

ازالدين عند الله الاسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَكَرَّمَ وَتَعَلَّى عَلَى سَنَدِ الْإِسْلَامِ  
 وَعَلَى عَهْدِ الْبَيْتِ الْمَقْدِسِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

# The Ahmadiyya Gazette

An Official Organ of the Ahmadiyya Movement in Islam, Inc.

ZAHUR 1362

SHAWWAL/ZIQADA 1403

AUGUST 1983

## DR. MUZAFFAR AHMAD OF DETROIT MARTYRED SHOT OUTSIDE HIS HOME BY AN ASSAILANT

It is announced with deep regret that Dr. Muzaffar Ahmad, the General Secretary of Detroit Jamaat and *Mo'tamid* of Majlis Khuddamul Ahmadiyya U.S.A. has been martyred. He was shot by an assailant outside his home in Westland, Michigan, a suburb of Detroit, on the night of Monday, August 8, 1983. *Inna Lillahe Wa Inna Ilaihe Rajeoon*. He is survived by his wife and a three year old son. His body shall be flown to Pakistan for burial.

The doors and windows were shattered at the residence of Mr. Latif Butt, another Ahmadi, in Mt. Clement, Michigan. Also the Ahmadiyya Mosque at 8218 Wyoming Avenue in Detroit was set on fire.

According to the police report, two bodies were recovered from the burned out mosque. One of the bodies was of the assailant who shot Dr. Muzaffar Ahmad. Both victims had died of smoke inhalation. The fire was the work of an arsonist. The mosque was

completely destroyed by fire.

The police is still investigating the root cause of this murder, the vandalism at Mr. Latif Butt's residence and the burning of the mosque.

While we deplore these atrocities against Ahmadies, we would like to point out that such persecutions of the faithful are not a new thing and these acts of violence cannot deter us from our path of righteousness. They, in fact, enhance our faith in Ahmadiyyat the True Islam.

It is worth noting that these tragic events took place in Detroit just three days before we were scheduled to hold our 35th Annual Convention in the Detroit area.

We pray that Allah grant the deceased *Jannatul Firdaus* and grant patience and forbearance to the members of the family of the deceased, particularly his very old mother and his wife. Ameen!

## MESSAGES RECEIVED FROM THE CENTER FOR PARTICIPANTS OF THE 35th AHMADIYYA ANNUAL CONVENTION TO BE HELD AUGUST 12-14, 1983

### HAZRAT KHALIFATUL MASIH'S MESSAGE

Dear Brothers and Sisters:

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

I am very happy to know that you are holding your 35th Annual Convention on August 12-14, 1983. I hereby extend to all participants my heartiest congratulations. May Allah the Almighty make it a brilliant success and may this convention afford you an excellent opportunity for devising an effective plan for the onward march of Islam in the United States of America and the neighboring countries.

You are charged with a gigantic task of conveying the message of Ahmadiyyat, the true Islam, to the people of your great country. This can only be done effectively and successfully when you yourselves are thoroughly conversant with the aims and objectives of our Movement and with Islamic ideology.

I shall quote in the words of Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, the purpose of his Movement so that you may be able to determine as to how much you have succeeded in achieving your goals. He says:

“The purpose of God Almighty in setting up this Community is that true understanding of God, which disappeared from the world, and true righteousness and purity, which are not to be found in this age, might be re-established. Arrogance is rife. The divines are caught in the pride and vanity of their learning. Those who pretend to have withdrawn from the world have no concern with self-improvement. All the disciplines which they practice are error and innovation. They are only words and outer forms and have no spiritual reality. They cannot be traced back to the Holy Prophet. They pay no attention to inner purification, nor can their artificial discipline purify their hearts, nor can they acquire the light of true understanding through them. The age has become empty of true righteousness and purity. The way of the Holy Prophet, which is the means of purification, has been discarded. Now God Almighty desires that the time of Prophethood should be revived in this age and the same righteousness and purity may be re-established. Thus the purpose of God Almighty in

setting up this Community is that the lost understanding might be re-established in the world through this Community.” (*Speeches*, pp21-22).

It is quite clear from the above passage that the main purpose of the advent of the Promised Messiah is to unite mankind with their Creator and to bring about a spiritual revolution in the hearts of people; a revolution which should bring a thorough transformation in the lives of those who accepted him, making them truthful, pure of hearts and God fearing.

You are then, brothers and sisters, required to illustrate in your lives all the moral and spiritual values inculcated by Islam. You are expected to lead wholly blameless, pure and beneficent lives and set an enviable example of successful and truly Islamic lives.

