, who was raised in America, will finish his studies and will return to America to preach Ahmadiyyat there; the other is a German who has now become half Pakistani and has been married here. I have received letters from

five Americans asking to dedicate their lives to Ahmadiyyat. When Mr. Rashid returns, another will come.

Second question: “Do you think Communism is ungodly?” The answer: “They say there is no God.”

One of the reporters asked Hazrat Sāhib, “Do you think Communism will spread in Pakistan?”

Huzoor^{ra} said, “The government will never go Communist, but if it spreads, it will have to be through the ‘*ulamā*’ [Arabic: *religious scholars*]. Those in the small villages are too poor. They make approximately 10 rupees a month (at that time this was about \$3). The Communists may be able to give them some money and they will begin to teach Communism in a form of Islam. Because our people are so ignorant, they will believe everything the ‘*ulamā*’ say.”

Another question: “Do you think *pardah* should be abolished?” The answer: “No. The Holy Qur’ān and Hadīth say that there should be *pardah*, so how can we abolish it when it is the Word of God?”

There was a tea in the evening and afterwards the Hazrat delivered a speech entitled *Communists and Islam*. Dinner was taken to the house of Hazrat Sāhib’s relatives. This was a very busy day, leaving by train in the evening at 11:30.

SEPTEMBER 1, 1950

The house of Hazrat Sāhib was 13 miles from Karachi, by the name of *Quettawalli*. It was a stone house with brick walls around it. The Khuddām were very busy on duty. They prepared all the things for the comfort of Hazrat Khalīfat-ul-Masīh and company. Young Ahmadi Khuddām would stand in guard of the house all night with

bamboo sticks. The *Amin*²⁰ of the Karachi Jamā‘at, Chaudhry Abdullah Khan, the younger brother of Sir Chaudhry Muhammad Zafarullah Khan^{ra}, was in charge of all the work, and to see that every man was provided with the comfort that he asked for.

Hazrat Sāhib’s program is a very busy one and the stay will be eighteen days. Tea in the afternoon, dinner in the night, and one day on the sea shore. Hazrat went aboard a Pakistani destroyer with his family. It was arranged by an Ahmadi Naval officer. Hazrat Sāhib delivered a speech to the Army and Navy press conference in the presence of about 30 reporters.

Although the Hazrat was suffering greatly from gout, he went on completing his activities.

SEPTEMBER 21, 1950 – ARRIVING IN LAHORE

Arriving into Lahore we will not be able to go to Rabwah because of floods. The roads and tracks are 10 feet under water. We will celebrate Eid in Lahore.

Eid was sad for a number of Muslims because they had been under flood. They are without food and the Ahmadis were called upon to aid in the cooking of food for the refugees. The Ahmadis from Talīm-ul-Islam (TI) College answered the call and worked very faithfully at the Police Station. Hazrat Sāhib led the Eid prayer at the TI school grounds.²¹

²⁰ Arabic: *Leader*, used commonly for a regional or country president. [Writer]

²¹ There are several pages of Arabic learning notes taken while Rashid Ahmad attended his Jāmi‘ah (the missionary training school) coursework,

OCTOBER 25, 1950 IN RABWAH

Dr. Ghulām Ghause (a companion of the Promised Messiah^{as}) related the last words he heard the Promised Messiah^{as} speak on the occasion the Promised Messiah^{as} was sitting in a congregation. Dr. Ghulām Ghause addressed to the Promised Messiah^{as}: “I have been transferred to another place and that is some distance from here.”

The Promised Messiah^{as} replied: “It is not the question of far or near – We must preach and must let the people know about me, that I have come.”

Dr. Muftī Muḥammad Ṣādiq^{ra} related a story about a Christian church in New York. This church did not admit colored people as members. Once a colored man went to this church to become a member and he met the priest of the church and asked to become a member of the church. The priest did not tell him the church does not take colored people as members, but he told him if he wanted to become a member of the church, he must first pray and receive communion with the Lord Jesus. The colored man said nothing but returned to his place after some time. This colored man came back to this church. Upon seeing the priest he went to him. The priest recognizing the colored man asked, “Well, did you have communion with the Lord Jesus? What did he say?”

The colored man responded to the priest, “The Lord Jesus said, ‘Young man! How can you be a member of that church?! I have

followed by a year break in the memo entries. These have not been documented here. [Writer]

been trying to become a member of that church for the last 50 years and they haven't accepted me as a member!"

Dr. Muftī Šādiq^{ra} relates that a Jew came to Qadian and was a cloth merchant. Dr. Muftī sāhib took him to see the Promised Messiah^{as}. The Jew was shown the picture of the tomb of Jesus^{as} and was asked if this is the way a Jewish tomb looked. The Jew answered, "Just as that."

Muftī sāhib wrote this in Hebrew in the Promised Messiah's book "Kishtī Nūh" ["Noah's Ark"]. Dr. Muftī sāhib told me that if I see this Hebrew script, it was first written by him [Muftī sāhib].²²

OCTOBER 25, 1950

Hazrat Khalīfat-ul-Masīh saw me on the way to the Mosque for saying *Zuhr* prayer. He said, "Mr. Rashid, you failed in the exam."

Hearing this I said, "Only in Arabic."

²² In reference to the importance the Promised Messiah^{as} attributed to the Hebrew language, H.D. Griswold wrote the following on page 22 of his tract entitled *Mirza Ghulam Ahmad The Mehdi Messiah of Qadian*: "The educational work under the care of the Ahmadiyyah movement is still in its infancy, there is a school at Qadian, with primary, Middle and High school department, where the sons of Mirza Sahib's followers may receive instruction. A noticeable feature of the school is the encouragement given to the study of Hebrew. Two candidates for the Entrance Examination appeared last year from his school, with Hebrew as one of their subjects, and one of the two passed in it. So far as I know, the first attempt to acquire a knowledge of Hebrew on the part of Indian Muhammadans has been among the followers of the prophet of Qadian." Published by the American Tract Society: Ludhiana, India; 1902. [Writer]

Huzoor^{ra} laughed at my reply and said, “That is the most important subject.”

He continued, “If you would say that this man is not dead, only his soul has left his body.”

After *Zuhr* prayer, Huzoor^{ra} asked about the other subjects. I said that I passed in Urdu. He inquired which books I was reading. I said “Kishtī Nūh [Noah’s Ark].”

He said, “Oh, you can read Hazrat Sāhib’s²³ books?!”

I said, “No. This book was translated into English.”

He then said, “Then that is not Urdu. Can you read Huzoor’s^{as} books?”

I said, “No...not getting the full understanding from them.”

Hazrat Sāhib^{ra} asked, “How much can you understand? Fifty percent?”

I said “No.”

He asked, “Twenty five percent?”

I said, “About thirty percent.”

Hazrat Sāhib^{ra} said, “Then that means that you will be able to translate the Holy Qur’ān and you will be able to understand Huzoor’s^{as} books when you return to your country. You will be able to stay in contact with your spiritual source.”

As Hazrat Sāhib^{ra} approached the mosque for ‘Asr prayer, I questioned him if we were permitted to pray behind Muḥammad

²³ Meaning the Promised Messiah’s books.

Yūsuf Khān²⁴. Hazrat Sāhib^{ra} said, “He says he is an Ahmadi. We cannot say he is not. Those people who know him and the work he is doing, they know from his works that he is not right. Why waste your prayers behind him. The man is a fraud.”

Dr. Muftī sāhib related to me that he accompanied the Promised Messiah^{as} on a trip. Muftī sāhib was sleeping in the same room as the Promised Messiah^{as}. The Promised Messiah^{as} on one bed, he on another. During the night the Promised Messiah^{as} would call out to Muftī sāhib and say, “*Ilhām ho gaya*” [“A revelation has occurred”]. Muftī sāhib would keep pen and paper under his pillow to document the revelations as they occurred.

Hazrat Khalīfat-ul-Masīh said, “I thought there is something strange of the Chicago mission. Other missions seem to be progressing. There should be two missions in Chicago. That will make them move.”

²⁴After Muftī Muḥammad Ṣādiq left the United States, Maulawī Muhammad Dīn replaced him for 2 years. After Maulawī Muḥammad Dīn returned to Qadian, Muḥammad Yūsuf Khān, a Punjabi man stayed in the Chicago mosque under the pretension that he was the official Ahmadi missionary in charge. He was conducting un-Islamic activities such as selling “lucky numbers” and “sacred incense,” and charging money for teaching the Qur’ān.

Hazrat Khalifat-ul-Masīh said, “The American Ahmadis should all vote the same way. Then they will begin to become politically strong.”

I said, “The American vote is bought.”

Hazrat Sāhib said, “They should not sell their votes. They should vote for the person who promises their community some benefits. The missionaries should speak on their rights. It is not good morals to sell your votes.”

JANUARY 12, 1951

A *tonga*²⁵ driver from Chiniot had taken a passenger from Chiniot to Rabwah. In those days the fare was generally 3 Rupees but never more than 6 Rupees. However, when the tonga driver dropped off the passenger in Rabwah, he had not previously agreed on the fee. He asked the passenger for 15 Rupees at which the passenger refused. The tonga driver threatened to keep his luggage, but the passenger immediately put the luggage in my home which was right where the tonga had stopped.

The tonga driver went into my home to take out the luggage. I told him that the issue was between him and his passenger, but he should not enter my home because this was property placed under my control. The tonga driver went into my home a second time and brought out more luggage. At this I reiterated that he was not allowed to do it. When the driver did it a third time, we began to

²⁵ Urdu: A horse drawn cart for taking passengers. [Writer]

physically fight. Someone saw this and reported it to Khalīfat-ul-Masīh.

I began to explain this story to Khalīfat-ul-Masīh and he said, “Beating a person is not allowed.”

He stated that I should have gone to Umūr-e-Amma and made my complaint there. They would have gone to the tonga driver to resolve the issue. Huzoor^{ra} said that the tonga driver would go back to Chiniot and complain about the treatment meted to him and possibly start a disturbance against the Ahmadi. If he went back to Chiniot stating that he took a passenger to Rabwah, where they refused to pay him his fare and then they physically beat him, this would stir up controversy and give ammunition to the bigoted mullahs to start a procession against Ahmadi.

Huzoor^{ra} was en route to the mosque. I asked him what the Islamic conception of self-defense was. Hazrat Sāhib said that self-defense is not an Arabic word. I said yes, I know, but what is the Islamic conception of this word.

Hazrat said that on some occasions let them beat you. Self-defense is that you should not let anyone assault you.

In the mosque Hazrat Sāhib noticed a boy saying his prayers. The boy was not conducting himself in the proper manner. Huzoor^{ra} asked, “Who was this boy?”

He was told that the boy was working in the Office of Tehrīk-e-Jadīd. Hazrat Sāhib^{ra} asked, “From where did he come. Is he from our side? [i.e., is he an Ahmadi?] The Office should give a test to these workers in religion. They should know something about their religion if they are to be given any work here.”

AUGUST 12, 1951

I questioned Hazrat Sāhib about the method of getting a passport for my wife to go to America, because her marriage to me does not make her an American citizen. Hazrat Sāhib said, “I am not a lawyer and I do not know the law there in this matter. I may advise you wrong. You should contact Khalīl sāhib²⁶ and have him to make the proper connections there and advise you.”

NOVEMBER 12, 1951

I asked Huzoor^{ra} a question about *wasīyyat* (*will* – a donation scheme based upon income and assets instituted by the Promised Messiah^{as}). I said the missionaries in America are not asking for *wasīyyat*. Hazrat Sāhib said, “Yes, I received a note from Wakīl-e-Tabshīr about your statement.”

I said, “Have you stated that the Ahmadis should pay *wasīyyat*?”

Hazrat Sāhib said, “No. I have not asked them to pay *wasīyyat*. I asked them to pay subscription. Subscription may be any amount that they will pay. During the time of Hazrat Sāhib^{as} [i.e., the Promised Messiah^{as}], some paid one-twelfth of an *anna*, those who had not fully grasped his spiritual status; but there were some who had seen him and who had sat in on his discussions who paid eighty percent of their earnings. There was an old companion of the Promised Messiah^{as} who was a Sub-Inspector of Police. At that time the job paid about \$25 a month. He was paying subscription. Later,

²⁶ Khalīl Nāṣir sahib was the Missionary-in-Charge of the United States.

that job became upgraded and the amount of money the companion was receiving was double the amount that he was getting before. The companion said that I am the same person but they changed the rank of this job so I will give all of that extra money for the spread of Islam and that came to about eighty percent of his income. One can raise their wasīyyat from 1/10th to 1/3rd but they cannot go above that nor can they go lower than that. One can say to the office in charge, that my family has increased or my salary has decreased, for this reason I want to lower my wasīyyat from 1/5th to 1/6th or whatever it may be. The case may be now I am making more money so I raised my wasīyyat. My position if I think a person is of that spiritual rank I can have him buried in Bahishtī Maqbara for free, but I cannot say to anyone [that] he should pay ½ for wasīyyat. I can bury him free but I cannot bury him at ½ of his wealth and property.”

NOVEMBER 12, 1951

Before ‘*Asr*’ prayer Hazrat Sāhib asked me, “How many Jalsa Salānas have you been able to see with this one? Three?”

I said, “Only two.”

Hazrat Sāhib began to count. It was three because I arrived December 24th which was two days before the Jalsa Salāna.

DECEMBER 12, 1951

I asked, “Huzoor, what should those Ahmadis having Christian wives do? Should they divorce them? They cannot eat the same food.”

Huzoor^{ra} said, “Why should they divorce them? They should say don’t cook that food for me. Cook for me this kind of food.”

I said, “If they cannot compromise, should they divorce them?”

Hazrat Sāhib said, “There is no need to divorce the woman. There is no justice in divorcing them. Islam allows a man to have a Christian wife.”

RELIGIOUS DICTATION BY THE KHALĪFAH^{RA}

The first thing that is needed is truth, itself.

1. Hearsay: The great harm in the world is people do not hear people with open minds.
2. Reason is a material thing. It is based on things that cannot be called certain.
3. Experience: This is the best of all of those that we just cited. Out of experience the best form is personal experience. A debate is not a good thing to bring out the truth. You should always have discussions from this point that will make themselves self-evident. Arguing does the point-of-view. If God has sent a book, that book should be a running continuation. The Holy Qur’ān addresses the existence of God as a Supreme Universal Being, Creator of life and matter. He is not only an abstract Being, but a self-expressing and self-existing Personality; positive prone but beyond the comprehension of human knowledge; but still knowledgeable and understandable as far as His existence goes. As far as a manifestation is concerned, man can reach Him through his own reason. He descends towards the plain

and shows Himself to man. Your sight and your knowledge cannot grasp Him, but He comes and grasps your knowledge – “The Existence of God by Hazrat.”

The name of God, His personal name, according to the Qur’ān is *Allah*. *Allah* does not have any meaning. It is the personal name of God. It is the only word in the Arabic language that has no meaning. The secret to choose the letters for the Creator of the universe lies with Him and Him Alone. All other religions have no personal name for their supreme being. The oldest, as it is claimed by Hindus, named God as *Parameshwar* – old or big power. As *Parameshwar* is the oldest or biggest spirit of the Lord, that makes this an attribute, not a name.

The oldest and systematic religion is the Jewish religion. The Jewish religion gives Him the name *Yahweh*, meaning *O Who is hidden from the eyes*. The Jewish religion also gives Him the name *Elohim*, which means the *Power Personality* or the *Powerful Being fit for worship*. It is plural and singular.

The Jewish scholars say that plural word was used to show respect, otherwise one single being is meant. The Christian scholars say with that word being plural a hint was made towards the Trinity. By and by, the *Elohim* is used for God in the Bible as a *Powerful Being* or *Restorer*.

Zoroastrianism gives Him two names. One is *Abura Mazda*, the fortune of good things and progress. The other is *Abriman*, the fortune of bad and destruction.

Zoroastrians believe in two gods. They say bad cannot come out of good and good cannot come out of bad. Therefore, good comes

from Ahura Mazda and bad comes from Ahriman, but these names are only attributes.

In tribal religions or prehistoric religions, the name of God is only attributional. Islam gives the personal name of God without going into the depth of the question. The distinction is a special classification between the two, but it is really not the first. This difference shows that the forefathers of the Arabs started a religion from the idea of the Unity of God. The existence of a personal name of God has always indicated before the people One God. When there is a name it brings the idea of One God even if such a community strays. The singular name makes the community capable of being brought back to this ideal of One God on account of the name always being present on their minds.

Allah is never used plural in Arabic. According to the Holy Qur'ān, God has many attributes. It is generally the perception of Muslims that God has 99 attributes. But this idea is really borrowed from the Jews as it is stated in the Talmud. Some of these attributes are praises. That is, if there had never been a universe, you could still understand the names. For example:

Ḥayy: Self-Existence, moving unlimitedly, great power

Aṣ-Ṣamad: Who needs nobody's help

Al-Aḥad: The Only One

Al-Wāḥid: One (this makes you think there may be another, but *Aḥad* makes it clear there is no other)

There are other attributes which are of substance:

Rabb: Who creates, rears and brings to perfection

Malik: Everything owes its origin to Him

So between *Rabb* and *Malik* there is a natural combination in unity. Some dependence in the Qur'ānic attributes go parallel and

sometimes they cross one another, but in all cases they go on eternally together and not in conflict. In all cases they go on appearing forever and ever, a stop may occur but it will be a stop and not a rule. The attribute will go on again and again eternally expressing themselves. There are some of the attributes which do not go parallel to each other as a rule but they do not cross there for a certain period. The attributes of punishment and maltreatment are dependent to the human being on the attribute of mercy and forgiveness.

God states in the Holy Qur'ān, "...I will inflict My punishment on whom I will; but My mercy encompasses all things..." [7:157]. Now the word "all" enables the related attribute though not the opposing attributes²⁷.

It appears that some attributes of God are contradictory but that is not so. For instance, mercy, punishment, justice, eternal salvation, darkness and light, as the Hindus, Zoroastrians and Christians have misunderstood.

Mercy is not against justice or punishment. It has a higher purpose of a higher attribute. Who gives justice? Justice is only good when executed by a judge who sits in proxy. When the owner is sitting in proxy, the judgment is not the proper punishment. So with respect to the justice of God, it does not lie in the justice of the punishment, but in the justice of the appropriate requirements for the situation. If an accommodation of time requires forgiveness, then the judgment of God lies in forgiveness and not in punishment. A judge in proxy will be called unjust if he forgives the

²⁷ This section is not completely legible. [Writer]

regular individual's rights, as he has no right to give away the property of another person.

The Christians borrowed their idea of justice from the Arians who they came in contact with during the time of Christ. Hindus believe the attribute of judgment and restoring eternal salvation are contradictory. This belief sprang from the idea of a limited God, for according to them, God, matter and soul – all three, are eternal. The idea of the Hindus is that the matter and soul are not created things. Hindus believe in God's ownership like the ownership of man. He cannot give eternal salvation and eternal life, but they forget God's ownership is absolute, whereas man's ownership is limited. Man's power is dedicated to God, but God's power is His Own.

The Christian idea of salvation lies in no forgiveness at all unless one accepts Jesus Christ as the son of God who was sacrificed to pay the penalty for all mankind's sin. The Jews who believe in no punishment for themselves have based their idea of judgment from the Hindu philosophy. Then they gave it a turn with Jewish ideas. The only difference there being is that the term Christianity has been replaced with Israel. They also forget that a restorer can maintain his gifts up to the time of his life or the distribution of his own powers, but God is Eternal. What He restores if He wishes to maintain it, can be forever and ever.

DARKNESS & LIGHT

These two things also do not show that there is contradiction in God's attributes. According to the Qur'ān, attributes are positive and their negative only indicates their non-existence and non-

manifestation. As an example, life is real, whereas death is merely the non-existence of life. The absence of the positive is the negative.

Light is positive, and darkness is only the non-existence of light. [It is written] in the Holy Qur’ān, chapter *Al-Nūr* (24:36): “Allah is the Light of the heavens and the earth.” When anything turns its face from God, darkness descends upon it. Darkness only means the non-existence of light. So as far as the real essence is concerned, darkness is the attribute of creatures and not the Creator.

When the creature rejects His Light, the darkness appears as regards the darkness of the natural phenomena of the world. God has created light – wherever light is not known, there is darkness. But the Qur’ān, in its wisdom, states that the absence of light also serves some good purposes at times. The light is withheld to give relief to creatures. It helps in recuperation – to restore one’s powers. Sleep is like death where the body and mind rest after continuous work becomes due for a time. In other words, a negative is created for the bodily relief of animals. Sleep is only a negative phase formed in animals recuperating, and even appears in the case of inanimate things. The rule works. If you give your eyes rest, you recuperate your strength. For human beings this rest is necessary for a higher cause.

Man passes through three stages of darkness before he is born. The Holy Qur’ān states in *Surah Al-Zumar*: “He creates you in the wombs of your mothers, creation after creation, through three *stages of darkness...*” [39:7].

This shows that darkness is necessary for creation. Three periods of darkness overcome the child before it is complete and fit to enter the world. [Note: Just before the child is born, the mother is subjected to great pain – the pain of childbirth.] According to the

Qur'ān, darkness is necessary to gain power and fitness for life. These three stages of darkness are necessary for the completion of the child's development. Similarly, the darkness of death is necessary to properly allow the complete development of the faculties necessary for the second life. Even Hell, like darkness, is a preparatory period for rebirth. The period of death is a period of darkness.

All of these three periods of darkness serve some good purpose preceding the death period, or the good to prepare the body to see the new life. They are good and necessary. The period spent in Hell is not necessary in the same meaning but it has been made so by the action of some men themselves. It is good for those people who are sent to Hell.

Sin and disease of body both are absence of light and nothing more. This absence of light is not created by God but by man himself, shutting his spiritual door or putting obstacles in his health, makes his body change. So if darkness is something positive when it is not, even then the creation of darkness is the work of man, not of God. So it is wrong to say that God has created death in the meaning in which the word is usually used. We can say metaphorically as it is said in the Holy Qur'ān that God created disease, but not in the true sense of the word. So it can be said that the God of good is not the God of evil.

