



ازالہ الذین عند اللہ اسلام

لا اله الا الله محمد رسول الله

# AHMADIYYA GAZETTE

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**ONLY THE HOLY QURAN IS THE SOURCE OF TRUE HONOR AND EMINENCE  
EACH AHMADI MUST TRY TO ACT UPON THE QURANIC INJUNCTIONS  
KHALIFATUL MASIH's ADDRESS TO AHMADI LADIES DURING JALSA SALANA**

In his address to the Ahmadi ladies on the second day of the Jalsa Salana, Hazrat Khalifatul Masih III stressed upon all Ahmadies to act upon the Quranic injunctions and thus achieve true honor and eminence. A summary of his speech is given below:

Allah says in the Holy Quran, Khalifatul Masih pointed out, *Innaka Ala Siratim Mustaqeem Wa Innahu La Zikrun Laka Wa Le Qaumeka Wa Saufa Tus'aloon* (43:44-45), i.e., Thou art on the right path. And, truly, this Quran is a source of eminence for thy people, and you will surely be questioned.

In these two short verses, Khalifatul Masih continued, Allah the Exalted has told us that the Holy Quran has guided us to the straight path, the path of guidance, and to the means through which we can achieve the love of God the Exalted. The Holy Quran has been sent down for our

welfare and betterment. Therefore, we do no favor to anyone by following its injunctions. In actual fact, we do it for our betterment and that of our children. The revelation sent down by God in the shape of the Holy Quran is pure and consists of a complete guidance. Through it we have been given such an excellent and perfect law that it supersedes all the previous laws. Allah the Exalted says, Hold on to it fast and never deviate from it in the least. It contains each and every path which leads us to God and it is the source of honor and eminence for mankind.

Everybody is naturally desirous of a life of honor. We see in the world that someone's mother is anxious to see her son as Inspector of Police. In her judgement, becoming an Inspector of Police is the extreme honor. Another mother may go further and pray for her son that he may become a Deputy Commissioner or a Cap-

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tain in the army. But our God says these worldly honors which could be achieved through worldly means are not the real honors. The history of the world shows that many people possessing great worldly honors met their ultimate fate in disgrace and in utter failure. There was a time when the Pharaohs of Egypt were held in great reverence. Their necks remained stiff in haughtiness. They thought that the treasures of the entire world were in their possession. The Pharaoh at the time of Moses was also one of them. Moses, a humble servant of God, advised him, saying: 'Do not oppress the Israelites in the haughtiness of your power, lest the Master of Powers should punish you.' But the Pharaoh replied: 'Who is this God who will punish me? I am myself Lord and the Most High.' When his oppression exceeded the limits, God came to the help of His oppressed and poor servants. The sea gave them the way but Pharaoh and his people were destroyed by drowning in it.

Since the time of Adam upto this day, and particularly after the advent of the Holy Prophet (peace and blessings of God be on him) the world has seen various examples of God's powers. All these examples point out that the worldly honors and respects have no value at all. True honor belongs to our God and He alone is honored who is honored in the sight of God. (The Holy Quran).

In the verses referred to above, Khalifatul Masih remarked, Allah has proclaimed that the revelation sent down upon the Holy Prophet (peace and blessings of God be on him) in the shape of the Holy Quran is the real source of honor and eminence. This world and its honors are extremely faithless. They have never fulfilled their promises to anyone. They cannot bestow true honor. It is by abiding by the Quranic revelation that the true honor and eminence can be achieved.

Reiterating, Hazrat Khalifatul Masih

said, each and every Ahmadi male and female must remember it well that as long as they will not hold fast to the Quranic revelation and will not traverse the ways of God's love marked in it, the promise of God of favoring them with true honor shall never be fulfilled. If we forsake the things that God commanded us to abandon — which in the Quranic terminology are called *Nawahee* (prohibitions) — and act upon orders on which we have been commanded to act, then we will achieve true honor — honor in the sight of God.

It is for this reason, Khalifatul Masih continued, that the Promised Messiah (peace be on him) has said that the Holy Quran will be a judge over you on the Day of Resurrection. The Holy Quran shall demand an accounting from you all — how far did you act upon its commandments, and how far did you abstain from the prohibitions it asked you to shun from. Hence we should pass all the days of our lives fearing Him. We must be ever anxious in our hearts for the achievement of God's love. The efforts must be made to create the same in the hearts of our children as all the honors of the world in unison can never compete with a single manifestation of His love. The Holy Quran has promised such honor and eminence which raises us from the earth to the seventh heaven. May Allah enable you all to act upon all the commandments of the Holy Quran. May all our males and females achieve a place of honor and eminence which God has promised in these verses of the Holy Quran. May Allah forgive our sins, cover our weaknesses and by showing manifestations of His *Rahmaniyyat* and *Raheemiyyat* grant us His nearness in this life too and may we inherit the paradises of His pleasure after our death. Ameen!

(The Daily Alfazl, January 2, 1978)

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## THE TWENTIETH OF FEBRUARY MUSLEHE MAUOOD DAY

The twentieth of February would ever continue to be a remarkable day in the annals of the world-wide Ahmadiyya Movement in Islam.

On this day, after forty days of meditation and prayer at Hoshiarpore, India, Hazrat Mirza Ghulam Ahmad (peace be on him), the Promised Messiah and Mahdi, published in a handbill form, a grand prophecy concerning an illustrious son to be given to him by God Almighty. This son of the prophecy is the Muslehe Mauood, or the Promised Reformer.

The prophecy has been fulfilled so admirably in the person of Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II, the son of the Promised Messiah (peace be on him) that it deserves the widest publication, not merely in refutation of the position of the Lahore seceders but also as a proof of the Divine connection of the Ahmadiyya Movement, and therefore of Islam, to show that the Movement had been raised by the hand of God Himself in this age. The Prophecy is as follows:

"So, thou art given the tidings that a son, eminent and righteous, would be given to thee. Thou wilt have a pious *Ghulam* (boy); the boy shall be from thine seed and shall be thy issue and thy descendant. Divine grace is with him, which shall come with his coming. He would be the man of splendour, greatness and wealth. He will come to the world, and with his Messiah-like spirit and the power of the Spirit of Truth shall cleanse many diseases. He is the *Kalimatullah* (the Word of God), for God's Mercy and jealousy has sent him from the Word of Glory. He will be extremely quick-witted and ready of understanding, and endowed with a clement heart, and shall be saturated with knowledge secular and spiritual. And will make Four of Three (meaning of this is not

clear). *Doshamba* (Monday), the blessed Doshamba. Son, loved close to the heart; noble, high starred; the Manifestor of the first and the last; Manifestor of Truth and of the High; as if God had descended from heaven; whose coming shall be much blessed and shall be the means of manifesting Divine glory. 'Light', here is Light; whom God rubbed with the perfume of His pleasure. We will put our spirit into him and God's shade (protection) shall be over him. He shall grow with rapid progress and shall be cause of deliverance of captives, and shall attain fame to the ends of the earth, and nations shall be blessed through him. Then shall he be translated to his fitting spiritual heavenly point."