Every one of you should be able to experience in his life a living communion with God Almighty, which is the essence of spiritual life. You are those chosen ones out of the whole world by Allah the Almighty, out of His beneficence, to strive hard in all sincerity and humility to become the recipients of the favors of Allah by demonstrating to the world your irreproachable characters and personal examples.

You should, therefore, sacrifice everything you have for bringing on this earth the Islamic revolution. You should all humbly bow before God and supplicate to Him for help.

Please keep this firmly established in your minds that Ahmadiyyat has a glorious future. Nations are destined to take shelter under the tree of Ahmadiyyat planted by Allah Himself through the Promised Messiah. Let me once again quote the Promised Messiah about the great and glorious future of the Ahmadiyya Movement. He says:

“God the Exalted has informed me again and again that He will grant me great glory and will instill my love into the hearts of people and will cause my Movement to spread in the entire world and will make my sect supreme above all other sects and members of my sect shall attain such excellence in knowledge and learning that by the light of their truth and by dint of their arguments and signs, they will

confound all. Every nation will drink of this fountain and this Movement will grow and prosper, so that finally it will encompass the whole world.

“Many obstacles will be encountered and many trials will come. But God will remove all of them from the way and will fulfill His promise. And God spoke to me saying: *‘I will shower blessings after blessings on you so much so that kings will seek blessings from thy garments.’* So O ye, who hear, remember these words and keep these prophecies secure in your boxes, for, it is the word of God which must one day come to pass.”

This predominance of Islam and its triumph over other religions was prophesied about a century ago, and during the course of this century Ahmadiyyat has made rapid advances and penetrations into areas uncovered so far. The world has begun to realize the truth and reasonableness of the teachings of Islam. The Promised Messiah was all alone when he declared his divine mission to the world. At the time of his advent, Islam was passing through a time of extreme helplessness and decadence. In those days of helplessness God had told him that:

“All faiths shall perish except Islam and all weapons shall break except the heavenly weapon of Islam which shall neither break nor be blunted until it smashes the forces of darkness into smithereens. The time is close at hand when the pure unity of God, that even dwellers of deserts who are ignorant of all faiths feel in their hearts, will spread throughout the World.”

Since this was prophesied, a fresh wind of change has been blowing all over the world. The triumph of Islam over all other faiths is at hand and the victories and glories of Islam can be seen on the horizon. But this lays great responsibilities on our shoulders. The task is extremely difficult and it can only be achieved by the grace of God Almighty. Your objective is very high and your responsibilities are extremely arduous. We are obliged to convey the message of Islam in a goodly and sensible manner to others. Culture and custom should not deter you from conveying the message of Islam to others. Preaching is a highly virtuous act in Islam. My exhortation to you in this connection is: Do not relax, but engage yourselves wholly in preaching and conveying the message of Islam to everyone in your country.

Last but not the least is my appeal to you for a change in the standard of your monetary sacrifices. The Promised Messiah has most impressively enjoined

ed upon his Community to discharge this responsibility, through a message published in Alhakam of 10th July, 1903:

“No community has ever been nor is there any today that can be run without money, as this is the world of means. What a miser a person is who cannot spend a paltry few coins for the success of such a lofty mission. I advise every one of you, be he present or absent, to keep your brothers aware of the importance of subscriptions; make every weak member to subscribe. This is but a golden chance that seldom comes our way. What a blessed age this is that sacrifice of life is not required, nor is it the age of laying life, but only spending according to one’s capacity.”

Let us, therefore, brothers and sisters, vie with one another in offering monetary sacrifices and fulfil our obligations in this regard. As I have stressed time and again, every earning member of the community who is not a Moosi has to pay 1/16th of his income. This is the prescribed rate of your monthly contribution. If, however, you find your financial problems beyond your control and you feel constrained to pay at a rate lower than the prescribed one, seek permission to do so through your Amir and it shall be accorded. Moosis of course, it must be remembered, have to pay between 1/3 to 1/10 of their income as pledged by them.

Apart from paying their regular subscriptions, believers are urged to contribute according to their respective capacity to the fund being raised for the establishment of five missions in America. America has on the whole made a heartening response to my original appeal. Promises made by comparatively affluent members are commendable, but I expect each and every member of the community to contribute to his maximum capacity. I expect a still higher standard of financial sacrifices from the active and sincere members of our community. I have recently asked every member to contribute at least \$3800 to this fund and I am sure my expectations shall be more than met.

May Allah bless you with a determination to keep on playing your role as helpers of Allah who sacrifice their all for the cause of Islam. May He enable you all to make sacrifices acceptable to Him! Amin.

Wassalam.