As in many cases, the so-called *evil* is not evil, but good. We read in the Holy Qur'ān (89:17) "But when He tries him and straitens for him his means of subsistence, he says 'My Lord has disgraced me.'"

Favors are bestowed upon man to test his mettle, and at other times to reward his good actions. Sometimes he is involved in

troubles that he may be tried, rewarded, or punished according to his actions.

But man is so constituted that when he is at ease and affluent he regards it as the fruits of his own labor and superior intelligence [Holy Qur'ān 28:79]. And when misfortunes overtake him, he attributes them to God.

The Qur'ān has treated this question whether God or man himself is the author of his destiny from different angles, where in 41:47 it says that man himself makes or mars his own destiny, in 4:80 it says that good comes from God but evil from man's own self, but yet in chapter 4:79 it observes that both, good and evil, come from God. In fact, as God has created everything for the good of man, it is due to man's misuse of his God-given gifts that harm befalls him. This is why it is said that good proceeds from God and evil from man. But as God authors the natural laws that produce the eventual result of man's actions, both good and bad, it is said that both good and evil come from God. And as man is a free agent, both good and evil are attributable to him. Thus, these verses explain and support one another. There is no contradiction between them.

That even when it is evil, it is created by man shutting his spiritual window to the Light of God. It has a negative side and a negative does not need a new god to straighten it out.

It is a rule (note – rule is not the word to use here because when we think of a rule, someone has set a law, but with God it is different) about the attributes of God that those who are considered to be punished follow that their punishment never comes before a misdeed, and it cannot be a misdeed unless some gift of God is misused.

If anything looking like a punishment precedes a man's sinful action or misdeed, then it is not a punishment. It is a manifestation of a physical law. Supposing a man becomes blind or becomes blind before he reaches the age of puberty, this defect and any other physical or mental defect cannot be considered a punishment. It will only be the result of some physical law broken by the man himself or his ancestors.

There is a choice. So we may say that God's attributes take four shapes in their manifestation:

They bestow gifts in their normal manner – the natural law.

By withholding or taking back a gift on account of a past natural law having been broken or account of interference with the bestowing some gifts – neither the first is spiritual gift or the second a punishment.

The first kind of gift is under the attribute of Raḥmān. People do nothing to earn the grace from God, or His attribute of *Raḥmāniyyat*. These gifts are the requirements of physical survival, like the sun, air, water, etc. The second kind is not a punishment. It is the result of a standing attribute that manifests as a natural law, that was violated in the past.

The third kind is a manifestation of the attribute to give reward, or *Raḥīmiyyat*. This happens when one uses God's gift of physical survival to attain spiritual life. This occurs under the spiritual law, or *Shari'ah*. The *Shari'ah* is divided into two parts: the laws designed to give God His due, and the laws to give God's creation its due. By applying one's physical capacities under these laws, man

elevates himself into the spiritual realm by opening the floodgates of God’s attribute Raḥīmiyyat.²⁸

Bismillah-ir-Raḥmān-ir-Raḥīm [written in Arabic]

Huzoor^{ra} why is it that Hazrat Bilāl^{ra} could not pronounce “h” in the Arabic *Ash-hadu* [“I bear witness”]?

Hazrat Sāhib said, “Probably that he belonged to that tribe [of people] who could not pronounce ‘h.’ There are some people who cannot pronounce certain letters in certain other languages other than their own, that come from practice. Certain letters are made from certain vocal chords. If these chords are not used, they will become dead and not able to use from practice, and trying to pronounce some letters even though they will not be able to pronounce, but that trial will have an effect in the coming generation. In the run of one or two generations they will be able to pronounce them because the coming generation inherits these improved instances.”

DECEMBER 20, 1951

I read to Hazrat Sāhib some verses from the Bible which say, “And the Lord spoke to Moses, ‘Speak unto Aaron saying whosoever he be of thy seed in their generation that has any blemish let him not approach to offer the bread of his Lord for whatsoever man he be

²⁸ Missing the 4th manifestation of God’s attributes. [Writer]

that has a blemish he should not approach a blind man, or a lame or he that has a flat nose or anything superfluous” [Lev 21:17-18].

Hazrat Sāhib said that you should show this to your people, meaning that it’s the black people who are referred here by *flat noses*, yet they strive to be Christians.

DECEMBER 24, 1951

Dr. Muftī Ṣādiq^{ra} sāhib relates that the Promised Messiah^{as} used to eat musk (something they take out of the deer’s navel). It is very good for health and its scent is considered one of the best. Muftī sāhib says that once he bought musk for the Promised Messiah^{as} because the Promised Messiah^{as} used it also. He asked in a shop in Lahore for the musk. The man said that it was very expensive. Dr. Muftī sāhib said, “I do not care how much it costs. Give me two rupees worth of it.”

He took this musk to Qadian and gave it to the Promised Messiah^{as}. After one or two days, the Promised Messiah^{as} asked Muftī sāhib from where did you get this. Dr. sāhib said from Lahore. The Promised Messiah^{as} asked how much did it cost. Then he came to know that it cost 80 rupees per *tola* [a unit of measure].

DECEMBER 29, 1951

I asked Huzoor^{ra}, “Huzoor, should a woman who is nursing a young baby wash her clothing if the baby urinates on them?”

Hazrat Sāhib said, “No. Not the whole of the garment. If the baby is a boy, the person should just sprinkle that part of the clothes where the urine occurred at. If the baby is a girl, the person should

wash that part that the urine touched. We have read that in the books of the doctors that the urine of the girl is much more poison than that of a boy.”

JANUARY 9, 1952

Dr. Muftī sāhib said that the Promised Messiah^{as} did use glasses when he was reading or writing any time, but there were, on some occasions, when people would be looking for the new moon, the Promised Messiah^{as} could not see it and several times he asked Dr. Muftī sāhib to give him his glasses. Dr. Muftī sāhib gave him his glasses and the Promised Messiah^{as} could see the moon. This happened several times.

FEBRUARY 7, 1952

“Huzoor, these Bahais say that you can be of any faith and be a Bahai.”

Huzoor^{ra} said, “If they say that, they admit that it is no use of a new religion. For example, if you are a Christian and Christianity is right, then why be a Bahai? But if you are a Christian and it is wrong, then how can you be a Bahai?”

Then I asked, “Should we speak to them on all the religions they claim are right?”

Huzoor^{ra} said, “No. Only on that they say they are.”

FEBRUARY 10, 1952

“Huzoor, Dr. Muftī sāhib says that the Promised Messiah^{as} used to eat very much musk.”

Huzoor^{ra} said, “I do not know what he means by *very much musk*. For example, people will say that a man eats very much opium, but the man only eats one or two grams. This musk is very rich in vitamins and it strengthens the heart. There were prophecies of the Promised Messiah^{as} that he was wearing two yellow mantles. This is that he will suffer from two diseases. About his urine, I heard the Promised Messiah^{as} say that there must have been sugar in it because the ants would go to it occasionally. He may have taken one or two grains of musk but that was not his habit of doing so because he had never taken it regularly.”

FEBRUARY 25, 1952 – HUZOOR LEAVES RABWAH FOR SINDH

The day before Hazrat Sāhib started for Sindh, I noticed an office boy with a large vessel of meat. I enquired from him what it was and where it came from. The office boy said that it is *sadaqah* (the thing you give away to please God). If a person is sick, people can pray for the person and give sadaqah to the poor, praying that God will protect the life of the sick person. If one is praying asking God’s help and protection, he can give sadaqah to strengthen his prayers.

This sadaqah was from Hazrat Sāhib because he was going to Sindh. The boy was giving the meat (it was goat) to the poor people. Hazrat Sāhib came to the mosque. I asked him if he had offered *istikhārah* prayer (the prayer of seeking Divine guidance).

Hazrat Sāhib said, “Yes. I have prayed *istikhārah*.”

Then I asked him if he had seen any vision or dream.

Hazrat Sāhib said, “To offer *istikhārah* prayer does not mean to have any vision or dream. It means to pray. This I have done and pray that Allah will protect me.”

MARCH 27, 1952 – HAZRAT SĀHIB RETURNED FROM SINDH

At the station the Jamā‘at members were in single file line to receive him. A telegram was received which stated that Hazrat Sāhib’s health was not good and there would be no hand shaking. Hazrat Sāhib’s car was waiting to receive him, but when he arrived at the station, he did not ride in the car, but walked the distance to his house with the Jamā‘at following him.

APRIL 2, 1952

Hazrat Sāhib gave a tea party and all the foreigners were invited to this party. It was given in the honor of the missionary that returned from Africa and the brother from Syria. Hazrat Sāhib had ordered that all of the tables should be placed close to his table because he wanted to address all. When Hazrat Sāhib arrived and had taken his seat, sitting silent at his table, he called one of his sons who had the responsibility of arranging the tea party. He informed his son that this was not the proper way to arrange this party because Hazrat Sāhib’s son had put most of all the sweets on Hazrat Sāhib’s table and the guests’ table only having a small amount in proportion to what was on Hazrat Sāhib’s table. He then said to take some of the

sweets from his table and make a proper distribution to the other tables.

APRIL 22, 1952

During the sick days of Hazrat Umm-ul-Mo'minīn²⁹, there were several sacrifices of animals that were given to the poor. Special meetings were held in which prayers were offered for Hazrat Umm-ul-Mo'minīn. The ladies held meetings in their building in which prayers were said for Hazrat Umm-ul-Mo'minīn. During this period, daily reports of her health were read aloud in the Mosque and posted on the bulletin board.

Doctors came from distant places to give her physical examinations. A *qurbanī* [Urdu: *sacrifice*] of a camel was given to the poor. The price of this camel was 140 rupees. A *Pathan* who was present at the distribution of the meat said the price for this camel was very cheap compared to its cost in his country. He said no one would sell this type of a camel for less than 185 rupees.

In these days several reports read of the improvement of the health of the *Mother of the Faithful*.

The dates of the budget session were 11, 12 and 13. Hazrat Sāhib's work was excessive in spite of his ill health. The opening session was after the Jumu'ah prayer. Hazrat Sāhib led the prayer and delivered the khutbah. At the close of the Jumu'ah prayer the budget session began.

²⁹ Arabic: *Mother of the Faithful*. This is a title given to the wives of the Holy Prophet^{saw} and also the wife of the Promised Messiah^{as}. [Writer]

Huzoor^{ra} began his speech which lasted for approximately 3 ½ hours. This he did standing in spite of the condition of his legs. Huzoor's work was not lessened. The meeting began at 9 o'clock and he said that his health was not good. It was in such condition that he said he was unable to stand and began the meeting sitting. It was on this day that he did most of the budget work because this was the day of the closing session and the committee had not solved their problems.

After closing the meeting Huzoor^{ra} said that if the committee wanted, they could meet him after the Zuhr and 'Asr prayers to finish the work. The prayers were joined and the session began. Hazrat Sāhib began talking and gave explanations to the problems until 20 minutes to Seven. Finishing this work Huzoor^{ra} when leaving the Mosque, was confronted by a person from the Tehrīk-e-Jadīd budget committee who asked, "Huzoor, what about the Tehrīk budget?"

Huzoor^{ra} said, "You can come tomorrow and we will do it."

The person asked at what time. Huzoor^{ra} said, "Whatever time you come, eight or nine o'clock in the morning."

Then Huzoor^{ra} went into his home, made *wuzū* [*wudū*' in Arabic] and returned to lead the Maghrib and 'Ishā' prayers.

APRIL 21, 1952 –

THE DEATH OF THE MOTHER OF THE
FAITHFUL^{RA}, HAZRAT UMM-UL-MO'MININ

Early in the morning about 12 or 1 o'clock [Rashid had written a notation in his memoirs that he was in doubt about this time], members of the Khuddām were going from door to door knocking,

saying if there are any men in the house they should come to the Mosque because Hazrat Umm-ul-Mo'minīn was very ill. At the time of Fajr the Jamā'at was informed that Hazrat Umm-ul-Mo'minīn died and after the Fajr prayer the Khuddām were told that they should bring the canopy for the people coming from out of town so they wouldn't be exposed to the sun while they would be sitting and talking. Then the Jamā'at began to prepare for the *janāzah* [Arabic: *funeral prayer*].

Arrangement was made for the casket or coffin. Tailors came and began work. Some brothers began to bring ice to keep the body cold because the *janāzah* would be held on the 22nd of April, 1952 beginning at 5 o'clock. The shops were closed in the marketplace. Huzoor^{ra} came and led the prayer (on the 21st).

APRIL 22, 1952

After the Fajr prayer the Jamā'at assembled for *janāzah*. All necessary things to be used were ready. The casket was tied on a flat, four legged stand, with heavy bamboo poles fastened to it. In this manner many people could share in the carrying of the casket to the graveyard, *Bahishti Maqbara*. Huzoor^{ra} also joined with the carrying of the coffin. Due to the fact that every Ahmadi looked upon carrying the coffin as a holy task, they were called according to their Jamā'at position. For example, my chance came when the foreign students were called. Some of the groups that were called included: the companions^{ra} of the Promised Messiah^{as}, foreign students, missionaries who served in foreign countries, students who are under training for missionary work, the students who are studying in TI College and the high school students, the 313

companions^{ra} who the Promised Messiah^{as} had mentioned in his books, and the presidents of the different organizations within the Jamā'at.

All of the members that were serving were given a chance (if I have omitted any groups, it is my mistake because all were given a chance). Of all the old companions, Dr. Muftī Şādiq was not present because he had come the day before and enquired about the janāzah. When he was told it would take place in the cemetery and would begin at 5 o'clock in the morning, Dr. Şādiq said, "Because of my weak sight and body, I will say the janāzah here. God hears the prayers everywhere."

All the time Hazrat Sāhib was carrying the casket he was reciting the *Durūd*³⁰ and the Holy Qur'ān. When the casket reached the site where the janāzah was to be offered, Huzoor^{ra} made a check to see if the coffin was straight facing towards the *qiblah* or not. The check showed that it was straight.

Huzoor^{ra} led the janāzah and then the coffin was taken to the grave. There were two graves dug. Huzoor^{ra} looked at them both and picked one for the burial. At the bottom of the grave there was sand and they began to lower the casket into the grave. When they began to do this, Huzoor^{ra} kissed the coffin. Other family members did as well. All the while he was reciting the Holy Qur'ān.

When the casket reached the bottom of the grave, wet sand was placed around the casket, and then dry sand on top of it. Lastly, dirt

³⁰ This is a prayer in which peace and blessings are invoked for the Holy Prophet^{sa} and his followers, just as they were bestowed upon Abraham^{as} and his people. [Writer]

was placed on top. While they were placing the dirt, Huzoor^{ra} sat down and was reciting the Qur’ān and durūd. When this was finished, Huzoor^{ra} stood with much difficulty and said, “Remember, this sunnah that this prayer is very short.”

He then raised his hand and said the prayer.

When Huzoor^{ra} came to lead the Zuhr prayer, I asked him if the Promised Messiah’s grave was like that of Hazrat Amma Jān’s. Huzoor^{ra} said there are two ways the Muslims dig their graves. One is in the grave, they would make a trench and place the body in the trench. The grave is then covered. But due to the fact that Hazrat Amma Jān’s grave is temporary (meaning that she would be later buried in Qadian), this method was not used for the Promised Messiah^{as} because his grave is permanent.

MAY 8, 1952

I asked Huzoor^{ra} the question, “Did the Holy Prophet^{saw} ever make a promise to God?”

Huzoor^{ra} said, “What do you mean? I have not understood your meaning.” (This conversation was in Urdu.)

I responded, “For example, Huzoor, did the Holy Prophet^{saw} ever say to God, ‘If You will do this or that work for me, I will do this or that for Thee?’”

Huzoor^{ra} said, “Oh, that is something different. It is called *nazar*. For as a promise the Holy Prophet^{saw} has promised to go on loving Allah, worshipping and so forth. But the Holy Prophet^{saw} has said about *nazar* that it is only for the weak people, because God will do the things for His servant, but the weak person makes this *nazar*.”

The following incident happened later at the time of the Maghrib prayer:

I asked, “Huzoor, does Islam condemn the Western way of embalming their dead?”

Huzoor^{ra} said, “It is a foolish thing if the body is from the dust and returned to the dust, what is the need of that embalming? For example, Pharaoh’s body was embalmed. That is a disgrace to the Pharaoh. The Western way of embalming is only an inferior method to the Egyptian way because the Western embalming lasts for only 5, 10, 20 years or so, but the Egyptian embalming keeps the body for thousands of years.”

I said, “Huzoor, Pharaoh’s body was a mummy, but I speak of the Western method of embalming. For example, they cut on the body and draw out the blood.”

Huzoor^{ra} said, “No, embalming only means that you put something in the body to preserve it.”

MAY 10, 1952

At the Zuhr prayer I asked, “Huzoor, sometimes mothers are amused when their babies make small mistakes. Is that ever the case with God? For example, once the Promised Messiah^{as}, when a boy, was requested by some of his playmates for sugar, he went into the house and filled his pockets with white stuff. On the way out he also had a desire for the taste of sugar. He put some of the white stuff in his mouth, but it was not sugar, it was salt. Instead of placing sugar in his pocket, he placed salt. Is God amused when His servants make these small errors?”

Huzoor^{ra} laughing said, “God is amused when His servants make errors when they are young and do not know better, not thinking, but when they grow older and are thinking, He is not amused at their mistakes. Just as a mother, when the child is small and does not know better. When they become older the mother is not amused at these types of mistakes.”

MAY 11, 1952

I asked, “Huzoor, one day if it be the Will of Allah, I will write a book³¹. I have dedicated my life to the Movement and I am receiving an allowance at the present. At the present, I am gathering information for the book I intend to write. Will this book be the property of the Tehrik-e-Jadid?”

Huzoor^{ra} said, “If you present it to them, maybe they cannot use it. Then it will be your property.”

I said, “No, Huzoor, I mean can they lay claim to it if they want it?”

Huzoor^{ra} said, “Yes, of course.”

MAY 15, 1952

I asked, “Huzoor, why is it that the Pakistanis’ word does not mean much? You take in my country, people put very much importance

³¹ Interestingly, this is the very book Brother Rashid was referring to, but he is now over 90 years old. It may have been the Will of God that it be published over 60 years after he mentioned this to the Second Khalifah^{ra} in 1952. [Writer]

to their words and they try to fulfill their promises. Here they make a promise and say *in shā' Allāh*, and make no effort to fulfill the promise.”

Huzoor^{ra} said, “People of America are hard working people for the world. They want to gain worldly things. For this reason they put much importance to the world.”

I said, “Huzoor, the Arabs before Islam gave importance to their words and they were not religious people.”

Huzoor^{ra} said, “Yes. They were thinking of getting ahead, but the point is that with these people [i.e., the Pakistanis] they want to sit idle. They are lazy.”

MAY 17, 1952

I asked, “Huzoor, why is it that the Christians have been carrying on missionary activities in Africa for years?”

He said, “The ignorant people believe what they have heard from those Christian missionaries. In the Gold Coast the majority of those natives have become Christians. Since we started some mission work there, some have become Muslims.”

I then asked, “Huzoor, were they first Muslims?”

Huzoor^{ra} said, “No. They were pagans.”

I then said, “Huzoor, what will the Christians do with them if they are ignorant people?”

Huzoor^{ra} said, “They want a number. If any religious trouble begins, these Africans will take place [i.e., take sides] with those Christians. They will say *we are Christians*.”

I said, “Huzoor, I cut my wasiyyat from 1/3rd to 1/6th. I gave a statement to the Office of Wasiyyat that it should be done in the

month of April. The Office said they will start taking the 1/6th beginning in the month of April, although it was in the month of May when I gave the request. But the Wakīl-e-Tabshīr said it cannot begin in April because I made the request in May. For this reason it should begin in May.”

Huzoor^{ra} said, “It is not for the Wakīl-e-Tabshīr to say, that matter is for Wasiyyat Office to say.”

I said, “Huzoor, they said they will take it from April according to my statement, but my money comes from the Wakīl-e-Tabshīr.”

Huzoor^{ra} said, “If they agree with you, get a written statement from them and take it to the Wakīl-e-Tabshīr.” (This I did and the Wakīl-e-Tabshīr did not object to it. The statement said, “Take from Mr. Rashid Ahmad’s allowance beginning from the month of April one-sixth.”)

I asked, “Huzoor, the Holy Qur’ān says that no nation has not been sent a warner. From this we know a messenger was sent to the African people and the Holy Prophet^{saw} was the first universal prophet. The question is: *Did the Africans accept their messenger?*”

Huzoor^{ra} said, “It is not the work of the Holy Qur’ān to keep a nation’s history. That is left to the nation to keep its own history. For if it was the case for the Holy Qur’ān to keep nations’ histories, the Holy Qur’ān would be a book of illuminous volumes. That verse is mentioned in the Holy Qur’ān so that every nation will know that God has not forsaken them. If they lose their history, it is the fault of their forefathers for not keeping it. But God has let them know that He has not forsaken them.” (I forgot the name that Huzoor^{ra} mentioned but they were Africans and ruled for a number of years.)

OCTOBER 24, 1952



One professor of religion from Chicago, Illinois, from Northwestern University, whose name was Braden³², came to have an interview with Hazrat Khalifat-ul-Masih. Mr. Braden was an old

³² Charles Samuel Braden was born on September 19, 1887. He earned his B.A. degree at Baker University in 1909, his B.D. at Union Theological Seminary in 1912, and his Ph.D. in practical theology at the University of Chicago in 1926. Baker University awarded Braden an honorary doctorate of divinity in 1943.

Braden joined the faculty of Northwestern University as an assistant professor of history and literature of religions in 1926. He became an associate professor in 1936 and attained the rank of professor in 1943. The University awarded him emeritus status in 1954. Braden delivered the John C. Shaffer Lectures at Northwestern in 1955 and spoke on the topic, "Jesus and the Other Founders of Religions." He held visiting professorships at the Perkins School of Theology during the summers of 1954 and 1959 and at Scripps College from 1954 through 1956. Braden was also a faculty member of the Evangelica de Teologia of Buenos Aires in 1957 and the Fondren lecturer at Scarritt College for Christian Workers in 1954. Source: Northwestern University website [Writer]

friend of Sūfi M. R. Bengālī. Mr. Braden was very impressed when he met Hazrat Khalīfat-ul-Masīh.