There are revealed references (starting with words: Divine Grace) to the birth of a son destined to attain the eminence mentioned in the prophecy. The Muslehe Mauood in the revelation is named *Fazl*. His other name, moreover, is Mahmud and his third name is Bashir the Second. These words occur in the *Ishtehar* — the green handbill, dated December 1, 1888 — published by the Promised Messiah in amplification of the original prophecy.

Again, subsequent to the publication of the original prophecy on February 20, 1886, the Promised Messiah, in a handbill dated March 22, 1886, said:

"We know that such a son, in accordance with the promise of God, shall be born within a period of nine years, early or late, he must in any case be born within that period."

These quotations show that the prophecy in which the Promised Son is credited with *Fazl* relates to the *Muslehe Mauood* whose other names would be Mahmud and Bashir the Second, and that the son must be born within nine years of the prophecy. It should be clear, therefore, that the *Muslehe Mauood* should be the immediate issue of the Promised Mes-

(Continued on page 16 )



مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن جَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

MEELADUN-NABI

OR

## THE BIRTHDAY OF THE HOLY PROPHET MUHAMMAD

(Peace and blessings of God be upon him)

The anniversary of the birth of the Holy Prophet Muhammad (peace and blessings of God be on him) has always been an occasion of rejoicing and thanksgiving to God, for the Holy Prophet receives universal homage either as the Seal of the Prophets or a man of genius communing with the primal reality of things — making manifest great values of life. It is joy and good cheer to the faithful to be able to feel that these values can sustain them through the endless change and counter-change of concepts and perspectives in which science and technology seems continually to be jostling our rules of intelligibility.

In the world of today which is shattered into pieces and is running towards another world war, we should think of the greatest lover of peace — the Holy Prophet — and let everybody know how he brought chaotic Arabia to a peaceful state of life, and what principles he had laid for the establishment of the lasting peace. In the world of today which is hankering after more and more of knowledge, let us tell the world what the Holy Prophet thought of knowledge and how much stress did he lay on the acquisition of knowledge. In the world of today wherein family stability is going to pieces, let us talk of the Holy Prophet and show to the world what he said and did in this respect. In the world of today which is fast losing sense of value for good morals, let us tell the people what morals meant to the Holy Prophet and how did he inculcate them himself

and in others. In the world of today where stories like those of Little Rock, complications of Civil Rights (in the U.S.A.) and problems of discriminatory legislations (in South Africa and Rhodesia, etc.) let us present the Holy Prophet Muhammad (peace and blessings of God be on him) who brought the racial pride of the Arabs to dust, through whose teachings the distinction between Arab and non-Arab, similar to what existed elsewhere between Jews and Gentiles, Greeks and Barbarians, was brutally divested of the halo of hoary antiquity.

In short, in the world of today, we should look at the Holy Prophet and from his life and teachings we should get the guidance to live a better life and leave a better world behind us.

Today the faith of the Holy Prophet Muhammad (peace and blessings of God be on him) claims the allegiance of more than eight hundred million souls, but his principles and precepts are no longer followed with the courage and devotion that once made the Muslims the deliverers of mankind. Hence, the best way to celebrate the birth anniversary of this greatest benefactor of humanity is to recount his life and teachings, recall his noble qualities and make them our guides in the very phases of our lives. It is then and then alone that Muslims could have their lost heritage and regain their past glory.

The Holy Prophet Muhammad (peace and blessings of God be on him) was born at Mecca on twelfth of Rabiul Awwal,

which according to many historians corresponds to April 20th, 571 A.D. His father Abdullah died before his birth and his mother Amina breathed her last when he was only six years old. His grandfather Abdul Muttalib first took him under his protection and on his death he was committed to the charge of his uncle Abu Talib. At the age of twelve he went with his uncle on a business trip to Syria and during this tour he visited Jerah, Amman and other places.

Sir William Muir in his *Life of Muhammad* says:

"Our authorities all agree in ascribing to the Youth of Muhammad a modesty of deportment and purity of manners rare among the people of Mecca...Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself, and the pondering of his heart no doubt supplied occupation of leisure hours spent by others of lower stamp in rude sport and profligacy. The fair character and honourable bearing of the unobtrusive youth won the approbation of his fellow citizens; and he received the title, by common consent, of Al-Amin 'the Faithful.'"

Soon after his return from Syria the Holy Prophet Muhammad entered the service of a rich widow, Khadijah, as her mercantile agent to Syria. He performed his duties so well that she offered to marry him. At the age of 25 he married Khadijah who was then forty years of age. Having married a rich wife any other man in his place would have led a life of luxury and idleness, but the Holy Prophet Muhammad (peace and blessings of God be upon him) spent his time in the service of his people and country, and in deep meditation in the cave of Mount Hira.

At the age of forty he received the first message from God calling on him to fulfill the task an Almighty power was directing to undertake. His first converts were his

wife and his cousin, Ali, his freed man Zaid, his friend Abu-Bakr and a few others.

"It is strongly corroborative" says Sir William Muir, "of Mohammad's sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his household; who, intimately acquainted with his private life, could not fail otherwise to have detected those discrepancies which even more or less exist between the profession of the hypocritical deceiver abroad and his actions at home."

The Holy Prophet Muhammad (peace and blessings of God be upon him) preached the unity of God and brotherhood of mankind. He thus threatened the worship of idols which was very common in Mecca, and he was therefore regarded an enemy by the priestly class which held a tremendous sway over the superstitious and ignorant mass of the people.

"The Koreish had vested interests in the old worship; and their prestige was involved in its maintenance. The Holy Prophet had thus to contend not only with the heathenism of his city sanctified by ages of observance and belief, but also with the opposition of the oligarchy which ruled its destinies; and with whom like the generality of the people, superstition was allied to great secticism." (Spirit of Islam by Amir Ali pp. 22)

Undaunted by opposition, the Holy Prophet preached his message and worked steadily on. "The hostile Koreish stopped the Prophet from offering his prayers at the Ka'aba, they persued him wherever he went, they covered him and his disciples with dirt and filth when engaged in their devotions. They incited the children and bad characters of the town to follow and insult him. They scattered thorns in the places which he frequented for devotion and meditations.

As the Holy Prophet Muhammad (peace

and blessings of God be on him) by his sublime devotion and example succeeded in getting converts to his new faith, the hostility of the Koreish increased and they put his followers to horrible torture. The followers of the Holy Prophet were exposed to the burning heat of the desert on the scorching sand and when reduced to the last extremity by thirst, they were offered the alternative of either recantation or death.

The Holy Prophet was an eye witness to the tortures of some of his followers. Unable to see their sufferings, he asked some of his followers to go to Abyssinia — the present Ethiopia — and seek the protection of the Christian King there, which they did. The Koreish sent a deputation to the King asking for the surrender of these men.