Yours affectionately

(Sd) Mirza Tahir Ahmad  
Khalifatul Masih IV

## MESSAGE FROM SAHIBZADA MIRZA MUBARAK AHMAD, PRESIDENT, TAHRIK-I-JADID

My dear Ata Ullah Kaleem Sahib:

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

I am glad to know that the Jamaat in the United States is holding its convention in the month of August. I pray to Allah very earnestly that He may shower His blessings on the deliberations of this Convention and reward the participants abundantly. May He also bless all those who for one or the other reason find themselves unable to attend this gathering but feel a sort of burning in their heart that they should have been chanced to attend this spiritual function the foundation of which was laid by the Promised Messiah, peace be on him. I also pray for all the citizens of America that Allah may bless them with guidance and they may recognize Him and come to His door for the eternal life of bliss and bounty. Amen!

The United States of America as all of us know is the place where Allah manifested His Onnipotence through the fulfilment of the prophecy made by the Promised Messiah, peace be on him, in connection with the downfall and death of an arch enemy of Islam—Dr. Alexandar Dowie. That, I personally feel, places a very great responsibility on the shoulders of the citizens of that country who have been blessed by Allah with the acceptance of His Chosen one, the Promised Messiah. They have to carry his Message to all the nooks and corners of the country; they have been assigned the duty of bringing the people to the doorstep of Allah. I pray to Allah that He may help all of you to do your duty, for, therein lies the real and everlasting success which Allah has promised to the righteous and to those who endeavour all they can, in His way.

The United States of America is blessed by Allah with all kinds of facilities for easy personal and collective contacts and that is an important factor in the conveyance of the message. Please make the best use of all the facilities and do the needful. We have just to get ourselves busy with the execution of this task; the end of it, which is a glorious and grand success, is in the hands of Allah.

On this occasion I should like to draw the attention of all the Ahmadies in the United States that a concerted effort has to be made for the befitting welcome of the second century of the Ahmadiyya Jamaat. A lot has to be done in this respect, and it has to be

done without letting a single moment slip away without producing tangible results.

Please convey my hearty greetings (*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*) to all the Ahmadies in the United States and my good wishes to all the citizens of the country.

May Allah be with you and bless you all. Amen!

Yours sincerely,

(Sd) Mirza Mubarak Ahmad  
President, Tahrik-i-Jadid

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## MESSAGE FROM VAKIL-I-A'ALA

Dear Brothers and Sisters:

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

I was very glad to know that the members of the American Ahmadiyya Jamaat are, purely for the sake of God, again participating in the Annual Convention after travelling long distances. May this convention be a means of enhancing knowledge, certainty and brotherly feelings among the participants. May all participants return home with a strong resolve to act upon the Jamaat's programs regarding learning, preaching and practicing Ahmadiyyat.

Every household of the companions of the Promised Messiah is a living testimonial that Allah accepted their sacrifices and not only gave them spiritual treasures but also gave them an abundance of worldly goodies. It is purely the bounty of God that under the auspices of the Ahmadiyya Khilafat, new avenues are opening up for each generation to serve Ahmadiyyat and to offer sacrifices in the name of Allah. Blessed are those who heed this call and pave the way for rewards for themselves and their families in the hereafter.

In the current projects the American brothers and sisters have set a good example in making their pledges. May God make them the inheritors of the fruits of the spiritual revolution ushering in in America and other countries.

I pray that God make each one of you, men and women, young and old, a living example of the Islamic teachings and make you a beacon for bringing lost souls on to the doorsteps of God. Amen!

Wassalam,

(Sd) Ch. Hamidullah  
Vakil-i-A'ala

## MESSAGE FROM ADDITIONAL VAKILUT TABSHIR

Please convey my *Assalamo Alaikum* to all participants of the Convention. May this convention prove a milestone in the Ahmadiyya history of your country for the propagation of Islam through your sincere efforts. The Western society is going towards decadence and is in need of heavenly guidance which could only be provided by Ahmadiyya Jamaat. Make a firm resolve to convey the message of Ahmadiyyat to each and everyone in your country. This is a gigantic task and a great challenge. May Allah help you bring the whole of America in the fold of Islam. Amen!

Bashir A. Rafiq  
Additional Wakilut Tabshir

## MESSAGE FROM SAHIBZADA MIRZA WASEEM AHMAD, QADIAN, INDIA

My dear Maulana Ata Ullah Kaleem:

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

On your request I would like to send the following message on your Annual Convention:

How lucky is the Ahmadiyya Jamaat to have had the opportunity of recognizing and believing in the Imam of the Age—The Promised Messiah.