Braden informed Hazrat Sāhib that Sūfi Bengālī sāhib was a good preacher. Then Hazrat Sāhib asked him if he had heard about John Alexander Dowie, but Braden, with a confused look, replied that he had never heard of him. Then Hazrat Sāhib said, “Then you should have met Dr. Muftī Muḥammad Ṣādiq.”

NOVEMBER 19, 1952

An answer came to Hazrat Sāhib about a report that I told him that I had heard from a missionary in America [I have deleted his name for this book]. The report I heard was that an individual was no longer an Ahmadi. This individual was a brother of a high standing Ahmadi in the United States.

Huzoor^{ra} told me that that report was all wrong. A letter came from America saying that my report was wrong. Hazrat Sāhib asked me from where did I hear the report. I told him the name of the missionary. Huzoor^{ra} responded that that missionary was not in America and he could not be the original source. He indicated there must be someone else from whom this report originated. I responded that maybe someone had written that missionary a letter. Hazrat Sāhib then mentioned that if that were so, then he must be keeping contact with some renegade there.

NOVEMBER 19, 1952

Hazrat Sāhib came to lead the Zuhr prayer and informed me that that missionary wrote him a letter and said that he did not tell

Rashid [me] that report. Huzoor^{ra} then asked me again if that missionary gave me that report and I responded affirmatively. I stated that I would swear to that fact, and then swear again by putting my hand on the Holy Qur’ān. Huzoor^{ra} said, “Allah did not reveal the Holy Qur’ān for you to swear upon it. The Holy Qur’ān was revealed for you to act upon it. Some of these Maulawīs think that by putting their hand on the Holy Qur’ān makes their statement more sacred.”

Huzoor^{ra} said there is no need of swearing because a believer, whatever he has said, it is as if he has already sworn. Then he said, “Now we know that one of these believers is a liar. We do not know which one is a liar, but we know that one of these two is a liar.”

I then said, “Huzoor, no one can trust a liar. How can we prove who the liar is?”

Huzoor^{ra} said, “There is no way to prove it. I have told you not to interfere in that which does not concern you. The Holy Prophet^{saw} has said that that which you cannot prove, do not engage in it.”

Huzoor^{ra} said, “In the beginning you did not tell me you heard it from [name deleted]. After I asked you later from where you heard it, you said, ‘[name deleted].’”

I said, “Huzoor, from the very beginning I told you that I heard from [name deleted] and you said to write Nūr-ul-Islām and find out if it’s true.”

Huzoor^{ra} said again, “In the beginning you did not tell me you heard it from [name deleted]. After I asked you later from where you heard it, you said, ‘[name deleted].’”

I said, “I heard it from [name deleted] and you said to write Nūr-ul-Islām. I wrote Nūr-ul-Islām but when you told me that

report was wrong, I thought that Nūr-ul-Islām had written you my answer.”

Huzoor^{ra} said, “No. I wrote to the boy’s sister and they said it was all wrong.”

After this I wrote Khalīfat-ul-Masīh^{ra} a letter:

Bismillah-hir-Rahmaan-nir Raheem

Khuda kay fazal aur rehm kay saath [With the grace and mercy of God]

Assalaamu Alaikum, Huzur,

God is All-Knowing. He knows who the liar is. I have begun to pray to God to show you who the liar is. From the very beginning I said to you Hazur I heard from [name deleted] that [name deleted]’s brother is not an Ahmadi. You said write Nurul Islam to find out. By you saying write Nurul Islam shows that the report has come from some place other than myself, and my letter to Nurul Islam shows that the report came from someone else.

Your true servant,

Rashid Ahmad

[Missionary’s name deleted] has written me several letters to come and see him, but I have not yet decided to see him.³³ This incident

³³ On May 24, 2010 I asked Brother Rashid if he had ever met that missionary again and he responded that he never spoke to him again after this incident. [Writer]

caused friction between me and Huzoor^{ra}. Thereafter, when Huzoor^{ra} would enter the Mosque, I would say *As-Salāmu ‘Alaykum*, but I cannot recall having received his response. This continued for several weeks, but to me it seemed to be an eternity.³⁴

I felt that my privileged status with the Khalīfah^{ra} was no more and I could sense the snickers and sneers from those who envied my proximity with Huzoor^{ra}, as if to say that I finally got my wings clipped.

Fortunately, this was to change at an unusual event – a funeral. The janāzah was led by Huzoor^{ra} at Masjid Mubarak and the bier was taken to the Bahishtī Maqbara graveyard. I stayed behind at Masjid Mubarak. At the gravesite, the Khalīfah^{ra} asked, “Where is Mr. Rashid?”

People started asking one another where Mr. Rashid was because the Khalīfah^{ra} was asking for him. As word spread from person to person, it finally reached to where I was in Masjid Mubarak, an approximate 5 to 10 minute walk from the graveyard. Suddenly, I heard these words, “Where is Mr. Rashid? *Huzoor bulanday-nay!* [Punjabi: *Huzoor is calling him!*]”

I ran from Masjid Mubarak to Bahishtī Maqbara. As Huzoor^{ra} was always surrounded by a mass of people, I tugged and pulled my way until I stood right next to him. We were standing side by side again, just as we used to every day before this personal crisis. I felt like I came back to life.

³⁴ Rashid told me on Wednesday, September 30, 2010: “Even to this day I cannot tell you how long it was.” [Writer]

He simply looked at me and said something in passing. I do not recall what exactly he said but I think he mentioned that the weather was hot. What he said was not important to me at that point, but the real message was that I was back in his good graces. I still remember this as the happiest day of my life.

I know it's hard for someone to understand how difficult this period of my life was, but one would simply need to experience it for one's self.

DECEMBER 19, 1952

In reference to the Holy Qur'ān in Surah al-Fātiḥah about *maghdūbi 'alayhim walaḍ-ḍāllīn* [Arabic: *those who have incurred displeasure, and those who have gone astray*]. The first group refers to the Jews and the second to the Christians. These words have been used to denote two kinds of dangers. One is that one should outwardly stick to the right path, but lose the inner spirit, or retaining the shell without the kernel. The second is that one should lose the path itself and wander into the wilderness. This is a warning to the Muslims that if they are not watchful they may fall a prey to these two dangers. They may either lose the spirit of faith just as the Jews did, who strictly adhered to the external letter of their Law [i.e., the Torah], but lost the inner spirit of faith; or they may lose the path itself just as the Christians did, who strayed away from the true teachings of Jesus^{as} and began to tread a different path altogether invented by themselves. By using the words *maghdūbi 'alayhim* [*those who have incurred displeasure*] which the Holy Prophet^{saw} said refers to the Jews, the Qur'ān warns the Muslims against meeting the fate of the Jews by rejecting the Promised

Messiah when he would appear amongst them. The prophecy has been fulfilled in the person of Hazrat Mirzā Ghulām Ahmad^{as}.

I asked Huzoor^{ra} how will the Muslims make the mistake of the Christians. Hazrat Sāhib said, “Before Ahmadiyyat, the Muslims were sticking close to the letter and lost the spirit. For example, in the fasting, if one is sick the Ahmadis say there is no need to fast, but the other [non-Ahmadi] Muslims say you must keep fast, or if you are on a journey you should not fast as Ahmadis say, but the other Muslims say you should fast. They also say that when your clothes are not clean do not say prayers. But the Ahmadis say it is better to pray with dirty clothes than not to say prayers at all. This shows that the Ahmadis are making it so moderate there may come some person from Ahmadis and make this even more liberal. Then they will be just as the Christians. Also, once an Ahmadi had made a *kalimah* [i.e., *credo of faith*] and began to say the Promised Messiah was better than the Holy Prophet and that Qadiān was a holy center and we should turn our face towards there when we say our prayers, but when we came to know this, we turned him out of the community.”

I said, “You said at first that *maghzūbi alayhim walaz-zāllin*³⁵ was a prophecy, but that is not a prophecy. For example, if I say your building is *in* Chicago, that does not mean your building is Chicago.”

³⁵ This is how Urdu speaking people pronounce the Arabic words *maghdūbi ‘alayhim walad-dāllin*. [Writer]

He replied, “There may be many prophecies in *maghzūbi alayhim* but it itself is not a prophecy. They are words with vast meaning.”

JUNE 27, 1953 – TRIP TO SINDH

We began the trip in Rabwah en route to Sindh with Hazrat Sāhib. When Hazrat Sāhib arrived at the station he immediately went and shook the hands of all the people who had lined up to see him. The train arrived. Hazrat Sāhib climbed into the train and we departed from Rabwah.

Our plan was to depart to Hyderabad and then take another train from there. Although there were only 14 minutes for the transfer change of the luggage, the train that we were to transfer to in Hyderabad came 4 hours late. This disrupted our travel plans.

We had taken a train at Hyderabad but it was so that Huzoor^{ra} could remain at one stop the whole of the night at a rest house. This guest house was built for government servants who could stay there until their business was complete. We also stopped at this guest house with Hazrat Sāhib. After taking a bath, Hazrat Sāhib came and led the prayer (Zuhr & ‘Asr) which we joined. When Huzoor^{ra} came to the spot that we were joining to say the prayer, he asked the manager of the estate in Sindh if they made *tayammum* (striking the dust and wiping over the face and arms when there is no water). Hazrat Sāhib^{ra} said that if the water is not clean you can make *tayammum*. After the prayer Huzoor^{ra} sat and held various talks with Ahmadis there.

When we arrived at Sindh we were met at the station by the Jamā'at. Hazrat Sāhib came by car and some of the men followed on horseback.

I talked with Hazrat Sāhib about the American mission. In the conversation Hazrat Sāhib said that they have made a program that Shukr-Ilāhī worked among the white people only in the St. Louis mission. Then I said that if there are colored Ahmadis there, this would not be a good scheme. I asked Hazrat Sāhib if it was not a better idea to make a program for preaching and whoever wills can come.

Hazrat Sāhib said that yes there are several ways but one must become a fanatic, just as Jesus Christ^{as} went to the market places and began to preach there. The people want someone who is very far ahead of the time or very far behind. For example, our missionaries say that they must have this or that kind of cloth, but Gandhi wore only a plain white sheet and the people made him their saint.

JULY 23, 1953

I asked Hazrat Sāhib that we were in journey and we stopped at Kundri Sindh and we joined the prayer (Zuhr & 'Asr) and you led the prayer and you said four raka'āt for Zuhr and four raka'āt for 'Asr, but we have journeyed to Ahmedabad and you said two raka'āt for Zuhr and two for 'Asr. Why is it?

Huzur said that I have land to build me a house in Kundri , but I do not have the land in Ahmedabad to build a house.

JULY 31, 1953

I asked Hazrat Sāhib about the sucking of the baby from the breast of a lady other than its mother. The question was why that baby could not marry with that lady's children.

Hazrat Sāhib said that that lady is giving the baby food like its mother and it is because of inheritance.

Then I said what about blood transfusions.

Hazrat Sāhib said this is an unnatural thing.³⁶

AUGUST 18, 1953

We left for Karachi. Hazrat Sāhib was attacked with gout. I asked Hazrat Sāhib about his health and he said that he was attacked with gout (maybe because of the damp weather), but his gout was aristocratic not democratic. It attacks without any warning.

AUGUST 19, 1953

Some Ahmadis came to the station to meet Hazrat Sāhib. They asked him many questions. One was that the Ahmadis had one room that was upstairs and they wanted to use it for a mosque. Hazrat Sāhib said this is the question for the municipality. The

³⁶ This casual statement is not to be misunderstood to mean that blood transfusions are forbidden or frowned upon in Islam. It may mean that blood transfusions do not create a natural bond that is recognized in the Shari'ah for marital and inheritance purposes, or that transfusions are not naturally occurring phenomena. [Writer]

Ahmadis said but they will not give us permission to make it into a mosque. Then he said you may be able to use it for a lecture hall. Alright, open it with some name that does not mean anything and use it for a lecture hall or for a mosque, as what the case may be.

This was Hazrat Sāhib's program in Karachi:

- ❖ 22nd – Saturday 4:30pm – Trip to Clifton (We went by cars alone with Huzoor^{ra} and family)
- ❖ 23rd – Sunday 8:30am to 9:00am – Meet the Khuddām; 9:00am to 10:00am – To the Khuddām in one of his speeches, Hazrat Sāhib^{ra} told the boys they should always be thinking and they should make it a habit to think.

After he finished his speech, one of the members told the other members to stand up. Another member said in a loud voice to sit down, I want to ask Huzoor a question. Some of the members sat down while some remained standing. Huzoor^{ra} asked who he was. He said he was a member from Doug [Drigh?] Road. Then Hazrat Sāhib^{ra} said that this is the Khuddām Lecture Hall and there is no need of a question. I have said in my speech that you should think, so try and think of the answer.

Then Hazrat Sāhib^{ra} asked the other members, “Why did some of you sit, when your officer in front of you gave you an order that should be obeyed. For example, if the enemy comes and says *run*, and some of you begin to run when you should be fighting the enemy, that would be very destructive.”

- ❖ 4:00pm to 5:00pm – Individual interviews.
- ❖ Monday 9:00am to 11:00am – Individual interviews.

- ❖ 5:00pm to 6:30pm – Doug [Drigh?] Road – On this occasion Huzoor^{ra} spoke that many people came to him and asked how could we progress as long as the people were not honest in their work. Huzoor^{ra} said that so many people have asked him this question and they all say how dishonest the government workers are, but they should keep in mind the saying of the Holy Prophet^{saw}, “Those who say that people are destroyed, it is they who destroy them.” For example, when a person knows that the people say that he is bad, he will not try to become better.
- ❖ 8:00pm – Dr. Hameed’s house for dinner.
- ❖ 25th Tuesday – 8:30am to 5:00pm - Trip to Halijee.
- ❖ 26th Wednesday – 8:30 to 9:30 – Individual interviews:
 - 10:00am to 11:00am – Lajnah.
 - 5:00pm to 7:00pm – Merchants at Shezan.
- ❖ 27th Thursday – 5:30am – Trip to Sandpit and Hawke’s Bay.
- ❖ 28th Friday – 8:30 to 11:00am – Individual interviews.
- ❖ 1:00pm Jumu’ah prayer at Martin Road. Afterwards, we went aboard two ships of the Pakistani Navy and we said prayers aboard one ship. The ship’s name was *Jhelum*.
- ❖ 29th Saturday – 8:30am to 11:00am – Individual interviews.
 - 5:00pm to 6:30pm reception by Ansārullah.
 - 8:00pm – Dinner.
- ❖ 30th Sunday – 8:30am to 11:00am – individual interviews. An ambassador came to see Hazrat Sāhib.

JANUARY 14, 1954

I was told that Hazrat Sāhib was going to Lahore to appear before the Pakistani Court of Inquiry. On the 15th of January 1954 I went to Lahore by bus with students of the Jāmi‘at-ul-Mubashirīn. Hazrat Sāhib^{ra} appeared at the Court at 1:30 in the afternoon. Hazrat Sāhib^{ra} came a few minutes late to the Court. The lawyers were very excited because the judges would have to wait for Hazrat Sāhib^{ra}, but by the Grace of God there were no troubles.

The Chief Justice Munīr showed a great deal of respect to Huzoor^{ra}, and also spoke to the lawyers that they should ask good questions or that he would close this case because it was not the object of this court to propagate anyone’s religion, and the questions that the lawyers were asking were not good questions with the intentions of finding out who started the disturbances.

One of the lawyers said, “Your lordship, you don’t want us to give Mirzā sāhib any troubles.”

The Chief Justice said, “Then it means that you only want to give Mirzā sāhib troubles, but that is not the object of the Court. The object is to find out who started these disturbances.”

The Court lasted for three days, with Hazrat Sāhib^{ra} on the last day.

The Chief Justice said that we had planned to let this case go up to 12 o’clock, but we see that these lawyers are only asking questions so as to propagate their own sect. For this reason we will close this case. Then he told Hazrat Sāhib^{ra} that you may go.

NOVEMBER 13, 1954

After the Zuhr prayer, Hazrat Sāhib^{ra} asked me what was the difference in the dress between Pakistani Ahmadi women and American Ahmadi women.

I said our women wore the scarf over their head and tried to cover their chest with it. Huzoor^{ra} said it is somewhat difficult to cover the chest with that cloth as it may be somewhat difficult for an American woman to cover her face because of their work, but at least our women should wear those dresses which will cover up their neck and their breasts because the average dress for the American ladies is with that low cut neck.

NOVEMBER 27, 1954

Prior to returning to America, I desired to take the oath of initiation [Arabic: *bay'ah*, Urdu: *bai'at*] at the hands of the Khalīfah^{ra} himself.

At the time of the 'Asr prayer [yesterday] at Masjid Mubarak, on the date of the 26th of November, I asked Huzoor^{ra} to take the initiation of bai'at. He said, "I will take your *bai'at* but not at this time, but at some other time."

When Huzoor^{ra} came for the Zuhr prayer today, he said, "When the prayer would finish, I would take your bai'at at the 'Asr prayer." Huzoor^{ra} came into the mosque and said the 'Asr prayer. I took the bai'at from Huzoor^{ra} and after the bai'at, I asked Huzoor^{ra} to give me some name. Huzoor^{ra} asked why.

I said because *Rashid Ahmad* was a common name and there was apt to appear many *Rashid Ahmads*. Huzoor^{ra} said, "Yes, that it

is true, but *Rashid Ahmad* is a complete name. But you want another name to go with it because some other person may be named *Rashid Ahmad*.”

He continued saying, “Suppose you add a *Bakr* to *Rashid Ahmad* and then come to know that there is another *Rashid Ahmad Bakr*, and then you name yourself *Rashid Ahmad Bakr Zaid*, then come to know of another *Rashid Ahmad Bakr Zaid*; in this way you will go on adding to your name and it will become as a long book.”

Then Huzoor^{ra} said, “You can include the name of your tribe with your name and if you do not have a tribe then you can add your birthplace or your street to your name. This is the way the Arabs would distinguish their names. You may not know your tribe but in your old country you had a tribe there.”

As a result of this conversation I added “American” to my name and I became known as *Rashid Ahmad American*.

NOVEMBER 29, 1954 – LETTER TO HUZOOR^{RA}

Rabwah, Dist. Jhang

November 28, 1954

Assalamo Alaikum, Huzur.

You related to me the story of Hazrat Umar and his topi [Urdu for “cap”]. Then you said that I spoke to my wife and said when Mr. Rashid goes back to his country I am going to give him one of my old kulla [Urdu for the cap around which a turban is wrapped] because it is an old one I would have my wife to fix it with a piece of one of my old shirts [belonging to the Promised Messiah].

Huzur, I am leaving Rabwah on or about the 12th of December for America. I humbly request you Huzur to give me your old kulla fixed with one of your old shirts by your wife.

Yours obediently,
Rashid Ahmad

This letter was written on the night of the 28th of November and placed in Huzoor’s mailbox about 10 o’clock before noon. Huzoor^{ra} came to the mosque to say the Zuhr prayer about 1 o’clock in the afternoon. As he entered the mosque, after saying *As-Salāmu ‘Alaykum*, “Rashid, here is that *kulab* and here is where it has been sewn with Hazrat Sāhib’s [i.e., the Promised Messiah’s] shirt piece.”

**DECEMBER 1, 1954 -
 AT THE TIME OF ‘ASR PRAYER
 AT THE MASJID MUBARAK RABWAH**

Hazrat Sāhib came to say the prayer and in the first rak‘ah in *sajdah* his turban came off from his head. Hazrat Sāhib said the remainder of the ‘Asr prayer with a bare head³⁷. When he finished the prayer he placed the turban on his head and went to his home.

³⁷ On August 11, 2013, I asked Brother Rashid if the Second Khalifah was bald, because I had never seen a picture of him without his turban. Brother Rashid responded that he had seen the Second Khalifah many times without his turban on and there were never any bald spots on his head. [Writer]

DECEMBER 11, 1954

My expected departure from Rabwah to America was December 11, 1954. Mr. Kunze and I were expected to leave Rabwah for Europe together. Mr. Kunze went to Hazrat Sāhib^{ra} to talk. Huzoor^{ra} said “Mr. Rashid has written me that he will be leaving Rabwah en route to his country on December 12, 1954 and you say that you are leaving Rabwah on the 11th of December. There is only one day between your departure and Mr. Rashid’s.”

When Mr. Kunze related that story, I tried to make my program with Mr. Kunze for the 11th but my work was making this difficult, combined with the statement of the station master of Rabwah. He said there are about five or six people leaving Rabwah on the 11th of December en route to Karachi traveling second class, and this will make my booking for a seat very difficult. He advised me to wait one day later for travel. With the other things going on, I accepted this statement and on the 10th made my program to leave on the 12th.

On the day of the 11th the whole of Rabwah came out to see Mr. Kunze and me leave. Hazrat Sāhib^{ra} along with his wife and other family members came out to the station to see us off. When he arrived at the station he asked Mr. Kunze, “Where is Mr. Rashid?”

Someone said that Mr. Rashid is not going today. Huzoor^{ra} asked why. The person said that he was not able to get his seat booked. Then Huzoor^{ra} asked why, this could have been arranged. I was at the station but did not meet Huzoor^{ra}.

When Mr. Kunze left, I went to see Huzoor^{ra} that evening. I met him coming out of his house. I said *As-Salāmu ‘Alaykum*. He said *Wa ‘Alaykum-us-Salām*. I said Huzoor^{ra} I am leaving tomorrow

by the *Chenab Express*. Huzoor^{ra} said, “It is not the question of leaving tomorrow, why did you not leave today?”

I said, “Huzoor it was not my program to leave on the 11th, that was Mr. Kunze’s program, and when I found that some of my work would go unfinished I did not try to fulfill his program.”