"The Negus sent for the exiles and inquired of them: 'What is this religion for which you have abandoned your former faith and adopted neither mine nor that of any other people?' Jaffar, son of Abu Talib and brother of Ali, acting as spokesman for the fugitives, spoke thus: 'O King, we were plunged in the depths of ignorance and barbarism. We adored Idols, we lived in unchastity, we ate dead bodies, and we spoke abominations. We disregarded every feeling of humanity and the duties of hospitality and neighborliness. We knew no law but that of the strong when God raised among us a man, of whose birth, truthfulness, honesty and purity we are aware. He called us to the unity of God and taught us not to associate anything with Him. He forbade us to worship the idols, and enjoined us to speak the truth, to be merciful, and to regard the rights of neighbors. He forbade us to speak evil of women or to eat the substance of orphans. He ordered us to fly from vices and to abstain from evil, to offer prayers, to render alms, to observe the fast. We have believed in him, we have

accepted his teachings and his injunctions to worship God and not to associate anything with Him. For this reason our people have risen against us, and have persecuted us in order to make us forego the worship of God, and return to the worship of idols of wood and stones and other abominations. They have tortured us and injured us, until finding no safety among them, we have come to thy country and hope thou will protect us from their oppression.' The King refused to deliver them up.

"Like the pharisees tempting Jesus, the Koreish came to Muhammad with temptations of worldly honor and aggrandisement to draw him from the path of duty. But he refused." (The Spirit of Islam by Amir Ali, p. 27).

Then the Koreish approached Abu Talib to dissuade the Prophet from his mission. To this the Prophet replied:

"Though they set the sun on my right hand and the moon on my left, to persuade me, yet while God bids me, I will not renounce my purpose." (Apology for Muhammad by Godfrey Higgins, Introduction, XVI-XVII).

Being thus disappointed, they resorted to extreme measures and determined to cut off the Hashimite family to which the Prophet belonged, from the rest of the tribes.

"The ban was put rigorously in force. Muhammad and his party found themselves cut off from all supply of corn and other necessities of life. For three years they lay under the ban, shut up in the ravine. Only at the pilgrimage time, when all violence was sacrilege, could Muhammad come forth and address the pilgrims on the subject of his message. It seemed as if they must all perish. Their stores were all gone and the cries of starving children could be heard outside."

"At last, the manly bearing of Muhammad under such severe trial and in the face of all discouragement, and his constant

success among those of his clan who were shut up with him, shamed the Koreish, and they allowed the prisoners to come forth and mix more with the rest of the world." (Godfrey Higgins: *Apology for Muhammad*, XVIII-XIX).

Finally, the Koraish tried to murder the Prophet but he escaped to Medina (622 A.D.). This was the flight to Medina from which the Muslim era of Hijra begins.

It will not be out of place to give a brief survey of the career of the Prophet at Mecca, in the words of Sir William Muir, from his book, *Life of Muhammad*. He says:

"Few and simple as were the precepts of Muhammad upto this time, his teachings had wrought a marvellous and a mighty work. Never since the days when primitive Christianity startled the world from its sleep and waged mortal combat with heathenism, had men seen the life arousing of spiritual life and faith, suffered sacrifice and took joyfully the spoiling of goods for conscience' sake."

Add to this what another scholar, Godfrey Higgins, says in his book, *Apology for Muhammad*, Introduction, pp. XXXIV — XXXVII.

"Thirteen years before the Hijra, Mecca lay lifeless in this debased state. What a change had those thirteen years now produced! A band of several hundred persons had rejected idolatry, adopted the worship of One God, and surrendered themselves implicitly to the guidance of what they believed as Revelation from Him; praying to the Almighty with frequency and fervor, looking for pardon through His Mercy, and striving to follow after good works, alms-giving, purity and justice. They now lived under a constant sense of the omnipotent power of God, and of His providential care over the minutest of their concerns. In all the gifts of nature in every relation of life, at each turn of their affairs, individual or public, they saw His

hand, and above all, the new existence in which they exulted was regarded as the mark of His special grace; while the unbelief of their fellow-citizens was the stamp of reprobation. Muhammad was the minister of life to them, the source under God of their new-born hopes and to him they yielded an implicit submission."

With the departure of the Holy Prophet for Medina, the Meccans redoubled their efforts to exterminate the new religion and hatched conspiracies and incited Arab tribes to war against Islam. These combined forces made various assaults on Medina, and the Holy Prophet, in self-defence, successfully beat off their attacks. In those battles, several prisoners were taken and as regard their treatment, it is well described by Sir William Muir. He says:

"In pursuance of Mahomet's commands the citizens of Medina, and such of the refugees as possessed houses, received the prisoners, and treated them with much consideration. 'Blessings be on the men of Medina' said one of these prisoners in later days, 'they made us ride while they themselves walked. They gave us wheat bread to eat when there was little of it, contenting themselves with dates. (*Life of Mahomet*, p. 233)

Can history show another instance like this even in these days of "civilization?"

After some years the Holy Prophet Muhammad (peace and blessings of God be on him) returned to Mecca, this time as a master and ruler, without the least bloodshed. He who had been most inhumanly persecuted, hunted and driven into exile with a price put on his head, now came back and had the whole city at his mercy. But in this hour of triumph, all the iniquities and sufferings and tortures which he and his followers had suffered, were forgotten and with the exception of four he pardoned everyone. Lane Pool has described this unparalleled event in world



history thus:

"But what is this? Is there no blood in the streets? Where are the bodies of the thousands that have been butchered? Facts are hard things; and it is a fact that the day of Muhammad's greatest triumph over his enemies was also the day of his grand victory over himself. He freely forgave the Kureysh all the years of sorrow and cruel scorn they had inflicted on him; he gave an amnesty to the whole population of Mecca. Four criminals from justice condemned, made up Muhammad's proscription list when he entered as a conqueror the city of his bitterest enemies. The army followed his example, and entered quietly and peaceably; no house was robbed, no woman insulted. It was thus that Muhammad entered again his native city. Through all the annals of conquest, there is no triumphant entry like unto this one." (Lane Pool, quoted in Introduction to Higgins' Apology for Mohammad, pp.XXI).

The Holy Prophet Muhammad's wife, Hazrat Ayesha, when questioned about the Prophet's morals and manners, says: "The morals of the Holy Quran were the morals of the Holy Prophet." It means that he was the same in word and action. He believed in teaching more by example than by precepts. There is not a single ordinance or injunction from God that did not find complete manifestation in his

own actions.

No doubt we read homilies and sermons elsewhere, we find idealistic and impractical morality and ethic, but we fail to find them in their own teachers. The Holy Prophet Muhammad (peace and blessings of God be on him) is the only and noble exception, who practised rather than preached. His actions were the virtual translation of the Holy Book. How can the precepts and homilies that are not practised by their own teachers infuse into others any enthusiasm or any acceptance? Surely we are not to be guided by those who only preached. The actions of teachers more than their words should entitle them to our allegiance.

Almost all the moralists seemed to have labored under two disadvantages. Firstly, they did not pass through vicissitudes of life as did the Holy Prophet, and secondly, though they did their best, they could not complete the task before them. On the other hand, those who had such chances and who took full advantage of them, have left us a very meagre record, not the true narrative of the actual events. The Holy Prophet's then, is the unique personality of which both the records and experience satisfy all that could be demanded of a real Prophet and a real man. In fact, his whole life was an elegant and practical commentary on the Holy Quran.

## THE RELIGION OF ABRAHAM

"And who will turn away from the religion of Abraham but he who is foolish of mind? Him did We choose in this world, and in the next he will surely be among the righteous. When his Lord said to him, 'Submit', he said, 'I have submitted to the Lord of the worlds.' The same did Abraham enjoin upon his sons — and so did Jacob — saying: 'O my sons, truly Allah has chosen this religion for you; so let not death overtake you except when you are

*in a state of submission.' Were you present when death came to Jacob, when he said to his sons: 'What will you worship after me?' They answered: 'We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves.' Those are the people that have passed away, for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did."*

(The Holy Quran, 2:131-135).

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# SUMMARY OF THE INAUGURAL SPEECH OF HAZRAT KHALIFATUL MASIH III AT THE ANNUAL RALLY OF MAJLIS KHUDDAMUL AHMADIYYA Held at RABWAH, PAKISTAN, November 4-6, 1977

Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih III, recited *Tashahud*, *Ta'Awuz* and *Sura Fateha*, and then said:

"In general, members of the Khuddamul Ahmadiyya have been participating each year in their annual rally and have thus been reminded of their responsibilities. However, there has occurred a long interval of three years without the Central Khuddam Rally and it is in the fourth year that this rally is being conducted. As a consequence, the Ahmadiyya youth missed the opportunities of hearing the discourses inviting towards virtue which they used to have regularly through the Rally.

"On this occasion I would like to remind you of your position and its importance. Unless you fully realize your position and responsibilities, and the everlasting rewards destined for you for discharging these responsibilities, you cannot have cheerfulness in carrying out your obligations.

"The Holy Prophet (peace and blessings of God be upon him) says: 'A person who understands the teachings of Islam and realizes his duties in this respect, his heart is blessed with a cheerfulness and enthusiasm, making him secure against the dangers of Satanic onslaughts.' Obviously, therefore, such person smiling and rejoicing under the shadow of God's Mercy, and staring defiantly at the opposing powers, ever marches forward on the highway of Islam's progress.

"With the advent of the Holy Prophet, the Seal of the Prophets, the foundation has been laid of such grand spiritual revolution which had never taken place in the past nor will it be possible to find any example of it upto the Day of Resurrection. This revolution is marching forward gradually till the entire world, turning into

one nation, gathers under the banner of the Holy Prophet — the Mercy for all the world. This revolution ushered in with the advent of the Holy Prophet (peace and blessings of God be on him). Then there was some slackening. After the best three centuries, some evil effects made their appearance, yet there had been always a part of Muslim nation who dedicated themselves for the spread of Islam. Even in the most corrupted period we see a grand river of God's favorites. At any rate this state of affairs — at times progress and at times retrogress — like the ebb and tide, continued till the age of the Promised Mahdi (peace be on him) in which the final battle between virtue and evil or between light and darkness was destined to take place.

"In the proximity of this last period, we see three powerful un-Islamic revolutionary movements:

1. Capitalistic Order, where in the establishment of Press, and the inventions of means of communication brought mankind in a closet, and thus prepared the ground, to some extent, for the Islamic revolution.

2. Russian revolution, which furthered scientific investigation on the very bases of Capitalistic Order. No doubt it did entail a lot of harm, yet this revolution too pushed the spiritual revolution of Islam still further.

3. Moral revolution produced by the China socialism, which could be termed as the third storey of the structure of first two revolutions. This too proved helpful for the Islamic revolution.

"In accordance with the glad tidings of the Holy Quran mentioned in *Le Yuzherahu Alad Deene Kullehee* — that He may cause it to prevail over all religions — the height of the grand spiritual revolu-

tion of Islam was destined in the age of the illustrious spiritual son of the Holy Prophet (peace and blessings of God be on him). This spiritual son had such love for his master that his soul echoed: 'He alone is the one that counts, whilst I, myself, amount absolutely to nothing'. This is the Promised Mahdi (peace be on him) who has formed a Jamaat to serve Islam. This Jamaat has to raise this grand spiritual revolution to its pinnacle, through prayers, sacrifices and struggles. All of you Khuddam are the members of this Jamaat. You have to offer everything of yours to God. It is your obligation to consider yourselves amounting to nothing, but to proclaim at the same time that our God is the Master of magnificent powers. The *Khatamul Anbiya* (peace and blessings of God be on him) with whom we have deep love and affection, his spiritual beneficence is beyond limits and is extended upto the Day of Resurrection.

"This is your position and these are your responsibilities. These obligations can be carried out only through prayers. Hence, I have declared this year's Rally of Khuddamul Ahmadiyya as a Rally of prayers, remembrance of God and of invoking blessings upon the Holy Prophet (peace and blessings of God be on him). We cannot win the hearts of the world for the Holy Prophet Muhammad (peace and blessings of God be on him) through our efforts without the help of heavenly angels. In order to achieve the help of the angels it is essential that we ourselves, as well as each of our succeeding generations should realize their responsibility and offer sacrifices accordingly. We must exert in prayers, not only for ourselves, but also for those who consider us their enemies. We must pray and endeavor for the betterment and welfare of every person.

"In order to understand the grandure of your position and the responsibilities, the study of the books of the Promised

Messiah is also essential. His works are the commentary of the Holy Quran or the explanation of Traditions of the Holy Prophet (peace and blessings of God be on him). The Holy Quran is the final and complete guidance upto the Judgement Day. No mother has given birth to a child who could diminish anything from it or add anything to it. Even a dot or jot cannot be abrogated. Nevertheless, in order to understand all that is related in it (the Holy Quran) the significant commentary given to us by the Promised Messiah (peace be on him) must also be studied as many times as possible. Each time one finds new meanings and discovers afresh Quranic knowledges.

Concluding his speech, Hazrat Khalifatul Masih III reiterated that the Khuddam should understand the importance of their position and then perform their responsibilities accordingly. Exert in prayers that God may make you and me the true and real servants of the Holy Prophet (peace and blessings of God be on him), so that the object of the Jamaat of the Promised Mahdi (peace be on him) might be fulfilled and the entire world, as one nation, may gather under the banner of the Holy Prophet (peace and blessings of God be on him).

Ata Ullah Kaleem  
Missionary Incharge

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#### AHMADIYYA ANNUAL CONVENTION, 1978

The Ahmadiyya Movement in Islam, USA, will hold its Annual Convention this year in DAYTON, OHIO, during May 26-28, 1978. Further details will be supplied later.