Hazrat Sāhib^{ra} said nothing and entered into his car. The next day I came to see him before I left. We exchanged salaams and he gave me an envelope which had a handwritten letter in English and some money. I took this envelope and departed for the train station with my family.

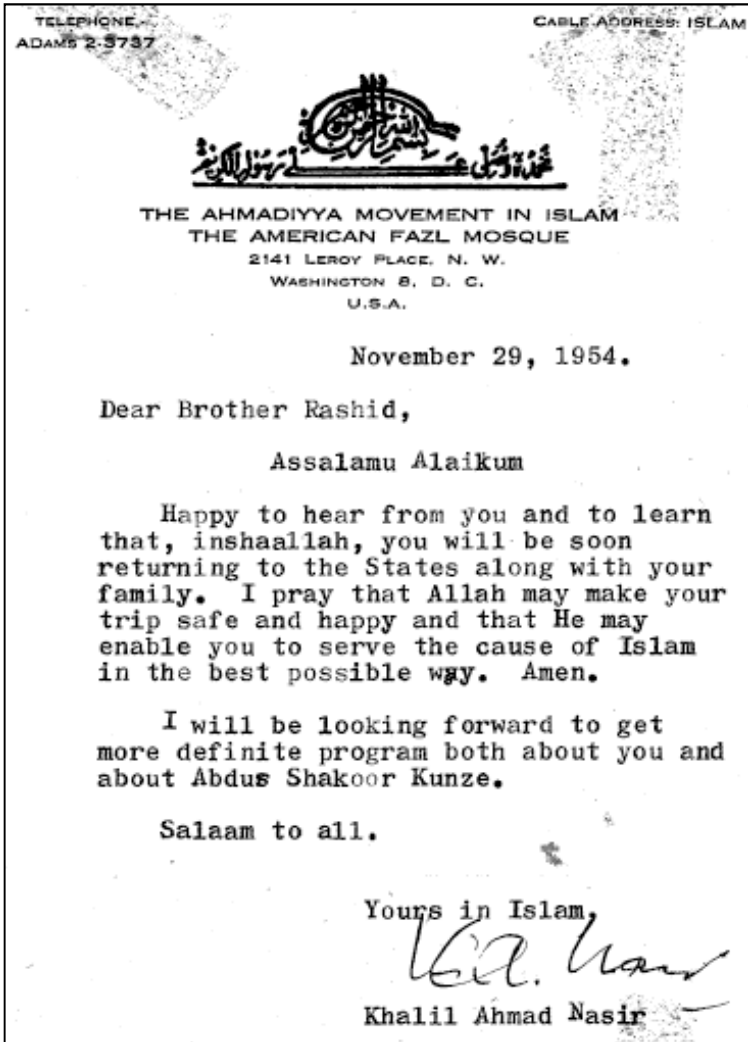
Prior to our departures, Hazrat Sāhib’s wife invited Mr. Kunze and I along with our wives to dinner. As we sat there waiting for Hazrat Sāhib^{ra} to come, Hazrat Sāhib’s son, Mirzā Nāṣir, Dr. Munawar, Mubarak, Hāfiz Anwar and more (some when Huzoor^{ra} arrived) and everyone began to sit for the meal. Huzoor^{ra} said you all are the guests of honor and sat alongside with me.

There were many different conversations. I spoke against the idea that there should be a person to work amongst the White and a person to work amongst the Colored in America. Huzoor^{ra} said, “We here do not know the complete picture of the conditions there. We only think that knowledge that we have been informed with from there, that states that some missionaries work amongst the White and others amongst the Colored. Upon this, we here say alright, try it and we will see.”

I said, “Huzoor, but when the people here can see that things are defective, why will they give consent for such a scheme?”

Huzoor^{ra} said, “We here do not know the whole of the conditions there.”³⁸

³⁸ This is the end of Rashid Ahmad’s handwritten memoirs. [Writer]



This is the letter from Khalil Ahmad Nasir to Rashid Ahmad in preparation for Rashid's return to the United States.

Chapter 3 – Other Incidents and Recollections from Pakistan

These are other recollections while I was in Pakistan that I vividly remember, but I had not recorded in my memoirs. Therefore, I do not have the exact dates as I did when I recorded incidents in my memoirs.

MY FIRST SPEECH IN PAKISTAN

I travelled with the Second Khalīfah^{ra} to Quetta from Rabwah by train. From Quetta we went to Karachi by car. The Second Khalīfah^{ra} was invited to a dinner being attended by military and government officials and the leading elite, one of whom I was told was Liaquat Ali Khan, the Prime Minister of Pakistan.



Liaquat Ali Khan with President Truman in May 1950. Khan was Prime Minister of Pakistan from August 14, 1947 until he was assassinated October 16, 1951.

I noticed that the officials who approached Hazrat Sāhib to shake his hand, bowed their heads or motioned humility as they said

salaam. In fact, it was hard not to express humility in his presence no matter who the person was. I also noticed several other officials who waved their hands as a salute to him from afar and said, “Salām Sāhib,” as if they did not want to come close to him where they would be forced to publicly acknowledge his spiritual superiority by bowing their heads before him. In this way they could avoid the situation altogether. Hazrat Sāhib responded to them with a hand or head gesture acknowledging their salute and returning their salām.

The Second Khalīfah^{ra} told me that they wanted me to speak and introduce myself. However, he pointed out that these high government officials are very proud and they would not think very highly of me. These officials were arrogantly walking around showing off their medals and the Second Khalīfah^{ra} felt they were looking down upon me as an ordinary person of no significance, with no governmental office.

The Second Khalīfah^{ra} asked me if I could speak, and I said *yes*. Then he asked me what I would say in the speech. I replied that I would talk about the present condition of the Blacks in America. He responded that they wouldn’t be interested in that. He then told me what to say.

The way the Second Khalīfah^{ra} advised me to speak was to treat them as people of no importance. This gave me great insight to the profound mannerism with which the Second Khalīfah^{ra} would think.

To paraphrase, this is what he had dictated to me as I wrote it down:

You are strutting around as if you have accomplished some great achievement by celebrating the new country of Pakistan. But you should be ashamed because in truth you have accomplished nothing. You once were the rulers of the entire Indian Sub-continent, but now you are celebrating that you have attained a portion of the whole you once had.

I, the descendant of slaves, had nothing, but now my people are voting and holding national offices and progressing into the future. So I have accomplished something by gaining, while you celebrate your loss.

Those who heard me were astonished and could not say anything. I could read their faces as they realized this truth and acknowledged the emptiness of their behavior. For me this incident illustrated how wonderful the mind of the Second Khalīfah^{ra} was, immediately perceiving their false sense of superiority and arming me with the words to chastise their arrogant behavior without the least concern for their enmity.

THE AMERICAN CONSUL GENERAL'S VISIT

The American Consul General came to visit the Second Khalīfah^{ra} when he was in Lahore. As we stood up to greet the limousine in which he was riding, he came out and started shaking hands with the line of people who came to greet him. Then he went to sit beside the Second Khalīfah^{ra} and the first thing I remember hearing was the Consul General criticizing something about President Truman. At that point the Second Khalīfah^{ra} said, "How do you feel in the presence of your countryman?"

The Consul General looked around astonished and asked, “Who is my countryman?!”

The Second Khalīfah^{ra} pointed towards me. I wore the traditional Punjabi outfits and blended in well. The Consul General came to me, shook my hand and asked me what my name was. I responded, “Rashid Ahmad.”

The Consul General stated, “I would have never recognized you had you not spoken.”

He then returned to sit with the Second Khalīfah^{ra} and talked no more about President Truman.

1953 DISTURBANCES

In 1953 there were disturbances throughout the Punjab province against Ahmadi Muslims. There were hearings by the Pakistani government to investigate the situation. All 73 sects of Islam were represented at the hearings. Due to the limited space in the Court, all sects represented were given a limited number of passes. I approached the Wakīl-e-Qanūn to seek permission to be granted one of our passes. However, he denied my request because other officers of higher rank were given priority.

I was determined to try to get into the Court some other way. I spoke to one of the Pakistani soldiers guarding the entrance. When the Court Secretary heard me talking in English, he inquired who I was and what I wanted. I responded that I was a student from the United States and I wanted to attend the Court Inquiry. The Secretary said that would be no problem and granted me a Court floor pass. As happened many times before, Allah would open doors for me against all odds. I was blessed and privileged to sit along with

the Second Khalifah^{ra} and the Jamā‘ah representatives defending the Ahmadi position, while others were in the observational balcony.

When Huzoor^{ra} entered the Court, all of the Ahmadis present stood up out of respect. Later on, after the Court session, Huzoor^{ra} told the Ahmadis that they should not stand up for him, but only the Court judges.

I witnessed Chief Justice Munīr as he pointed out the inability of Muslim scholars to agree on something as fundamental as the definition of *Muslim*. He, therefore, would not rule Ahmadis as non-Muslims because the non-Ahmadi Muslims couldn't agree on what a Muslim was. This case was heard in the English language.



This is the official courtroom pass which authorized Rashid to attend the Court of Inquiry regarding the 1953 Punjab disturbances against Ahmadis. The pass is dated January 15, 1954.

**TRIP TO LAHORE
TO MEET AMERICAN CONSULATE GENERAL
(REGARDING 1953 RIOTS)**

One day Huzoor^{ra} had summoned me to Qasr-e-Khilāfat to meet with him. I was very surprised why I was being asked to come to the Khalīfah's residence by his request. Upon arriving there, he began to tell me about his preparation for his first trip to England back in 1924. He said that some of his advisors suggested that he should wear English clothes because the British would laugh at him wearing his *atckin* [coat] and *pagrī* [turban]. After thinking about it, he thought if there were people who would laugh at him for being himself, then there would be others who would appreciate him in his native dress. He said that he would rather be with those who admire him wearing his own dress, rather than being with those who would mock him unless he conformed to their fashion.

The Khalīfah^{ra} asked me if I was receiving my mail regularly. I did not notice anything unusual. Huzoor^{ra} then told me that another American person in Pakistan, Abdush-Shakoor Raish, was of the opinion that his mail was being censored by the Pakistani authorities³⁹. Huzoor's concern was that the Movement's mail was interrupted, both in receipt and sending, during the crisis of the 1953 riots. This being the suspicion, Huzoor^{ra} was concerned of

³⁹ On September 2, 2013, Rashid Ahmad informed me that Abdush-Shakoor Raish worked with the American government before he accepted Ahmadiyyat and he was stationed in Germany at the time he accepted Ahmadiyyat. Raish was acquainted with matters such as governmental censure of mail. [Writer]

what else might be going on. It was common for the Ahmadiyya Community to be falsely blamed for the country's problems by some bigoted Pakistanis who were employed in the government.

Huzoor^{ra} asked me to go to the Amercian Consulate General in Lahore because he suspected someone was conveying inaccurate information regarding the Jamā'ah to the American authorities. He specifically wanted me to find out what the Americans were informed about the current crisis in Pakistan.

Before leaving for Lahore, I prayed istikhārah for general guidance and protection. I had a dream in which I was in a smoke filled room, being choked by the fumes. In the room were large rats running around. I saw myself stomping on them and when I would, their innards and intestines would burst open. It was not a pleasant sight.

I told my dream to Ḥaḍrat Mirzā Bashīr Aḥmad, the brother of the Khalīfah^{ra}. He suggested that I should wait a day or two before leaving for Lahore, which I did. After arriving in Lahore I was able to arrange a meeting with the American Consul General. It lasted for more than an hour. In this conversation we came to discover that there was one non-Ahmadi Pakistani clerk who was working in the office, who was communicating false information regarding Ahmadiyyat. After explaining to the Consul General the true circumstances, it became clear that these riots in Lahore resulted from a political situation that they were trying to blame upon the Ahmadis.

I reported the results of my trip to Huzoor^{ra} and he was pleased with my report.

MY DREAM OF THE PROMISED MESSIAH^{AS}

Once I told Khalīfat-ul-Masīh^{ra} that I had a dream in which the Promised Messiah^{as} said *As-Salāmu ‘Alaykum* to me. I asked Huzoor^{ra}, “Does that mean anything?”

Huzoor^{ra} looked at me and said, “The man says to me, ‘He saw Huzoor^{as} in a dream. Huzoor^{as} says to him *As-Salāmu ‘Alaykum*’ and he asks me does that mean anything!?”

Huzoor^{ra} just smiled and walked away as if to say, “What do you think!?!”

HUZOOR’S RETURN FROM A TRIP TO RABWAH

On one occasion, Huzoor^{ra} was returning from a journey, back to Rabwah. It was customary that when he returned from trips, the whole population of Rabwah would go out to meet him upon his arrival.

The same held true on this occasion. There was a line of people waiting to meet him, consisting of what appeared to be hundreds of people. I was standing by Huzoor’s Private Secretary, Zahur Bajwa, and I asked him, “Where do you think Huzoor’s car will stop?”

He replied, “His car will stop wherever he sees you at.”

I decided to stand exactly where I was at. Huzoor’s car stopped exactly where I was standing and I was the first out of the hundreds to shake his hand.

There was an elderly woman in the line waiting to greet him and she was wearing a long shawl [Urdu: *chawdar*] around her head and neck. It covered her mouth area as well. She was a bit hunched over. As Huzoor^{ra} passed by, it was a little difficult to see her face, but she

grabbed Huzoor's hand and tried to kiss it. At this point Huzoor's guards pulled her back and said, "*Nahi, māī nā karo. Udhar jao.*"

In English this translates to: "No, madam [elderly] do not do that. Go there [where the ladies are]."

PURCHASE OF BUTTER

I went to a village near Rabwah by myself. As I did not know much about the local customs, I tried to mimic what I saw others do. People would constantly argue over the prices of goods in the marketplace and would negotiate fiercely on a daily basis. I also noticed *Pathans* carried axes with them so I decided to do the same.

With my axe at my side, I went to a store to buy some *ghee*, or butter. However, I did not know how to speak Punjabi. The only words I knew were *kī bao?*, which meant *what price?*

I opened the butter tin and stuck my finger in the butter and tasted it. I then asked the store owner, "*Kī bao?*"

He responded in Punjabi but I could not understand him. I then said, "*Lab!*"

I stuck my finger in the butter again and tasted it again and said, "*Kī bao?*"

He replied again saying the same thing in Punjabi, and I said, "*Lab!*"

I stuck my finger in the butter a third time and tasted it again, and said, "*Kī bao?*"

He said words again that I could not understand. I then reached in my pocket for money and threw it down on the ground and took the tin of butter. The owner of the store picked up the money and walked after me for about 30 to 40 feet continually saying

something to me which I presumed was asking for more money, but he returned back to his store shortly.

VISIT BY DR. RALPH BUNCHE, THE UNDERSECRETARY OF STATE



Dr. Ralph Bunche (c.1903 to 1971) was an American diplomat and scholar who received the Nobel Peace Prize in 1950 and the Medal of Freedom from President John F. Kennedy.

Huzoor^{ra} came to the mosque one day and said, “Your minister is in town, you should see him.”

I had no idea who the minister was, nor where he was at. I found out later that he was the Undersecretary of State, Dr. Ralph Bunche. He was the first African-American to hold that position.

He was to be in Karachi on a certain date and I began preparations to go and see him.

I discovered that he would be at the Metropolitan Hotel in Karachi. I spoke to the doorman and he stated that Dr. Bunche was not in his room, but was having breakfast in the dining room. I went there and found him surrounded by English and Pakistani dignitaries, but I did not want to disturb his meal.

When they finished eating and came out, I approached the entourage and addressed him directly saying, “How do you do sir? I am from America and I’d like to tell you why I am here [in Pakistan].”

As he was walking towards the elevator, he replied, “Oh, you are a long ways from home. I am also a long ways from home, but I have no time to talk.”

I said, “I don’t need much of your time. I will finish my conversation before you get in the elevator.”

He stopped and said, “The rule of courtesy is that you should have gone to these people [pointing to the British and Pakistani people] and they would have made arrangements for you to have an interview with me.”

Then I said, “Dr. Bunche, you and I are brothers. I am from Chicago. When two brothers meet, one should not have to go to foreigners in order to have a conversation.”

Then he said, “Then you can come at two o’clock and attend my press conference.”

I said, “I did not come to attend no press conference, but I’ll give you this book and you’ll know what I wanted to tell you.”

I presented him the book “Ahmadiyyat – The True Islam,” and then I left.

I reported the incident to the Second Khalīfah^{ra} and he said, “Now we know who the man is.”⁴⁰

AN ACCOUNT OF THE SECOND KHALĪFAH

The Second Khalīfah^{ra} had narrated an incident to me that he had seen the Holy Prophet^{saw} enter a room from the door on one side and the Promised Messiah^{as} enter the same room from the opposite side’s door. They both started walking to the center of the room where there was one chair.

He said he was excited to see which of the two would sit in the chair, as the most respected and honored one would be given that privilege. As the two neared the chair, their bodies became one and that single body sat in the chair.

I do not recall if the Second Khalīfah^{ra} had told me if this was a dream, vision or revelation.

EXPERIENCES WITH KHALĪFAT-UL-MASĪH ATH-THALITH^{RTA}

Before his khilāfat, Ḥaḍrat Mirzā Nāṣir Aḥmad was the International Sadr of Khuddām-ul-Aḥmadiyyah. He arranged a 14

⁴⁰ On September 2, 2013, I asked Rashid Ahmad what he thought this meant. Rashid said that Mr. Bunche wrote in his book that he once tried to get into a movie theatre and they denied him because he was a Black. Bunche then returned wearing a fez and they let him right in. It was ironic that Bunche, now having achieved some success in government, was treating a fellow black man the same way he claimed the Whites had treated him. [Writer]

day camp in Rabwah on the land on which Masjid Aqsa was later built. Before going there, I wrote a letter to Khalīfat-ul-Masīḥ ath-Thānī asking permission to attend that camp. His reply to my request was, “If you would not have asked me permission to attend I would have suggested that you attend.”

Upon arriving there, I went to Ḥaḍrat Mirzā Nāṣir Aḥmad to request a separate tent where I could be alone. However, he said, “Brother Rashid, I have heard from Khalīfat-ul-Masīḥ that you should not have any special tent, and you should live in the tent with the other Khuddām.” The Second Khalīfah knew my habit of wanting to be in private so he had already informed Ḥaḍrat Mirzā Nāṣir Aḥmad to deny my request.

This was my first encounter with Ḥaḍrat Mirzā Nāṣir Aḥmad^{ra}.

During the 14 day camp there was an election for the Khuddām offices. For one of the offices Ḥaḍrat Mirzā Ṭāhir Aḥmad, who later became the Fourth Khalīfah, was nominated and so was his teacher, Ghulām Barī Saif, for the same office. The majority of the Khuddām present elected Ḥaḍrat Mirzā Ṭāhir Aḥmad over his teacher.

When the Second Khalīfah came to the camp on the last day, he was provided the camp activities and the election results. When he reviewed the election results he said, “What is wrong with you people? You have made it a habit of electing people just because they hold the title of *Mirzā*. Mirzā Ṭāhir Aḥmad would not be more qualified than his teacher. If he was more qualified than his teacher, then his teacher should be his student.”

He voided the election, and all current officeholders remained in their offices.

After this camp, I went with a group to Sindh with the Second Khalīfah and Ḥaḍrat Mirzā Nāṣir Aḥmad was with us. The purpose of this trip was to inspect the Jamā'ah's lands. After arriving in Sindh, we traveled on horseback and the Second Khalīfah was in a jeep. On one occasion we were instructed to travel in a single file line on horseback so that if the first horseman should encounter a problem, the second could take action to prevent the others from suffering from the same problem.

For some reason my horse broke the formation and headed to my right in a gallop. The other horsemen were confused why I was not following orders. I could not control my horse. I then hugged its neck and patted its forehead to calm it down and convinced it to rejoin the line. However, after rejoining the line, my horse uncontrollably broke again from the line.

Ḥaḍrat Mirzā Nāṣir Aḥmad suggested that if I could not control my horse, I should exchange it with his horse. I agreed. As soon as I dismounted my horse he immediately discovered the problem. He pointed out that the bit was not in my horse's mouth and was outside on its chin underneath its lip. This was causing the horse to run freely with no control when I pulled on the reins.

I was blessed to be in close contact with him when he later became a khalīfah.



PUNJABI WOMEN ASK TO SEE US WHILE WE WERE IN SINDH

Some ladies came to Khalīfat-ul-Masīḥ and said in Urdu, “We have heard that you have a German and an American man and we have never seen these kinds of people. We would like to see them.”

Huzoor^{ra} asked if Kunze, the German missionary student, and I would come to his home for tea so that the women could see what a German and an American look like.

The event was scheduled and the women were able to see us from peeking behind a *pardah* wall. Afterwards Huzoor^{ra} asked the women what was their opinion of us after seeing an American and a German. They replied (in Urdu), “We did not see an American nor a German, but we saw a Punjabi and a Pathan.”

Huzoor^{ra} laughed as he related this story to us. I looked like a Punjabi with my darker skin tone and my *shalwār kamīz*, *atchkin* and turban; whereas Kunze looked like a Pathan because he was of light skin tone and would wear the clothes of the Pathan.

SNAKES IN SINDH

When we arrived in Sindh in one of the Ahmadiyya lands, Khalifatul-Masih wanted to know how many snakes were in the area. He hired a local snake catcher to see how long it would take to find and catch a snake. The snake catcher was able to catch a snake within minutes, which indicated that the snake population must be fairly high.

The snake catcher noticed a hole and closed it. He noticed another hole which he recognized as the snake's exit hole. As the snake sought to escape, the snake catcher caught it by forcing down its head with his hand. He then picked it up holding its head. He took a cloth and placed it on its two fangs and pulled them out. The snake catcher was asked in the local dialect what he would do with the snake and he said that he would eat the snake's heart, which I understood was pretty common in those parts in Pakistan.