Ata Ullah Kaleem  
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**CONCLUDING SPEECH OF HAZRAT KHALIFATUL MASIH III  
AT THE KHUDDAMUL AHMADIYYA RALLY AT RABWAH, PAKISTAN  
Held during November 4-6, 1977**

Hazrat Hafiz Mirza Nasir Ahmad, Khalifatul Masih III, started his speech by expressing his grave concern over the lower number of participating Majalis due to the three year interval in holding annual Rally, and to some extent for the slackness of the Central organizers. In the last Rally, held in 1973, Khalifatul Masih pointed out, 546 Majalis participated while this year the number has decreased to 493. This should not happen next year, Khalifatul Masih emphasized. Each step of ours must go forward under all circumstances.

Hazrat Khalifatul Masih drew the attention of the Khuddam towards the responsibility of procuring Waqfe Jadid contributions from Atfal (boys) and Nasirat (girls) of which collection has dropped considerably.

Hazrat Khalifatul Masih said, as he related to the brothers and children on Friday, that the grand spiritual revolution initiated through the Holy Prophet (peace and blessings of God be on him) has entered into the stages of height of its second period of which the glad tidings were given by him. This has been mentioned in the Holy Quran with the words: *Le Yuzherahoo Alad Deene Kullehee*—that He may cause it to prevail over all religions—the meanings of this verse are not limited to the dominance of Islam over all other religions, but also include all isms which the human mind has formed as substitute of religion in the shape of society and social principles in the current age, like communism, etc.

Islam has to prevail over all these isms in accordance with the glad tidings of the Holy Prophet (peace and blessings of God be on him), this dominance of Islam has been destined in the age of the Promised Messiah when the entire world as one nation had to gather under the banner of

Islam. Obviously, therefore, the grand spiritual revolution created fourteen centuries ago by the Holy Prophet (peace and blessings of God be on him), has entered its final progressive period.

This period calls for two basic requirements:

1. There should be complete unity and solidarity in our ranks. A unity free from all kinks and cracks.

2. A complete unity and unanimity in all the projects and plans undertaken for the dominance of Islam in this period.

To turn the entire world into one nation and then gather them under the banner of Islam, is a grand task, and it is the final battle between good and evil. Understandably, the Satan too would deploy its ultimate and utmost powers to block this revolution. In order to frustrate the plans of Satan we too should carry out our projects with complete unanimity.

The institution to formulate these projects with complete unanimity, Hazrat Khalifatul Masih pointed out, is Khilafat. The institution of Khilafat has been established by God and He himself has promised to safeguard and help this institution. The spirit of the Khilafat is that the Jamaat and the Khalifa are synonymous—two names of one being. Joining together they form one body. Khilafat is the antidote for all your sufferings. It is through Khilafat that you are availing of prayers during day and night. It is through this institution that the plans are made for the material and spiritual welfare. On the other hand, the Jamaat does assist the Khilafat with prayers and sacrifices. As the whole body is affected with the trouble in a finger, so is the condition of Khilafat and of Jamaat.

After relating the project being launched for the dominance of Islam through

Khilafat, Khalifatul Masih reiterated, that to block the grand campaign of Islam's dominance, Satanic onslaughts are basically divided into two important parts:

1. Trying to create dissension and faithlessness in the Jamaat internally.
2. Instigating the opposing powers of Islam and exciting them to confront Islam.

Regarding the internal dissension in the Jamaat and propagating faithlessness, Khalifatul Masih pointed out, there are some hypocrites who under the cover of a tradition of the Holy Prophet (peace and blessings of God be on him) concerning the advent of Mujaddid (Regenerator) at the beginning of each century, want to create dissension and faithlessness in the Jamaat, whereas they will never succeed in it. Our Jamaat would never be deceived by these people.

Hazrat Khalifatul Masih said, there are a lot of glad tidings in the Holy Quran, in the traditions of the Holy Prophet and even in the previous books about the coming of the Promised Messiah and Mahdi. Again, his signs and marks are related in detail and even the tasks entrusted to him have been delved at length. Yet, no sign or mark has been referred to a Mujaddid.

Explaining in detail the reality of this tradition, Hazrat Khalifatul Masih clarified, that whatever is said by the Holy Prophet (peace and blessings of God be on him) as a matter of fact is the commentary

of some verse of the Holy Quran. The word Mujaddid is not found in the Holy Quran. As a matter of fact the explanation of the tradition regarding Mujaddid is embodied in the verse of *Istikhlaf* wherein the regeneration of faith has been connected with the Khilafat. Since the Khilafat of the Promised Messiah (peace be on him) is everlasting, no Mujaddid can come out of the circle of Khilafat. Whoever would be Mujaddid, and they would be in abundance, they would be under the authority of Khilafat.

Finally, in the light of the explanations expressed by the Promised Messiah (peace be on him), Khalifatul Masih said:

"There had been thousands of Adams in this inhabited world. The period of each Adam is of seven thousand years. We have entered the seventh millennium of our Adam at this time. This period is the age of the Promised Messiah (peace be on him) which is the period of goodness and blessings and that of dominance of Islam. Hence, the Promised Messiah, through the sanctifying power of the Holy Prophet (peace and blessings of God be on him) had proclaimed himself the Mujaddid of the last millenium and as Khatamul Khulafa — the Seal of the Caliphs. Because he was greatest lover of the Holy Prophet and his beloved. *Allahumma Salle Ala Muhammadin Wa Ala Ale Muhammadin Innaka Hameedun Majeed.*

Ata Ullah Kaleem  
Missionary Incharge

### TAHRIK—I-JADID

Hazrat Khalifatul Masih III has announced the inauguration of the NEW YEAR of TARIK-I-JADID. He expects all the members to forward their promises to him through the Missionary Incharge at the earliest. He also hopes that in view of the increasing needs of the Jamaat, the promises would be commensurate with them. In other words, members would

make promises (and then pay) much more than the last year.

As everybody knows, the Tahrik-i-Jadid has carried the message of Islam all over the world. It was after the inauguration of this scheme that almost all the missions abroad were started and now they are, with the grace of God, flourinshing. Anyone who has ever paid any amount for Tahrik-i-Jadid will continue getting reward from Allah.

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## THE IMPRESSIONS OF OUR DELEGATES TO THE JALSA SALANA

Our brethren who were blessed by Allah the Exalted to participate this year in the Jalsa Salana, held in December 1977, at Qadian and at Rabwah, have returned safely. Alhamdo Lillah!

The general impression expressed by almost all the delegates is of Islamic brotherhood, spiritual atmosphere, dedication for the love of God and sacrifice for the service of mankind. A few extracts from the letters of some of the brethren are given for the benefit of the Gazette readers:

1. Bro. YUSUF A. LATIF, of Hackensack N.J., writes:

"One is inspired to develop one's quality of love of God. During Jalsa one realizes the world level of brotherhood. The realization of mankind living collectively together in peace is experienced during Jalsa. One also learns the lesson of the continuation of sacrifice whereby the objective is to unite mankind. One main thread, by the grace of Allah, that ran through the Jalsa was that we should love God and serve mankind."