CONFUSING TELEGRAM SENT FROM SINDH

A telegram was sent to the same house in Rabwah from Sindh and it stated that Bashir Ahmad should go immediately to Multan. However, there were two *Bashir Ahmads*, one was Mirza Bashir Ahmad and the other was Shaikh Bashir Ahmad, who was his brother-in-law, and both were residing in that house. Since the telegram only stated *Bashir Ahmad*, there was potential for confusion.

Huzoor^{ra} pointed out that if Mirza Bashir Ahmad was to receive this telegram in error, he would immediately proceed to Multan. The message was intended for Shaikh Bashir Ahmad.

There was a need for someone to go and stop the ambiguous telegram and reissue a message with greater clarity. One missionary from Sierra Leone, Maulawī Nazīr Alī, who was present said that he would go to the telegraph office to straighten things out. Huzoor^{ra} asked him how he would get there because it was raining at the time (Huzoor^{ra} was standing outside in the rain with a shalwār kamīz without a turban or coat). Maulawī Nazīr Alī said he would get there by horse and he was holding the horse's reins. Huzoor^{ra} asked which horse will you use, and Maulawī Nazīr Alī responded that it would be this horse (i.e., the one he was holding).

Huzoor^{ra} then asked whose horse it was and Nazīr Alī told the owner's name. Huzoor^{ra} said that he would never get there on this horse because it was only two years old and when its hooves would sink in the mud, it would buck and throw you off its back.

Maulawī Nazīr Alī assured him that he would get there on this horse. Huzoor^{ra} said, "Then go ahead if you can."

After 10 to 15 minutes, Maulawī Nazīr Alī returned holding the reins of the horse, and he was covered in mud. What Huzoor^{ra} had said came true. Because the horse was young, its inexperience would cause it to buck when its hooves would sink into the mud, whereas a more experienced horse would react with greater composure.

Then Maulawī Nazīr Alī took an ox cart and went to the station. The ox hooves were separated and allowed the mud to pass through with ease.

MOSQUITOS, RATS AND SNAKES IN SINDH

There were so many mosquitoes in Sindh that we had to build fires and use the smoke to prevent them from cutting up the legs of the

animals. Every man became ill except me. People thought that I must have African blood which made me immune to mosquito borne illnesses. In fact, Kunze almost died, having contracted malaria.

I was given a special room to stay in that farm area. All other men were to sleep outside. When I entered the room the first thing I saw was a snake with a big frog in its mouth. I said, “No, that’s ok. I’ll sleep outside with the other men.”

Rats were treated there like Americans treat squirrels. They would come right alongside our beds. People would throw them something to eat and they would jump at it.

FORCE OF HABIT

Dr. Hashmatullah and I were always in the company of the Khalīfah^{ra}. On one occasion, the Khalīfah^{ra} came out of his quarters and got in his car. Without asking anything we both got into the front seat of the car. Huzoor^{ra} was occupied reading something when after a few miles he realized that Dr. Hashmatullah and I were in the car. He then told the driver, “I am going to a Lajnah meeting...what would they think when they see Dr. sāhib and Rashid with me?”

The driver turned around and dropped us both off and then proceeded again with the Khalīfah^{ra} alone.

AN ISSUE WITH MY PASSPORT

I went to the Office of Wakīl-ut-Tabshīr and they were entertaining a police officer. The officer looked at me and with a very rude tone, said in English, “You! Give me your passport!”

I told him that it was at my home and I would have to go to get it. However, feeling offended, I did not return. I later went to a meeting of some nizām heads and asked their opinion about the incident regarding the police. They said that I should simply give the passport and not make an issue of it. Mirzā Bashīr Aḥmad stated, “I can understand Rashid’s action because at least the officer should state why he needs to see the passport.”

Still, I was reluctant and did not go back. Meanwhile the police officer who was waiting for me became infuriated that I did not return. One of our men who was at the Jhang train station, had heard that the police had arranged papers for my arrest, with a \$10,000 fine or one year in prison.

When this news spread in Rabwah, those nizām heads stated that in spite of the fact they informed me what I should do, I still refused, and now I should suffer my punishment.

I requested permission from the Wakīl-e-Tabshīr, the institution responsible for foreign missionary students, to go to Lahore to meet the American Consul General. The Wakīl-e-Tabshīr denied me permission and said that I had already made a mess and I should stay in Rabwah to see what was going to happen.

I then wrote to Huzoor^{ra} saying that I was refused permission to go to Lahore to straighten out my case. He stated that this is not a case for the Wakīl-e-Tabshīr to settle. This is a case for Mr. Rashid

and his government to resolve with the Pakistani government. He stated that the Jamā‘ah should not get involved in this matter.

I then proceeded to Lahore, and the American Consul began to investigate the situation. They determined that the Pakistani law stated that if a person refuses to produce their passport, then they are subject to the penalty. However, in my case it was determined that the police officer did not ask me to *produce* my passport, but to *relinquish* it. The police officer did not have any authority to ask me to relinquish my passport. Since I did not relinquish my passport, I was not guilty of the offense charged with.

APPOINTMENT AS THE SECRETARY OF AMERICAN STUDENTS

There was another American who began studying at the Jāmi‘ah. His name was Abdush-Shakoor Raish and he was a Caucasian from Idaho. He left Rabwah after I had left in 1955 and when he returned to the United States, he was appointed the Secretary of the Ahmadiyya Movement in Islam in Washington DC.

Some erroneously believe that Abdush-Shakoor Raish was the first American to enter the Jāmi‘ah in Rabwah for higher studies, but this is wrong. He was admitted in the Jāmi‘ah after me. I recall when I first saw him, the teachers asked him, “When did you arrive?”

He answered, “I got in last night.”

The teachers did not understand him because they had never heard the words *got in* in that context. The teachers looked at me and asked me, “What does he mean by ‘got in’?”

I replied that that means he arrived last night. This illustrates how easily American English could be misunderstood by Pakistanis.

There were three other Americans who would visit every year but they were not students in the Jāmi‘ah. They were the children of Syed Abdur-Rahman, who was president of the Cleveland, Ohio Jamā‘ah. Syed Abdur-Rahman had a cosmetics manufacturing business. He was originally from India and he immigrated to the United States before the partition of the Indian subcontinent in 1947.

Of these five Americans who were residing in Rabwah, only two were enrolled in Jāmi‘ah. I suggested to the Second Khalīfah^{ra} that we should form an organization to represent American students and I should be appointed as the secretary of this organization. Huzoor^{ra} readily agreed and appointed me as the Secretary of American Students.

Huzoor^{ra} was excited about this role and immediately began to dictate to me my responsibilities. He identified who I should contact and dictated what I should say to them. I enjoyed this opportunity as a means of working directly with Huzoor^{ra} without the intervention of any intermediaries. No one knew what we were doing except the two of us.

One example of my assignments was to contact Vice President Richard Nixon. Nixon had enrolled his children in a non-segregated school. My letter to him was to applaud him if his actions were to sincerely show equality among the races, but to admonish him if it was done merely for political gain. Nixon acknowledged the letter and expressed his appreciation.

There were several other assignments that included contacting senior level American diplomats including John Foster Dulles,

Secretary of State; Dr. Ralph Bunche, Undersecretary of State, and setting up appointments with journalists to visit Rabwah and interview the Second Khalifah^{ra}.



John Foster Dulles (1888 to 1959) served as Secretary of State under Dwight D. Eisenhower from 1953 to 1959.

THE CHALLENGES OF LEARNING IN RABWAH

Learning in the Jāmi‘ah was not easy for someone born and raised in America. It was just as difficult from the teachers’ perspective. There was a cultural gap and a language barrier. In Pakistan the classroom environment was totalitarian and the teachers were respected to the point they could not be questioned. Further, there were very few teachers who could converse in English and most could only speak Urdu and Arabic. The few English speaking teachers were not always prepared to go in depth when explaining

religious concepts. However, due to my close acquaintance with the Second Khalīfah^{ra}, I was regularly asked to discuss my learnings and this had the unfortunate result of exposing some shallow misunderstandings of certain topics.

For example, one teacher explained to me the concept of *Laylat-ul-Qadr* [*Night of Destiny*] mentioned in the Holy Qur’ān. The teacher said that this night occurs on one of the odd nights in the last ten days of Ramaḍān, which is commonly believed amongst Muslims. If a Muslim happens to find this night, all of his/her prayers will be answered.

That day, Huzoor^{ra} asked me, “What did you learn today in school?”

I responded with what the teacher taught me about Laylat-ul-Qadr. When he heard this explanation, he said, “No, that’s all wrong. Who taught you that?”

I provided the name of the teacher and the Second Khalīfah^{ra} then proceeded to explain to me the correct teaching. He gave me an example: If one man gets up during that odd night and prays that God would give him one lady by name, and another man gets up on the same night and prays to God for the same lady in marriage; then a third man gets up on the same night and prays for the same woman in marriage; how could all three men get their prayers answered?

When news of this incident came back to the teacher that I had named him to the Second Khalīfah^{ra}, that teacher was careful not to engage in detailed conversations with me thereafter.

On another occasion the Second Khalīfah^{ra} asked me what part of the Holy Qur’ān I was reading. I responded that I was reading the second part (there are 30 parts of the Qur’ān). He was surprised

and asked, “How is it possible that you have been here so long and you are only on the second part?!”

I replied, “I have finished the Holy Qur’ān many times in Arabic with the commentary, but in the school, I am only in the second part.”

He said, “Okay. I’ll find out.”

He sent for the Wakīl Talīm in charge of education and asked, “Why are you wasting this man’s time? The man has come here to learn and you have not provided him with adequate education.”

The Wakīl Talīm answered, “I have made provision for his education, so if he is not receiving it, it is not my fault.”

Huzoor^{ra} then called for the Principal of Jāmi’ah to investigate the matter further. The Principal similarly responded that this was not his fault, but the fault of the teacher. Huzoor^{ra} then called for the teacher. After Huzoor’s investigation, it was determined that of these three men, the Principal of Jāmi’ah was to blame for the situation. Huzoor^{ra} removed him from his position and replaced him with Maulānā Abul Atā.

A new Urdu teacher was assigned to me. He suggested to the new Principal that I should go from the 4th Urdu book back to the 3rd. The new Principal told the teacher that I should not be put back unless I put in writing that I wanted to go back to the 3rd book. This was out of their fear that I may tell Hazrat Sāhib that I was being held back. However, I feared that if I did that, then I might be blamed for refusing to go further in my studies. I was never asked to do this, but I was informed of this conversation with the Principal from my new Urdu teacher.

While in Rabwah I was blessed to meet some of the best Ahmadi scholars. The following is a rare picture of the three men

who received the prestigious title *Khālīd-e-Ahmadiyyat*: Maulānā Jalāl-ud-Dīn Shams (bottom left), Maulānā Abul Atā Jalandharī (bottom right) and Malik Abd-ur-Rahmān Khādīm (top right). Maulānā Dost Muhammad Shāhid, who authored the multi-volume “History of Ahmadiyyat” (*Tārīkh-e-Ahmadiyyat*) is on the top left.



ASSASSINATION ATTEMPT

On March 10, 1954 when the adhān had just been called for ‘Asr prayer, I prepared myself to go to the mosque. There was a place in Masjid Mubārik that I regularly occupied behind the Khalīfah^{ra} and all understood that I would pray there. However, my wife went into labor and requested me to find the midwife. On my way to find the midwife, I discovered that the Second Khalīfah^{ra} had been stabbed in the neck while in prayer. I rushed to the mosque. There I saw a group of Ahmadis pouncing upon the would-be assailant and the Khalīfah^{ra} holding the back of his neck with blood dripping down his hand and arm saying, “Don’t kill the fool.”⁴¹

In accordance with the instructions of the Second Khalīfah^{ra}, the would-be assailant was not harmed, but was properly handed over to the authorities. As it turned out, the would-be assailant sat in the very space which I regularly occupied in the mosque. However, as my wife was in labor that day, I was unable to attend the prayer.

When I returned home, my son had already been born and I named him *Maḥmūd* in honor of Ḥaḍrat Ṣāhib. My other 2 children, Murīd and Nāṣirah, were named by Ḥaḍrat Ṣāhib.⁴²

⁴¹ Spoken in Urdu.

⁴² When I asked Rashid about the midwife, he gave me this pensive look and said, “You know, I don’t know how the midwife got there because I had become so concerned about the Khalīfah^{ra} that I forgot to get her; but when I returned home my wife had already delivered my son.” Rashid’s son was born on the day the Second Khalīfah^{ra} was stabbed, and was named Maḥmūd Aḥmad. [Writer]



The police had taken the would-be assailant to the police station. I cannot remember if this was in Ahmadnagar proper, but it was the next station towards Sargodha. On a later date, out of curiosity, I rode a bike to that police station to witness a hearing. It was approximately a 10 to 15 minute ride. When I got there I was surprised to see the great respect that the uniformed police officers were giving the murder suspect. They were bowing before him and joining their hands similar to the Hindu form of greeting. After a few minutes of my arrival, the suspect was taken from the room and through a door. I was not allowed to go any further.

LAST LETTER BEFORE RETURN

Before returning to the U.S., the Second Khalīfah^{ra} gave an English hand-written letter addressing me as follows:

Dear Abdurashid⁴³,

*As-Salaamu Alaykum, wa Rahmatullahi, wa Barakaatuhu*⁴⁴

Here is something for your journey.⁴⁵ I am old and weak. Maybe it is our last meeting. If so I entrust you to God. Remember if I was ever angry with you it was for your sake and if I was pleased with you it was for God's sake. Be steadfast and forever stick to the center in all conditions. May God help you to die as a Muslim⁴⁶. Be compassionate to your wife and children. God be with you.

Yours fraternally,

Mirza Bashiruddin Mahmud Ahmad

Rabwah 12-12-54

⁴³ Ḥaḍrat Ṣāhib has incorrectly written Rashid Ahmad's name as "Abd-ur-Rashid." I asked Rashid about this on September 7, 2013, and he said that there was a newspaper that incorrectly reported his name as *Abd-ur-Rashid*. Subsequent to this publication, Ḥaḍrat Ṣāhib asked Rashid if his name was *Rashid Ahmad* or *Abd-ur-Rashid*, to which Rashid clarified his real name. However, it appears that Ḥaḍrat Ṣāhib was confused at the time this letter was written. [Writer]

⁴⁴ This greeting was written in Urdu. [Writer]

⁴⁵ Money was presented as a gift to Rashid for his journey. [Writer]

⁴⁶ It is interesting that this 60 year old prayer is close to fruition. While others, weak in their faith, have left Islam, Rashid has persisted unto this day, December 29, 2014. [Writer]

This is the letter hand-written by the Second Khalifah in English to Rashid before his return to the U.S. It is dated December 1954.

Yours fraternally
 Muja Bashiruddin
 Mahmud Ahmad

Dear Muhammad
 I am writing to you
 here is something for your
 family. I am old & weak my
 heart is on last meeting it so I
 advised you to be remember
 if I was ever angry with you
 or for your sake I was
 pleased with you it was for
 your sake. Be blessed - 8

PART III – MY RETURN TO THE UNITED STATES

Chapter 1 – Leaving Pakistan

I had prepared all of my necessary preparations to re-enter the United States and the National Officers had been informed of my plans. I left Rabwah on December 12, 1954 with my wife, Sara Qudsia, and our three children, Murīd, Nāṣirah Fauzia, and Maḥmūd.

TELEPHONE
MICHIGAN 3737

CABLE ADDRESS
"ISLAN"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَكْرَمِ

The Ahmadiyya Movement in Islam, Inc.
2141 LEROY PLACE, N. W.
WASHINGTON 8, D. C.

November 29, 1954.

To whom it may concern,

This is to certify that the Ahmadiyya Movement in Islam, a not-for-profit organization incorporated under the laws of the state of Illinois, will be fully responsible to support Mr Rashid Ahmad, formerly known as Rudolph Thomas, and his family, while he will be serving under the organization on his arrival in the United States.

The Ahmadiyya Movement in Islam maintains accounts at Riggs National Bank (Dupont Circle branch) Washington D.C., and Brown Bros. Harriman and Co., New York. The Movement owns stocks worth more than \$30,000 and real estate property at Washington D.C., Pittsburgh, Pa., St. Louis, Mo., Dayton, Ohio, and Chicago, Illinois, the approximate value of which exceeds \$100,000. The Movement is quite capable of supporting Mr. Rashid Ahmad financially.

Khalil Ahmad Nasir
Khalil Ahmad Nasir, President
The Ahmadiyya Movement in Islam

Subscribed and sworn to
before me this 29 day
of November, 1954.

[Signature]
Notary Public, D.C.

My Commission Expires October 31, 1957

As part of the Affidavit of Support for Rashid Ahmad's re-entry into the United States, the Ahmadiyya Movement in Islam USA provided this notarized letter indicating full responsibility of Rashid's expenses as well as his family's, as he would be serving the organization.

We journeyed by train from Rabwah to Karachi. From Karachi we boarded a steamship which stopped at Bombay and then to London. During our journey we were delayed in the Suez Canal for 26 days. Apparently the leader of Egypt, Gamal Abdul Nasser, had sunk ships to block the passage of supplies as there was war with Israel.

My wife suffered from motion sickness. She also could become sick and vomit at the smell of gasoline. This posed frequent problems throughout our trip. She was so sick and dehydrated by the time we arrived in London that the doctor recommended she disembark and stay in London for a short stay.

After approximately one week, we proceeded on our journey to New York City. It took us approximately seven days on the steamship to arrive in New York City from London.

Form 376 (6-23-54)
Comm-DC 46372

U. S. DEPARTMENT OF COMMERCE

Form Approved
Regist. Bureau No. 41-6703-6

1. Country of birth U.S.A.

2. What was the main purpose of your trip? to attend school

3. If business, did you work abroad for a foreign employer? Yes No
For a foreign branch or subsidiary of an American firm? Yes No
For the U.S. Government? Yes No

3.a. Date of departure from the U.S. Dec. 12, 1949

3. b. By what airline or vessel? Pana. American

4. a. Date of entry into the U.S. Jan. 30, 1955

4. b. By what airline or vessel? "Saxonia"

4. c. By what class? tourist

5. a. Were you on an "All-Expense" tour? Yes No
5. b. If "Yes," what was the cost of the tour? \$

6. How much allowance did you spend during the trip? \$

8. a. State the approximate amount of your plane or steamer fare: Out-bound from N.Y. to Kuwait \$ 600.00
(Foreign city) (Foreign city)
In-bound from Kuwait to New York
(Foreign city) (U.S. city)
Round trip fare from (U.S. city) to (Foreign city) and return \$

7. Did you use a "Pay Later" plan? Yes No

9. (NOTE) - If you have filled in line 8, you may omit this item. How much is additional to the amount in line 8 did you spend abroad for all purposes: Lodging, food, amusements, purchases, gifts, shipping, (mail) contributions, visa fees, etc.) \$

5. Countries visited in order of visit	Check if countries visited by plane	No. of days stay in each country	Approximate amount spent in each country
			\$
			\$
			\$
			\$
			\$
			\$
			\$

10. These persons cover the terms and signatures of the following persons traveling in or immediate party:
 Yourself
 Yourself AND 1 2 3 4 5 6 others
 (Encircle the number)

Your comments will be appreciated
these figures are not correct but they are a close estimate



The S.S. Saxonia is the ship that took Rashid Ahmad and his family to the United States in 1955.

All of our expenses were paid by the Jamā'ah's Tehrīk-e-Jadīd office in Rabwah. The day we arrived in New York City, we were greeted by Maulawī Nūr-ul-Ḥaq Anwar, Maulawī Ghulām Yaṣīn, and Khalīl Aḥmad Naṣīr, the Missionary in Charge.

I was told to go immediately to the mission house in New York because local Ahmadis were awaiting there to give me a reception. I was driven to the New York mission house where I found six or seven local Ahmadis waiting there with a cake. I knew all of them from before I left for Rabwah. I greeted them and made an impromptu speech of my experiences. Included in this group of Ahmadis was Mustafa Daleel of New York who was originally from North Carolina.

The next morning, Khalil Aḥmad Nāṣir informed me that I must immediately go to St. Louis. He expressed a strong sense of urgency. I boarded a bus that second day and headed towards St. Louis. My wife and children stayed behind.

I arrived in St. Louis and established my position there as the local missionary. Brother Ali Razaa was the president of the St. Louis Ahmadiyya Community. The mission house had two floors and an attic, and the St. Louis Jamā'ah consisted of approximately 50 to 100 members.

One member, Abdullah Ali, an older African-American brother, was residing in the mission house with his wife, Almas Ali. There was another family living upstairs on the second floor. The head of that family was Abdul Aziz. By the Grace of Allah, his son would later serve as a president of the St. Louis Jamā'ah.

I stayed in the attic of the mission house where there was room for one bed and my bags. It was a humble accommodation. We all shared one bathroom on the second floor.

While I was in St. Louis, a misunderstanding resulted in my wife and children returning to Pakistan with Maulawī Ghulām Yasīn, who was her uncle. I would reunite with them twelve years later.

Chapter 2 – Other Activities While in America

CORRECTING THE PRACTICE OF EID-UL-AZHA⁴⁷ (FESTIVAL OF SACRIFICE)

There was a misconception among the members of the St. Louis Jamā‘ah that fresh meat was injurious to one’s health. As a result, they would sacrifice the animal days before the Eid, freeze the meat, and then cook it on the Eid itself.

I advised the Community of the correct practice of the sacrifice but several members were still reluctant. However, I had forbidden it any other way than that of the practice of the Holy Prophet^{saw} and his companions^{ra}. The members complied after I made it clear that this was the only option acceptable by the Aḥmadiyya Jamā‘ah.

⁴⁷ *‘Id-ul-‘Adḥā* in Arabic. [Writer]



Rashid was featured in the July 1960 *Sepia* magazine describing his conversion to Islam and his activities as a Muslim. Here he is shown teaching Arabic to Ahmad Laeeq.

Sepia was a popular African-American magazine circulated nationally & published out of Fort Worth, Texas.