2. Br. ALHAJ ABDULLAH HASHIR of Dayton Ohio, writes:

"There are no words in my dictionary, there is no humanly possible way that a person can describe what you see, hear or feel, when you are in the blessed cities of Qadian and Rabwah. It was in Qadian that I felt the presence of the Promised Messiah (peace be on him). In Qadian the people were very pious and dedicated to the cause of Islam. It is truly a blessing for a person to pray where the Promised Messiah prayed and to walk where he walked. As I climbed the white Minarat I remembered the prophecy of the Holy Prophet Muhammad (peace and blessings of God be on him) that was fulfilled at the hands of the Promised Messiah. In Rabwah, which to me is the epitome of Jalsa Salana, I think what struck me most was praying five

times a day behind Huzur, knowing that the prayer Huzur prays, Allah hears and grants him the answer. There is really no way for me to express what I saw and felt. I only hope that the light I was shown there will be reflected in my life and character. So that others will have a desire to go and see for themselves. Jalsa Salana to me is what Haj was once in the sense that people from all over the world come together to worship Allah and exchange their ideas with brothers coming from other countries. Rabwah reminds me of the verse in the Holy Quran about paradise and how the greeting therein would be 'Peace'."

3. Br. JAMILUR RAHMAN of Pittsburgh PA, writes:

"We went to Bahishti Maqbara and prayed at the Promised Messiah's grave and the graves of his companions. The most beautiful memory I had was the spirit of Jalsa Salana at Qadian; how Allah enabled us the American delegation to take floor at this occasion. Br. Zafar Ahmad and my humble self spoke. Although we spoke in English, yet Allah enabled the spirit of our message to be heard and felt. We were impressed by the zeal and love of Islam, of the Holy Prophet and that of the Promised Messiah which we found in the Ahmadies of Qadian. We beg Allah to grant us the spirit, zeal and love in America. Many of us were in line at all times of the night waiting to pray in *Baitud Dua* — the room of our beloved Promised Messiah where he used to pray. This continued during our stay in Qadian. We received many spiritual blessings by meeting some companions of the Promised Messiah at Rabwah. Surely we have seen the manifestations of heaven and earth in the Jalsa Salana. I only hope and pray that Allah may enable more of our American Jamaats to go to Jalsa Salana. I cannot tell all because it is written in

my heart forever. May Allah grant us the spirit of Islam as our brothers at Qadian and Rabwah have in their hearts.

4. Sister SIDDICA A. BAKR of Dayton writes:

"I was able to see with my own eyes and feel with my heart the many sacrifices our brothers and sisters in Rabwah and Qadian made for Islam, the love they have for Islam and for one another. How anxious they were to express their love and share it with us. Although I could not speak their language, I could feel their Assalamo Alaikum with warmth. While walking down a small path in Qadian I heard children reciting the Holy Quran. Just hearing this brought tears to my eyes. Seeing how content they were made me feel content. To see our present Khalifa was another experience. Just knowing I was on the same part of the world made me feel how Allah had blessed me, so I hope that my impressions will lighten some of my sisters, so they will try harder each year to attend Jalsa. There are many things that can be related but it does not seem the same as if we were there to experience it ourselves. So we must take this opportunity that Allah has provided us and must attend Jalsa Salana at Rabwah and Qadian. By the grace of Allah it is hoped that all the Ahmadies in America will try to attend Jalsa and spread the love that is in the community in both Rabwah and Qadian.

5. Br. ABDUL KARIM of Boston writes:

"It is difficult to express in writing or even in a speech one's impressions of Qadian and Rabwah, especially during the occasion of the Jalsa Salana. Every Ahmadi should visit these special holy places in order to see and understand the truth and beauty of Ahmadiyyat the true Islam. Seekers after the truth should also visit Qadian and Rabwah to see living Islam and to witness actual Islamic culture and civi-

lization and the only real revolution for the salvation and progress of humanity. The atmosphere of Qadian is permeated with love, selflessness, high devotion and morals, and Zikr-i-Ilahi (remembrance of God). When one moves about the town, one is almost uplifted and transported into another world — a world of piety and serenity. One is propelled to immerse oneself in divine worship and meditation and one's soul feels a deep yearning to spend most of one's time supplicating to God in the Baitud Dua or the Baitul Fikr. Praying in the middle of the night in the Baitud Dua is an indescribable experience. In 1973 I visited Rabwah, but by Allah's grace, I feel I discovered Rabwah in 1977 at the Jalsa Salana. Aside from the time spent at the Jalsa grounds, everything emanated from the Masjid Mubarak (praying daily behind Hazrat Khalifatul Masih III) and Masjid Aqsa. My keen enjoyment was watching Huzur at various functions and occasions, listening to the Dars after Fajr prayers given by Maulana Abdul Malik Khan, and observing the everyday routines of the community. I met many foreign delegates from Asia, Africa and Europe. I was touched by the accounts of sermons delivered by Indonesian and Nigerian delegates, on how and why they accepted Ahmadiyyat. It is only through Ahmadiyyat that one visibly experiences true brotherhood and equality. I cannot go any more but I must say that we are so blessed to have the institution of Khilafat. It was grand pleasure and honor to meet Huzur again. He is truly the most pleasant and cheerful person I have ever met and he also fills one with awe and complete respect. He is definitely a spiritual leader with authority and Divine guidance who is deeply concerned with his community and humanity. My prayer is that we Ahmadies in America always obey his advice and instructions and that we emulate the conduct and devotion of the Ahmadies in Qadian and Rabwah. Ameen!"

## ACTIVITIES REPORTS

### WASHINGTON, DC.

The monthly meeting of the Washington Jamaat was held on Sunday the 15th of January. After the recitation of the Holy Quran by Ahmad Muneeb Saeed, a summary of the Promised Messiah's book, *The Blessings of Prayers*, was presented by Br. Munawar Ahmad Saeed. In this summary, various excerpts from the Promised Messiah's book were read in original Urdu and then translated into English. These excerpts, which were full of wisdom and enlightenment, pointed out the importance and forcefulness of prayer as a very essential elements not only in the spiritual phenomena but also in the working of the entire creation. They also pointed out the need for *Muhaddiseen* i.e., people gifted with divine revelation and a living contact with Almighty Allah, in order to understand the Holy Quran and bring out fresh expositions from within the Holy Quran in accordance with the needs of the time.

Br. Mubashir Ahmad then gave a very comprehensive and inspiring speech on "Relationship with Allah". Following the writings of Hazrat Khalifatul Masih II (Allah be pleased with him) on this subject, particularly his speech on *Hastee Bari Ta'Ala* (The Existence of God) Br. Mubashir Ahmad pointed out that developing a relationship with God requires that we inculcate in our lives manifestations of the attributes of God. In this respect four main attributes of God mentioned in Sura Fateha are particularly important. The meeting ended with collective prayer led by our Imam Maulvi Ata Ullah Kaleem, the Missionary Incharge.

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### MILWAUKEE, Wis.

The Jamaat is carrying out regular propagational work. Every Monday the members participate in a program which is initiated by the Jamaat President, Br.