A NOTE ABOUT THE JAMI'AH PROCESS

During the time I attended missionary school in Pakistan, there was no formalized accommodation for foreign students who could not speak Urdu. The Jāmi'ah curriculum was specifically catered for individuals who spoke Urdu and the entire program ranged several years (5 to 8 years). This made it mutually difficult for both foreign

students and their teachers. The Aḥmadiyya Jamā‘ah was growing faster across the globe than the Jāmi‘ah school could keep up with, but this was a testimony to the Truth of the Promised Messiah^{as}.

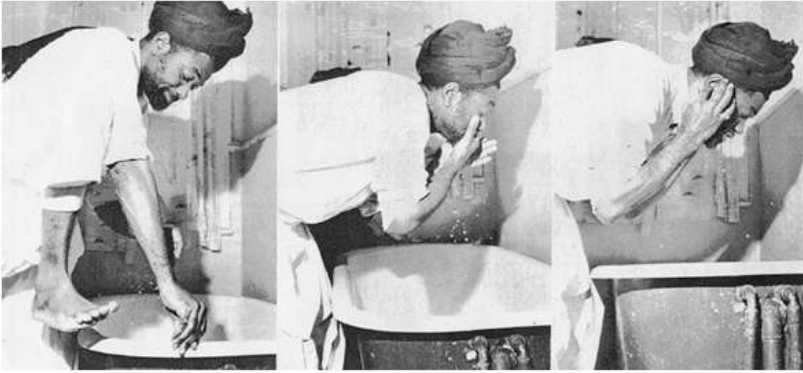
Many of the foreign students did not finish the entire curriculum, but they were dispatched as foreign missionaries to their respective homelands. The Second Khalīfah^{ra} acknowledged this in my case and stated that, at my age, I would require more than 8 years to master the Arabic language, let alone the 8 years to complete the standard Jāmi‘ah missionary program.

The process at that time was that once a student was ready for their missionary work, they were determined to be either domestic or foreign missionaries. Domestic missionaries reported to the Sadr Anjuman and foreign missionaries reported to the Wakīl-e-Tabshīr of the Tehrīk-e-Jadīd Office. I was the latter and my salary of 50 rupees per month was paid out of the Tehrīk-e-Jadīd Office.

In fact, none of the foreign missionaries during my enrollment in Jāmi‘ah completed the full Jāmi‘ah program, including Kunze, who was a German already enrolled, but left at the same time I did. There are several examples of outstanding missionaries who similarly did not complete the formal Jāmi‘ah course such as Bashīr Orchard of Glasgow.

These missionaries were not successful because of their enrollment in Jāmi‘ah, but because of their devotion to Khilāfat-e-Aḥmadiyyah. Attachment to Khilāfat is the “rope of Allah” that leads a missionary to success over any other facility be it wealth, intelligence or oratory skill. On the other hand, several of the Jamā‘ah’s renowned scholars who were established with advanced degrees and enormous wealth had detached themselves from the Second Khalīfah^{ra} and formed the Lahori sect. Their lack of

progress corroborates my claim that *Khilāfah* is the only key to success, and trumps all wordly advantages.



Rashid was featured in the July 1960 *Sepia* magazine. Here he is shown demonstrating the *wudu*.

SALE OF JAMA‘AH PROPERTY

The St. Louis mission house was a residential building consisting of two floors. There was a caretaker living on the first floor and a family living on the second. The *Jamā‘ah* had been trying to sell this property for several years but was unsuccessful. The missionary who was coordinating these efforts was Maulawī Shukr-Ilāhī, the Missionary in Charge of America after Khalīl Aḥmad Nāṣir left for Pakistan.

One of my responsibilities as the St. Louis missionary was to correctly reflect the mission house’s tax exempt status, and then sell this dilapidated property. There were several years of delinquent taxes dating from 1949 to 1955. I was able to successfully clarify our proper tax exempt status with the Assessor’s Office in 1956 through the help of lawyers.

My next goal was to sell the property. I found an individual who was interested in buying the building and I began to engage the lawyer the previous missionary had utilized for tax exemption qualification. We arranged the sale of the property for \$2,800 and the funds were deposited in the St. Louis Jamā'ah's account. If I correctly recall, this money was later used to buy the land upon which the present-day St. Louis mission house is located.

C O P Y - F O R - Y O U R - F I L E		REGULAR CHECKING ACCOUNT	
BANK OF ST. LOUIS - ST. LOUIS, MO.		<input type="checkbox"/> Sole Ownership	<input type="checkbox"/> Organization
		<input type="checkbox"/> Partnership	<input type="checkbox"/> Corporation
AUTHORIZED SIGNATURES See Other Side For Additional Signatures		TITLE	
<i>Rashid Ahmad</i>		<i>Missinery</i>	
Above please find <u>1</u> duly authorized signature(s), any <u>1</u> of which you will recognize in the payment of funds or the transaction of other business. The undersigned officers certify that authorization to withdraw the funds of this company on deposit with Bank of St. Louis in accordance with the foregoing was duly adopted at a meeting of its Board of Directors held on <u>20</u> day of <u>May</u> , <u>1958</u> that it is still in force and effect and that a written record was made hereof. In addition the Depositor agrees and assents to the above and to all rules and regulations appearing hereon or on the reverse side hereof, and to all rules and regulations adopted by the Bank and to all modifications and changes therein without notice.			
TYPE OR PRINT NAME OF FIRM THE AHMADIYYA MOVEMENT IN ISLAM, INC.*BUILDING FUND			
President			
Business Owner Signature <i>Munir Ahmad</i>		Secretary Signature <i>Zainab Uthman</i>	
Address		Zone	Business Telephone
City		City	
Name of Business Reference		Address	Zone City
Name of Previous or Present Bank		<input type="checkbox"/> Checking Account <input type="checkbox"/> Safe Deposit Box	
Introduced by	Date <u>MAY 22 1958</u>	eller	Initial Deposit \$ <u>700.00</u>
NCC-14 11-22-57			
C O P Y F O R - Y O U R F I L E			

Ahmadiyya

AHMADUJYA MOVEMENT IN ISLAM INC.

STATE OF MISSOURI)
) SS
CITY OF ST. LOUIS)

A F F I D A V I T

Munir Ahmad, the President of the Church, and Rashid Ahmad, minister of said church, being by me, duly sworn upon their oath, state that they are the officers of the Congregation, who are in charge of the building, known as 2803 Delmar Blvd., St. Louis, Missouri.

Affiant state that during the last ten years, the building had no tenants from who they collected rent, and the only ones living in that building, is one family, whose father is the caretaker of the building, and another man and his wife, who are assisting the caretaker in the firing of the furnace, and cleaning windows, and also in preparing material for lectures and discussions, that are held daily and particularly on Fridays and Sundays.

The affiants further state that they knew not of any reason why this building like any building should be subject to taxation, in view of the fact that the property is used exclusively for religious services, and religious instructions for their children.

Munir Ahmad
Rashid Ahmad

Subscribed and sworn to before me this 11th day of December, 1956.

Jacob G. Williams
Notary Public

My Commission expires July 19th, 1957.

JOHN H. POELKER
ASSESSOR

OFFICE OF THE ASSESSOR

DEPARTMENT OF FINANCE

114 CITY HALL
CITY OF SAINT LOUIS 3
MISSOURIMAIN 1-5560
STATION 871

December 18, 1956

Reverend A. S. Kunze
Missionary in Charge
Ahmadiyya Movement in Islam, Inc.
2803 Delmar Avenue
St. Louis 3, Missouri

Re: City Block 996
Part of Lot 1 and 2
2803 Delmar Avenue

Dear Reverend Kunze:

I have reviewed the taxable status of the above parcel of property and find that prior to January 1, 1956 this property was used exclusively for religious purposes, having been occupied by the Missionary in Charge and a caretaker in addition to having been used for religious services.

Therefore, I am authorizing the cancellation of delinquent tax bills from 1949 through 1955 on the above property.

Since, as of January 1, 1956, a portion of the premises has been occupied by a person whose time is not devoted exclusively to the religious organization, it will be necessary to maintain the property on the tax roll for 1956 and subsequent years as long as the present condition prevails.

Very truly yours

JOHN H. POELKER
ASSESSOR

JHP:n

BEGINNING OF THE MILWAUKEE, WISCONSIN JAMA'AH

Abdush-Shakoor Kunze was appointed as the Missionary in Charge of the Midwest and he was living in the Chicago Mosque with his family. The Chicago Mosque was located on 4448 South Wabash Street in the south side of Chicago (see below left picture). It still remains a mosque today but it has been completely rebuilt. In the below right picture is Kunze standing on the top right and myself on the bottom right.



The Missionary in Charge of the United States at the time, Khalīl Aḥmad Nāṣir, appointed Abdush-Shakoor Kunze to start a branch of the Ahmadiyya Movement in Islam in Milwaukee, Wisconsin.

Kunze went there and met a Christian preacher who wanted to accept Ahmadiyyat. This preacher accepted Ahmadiyyat along with two or three of his congregational members.

Kunze also encountered some Blacks who claimed to be Muslims. They alleged that they were foreigners. Some of them claimed to be from Somalia, Ethiopia, and one from Qadian. One of these individuals even claimed that his grandparents were Jewish. Kunze attempted to teach these individuals Ahmadiyyat but he ran into opposition. These people did not want to be identified as local Blacks and they claimed that the Blacks that joined Ahmadiyyat were *Negroes*. It appeared to be a crisis of self-identity fueled by the segregation and discrimination in the United States against Blacks. In this case, these Blacks felt they could avoid being victims of discrimination by claiming they were from foreign lands.

I received a letter from the Missionary in Charge to assist Kunze with this issue. As directed, I departed to the Chicago mosque and accompanied Kunze on his trips to Milwaukee. I also accompanied him on his trips to other missions he was responsible for, including Cleveland, Detroit, Kansas City, Indianapolis, and Dayton.

Kunze and I would present lectures and discourses on Islam and address any questions that the audience would have. The group of so-called Muslims in Milwaukee who were Blacks regularly attended our discourses, but they never formally accepted Ahmadiyyat with the exception of a couple of them. One of the members who accepted was Abdul Malik who passed away several years ago but remained a faithful member of the Milwaukee Jamā'ah. His wife, Sister Mubarika, had met the President of the United States, Gerald Ford, in a group meeting. She broke ranks with the group and presented President Ford with a copy of the

Ahmadiyya translation of the Holy Qur'ān. President Ford acknowledged her gift and thanked her saying that he would read it. May Allah reward these sincere and devoted members. *Āmīn*.

Kunze was successful in beginning the Milwaukee Jamā'ah and it continues to thrive to this day under the able leadership of Brother Nāṣirullāh Aḥmad.



REWRITING OF THE JAMA'AH BY-LAWS

I received a letter at the Chicago Mosque that indicated the mosque property was in foreclosure. I proceeded to investigate the matter at the respective bank. The bank management informed me that the president, the financial secretary and the treasurer had borrowed \$5,000 and placed the mosque property as collateral. The appropriate documents were provided to me with the signatures of the local office holders.

I contended that these individuals had no authority to take such actions. The property was owned by the International Ahmadiyya Movement in Islam and transactions could only be delegated by national office holders.

I notified the national Missionary in Charge, who was then Maulawī Shukr-Ilāhī, in Washington DC, of my findings. He stated that he would leave for Chicago immediately. When he arrived, he notified me that he would contact the national Financial Secretary to determine what actions to take. When the national Financial Secretary arrived, he told the Missionary in Charge not to tell me about this matter. The Missionary in Charge notified him that I was the one who discovered the issue. Their further investigation determined that the borrowed funds were utilized for mosque repairs.

On the other hand, the bank realized that they failed to attain the corporate seal of our organization and so they decided to settle the matter with our national officers.

As a result of this issue, the National Jamā‘ah had rewritten our By-Laws to prevent recurrence of such issues that may be inappropriate.

AN ATTEMPT TO FORCIBLY BREAK INTO THE MOSQUE

Two individuals came to the Chicago Mosque at night with the intent of breaking in. When they knocked on the door at midnight, I went downstairs and asked who was at the door. The response was, “Nūr-ul-Islām.”

When I asked him if he was alone, I heard another voice telling him to say that yes, he was alone.

Nūr-ul-Islām replied, “Yes, I’m alone.”

However, having heard the second voice I knew that was not true. I then told Nūr-ul-Islām that it was late and he should come back at another time. He then said, “Brother Rashid, do you remember all the times you came to the mosque and I opened the door for you?”

I said, “Yes, I remember, but it’s late and you should really come back at another time.”

I then heard the other voice say, “The revelations say, ‘Brother, kick it down. Kick it down.’”

He was a strong man and he began kicking in the door. I immediately called his brother, Sirāj-ul-Islām, and informed him of the situation. Sirāj told me that if they were kicking in the door, I should know what to do: call the police.

I then called the police and by the time the police arrived, the door was busted in and they all walked in together, three policemen and the two men breaking in. The police asked me what the problem was. I replied, “Don’t you see? You walked in without me opening the door as did the two men with you, so this is breaking and entering.”

The police then asked me what I wanted. I said I wanted them out of here. The police asked me to sign the complaint. At that point, Nūr-ud-Dīn, the second man who claimed to receive divine revelations, announced that he just received another revelation saying, “If you sign those papers, you will die tonight.”

I then told the police to give me the papers and I defiantly signed them in front of the two men. Then one policeman told the other two officers, “Let’s get them out o’ here.”

At that point another revelation came to Nūr-ud-Dīn which he announced as, “We will go peacefully.”

The men walked out escorted by the police.

I had to appear in court the next day to make a formal complaint. The men had told the police that I had no right to be in the Mosque and Nūr-ul-Islām had greater right because he was the president before me. The men told the judge that they were going to the mosque to pray and I had no right to stop them.

The judge asked me, “What right did you have to stop them from coming into the Mosque to say their prayers, when you agree that he was there before you?”

I told the judge, “They did not come at the prayer time.”

The judge then asked me, “Were they breaking into the prayer area or were they breaking into the parish area?”

I answered, “Your Honor, they were breaking into the parish area. Not the prayer area.”

Then the judge ordered that they be evaluated for psychiatric observation.

Both of these men were eventually removed from the Ahmadiyya Muslim Community and they had changed their names. Nūr-ud-Dīn changed his name to *Newborn Din* and Nūr-ul-Islām became *Wali Newborn*.

GOING SOUTH TO SAXTON, MISSOURI

I drove south in Missouri with Saeed Ahmad⁴⁸ of the St. Louis Jamā'ah. We planned on performing some *tabligh* and selling some clothes. Saeed was my childhood friend who graduated with me from Lincoln High School in East St. Louis, in the class of '42. He accepted Ahmadiyyat after he learned that I had accepted when I was in Chicago.

We slept in the car every night we traveled because there were no hotels that would accommodate black people in those days. We stopped in a restaurant.

The restaurant owner came to me and said, "Boy, let me tell you this right now: You can buy whatever you want in here, but you cannot eat it in here."

Saeed wanted to dispute with the man. However, I advised Saeed to calm down and decide whether we wanted the food or not. Saeed said that since we had been driving all night, we really should stop for food. We decided to eat the food in the car and afterwards we fell asleep.

⁴⁸ When Saeed Ahmad learned about Rashid Ahmad's conversion to Islam, he made a special trip circa 1947 from East St. Louis, IL to Chicago, IL to find out directly from Rashid what Islam was all about. He stayed several days talking to Rashid and the brethren about Ahmadiyyat. Saeed returned to East St. Louis and introduced Rashid's original group of friends to Islam. Approximately ten of them accepted and became members of the St. Louis, MO Jamā'ah, whose missionary was Shukr-Ilāhī. Saeed Ahmad never turned back from Islam, and just recently passed away in August 2013. *Innā Lillāhi wa innā Ilayhi rāji'ūn*. May Allah reward him abundantly with the Fruits of Paradise. *Āmīn*. [Writer]

Sometime during the night around 2 am, a highway patrolman approached the car with a drawn gun and a flashlight saying, “Open the door and get outside.”

We complied. The officer asked, “Who are you?”

I responded, “I am a man.”

He then asked, “What is your name?”

I said, “Rashid Ahmad.”

He asked, “What is that?”

I said, “That is my name.”

He then asked, “Are you a Negro?”

I said, “I do not know.”

He asked, “What do you mean ‘You do not know’?”

I said, “I do not know the meaning of the word. You tell me the meaning of the word and I’ll tell you if I’m that.”

Another officer told the officer, “Ask him if he was born in this country.”

I handed him my American passport and said, “Here is my identification right here.”

He looked at it and noticed an immigration stamp saying *re-entered from Pakistan*. Then he said, “Oh, he is a Pakistani.”

He completely changed his attitude and started talking kindly to me giving me all sorts of advice like not to sleep on the highway and to make sure I’m careful while traveling.

We were in a small city called Saxton, not too far from Memphis, Tennessee. Saxton was known for a lynching that took place during World War II. People wore badges which read, “Don’t forget Pearl Harbor.” However, black people who protested the wanton racial discrimination wore badges that read, “Don’t forget Pearl Harbor, and Remember Saxton.”

Later that morning after the sunrise, I went to the Saxton City Hall to apply for a peddler's license. They told me that there was no such thing as a peddler's license. I then asked if a man could sell without a license. They said no and that I would have to see the mayor. In jest they suggested that I proceed to visit the mayor.

I waited until the mayor came. Someone had informed the mayor that a strange turban wearing man wanted to see him. He walked towards his office, took one look at me, and continued walking into his office. He then sat down inside and said aloud, "Is there someone out there who wants to see me?!"

The municipal worker said, "Yes, this man here."

The mayor said, "Send him in."

When I entered his office, I asked him for a peddler's license. He was very shocked and asked why I would want to see him for a peddler's license. I informed him that I tried elsewhere and they sent me to him. He suggested that we see the Attorney General together.

The mayor and I walked through the town center together to get to the Attorney General's office. It must have been a strange sight in that town to see the white mayor, walking alongside a black man wearing a turban!

The Attorney General asked what we wanted and after being told, he said that a peddler's license would cost \$5 per day. I responded that \$5 per day times 30 days, is \$150 a month. That 12 times a year would be \$1,800 and there's no license for peddling that's that expensive.

However, the Attorney General said that I would have to pay every single day and if I missed a day, that should be the day I'm not in town anymore. I agreed to pay the daily rate but as I left the

Attorney General's office, walking with the mayor, the mayor looked at me and said, "You can go sell over there across those tracks [i.e., where the Blacks live]. They'll buy everything that you have for sale, but don't come downtown to sell anything."

I went to the Blacks' part of town to begin selling. It appeared people didn't know what to think of me as I was seen walking with the mayor. As I began to sell, it seemed that everyone wanted to buy whatever I had and started to pay me even before looking at the merchandise that I was selling. All of my inventory was sold within a week.

CLARIFICATION OF JANAZAH PRAYER

The wife of a missionary named Syed Jawad Alī passed away in Pittsburgh, Pennsylvania. I went there for the funeral. They brought the body inside of the mosque and were about to start the janāzah [i.e., *funeral*] prayer. I objected to this and refused to participate in the prayer. Some started to abuse me verbally with insults and one person even said that I should be lynched. Obviously, given the occasion of a funeral, emotions would be expected to run high. However, my responsibility as a missionary was to provide the proper Islamic guidance to the various communities in the United States.

I decided to comply and performed the janāzah prayer in the mosque along with the congregation, but I wrote a letter requesting a verdict from the Wakīl-ut-Tabshīr in Pakistan, who was Sāhibzada Mirzā Mubārak Aḥmad, the son of the Second Caliph^{ra}. The Wakīl-ut-Tabshīr sent my letter to Muftī Saif-ur-Raḥmān. The following page has the letter I received in reply.

Ahmadiyya Muslim Foreign Missions
Office,
Rabwah,
West Pakistan.

1776
3.7.58.

Dear Mr. Rashid,

Assalamo Alaikum.

With reference to your letter dated 26th March, 1958 in which you have enquired about the performance of Janaza prayer within the precincts of the mosque.

Your letter was redirected to the Mufti for legal decision on the matter and was given the following observations:-

" It is not permissible to perform the Janaza prayer over the bier inside the mosque but exceptions could be made in case of necessity."

The Imams of Muslim Jurisprudence like Shaafi and Ahmad, May Allah be pleased with them all, are in favour of the above decree. It is also reported that the Holy Prophet P. B.U.H. performed the Janaza prayer over the bier of two sons of a certain woman inside the mosque. This tradition has been recorded by Abu Muslim, Abu Daud and Tirmazi. But this is an exceptional case therefore, we too have to ~~accept~~ ^{keep} it within certain limits.

Yours sincerely,

(Basharat Ahmad Bashir)
Naib Wakiluttabshir)

Mr. R. Ahmad,
4061 1/2 Euston,
St. Louis, 13 ms,
USA

MY RETURN TO PAKISTAN

I returned to Rabwah approximately twelve years after I arrived to the United States. It was 1966. The purpose of my trip was to reunite with my family. I went to the Rabwah guest house because I did not know what to expect. When my wife had come to know that I was in the guest house, she sent my children, Murīd, Nāṣirah and Maḥmūd to visit me. They told me that their mother was questioning why I was staying in the guest house when I should be with my family and children in their residence. I immediately went with them to their home.

Upon my arrival we had sweets and were enjoying a jovial time together. When her uncle who was a doctor arrived, he asked me, “Mr. Rashid, what are you doing here?”

I replied, “I am enjoying the company of my family.”

He said, “I can see that, but you do not have a chaperone.”

My reply was, “Why would a man need a chaperone when he is with his wife and children?”

He said, “But you are divorced so you have to leave.”

I told him that I was not divorced and I was not going anywhere. Then we both took a physically combative stance in confrontation with each other. My wife then stepped in and asked me to leave peacefully until the matter was settled.

The next day I met with the Third Khalīfah^{ra}, Ḥaḍrat Mirzā Nāṣir Aḥmad (the Second Khalīfah had passed away in 1965, may Allah be pleased with him and his abundant services to Islam and humanity at large). He asked me how I was enjoying my reunion with my family. I narrated the incident to him. He said, “If he [i.e.,

the uncle] said you are divorced, then he has the responsibility of proving it. You have to do nothing.”

Huzoor^{rtā} set up a committee headed by the Amūr-e-Amma, Sāhibzada Mansūr Aḥmad sāhib, who was the grandson of the Promised Messiah^{as} and the father of our present leader, the Fifth Khalīfah^{aba}, Ḥaḍrat Mirzā Masroor Aḥmad. The committee also included Muftī Saif-ur-Rahman, the Wakīl-ul-Qanūn, and a missionary named Mubashir who was sent to Africa and was known for his expertise on Aḥādīth. In this way, the Third Khalīfah^{rtā} had covered all aspects of the issue including perspectives from the Holy Qur’ān (Muftī), Ḥadīth (Mubashir) and the secular law (Wakīl-ul-Qanūn).

The committee was to hear testimony and judge according to their knowledge. Major Abdul Hameed was one of the witnesses who testified to the committee. He was sent to New York as a missionary by the Third Khalīfah^{rtā}, and was later transferred to do missionary work at Dayton, Ohio in the United States. He had never been through Jāmi’ah for missionary training, and stands as another example of a missionary who was commissioned by the Khalīfah^{rtā} not the Jāmi’ah institution. He was also married to the sister of my wife’s mother. Major Abdul Hameed testified that I was divorced on the grounds of *khud-ba-khud*, which in Urdu means *naturally* or *by itself*. He stated that the divorce was effective and automatic when my wife decided to leave me and go back to Pakistan, and further fortified his case stating that I did not object to her leaving.

The Amūr-e-Amma officer stated that he could not accept this argument because he had in his file the case of a young woman who claimed to hate her husband, could not live with him and would

never want to touch him. That young woman was now happily married and the mother of five of his children.

My wife’s uncles could not present any further arguments nor evidence that a legal stipulation had been broken.

When I was in the office of the Third Khalīfah^{ta}, his Private Secretary asked me how the case was going. I told him that we had not reached any conclusion. He then asked me how long did I plan to be in Pakistan, to which I responded that I would be leaving within the next week. Then he said that that must be the reason this case has become a stalemate. He said that they must be stalling until you leave. He suggested that I meet Muftī Saif-ur-Rahman and tell him that Khalīfat-ul-Masīḥ had ordered that this case be resolved within 7 days of the establishment of the committee. It had already been 10 days and nothing had been settled.

As I left the Private Secretary’s office, I met Muftī Saif-ur-Rahman on the way. He told me that he was very sick and was going to Lahore for treatment. I told him that I was going to see Khalīfat-ul-Masīḥ as-Sālis⁴⁹ to inform him that the 7 days had elapsed and the committee still had not reached a conclusion. He told me not to do that and if I would show up the next morning there would be a decision.

We met the next morning in the Amūr-e-Amma’s office and all the committee members signed a paper stating that according to the Holy Qur’ān, Aḥādīth, and law of the land, a divorce had never

⁴⁹ Meaning *the Third* in Urdu. This is the same as *ath-Thālīth* in Arabic. The “th” in this Arabic word is pronounced like the “th” in “thin” and is pronounced as an “s” in Urdu. [Writer]

occurred. The case was finally decided upon and the committee exonerated me as legally married to my wife. Thereafter, my wife and I resumed a normal marital lifestyle. However, the issue was not over.

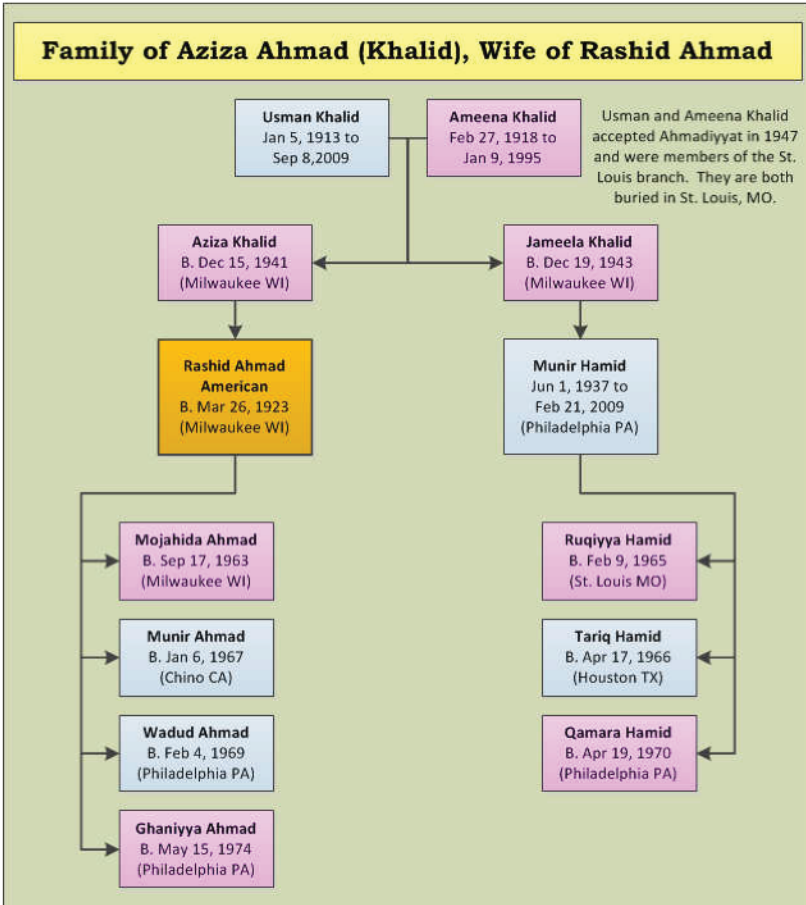
When I visited the Third Khalīfah^{ra}, he congratulated me upon my victory, but I told him that it was not finished. The uncle who came in the home claiming that I needed a chaperone, was now suing me. He claimed that I now owed him for the last 12 years of support that he had been providing my wife, but he never pursued me on this issue.

MY SECOND WIFE

During the period I was alienated from my wife I decided to pursue companionship with another Ahmadi lady with whom I am still married today. Her name is Azīza Aḥmad and she is the daughter of two pioneers of Ahmadiyyat in St. Louis, Usmān and Amina Khālid (Azīza and I are standing together in the top picture on the following page). We were married in 1962 (my *nikāḥ* picture is on the following page on the bottom, where I am sitting in between Maulawī Shukr-Ilāhī and Azīza's father), and we have four children who are all grown today: Mojahida, Munīr, Wadūd, and Ghaniyya.

Azīza's parents were introduced to Islam by a non-Ahmadi Arab Muslim. They accepted Islam but later became Ahmadi Muslims after Maulawī Shukr-Ilāhī introduced it to them.





THE FIRST NATIONAL PRESIDENT IN THE JAMA‘AH STRUCTURE

I operated in St. Louis as a missionary. At that time the Missionary in Charge was leaving for Pakistan and the local branch presidents (who were called local ameeers at that time) elected me as the National President (Ameer). In this position I was responsible to coordinate all of the Jamā‘ah activities for the United States. This included planning Jalsa Salāna and meeting dignitaries.

When Maulānā Sheikh Mubārak Aḥmad came to the United States, he instituted the current system of organization which the American Jamā‘ah operates within today.

EDMUND S. MUSKIE
MAINE

United States Senate
WASHINGTON, D.C. 20510

November 1, 1974

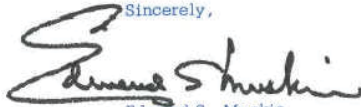
Mr. Rashid Ahmad
National Ameer
742 North 26th Street
Milwaukee, Wisconsin 53205

Dear Mr. Ahmad:

Thank you for sending me a copy of your letter to Secretary of State Kissinger concerning the religious freedom of Ahmadie Muslims. I appreciated being informed of your views.

With best wishes, I am

Sincerely,



Edmund S. Muskie
United States Senator



DEPARTMENT OF STATE

Washington, D.C. 20520

September 17, 1974

Mr. Rashid Ahmad
742 North 26th Street
Milwaukee, Wisconsin 53205

Dear Mr. Ahmad:

Secretary Kissinger has asked me to reply to your comments on the problems of the Ahmadiyya Muslims in Pakistan. We appreciate your concern in this matter.

The Department of State is very much aware of the serious disturbances involving Ahmadiyya Muslims in Pakistan in recent months. Our Embassy and Consulates are keeping close watch on all developments in this situation. Our first priority in such situations, of course, is to provide protective services should American citizens or American-owned property be threatened.

We are also keenly aware of the concern of many Americans regarding the human rights issues raised by these events. We recognize that American Ahmadis are particularly grieved by reports of loss of life, discrimination, and damage to Ahmadi-owned property, including mosques. We are sympathetic to these concerns and have discussed this matter with the Pakistan Embassy here, advising them of the many Congressional and public inquiries we have received. We understand that concerned individuals are also bringing their views to the attention of the United Nations and certain private organizations working in the human rights field.

Sincerely,

A handwritten signature in blue ink that reads "Carol C. Laise".

Carol C. Laise
Assistant Secretary
for Public Affairs

DEATH OF MY SON IN PAKISTAN

I was informed by my wife, Sara Qudsia, that my eldest son, Murīd Aḥmad, passed away in Pakistan on September 28, 1969. He was 17 years old. *Innā Lillāhi wa innā Ilayhi rāji'ūn* [Arabic: *To Allah we belong, and to Him we return*].

This was a very sad time for me. I was already enduring the undue hardship of being separated from my family. I was unaware that Murīd was sick and when I received news that he had passed, I was unable to go to Pakistan to attend his funeral.

I was sent the following picture of Murīd, his head in the hands of my father-in-law (Muḥammad Ibrahīm Khalīl), and Maḥmūd, my other son (i.e., Murīd's brother), on the left side of the picture.



MEETING WITH BHUTTO

When Zulfikar Ali Bhutto, the Prime Minister of Pakistan, came to the United States in 1975, the Third Khalīfah^{ra} asked me to meet him on behalf of the Ahmadiyya Movement in Islam. I was in Milwaukee at the time.

In compliance with my order I called the Pakistani embassy in Washington DC. Although I had a good relationship with the First Secretary of the Ambassador, I was unable to get through to him. I spoke with an individual whose title was the Third Secretary and I requested an audience with Bhutto. The Third Secretary asked me who I was and I responded, “Rashid Ahmad.”

He said, “What is that supposed to mean? How can you just call here and expect to meet with the Prime Minister? You cannot make arrangements to meet him.”

I replied, “If you don’t make an arrangement for me, I’ll make it myself.”

At this the Third Secretary hung up the phone. This phone conversation we had was tape recorded and sent to the FBI by the embassy. The FBI in Washington DC contacted the FBI in Milwaukee to investigate me and my intentions.

The Milwaukee FBI came to my home to interview me but my wife had informed them that I had already left for Washington DC. They informed the Washington DC FBI that I was en route to Washington DC.

In Washington DC, the FBI came to our mosque within five to ten minutes of the time I arrived. They showed their IDs and asked me to stand against the wall and began to take pictures of me. Then they interrogated me regarding my intention for coming to

Washington DC. They also asked what I meant when I said, “If you don’t make an arrangement for me, I’ll make it myself.”

I replied, “To make another phone call to arrange a meeting to meet Mr. Bhutto.”

I then asked them what this activity would be filed under. They would not answer me and they left shortly later without making any charges against me.

When this came to the notice of the Ambassador of Pakistan, he discussed this incident with Mr. Bhutto. Mr. Bhutto informed him that there will be no meeting with the Ahmadiyya Movement in Islam under the heading of a threat. The Ambassador responded that the Ahmadiyya Jamā‘at did not make any threat against him, and suggested that he proceed to meet with the Ahmadis. At this, Bhutto agreed to meet with us, but in New York, not in Washington DC (this conversation was conveyed to me by the Ambassador himself).

On the agreed upon date, Mr. Bhutto announced that he would only have one meeting that day and it would be with the Ahmadiyya Movement. I went to New York with a delegation consisting of Abid Haneef of Boston, Muzaffar Zafar of Dayton and Şādiq White of Boston. As we were awaiting our appointment time there was an announcement that Sherpao was killed. Hayat Muhammad Khan Sherpao was the Governor of the Frontier Province [Khyber-Pakhtunkhwa] of Pakistan and was assassinated on February 8, 1975. Bhutto informed us that he must immediately return to Pakistan and that we should meet with Aziz Ahmed, his Foreign Minister.



Here Sherpao (1937 to 1975) is seated on the left next to Bhutto. He was vice-chairman of the Pakistan People's Party. Sherpao was assassinated on February 8, 1975 in a targeted bomb explosion at Peshawar University.

We had a lunch meeting with Mr. Ahmed for over an hour and I had a list of prepared questions that were given to me by the Jamā'ah. One of the questions was about the encounter between Ahmadi students and non-Ahmadis that resulted in communal tensions. My question was why there was no report given in response to our Community's request. Ahmed assured us that there would be no issue in obtaining the report. It only had to be requested.

I provided all of the questions and Aziz Ahmed's responses to the Third Khalīfah^{ra}. The Third Khalīfah^{ra} dispatched members to act upon the information that Ahmed provided us. However, the Third Khalīfah^{ra} had informed me that all of the information Aziz Ahmed provided us was untrue and none of the offices of Bhutto had released any of the information which should have been made public long ago.

CREATION OF AN AHMADI SCHOOL

A directive was given by the Missionary in Charge, Syed Mir Maḥmūd Aḥmad Nāṣir, to the Dayton, Milwaukee and Washington DC Jamā'at [pl. of Jamā'ah] to start Ahmadi schools. A progress report was to be submitted to the National 'Aamilah during their next meeting.

Dayton responded that it was required to have at least 50 students in order to start a school and they did not have sufficient people. Washington replied that their scattered membership locations made it too difficult logistically. I was the President of the Milwaukee, Wisconsin Jamā'ah and we had no such restrictions. We began planning for the school.

We had no funding for this venture, but the willing membership made it possible. We implemented classes in the Milwaukee mission house during the hours of 8:00am to 3:30pm and taught regular school subjects for grades 1 to 6, including math, science, language arts and geography. We also taught Islamic subjects including the Holy Qur'ān and Ahādīth. All of the faculty were Ahmadi members with the exception of one woman who was paid out of the contributions of enrolled students. Each student paid \$40 per month unless they were experiencing financial hardship.

The school ran for 10 years and successfully earned state accreditation. This meant that students could pass our school and then be admitted into public state schools without additional testing.

However, a member of our Jamā'ah had complained that one day he was unable to pray in the mission house due to our school

activities. He did not address the matter with our local administration but went directly to the National Missionary in Charge, who was then Maulānā Sheikh Mubārak Aḥmad.

Sheikh Mubārak Aḥmad launched an investigation into the letter of complaint and sent Muzaffar Ahmad Zafar of the Dayton Jamā'ah to investigate. Brother Muzaffar sent his report to Sheikh Mubārak, who submitted the report to Khalīfat-ul-Masīḥ IV, Ḥaḍrat Mirzā Ṭāhir Aḥmad^{ᵗᵗᵃ}. The Khalīfah^{ᵗᵗᵃ} replied that any activities in the mosque that hinder someone from performing their prayers must be stopped. When Sheikh Mubārak relayed this decision to my attention, we ceased all school activities and closed down.

Since then attempts have been made in resurrecting the concept, but unfortunately, they have not been successful.

MURDER OF AN AHMADI YOUTH

In 1986 an Ahmadi youth was murdered in Zion, Illinois. His name was Fahīm Aḥmad and he was the son of an Ahmadi couple, Mr. and Mrs. Hanīf and Nafia Aḥmad (Laeqa Ahmad was Fahīm's stepmother). The murderer was a Caucasian man, Joey Isbell, who was harassing young black boys in Shiloh Park. He was shaking the bikes as the boys were riding them and flashing a gun at them.

Fahīm said that he was not afraid of him nor his gun. The murderer then shot him at point blank range with a .357 caliber gun. Fahīm died on the spot. *Innā Lillāhi wa innā ilayhi rāji'ūn*. He was 16 years old.

City/suburbs

Zion questions itself over black's killing

By Rogers Worthington

The killing of a 16-year-old black youth in Zion two weeks ago has opened an examination of racial tensions in a village long thought to be peacefully integrated.

Fahim Ahmad, who recently graduated from junior high school, died from a single bullet in the chest fired at close range while he was attending a carnival July 5 in Zion's Beach Park.

Police say the shot was fired with no apparent provocation. Heid without being in the killing in

Joseph Heibel, 33, a construction worker and 1970 graduate of Zion-Benton High School's Horizon course, fired it while.

In the days since the killing, a strong difference of opinion has erupted among Zion residents about whether the crime was an isolated racial incident in a town with only one or two blacks a year or an event symptomatic of a deeper disturbance, stemming from tensions in Zion over the last 10 months of members of the Ku Klux Klan.

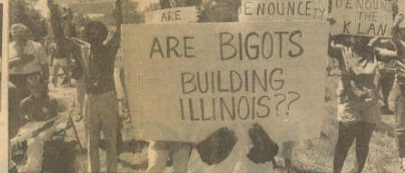
"It's not an isolated incident. I want to make that very clear," said Marian McElroy, a founding member of the Citizens Against the Klan (CAK), a group of 10 Zion blacks formed in December after two white-stated youth newspaper articles Zion-Benton High School's Horizon course.

"Racial incidents involving the Klan have been going on for some time," said Sam Payne, a black Lake County commissioner who lives in Zion. "The less said about this the better. It could have been the other way around."

Ahmad was buried quietly last week with no public notice. His funeral was held at the Fakhani-bah Al-Muslim center where mosque is "Love all, hate none," has kept apart from the



Ahmad



Citizens Against the Klan protest Friday at a cemetery dedicating a new plaque in Zion. Group members feel racism is properly addressed.

controversy over his death.

Since the killing, the Zion home of Robert Elder, identified by police as a Klan member, has been fired on from passing vehicles.

Guthrie, Lake County Sheriff Robert Babcox and the 81st North Anti-Discrimination League in Chicago, which monitors Klan activities in Illinois, all so label it as listed in their files as a member.

But two witnesses in Salsch Park July 5 have told police they heard Sheriff shoot, "Klan, Klan, Klan," before the fatal shot was fired, said Lt. Henry Hughes.

Zion police say Heibel fired on Ahmad as the two sat on his bicycle. Ahmad might have witnessed Heibel threatening two younger black youth police said. Words were exchanged, but accounts differed as to what they were told then Heibel had asked if they knew of any blacks causing trouble.

McElroy and other members of the CAK say that even if Heibel is not a Klan member, overted appearances by the Klan in Zion have fostered an atmosphere in which such racial violence is possible.

They say they have been speaking out since the appearance last fall of two hooded youths passing out Klan literature. Since that time, according to McElroy and fellow CAK members Karen Harper and Marie Leach, racial tensions in Zion have grown.

"We all felt we were being ignored and that there was going to

be a shooting," McElroy said. This feeling grew stronger, she said, after a brawl June 22, between several whites and blacks at Zion State Beach Park. One of the four persons arrested in that instance was Elder.

After that incident, McElroy said the told Harper, "that someone is going to die. We all felt Klan literature and quantities have been distributed several months. But the organization's most publicized appearances were in April and May before the Zion City Council apparently in support of the city's park, which contains a cross and has been challenged in court by Barbara Greve, white Robert Sherman.

City officials since have conceded it was a mistake to allow the Klansmen to appear. After a recent appearance, nine Klansmen were arrested in the parking lot on charges of disorderly conduct, an arrest for which they now are suing the city.

Most of those arrested held addresses outside Zion. Sheriff Babcox estimates that at most there are seven Klan members in the Zion-Ilwaco Beach-Winthrop Harbor area.

"Their recruitment effort has been going on for years. I don't

think they have been very successful," he said.

Many whites in Zion distrust the Klan as a small, inconsequential town's harem.

Zion is a quiet city of 10,000, with 540 acres of parks, 32 churches and no taverns. Since an open housing law was passed in 1968, the city has been widely integrated, with a black population of about 1,600, or about 20 percent.

Fahim Ahmad's family lives in an integrated area. Joseph Heibel lived with his father in a neighborhood near an area populated by blacks.

"We're kind of a salt and pepper community," said Sam Payne. "You can find blacks everywhere in Zion. People seem to get along pretty good."

In the mid 25 years, Zion has drawn new residents from the South, both black and white. Immediately north of the village is Winthrop Harbor, where no black live and which is considered by Zion's two high school campuses, to which Winthrop Harbor youth are bused, have had only a handful incidents of racial conflict, according to David Col, superintendent of schools in Zion.

He said there were three "racially biased incidents" that fall in the recently ended school year, compared with one such incident in the previous school year.

However, Zion family counselor Nancy Hooper, who works out of the city's police department, said the schools may "hear the first burst of the tension."

"My concern is that when school starts in the fall, the situation will explode then," she said.

The Committee Against the Klan has been accused by some officials of transporting tensions since the killing of Ahmad.

"They're trying to make it a total Klan issue, and it's not a Klan issue," said Mayor Everette, who has expressed resistance to the demands of the committee.

Those demands include a public denouncement of the Klan in Lake County, a postponement of last Friday's grand jury hearing for the North Point Marina in Winthrop Harbor and the Klan is removed from Lake County, establishment of a new human relations commission and creation of a civilian police review board.

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Word got out in the Black Community that this racially motivated homicide should not go unanswered. Community rebels rousers were attempting to retaliate with violent riots. These individuals started attending some of our meetings in order to form an association with us and intended to create mischief under our organization's name. They were going to use Fahim's funeral as a springboard to their trouble making activities. They planned to smash windows, loot and damage cars after the funeral proceedings.

Eventually the Zion Police Department gained knowledge of their intentions and wanted to ensure they had a presence at Fahim's funeral. The Chief of Police and an alderman attended the funeral.

I presided over the funeral and I remembered a saying I heard from the Second Khalifah^{ra} which was, “A woman who was more loving towards the baby than the mother is a witch.” I then said at the funeral, “We, I as his teacher, his mother and father, have no intention of creating any disturbance from the result of this untimely death. So who are they to create this mischief more than we? If we are not willing to create this disturbance in the name of Fahim, how could they? Are they more loving to him than we?”