Rashid Ahmad. The program, called blessed Monday, invites people of the community to gather together and learn about Ahmadiyyat the true Islam. It also includes mailing and passing out literature regularly. Yassaral Quran studies are carried on in the Jamaat on Sunday along with the reading of numerous Ahmadiyya books. Dafi Malik, a five year old daughter of Br. Bashir Malik, has completed Yassaral Quran and has started to read the Holy Quran. Alhamdo Lillah! Br. Nasirullah Ahmad has been blessed with a baby daughter. May Allah enable the parents to bring her up as a righteous child.

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### AHMADIYYA CENTENARY JUBILEE FUND

The pledges made for the Ahmadiyya Centenary Jubilee Fund have to be fulfilled by instalment (to make payment easy) during the fifteen years from the inauguration of scheme to the time that the Centenary Jubilee is to be celebrated.

Four out of these fifteen years have passed and therefore all those who made the pledges are expected to have paid four fifteenth of the total pledge.

IN letters addressed to the brothers and sisters who have made the pledges, and despatched through the respective Jamaat Presidents, the amounts of pledges, the amounts received upto November 1977, and the balance due, to be redeemed in instalments have been indicated. Hence, the brethren are requested to check the account and inform Washington Headquarters of any rectification required in the account. Further, they are requested to pay the 4/15 of the pledge before the end of February 1978, when the final list would be forwarded to Hazrat Khalifatul Masih III for prayers.

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**Muslehe Mauood** (Continued from page 3)

siah. That son, according to the Green Leaflet, had not been born till December 1, 1888, but was to be born immediately following another son, Bashir the First. In the book *Sirajun Munir* page 31, the Promised Messiah says:

"In Sabz Ishtehar, in clear words, there was the promise of the birth of a son without long delay. So, Mahmud is born. How marvellous is this prophecy. Ponder with a righteous heart if you fear God."

This Mahmud was Hazrat Mirza Mahmud Ahmad Khalifatul Masih II, who passed away on November 8, 1965, and about whom there is a reference also in the *Taryaql-Qulub*, page 40, namely:

"My first living son whose name is Mahmud, while he was not yet born I was informed of his Birth by Kashf (vision) and I saw his name 'Mahmud' written on the wall of a mosque. Then in order to broadcast this prophecy, I published an Ishtahar (handbill, poster) on Sabz (green) leaves the date of publication of which is December 1, 1888."

This clearly connects the son spoken of in the Sabz-Ishtahar with the child named 'Mahmud' in the Kashf (vision) and who was born in January 1889—that is Hazrat Mirza Mahmud Ahmad, otherwise also called in accordance with Ilham, (revelation) "Bashir-ud-Din."

The forthcoming references prove that the "Muslih-Mauood" must necessarily be one of the immediate sons of the Promised Messiah and from the achievements and spiritual power of the son who ruled the Community since his election to Khalifat in 1914 to his death on 8th November, 1965, it is clear that the "Muslih Mauood" was none other than Hazrat Mirza Bashir-uddin Mahmud Ahmad Khalifatul Masih II, may God be pleased with him.

The prophecy and its fulfilment should be answer enough to the position and creed of the Lahore group. At the same

time the birth of a son with a limited period of time, who grew and by his extraordinary powers of head, heart and spirit, attained the eminence referred to in the prophecy; in whom qualities set out in the revelation are to be found is a sign for doubters and sceptics; which shows that the Movement founded by the prophet who made the prophecy was divine.

**MUSLEHE MAUOOD DAY  
OR  
THE PROMISED REFORMER'S DAY**

All the Presidents of Jamaats in USA are reminded that FEBRUARY 20 is *Muslehe Mauood Day* and it should be celebrated by all communities. It is the day when the prophecy of the Promised Messiah about the illustrious son was published and was declared to be great sign of his truthfulness. The meetings should be conducted and this prophecy and its fulfilment in the person of Hazrat Mirza Basirud Din Mahmud Ahmad, Khalifatul Masih II, (may God be pleased with him) should be explained to the people in detail.

Ata Ullah Kaleem  
Missionary Incharge

**AHMADIYYA ANNUAL CONVENTION, 1978**

The Ahmadiyya Movement in Islam, USA, will hold its Annual Convention this year in DAYTON, OHIO, during May 26-28, 1978. Further details will be supplied later.

Ata Ullah Kaleem  
Missionary Incharge



## AVAILABLE AHMADIYYA LITERATURE

The Holy Quran: Arabic Text with English translation and footnotes	10.00
The Holy Quran: with English translation and Arabic text (Medium Size)	6.00
The Holy Quran: with English translation and Arabic Text (Small size)	5.00

Books by Hazrat Mirza Ghulam Ahmad, the Promised Messiah (English translations)

Blessings of Prayer	\$0.50
Explanation of Objectives	0.75
Fountain of Christianity	0.50
Message of Peace	0.75
A Review of Christianity	0.25
The Teachings of Islam	0.75
Three questions by a Christian, their answers	0.75
Four questions by a Christian, their answers	0.50
Victory of Islam	0.50
Our Teachings	0.50
A Misunderstanding Removed	0.50

Books by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II.

Ahmadiyyat or True Islam	\$3.50
What is Ahmadiyyat	0.50
Invitation to Ahmadiyyat	3.00
Communism and Democracy	0.25
Did Jesus Redeem Mankind	0.75
Life and Teachings of the Holy Prophet Muhammad	0.25
Muhammad the Liberator of Women	0.30
Why I believe in Islam (\$5.00 per 100 books)	0.10
What is Islam	0.25
The New World Order of Islam	0.50
The Economic Structure of Islamic Society	0.75
Ahmadiyya Belief	0.20
Hazrat Mirza Nasir Ahmad, Khalifatul Masih III.	
Opening Addresses	1.50

## Books by Hazrat Mirza Bashir Ahmad

Forty Gems of Beauty (Hadith)	1.50
Islam and Communism	0.50
Future of Ahmadiyyat	0.25
Truth of Khatme Nabuwat	0.25
Islam and Slavery	0.50
Moral and Spiritual Training	0.50

## Books by Mirza Mubarak Ahmad

Islam in Africa	0.75
The Preaching of Islam	0.25
The Propagation of Islam	0.50
The Promised Messiah	0.50

## Books by Sir Zafrullah Khan

Gardens of the Righteous	\$10.00
Tazkira (English Translation)	10.00

(Tazkirah is a collection of revelations of the Promised Messiah)

The Contribution of Islam to the Solution of World Problems	0.50
Muhammad the Excellent Exemplar	2.00
Islamic Worship	2.00
Wisdom of the Holy Prophet	2.00
Civilization at the Cross Roads	0.50
Message of Ahmadiyyat	0.25
My Faith (\$5.00 for 100 books)	0.10
Moral Principles as the Basis of Islamic Culture	0.20

## Books by Other Authors.

Extracts from the Holy Quran and Hadith	
Seth Abdullah Aladin	2.50
3000 Precious Gems	
Seth Abdullah Aladin	2.00
Yassarnal Quran (Primer)	1.00
Tashilul Quran (Primer)	1.00
The Christian Doctrine of Atonement	
Dr. Mufti Muhammad Sadiq	0.50
Life of Ahmad by A.R. Dard	3.00
Meaning of Khatamun Nabiyeen	
A. R. Dard	0.20
The Tomb of Jesus	
Sufi Mutiur Rahman	0.30
An Interpretation of Islam	
Laura Veccia Vaglieri	2.00
Soft bound version	1.50

Islam the Misunderstood Religion		Jesus Did Not Perish on the Cross	
James A. Michener	0.20	Curt Berna	10.00
Jesus in Kashmir	0.20	Jesus Died in Kashmir	
Muhammad the New Hope		Faiber Kaiser	8.00
Dr. B. Usama	0.25	Deeniat Ki Pehli Kitab (Urdu)	
Muslim Prayer Book		Abdur Rahman Mubashar	0.75
B. A. Rafiq	1.50	The Life of Hazrat Sahibzada	
Muslim Prayer Book		Abdul Latif Shaheed	0.50
Seth Abdullah Aladin	1.00	Prayers from the Holy Quran	0.50
Latest Findings about Jesus Christ		Prayers of the Holy Prophet	0.50
Abdullah Aladin	0.25	*****	
Where Did Jesus Die		<b>WESTERN WRITERS ON</b>	
J. D. Shams	1.00	<b>MUHAMMAD (s.a.w.)</b>	
Why did Early Christians Accept Islam		<b>CARLYLE:</b>	
J. D. Shams	0.75	"Muhammad is no longer an imposter, but a great reformer. He is no longer neurotic patient suffering from epilepsy, but a man of tremendous character and unbending will. He is no longer a self-seeking despot, ministering to his own selfish ends, but a beneficent ruler shedding light and love around him. He is no longer an opportunist, but a Prophet with a fixed purpose, and a man of strong will undeviating in his consistency."	
Islam on Marital Rights		<b>GEORGE BERNARD SHAW:</b>	
Sheikh Mubarak Ahmad	1.00	"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capability to the changing phases of existence which can make itself appeal to everyone. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today. The medieval ecclesiastics either through ignorance or bigotry painted Islam in the darkest colors. They were, in fact, trained to hate the man Muhammad and his religion. To them Muhammad was anti-Christ. I have studied him the wonderful man and in my opinion, far from being an anti-Christ, he	
Short Sketch of Ahmadiyya Movement			
The Nigeria Mission	0.50		
Golden Deeds of Muslims			
Rashid Ahmad Khan	2.00		
Qadiyanies a Non Muslim Minority			
In Pakistan?			
American Mission	0.25		
Muhammad in the Bible			
Dr. Khalil A. Nasir	0.25		
Pronouncements of the Promised Messiah			
Naseem Saifi	1.00		
An Outline of Early Islamic History			
Sufi N.R. Ghafoor	1.50		
Babee & Bahae Religion			
Vakilut Tabshir, Rabwah	0.50		
Riaz Ahadithun Nabi (Sayings of the Holy Prophet)	1.50		
Islam and Universal Brotherhood			
Z. A. Bajwa	0.25		
A Western Woman's Views on Islam			
Mary Peart	0.40		
How Jesus Survived Crucifixion	0.25		
Truth Prevails			
Qazi Muhammad NAzir	2.00		
The Promised Victory and Our Duty			
Majlis Ansarullah	0.30		
Was Budha an Atheist			
Masud Ahmad Khan	0.50		
A book of Religious Knowledge			
Rashid Ahmad Khan	1.20		

# پستے ہیں بالآخر وہ اک دن اپنے ہی ستم کی چکی میں انجام یہی ہوتا آیا فرعونوں کا ہامانوں کا!

جب زخم لگے تو پہروں پر پٹیوں کا تہتم لہرائے  
فرانوں کا اناظر ف کہاں یہ حوصلہ ہے دیوانوں کا  
اے صبر و رضا کے متوالو! اٹھو تو سہی دیکھو تو سہی!  
طوفانوں کے مالک نے آخر رخ پھیر دیا طوفانوں کا  
جھنکار پہ سونے چاندی کی ہوتا ہے صنمیں و کاسودا  
اس دور ترقی میں یار و خطرہ ہے بہت ایسوں کا  
اب آئے جو یار کی مغل میں جہاں رکھ کے ہتھیلی پر آئے  
اس راہ پہ ہر سو پہرہ ہے کم فہموں کا نادانوں کا  
ہم دین ہدی کے پرچم کو اونچا ہی اڑاتے جائیں گے  
جو طوفانوں کے پالے ہوئے کیا خوف انہیں طوفانوں کا  
آندھنی کی طرح جو اٹھے تھے اب گرد کی صورت بیٹھے ہیں  
بے میری نگاہوں میں ناقب انجام بلند آواؤں کا

محترم جناب ثاقب صاحب زبردی نے اپنا نظم "بالآخر وہ اک دن اپنے ہی ستم کی چکی میں انجام یہی ہوتا آیا فرعونوں کا ہامانوں کا!" (ایڈیٹر فکٹر) کے دوسرے اجلاس میں حضور ایدہ اللہ تعالیٰ کے خطاب قبل پڑھی۔

فرصت ہے کہ جو سوچ سکے پس نظر ان انسانوں کا  
کیوں خواب طلب سب خاک ہوئے کیوں خون ہوا رمالوں کا  
تاریخ کے سینے میں اب تک میں دفن وہ سارے ہنگامے  
انسان کے ہاتھوں دنیا میں کیا حال ہوا انسانوں کا  
طاقت کے نشے میں پور تھے جو توفیق نظر جن کو نہ ملی  
منہ پر نہ سمجھے وہ نادان قدرت کے لکھے فرمانوں کا  
پستے ہیں بالآخر وہ اک دن اپنے ہی ستم کی چکی میں  
انجام یہی ہوتا آیا فرعونوں کا ہامانوں کا  
کم مایہ میں پر قدرت نے ہیں احساس کی دولت بخشی ہے  
ہر آنکھ سے آنسو پونچیں گے دکھ بانیں گے سب انسانوں کا

must be called THE SAVIOR OF HUMANITY. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that he would bring it the much needed peace and happiness. But to proceed, it was in the nineteenth century that honest thinkers like Carlyle, Gibbon and Goethe perceived intrinsic worth in the religion of Muhammad—already, even at the present time many of our people have gone over to his faith, and Islamisation of Europe may be said to have begun."

Rev. BOSWORTH SMITH:

"By a fortune absolutely unique in history, Muhammad is a threefold founder of a nation, of an empire, and of a religion. Illiterate himself, scarcely able to read and write, he was yet the author of a book which is a poem, a code of laws, a book of common prayer, and a Bible in one and is revered to this day by a sixth of the whole human race as a miracle of purity and style, of wisdom and of truth. It is one miracle, he called it, and a miracle indeed it is."

**AHMADIYYA ANNUAL CONVENTION, 1978**

The Ahmadiyya Movement in Islam, USA, will hold its Annual Convention this year in DAYTON, OHIO, during May 26-28, 1978. Further details will be supplied later.

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