Upon the conclusion of my sermon, I received a note from the alderman which read, “Job well done.”

We successfully went from the funeral home to the graveyard with no incident.

PERFORMING THE HAJJ

I was blessed to perform the Ḥajj in the Spring of 1998. It was not as hot as the summer months, during which the temperatures could easily exceed 100 degrees. The following seven Ahmadi brethren accompanied me: Al-Ḥāj Nāṣirullāh Aḥmad (who is currently the president of the Milwaukee Jamā‘ah), Maulānā al-Ḥāj Azhar Haneef and his dear father al-Ḥāj Abid Haneef, al-Ḥāj Jalāl Nūriddīn, al-Ḥāj Mustafa Abdullah, al-Ḥāj Khālid Walid and al-Ḥāj Rafiq Lake. I was the eldest of the group being 76 years old at the time. It is only by the sheer Grace of Allah that I was able to complete the Ḥajj without any issues.

All eight of us met in the Chicago O’Hare Airport, and upon my suggestion, we agreed to perform the Ḥajj *Tamattu*, which means we would make the ‘Umrah and Ḥajj with the same *ihram*.

This is considered the best form of the Ḥajj and the one the Holy Prophet^{saw} urged his followers to perform.

From Chicago we flew to Istanbul, Turkey, and spent the night there and then on to Jeddah, Saudi Arabia. From Jeddah we took a bus to Mecca with everyone wearing the full ihram and reciting the *talbiyyah* before God. When we arrived in Mecca we found a place to stay. It was very small for eight men but we made due.

It is almost indescribable to express the feeling one gets when viewing the Ka'bah for the first time. I initially experienced disbelief that I was standing on the actual ground that was tread by my master, the Holy Prophet Muhammad^{saw}. It was an overwhelming feeling as if I was being united with a dear friend, for whom I had journeyed my whole life to meet. I felt as if I breathed a new life.

The Ḥajj comes with some unique challenges as each pilgrim quickly realizes s/he is only one amongst millions. There are several instances where there is chaos and confusion, and plenty of shoving and pushing. We received a report that 300 women from Indonesia were trampled during one of the morning rituals. Nowadays, with the Ḥajj so congested, pilgrims must mentally prepare themselves for the unexpected. Millions of Muslims gather from every part of the world, bringing their various cultural customs, which may sometimes appear disrespectful to others. As more Ahmadi Muslims perform the Ḥajj in years to come, I am confident it will be more orderly and organized.

TABLIGH IN PUERTO RICO

During a tabligh event at the University of Wisconsin - Milwaukee, I met a young Puerto Rican man named Miguel Cáliz who was interested in Islam. I preached the message of Islam to him and over the next few weeks, he decided to take the bay‘ah into Ahmadiyyat. When he returned to Puerto Rico, he kept in touch and provided me contacts to continue spreading the message in Puerto Rico.

We arranged a trip to Puerto Rico in which I and two Ahmadi professional teachers met with local collegiate level professors. We discussed improving the educational system and the overall environment.

I later had a personal meeting with the Fifth Khalīfah^{aba} when he recently visited the United States, and I introduced him to Miguel. The Khalīfah^{aba} said, “So you are the first missionary to Puerto Rico.”

I was not sure whether he was referring to me or Miguel, but one thing is for sure: the Hispanic community is the fastest growing demographic in the United States. As Ahmadi Muslims, we need to continue preaching to this segment of our society. They have proven to be eager seekers after Truth.

Al-Hāj Rashid Ahmad American’s memoirs end here, but his tabligh activities are still going strong.

CONCLUDING THOUGHTS

Rashid Ahmad accepted Islam nearly 70 years ago and he's never turned back. His life stands as a testimony to the transformational truth of the Promised Messiah's teachings. Under the mentorship and guidance of the Second Khalifah^{ra}, Rashid's faith grew to the unwavering extent of no return, leaving behind a life of gambling, drinking and debauchery. I had once asked Brother Rashid why he never turned back from Islam like some others did. He looked right back at me as if I had asked a stupid question. His quick response was as simple as it was satisfying: "Because it's the Truth."

Not only did Rashid witness the changes within his own life, but also the fresh signs of the progress of Ahmadiyyat. The Community in the United States was a mere seedling at the time he was first introduced to it. It has dramatically grown politically, administratively and economically, and continues to expand its spheres of influence.

When Rashid arrived at the International Community's headquarters in Rabwah, Pakistan back in 1949, the city's very existence and future were in doubt. Now it is home to world class medical, educational and spiritual institutions, completely funded by the members of the Ahmadiyya Muslim Community. Although the oppressive intolerance against Ahmadis in Pakistan has

escalated to murders, crimes and literary suppression, the ignorant mullahs have been forced to swallow the frustrating realization that their efforts have only strengthened the very enemy they seek to destroy. Every door they closed against Ahmadiyyat in Pakistan, opened several others for its international success. In this way God has forced the enemies of Ahmadiyyat to witness its unstoppable growth and acknowledge its ultimate victory.

The tree of Ahmadiyyat grows stronger with the blood of martyrs and the ink of scholars. That seedling of a community planted by the hand of the Messiah, Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, has now flourished into a strong tree, bearing the foliage and fruits that branch into virtually every nation worldwide. As metaphorically alluded to in the Holy Qur'an, the Promised Messiah^{as} transformed the humble into spiritual birds of clay with the Shari'ah, and when he breathed into them the beauty behind the Law, they came to life, and began to flock to this tree and sing the hymns in praise of the Lord and His Noble Messenger^{saw}. Just two days ago (August 31, 2014), Khalīfat-ul-Masiḥ al-Khāmis, Ḥaḍrat Mirzā Masroor Aḥmad^{aba}, announced over 550,000 new bay'āt at the UK International Jalsa Salāna. *Al-ḥamdu Lillāh!*

These are hundreds of thousands of *Rashids*, and *in shā' Allāh*, there will be millions more to come. May God grant them the strength to endure the trials that lie ahead.

PERSEVERANCE

On a much later occasion, when we were close to finishing this book, I asked Brother Rashid, “If you had to encapsulate your life experiences into one word, what would it be?”

Without hesitation, he immediately said, “Perseverance.”

I asked him to explain further. He said, “Once a seeker finds the Truth, nothing should deter him from that path. No matter what obstacles lie ahead, the seeker’s perseverance is proof that he found the Truth.”

Everyday we are faced with a choice: Islam or ignorance? When we pursue worldly status and pleasures as if they are our gods, we do it knowing they die when we die; however, when we choose Allah and the religion He has graced us with, death is merely our birth into the Next Realm of spiritual immortality. Drinking from the cup of Islam satiates the soul’s thirst, and the Qur’ān’s words, once planted in the fertile minds of men and women, become the seeds to Eternal Life.

Once we attain this realization of Truth, may Allah grant us the perseverance to hold on to it at all cost...a perseverance that will bear witness for us on the Day of Judgment. *Allāhumma Āmīn.*

And in the end, all praise belongs to Allah.

Naser-ud-Din Shams
Zion Jamā‘ah, Illinois – USA
September 2, 2014

AFTERWORD – Rashid Ahmad’s Final Days

January 27, 2015:

Back when I embarked upon this project in 2009, Brother Rashid Ahmad American was already 86 years old. To put it bluntly, my primary concern was that he might not live long enough to see completion of this book. Rashid and I used to joke about this throughout the time we worked together. He would typically ask me what he should do to prepare for our next session, and I would often reply, “Just stay alive! Don’t worry about anything else.”

He would laugh it off saying, “Well brother, you know I can’t help you there. You’re gonna need to ask Him for that [pointing upwards]!”

Jokes aside, at the ripe age of 86, he could’ve passed away at any moment – for who knows the final day God has decreed for our lives? Over the last 6 years I constantly prayed: “O Allah, You Alone are the Giver of life and You Alone, the Taker of it. If You desire to complete this book, it is within Thy Power – but I humbly ask Thee to extend the life of Rashid until his work is complete.”

Rashid, on the other hand, seemed to have this nonchalant attitude and uncanny confidence as if there was nothing to worry about. Things were going to get done one way or another.

The writing of this book was completed in September 2014 and the Ahmadiyya Muslim Community’s reviews were finalized just two weeks ago. The book is now ready for print. Unfortunately, last week (January 19), Brother Rashid Ahmad was diagnosed with a terminal illness. He is now in hospice care at the home of his daughter, Nāṣirah, near Milwaukee. Last night, the hospice nurse

stated that she would be surprised if Rashid were to live another 10 days.

I visited Brother Rashid on Sunday, January 25, 2015. He was able to converse briefly. He spoke to me and his grandson, Erfan Ahmad, about the distribution of his belongings after his death. He also referred to the short prayer recited at the gravesite that is mentioned earlier in this book (but without detail): “After performing the janāzah prayer, the next prayer said after covering the body at the gravesite is so short, that when the Holy Prophet^{saw} had finished this prayer, the Companions^{ra} did not even know that he had prayed. The English translation of that prayer, that should be recited at the gravesite, is, ‘Oh Allah, teach him the Book.’ This is the prayer to be said after the janāzah at the gravesite. It should not be long.”

Sunday, February 1, 2015:

My family and I visited Brother Rashid. He wasn’t speaking and his eyes were closed, but he could slightly move his hands. I told him that messages for prayers are coming in from all over and Allah has granted him great honor in this life, and *in shā’ Allāh*, will in the Next as well.

I then conveyed, as I was requested, a special salām from Munawar Saeed of the USA Jamā‘ah and Maulānā Munir-ud-Din Shams from London (both of whom I am privileged to work with daily on the English translations of *Barahin-e-Ahmadiyyah* and *Haqiqat-ul-Wahy*). Immediately, to my surprise, Rashid raised his arm and said, “Oh yes! Oh yes,!”

He then mustered up the strength to say in a loud voice, “*Wa-‘alaykum-us-salām!*”

It was at this point I realized he could understand what I was saying and the great respect he had for our scholars, which he exhibited even in this feeble condition. I also presented him with a published prototype of this book that was specially printed for Rashid by Syed Sajid Ahmad, USA Publications Secretary. Although I do not think Rashid could see it, he was able to feel it, and know the work was complete. I was satisfied that Brother Rashid knew that Allah had granted him his wish. It is now his personal gift to each reader.

I wanted to tell Brother Rashid to ask permission from Allah to visit me in a dream to tell me what the Afterlife is like, but I thought my request would be foolish so I didn't. I told him that there were many people in the home and they came to pay their respects to him, at which he started to violently motion with his hands, trying to say something to me that I could not understand. I then called his grandson, Rizwan, to help me interpret what he was trying to convey.

Lastly, when I was alone with him, I told him that I was honored that he allowed me to serve him and I thanked him for the knowledge he gave me. I assured him that I would continue to pray for him long after his death, and if Allah so wills, he will receive those prayers in the form of the fruits in Paradise.

This would be the last time I would see Rashid in this life.

Death and Funeral:

On the morning of Saturday, February 7, 2015, my wife received a phone call from Nāṣirah, in which she informed us that her father had passed away at approximately 3:45am that morning. *Innā Lillāhi wa innā Ilayhi rāji'ūn*. An email was later sent out by Brother Nāṣirullāh Aḥmad, President of the Milwaukee Jamā'ah, informing all that Maulānā Al-Hāj Rashid Ahmad American had passed away.

The funeral was held on Tuesday, February 10, 2015, and the funeral prayers were led by Maulānā Shamshād Nāṣir, while the bier was maintained outside of the mosque. There appeared to be approximately 300 to 400 people.

With so many cars (approx. 75 to 100) to drive from the mosque to the burial ground, the Milwaukee Police Department had provided several police cars to escort the long funeral procession. Over the nearly 6 miles we travelled, the police escort ensured none of us had to stop at any of the traffic lights.

Rashid was laid to rest at Wisconsin Memorial Park Cemetery:



After the burial was finished, the Regional Missionary, Maulānā Fārān Rabbānī, announced Brother Rashid’s wish of the short prayer to be held at the burial site. He then led a very short silent prayer. Afterwards, I requested the members of Brother Rashid’s family who were present at the graveyard to stand for a final picture in this book:



Friday, February 13, 2015:

After the Fajr prayer time, I had a dream in which Brother Rashid appeared. I very rarely have dreams, at least ones that I remember, so this was unusual for me.

I was on a boat in the ocean and Rashid and another person, who I had the impression was a female, were present. I knew who she was in the dream, but I forgot when I woke up. I was fully submerged in the water as was Rashid on my left and this other

person on my right, both facing me as we were serenely suspended in the beautiful azure ocean. I was unusually calm for a person who can't swim, and I did not have any breathing apparatus. I was collecting what appeared to be shellfish in the ocean with my hands and tried to feel for coral underneath my feet. I felt I was wearing the coat of the Promised Messiah^{as} and with my hands full, I collected some of the shelled sea creatures by catching them in the sleeve of the coat. That third person gave me a black fishnet bag to hold the collected shellfish. Then I saw myself sitting on the boat, writing on a table, and I had the fishnet bag containing the collected shellfish, thinking they were precious with some concealing valuable pearls within them. Rashid was instructing me who to give each to, and I was writing a list. As I was about to finish, I was saddened that my name was not on the list, but considering it to be selfish, I shied from asking why. Nevertheless, a reply came to me in the form of a question: "What did the Prophet^{sa} give to the Anṣār?" And then I woke up. I do not remember if that last comment in the dream was spoken by Rashid or if it was in my mind.

Later that day, I heard the MTA televised khutbah [sermon] of our Khalīfah^{aba} after which he announced Brother Rashid's eulogy.

Eulogy by Hadrat Khalifat-ul-Masih V:

After delivering the Friday khutbah, Ḥaḍrat Khalīfat-ul-Masīḥ V^{aba} said in Urdu:

Of the *janāzah ghaib* [funeral prayer in absentia], the first is of Al-Ḥāj Rashid Ahmad, who passed away in Milwaukee, USA on February 7, 2015. *Inna Lillāhi wa inna Ilayhi raji'un*. At the time

of his death he was 91 years of age. The deceased was born in the American city of [East] St. Louis in 1923. He entered the fold of Islam-Ahmadiyya in 1947 after taking the bay'ah. After taking the bay'ah, he travelled to Rabwah in 1949 to pursue religious education. Ḥaḍrat Muṣliḥ Mau'ūd^{ra} personally received him at the Rabwah railway station.

After studying at Jāmi'ah Aḥmadiyyah for five years, he graduated as a qualified missionary. During his stay in Pakistan he learnt Urdu and Punjabi. He has the distinction of being the first one who was admitted in Jāmi'ah Aḥmadiyyah as a student from America. During his five year stay in Rabwah, he became a close companion of Ḥaḍrat Muṣliḥ Mau'ūd^{ra}. Huzoor arranged his marriage with Ms. Sara Qudsiya, the daughter of the Ahmadi missionary Al-Ḥāj Ibrahīm Khalīl. He was blessed with three children from this marriage. One son had passed away, and one daughter and another son are currently living in the US.

After his graduation from Jāmi'ah Aḥmadiyyah, he was sent to the USA as a missionary. Upon his departure, Ḥaḍrat Muṣliḥ Mau'ūd^{ra} instructed him and gifted him, with his blessed hand, a kulah of his turban, in which a piece of the sacred garment of the Promised Messiah^{as} was sewn. He cherished this gift and still had it in his possession. Now it has been passed on to his children.

He was the first native African-American missionary of the USA Jamā'ah. He performed his missionary duties in Chicago, St. Louis and various other cities. He was the National President of the USA Jamā'ah for several years. For a long time he was the President of the Milwaukee Ahmadiyya Muslim Community. He held other offices of the Jamā'ah as well.

His second marriage took place with the daughter of a former president of the St. Louis Jamā'ah, Mr. Khalid Usman. From his marriage to Aziza Ahmad, he was blessed with two sons and two daughters.

He was passionate about preaching, and would not forego any opportunity. During the time he was president of the Milwaukee Jamā'ah, a large number of American converts joined the community, which is comparatively larger than other chapters. In 1998 he performed the Ḥajj. In Milwaukee, aside from our community, he was popular among other communities as well. He was involved in the television program *Islam Live* for the last 20 years. Until the last breath of his life, he regularly worked at the weekly Jamā'ah bookstall. Before his death, as long as he was conscious, he was preaching to the nurses at the hospital.

In 1985-86 he arranged a large gathering of Muslims at the University of Wisconsin. He used to deliver lectures regularly at university campuses. He conveyed the peaceful teachings of Islam to thousands of students. He was constantly in touch with local as well as state politicians and representatives. He would hold an open meeting for all citizens on Sundays in which Ahmadi members, as well as people of other faiths, took part and benefited from his words of wisdom. At the request of his friends and with the permission from the [Jamā'ah] Headquarters, he was planning to have his biography published in which he had described in detail his journeys in the company of Ḥaḍrat Muṣliḥ Mau'ūd^{ra}, taking part in the question and answer meetings of Huzoor, and the notes he had made of these meetings. After several years of hard work, this book is ready to be printed with the permission of the [Jamā'ah] Headquarters.

The [Regional] Missionary for the Milwaukee Jamā‘ah, Maulānā Fārān Rabbānī, writes, “I was stationed here nine months ago, and despite my young age, he welcomed me with open arms. When I consulted him with respect to organizing various programs for the Jamā‘at, he said to me in Urdu, ‘Maulānā sāhib, you are a representative of the Khalīfah of the time, our job is to follow’.”

He was imbued with the spirit of obedience. Maulānā Shamshād Aḥmad Nāṣir writes, “When I arrived in the US, I always found him narrating incidents from the life of Ḥaḍrat Muṣliḥ Mau‘ūd^{ra}. He had molded his life according to the dictates of Ḥaḍrat Muṣliḥ Mau‘ūd^{ra}. Last year his speech at the US Jalsa Salāna was based on his memories of his beloved master Ḥaḍrat Muṣliḥ Mau‘ūd^{ra}. Based on these memories, he wanted to convey a message to the current and future generations.”

It would not be out of place to state that in the defence of Ahmadiyya Islam he was always a drawn out sword with respect to the preaching of Ahmadiyyat, its defence and Khilāfat. He was ever ready to preach Ahmadiyyat. In his old age, when his body grew weak, he used to preach all alone. Often he was referred to as “Mr. Tabligh.”

With the mercy of Almighty Allah many members attended his funeral.

Source: Al-Fazl International, London, March 6 to 12, 2015, pages 8 and 9 [Translated into English by Zakaria Virk].

Government Citation:

The Wisconsin State Senate documented a citation in honor of Brother Rashid Ahmad that states the following:

KNOW YOU BY THESE PRESENTS:

WHEREAS, Imam Rashid Ahmad American was born in 1923 in [East] St. Louis, Illinois, and

WHEREAS, Imam Rashid became an Ahmadi Muslim in 1947, and in 1949, travelled to Pakistan to study Islam and eventually earned a degree to become a missionary. After returning to the United States, he became the first American missionary of the Ahmadiyya Muslim Community; and

WHEREAS, Imam Rashid was a remarkable community member, who used his humble nature to spread the word of Islam's peaceful teachings to the community and young adults through regular appearances at the University of Wisconsin-Milwaukee and the public television show, "Islam Live", and

WHEREAS Imam Rashid inspired generations of men and women to live a better life and to work together to improve their neighborhoods. He regularly held Sunday meetings, which were attended by members of all faiths, where individuals could come together to brainstorm ideas to collectively make their city a better place; and

WHEREAS Imam Rashid is survived by his wife, Aziza, 6 children, 20 grandchildren, and 7 great grandchildren; now

THEREFORE, the members of the Wisconsin Senate, on the motion of Senators Nikiya Harris Dodd, Lena C. Taylor, Chris Larson, Robert Wirth, and Representatives Evan Goyke, LaTonya Johnson, Chris Sinicki, Tod Ohmstad, and Leon Young do commend Imam Rashid Ahmad American for the many lives he touched and the legacy he has left us with.



Last Word:

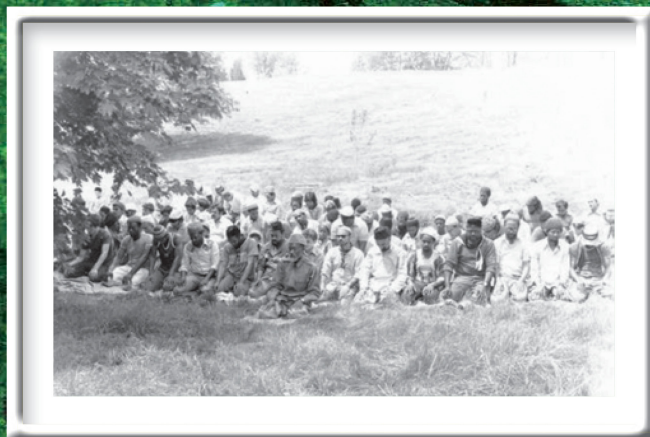
After several years, I feel enriched by the interactions I've had with Brother Rashid and I will remember him in my prayers, as I hope you do. I am reminded of a ḥadīth in Ṣaḥīḥ Muslim, Kitāb-ul-Waṣīyyah [Book of Inheritance], narrated by Abū Hurayrah^{ra}: "Allah's Messenger^{saw} said, 'When a man dies, [all of] his actions come to an end, except three: a *ṣadaqah jāriyyah* [perpetual charity], knowledge [from him] by which the people are benefitted, or a pious son who prays for him.'"

I am grateful to Allah for extending Rashid's life – at least long enough to see his wish (i.e., this book) come true – which to me, indicates this is a story He approves. And for this, I thank the Lord for His grace and mercy upon us – this blessed Jamā'ah. May He continue to shower His mercy, love, kindness and forgiveness upon Rashid Ahmad American and his family, and grant him nearness to Him in the company of the exalted and chosen ones. *Āmīn*.

And in the end we seek no praise – lest we forget our beginning and our end – for it rightfully belongs to Him, Who has no beginning nor any end.

Naser-ud-Din Shams

March 10, 2015



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