This puts some responsibilities on us that we must discharge. The Holy Prophet has said: "The Imam is a shield to do the fighting from behind it." Accordingly, it is incumbent upon us to follow our Imam—The Promised Messiah and his successors—in all details. Some relevant points are enumerated below:

1. Inculcate the love of the Holy Prophet Muhammad and his spiritual son, the Promised Messiah, in your hearts and in the hearts of your progeny.
2. Hold fast to the institution of Khilafat and teach the importance of it to your younger generations.
3. The purpose of the advent of the Promised Messiah was to kill the swine, to break the Cross and to bring about the supremacy of Islam over all other religions. In his message to Indian Ahmadies on the occasion of Eidul Fitr, Hazrat Khalifatul Masih IV has said that he has given the last atom in his body to attain this goal and it is his wish and prayer that we witness the dawn of the supremacy of Islam.

The Holy Prophet had prophesied that the sun of Islam will rise in the West. America is far West and the propagation of Islam there will have a deep effect on the East. Right now, favorable conditions for Islam are appearing rapidly in every country. We must first understand Islam ourselves and act upon its teachings. We must strive hard to follow the path of righteousness. Then our propagation efforts will be effective.

4. The success of the Centenary Jubilee Scheme depends largely on the funds collected for it. These funds should be collected many years before 1989 so that adequate preparations for the programs can be completed.

5. We must try hard to fulfil Huzur's wish to build five mosques in the U.S.A.

6. Most of all, we must lay great emphasis on prayers that Allah grants a long life to Huzur and we get opportunities to serve Islam. May God protect Huzur and the Ahmadiyya Jamaat and may Huzur's efforts and wishes regarding the spread of Islam bear fruit. According to the edict: "*the Word of God is surely Supreme*" may the word of Islam prevail and may our Imam and the whole Jamaat get the opportunity to witness the dawn of the Supremacy of Islam. Amen!

Wassalam

(Sd) Mirza Waseem Ahmad  
Amir Jamaat Ahmadiyya Qadian

## OBITUARY

Mirza Nazir Hussain of Rabwah, Pakistan, passed away on June 27, 1983, at the age of 94. He was a companion of the Promised Messiah. His father, Hakim Muhammad Hussain Marham Isa, was among the first 313 companions of the Promised Messiah. Hakim Marham Isa prepared the *Ointment of Jesus*, advertised and sold it in India, although he was dragged into court by the Christian Clergy.

Mirza Nazir Hussain spent a good part of his life in Qadian where he began his teaching in 1907. He was well known in Qadian as Master Nazir Hussain and had the honor to be a teacher to many members of the Promised Messiah's family. He is survived by his wife, his son, Basharat A. Munir, of Athens, Ohio, and five daughters. All the members are requested to pray for elevation of his ranks in the *Jannatul Firdaus*. Ameen!

## FRIDAY SERMON OF HAZRAT KHALIFATUL MASIH DELIVERED AT RABWAH ON MARCH 25, 1983

### ISLAM HAS PUT FORWARD AN ASTONISHING ECONOMIC SYSTEM ENTIRELY DIFFERENT FROM THE WORLD'S ECONOMIC SYSTEM BASED ON INTEREST

*This wise economic system has greater capability of success in accord with the law and is bound to prevail*

*Allah has warned that if the system of interest is not abandoned, you would be confronted with war and you would not be able to avoid it.*

*The Ahmadiyya Community is under obligation to strive to put the Islamic Economic System into effect.*

*Safeguard yourselves against the displeasure of Allah and help to save others also from it by adopting this just system in full trust in Allah and in righteousness.*

After Shahdat and seeking protection and the recitation of Sura Fateha, huzur recited the following verses of the Holy Quran:

يَهْدِيكَ اللَّهُ الرِّبَا وَيُرِي الصِّدْقَ  
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ  
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ يَا أَيُّهَا الَّذِينَ  
آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ۝  
فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن  
تُبْتِغُوا فَلَئِمَّا رُؤُسُ أَمْوَالِكُمْ لَا تَغْلِبُونَ وَلَا تُنصَبُونَ ۝

*“Allah will wipe out interest and will foster charity. Allah loves not confirmed disbelievers and arch-sinners. Those who believe and act righteously and observe Prayer and pay the Zakat, shall have their reward with their Lord. No fear shall come to them nor shall they grieve. O ye who believe, be mindful of your duty to Allah and relinquish your claim of what remains of interest, if you are true believers. But if you do it not, then beware of war from the side of Allah and His Messenger. However, if you desist, you will still have your capital sum; thus you will commit no wrong, nor suffer any wrong yourselves.”*  
(2:277-280).

and then proceeded as follows: In the verses that I have recited, two types of economic systems, the Islamic system and the one based on interest, which is now prevalent in the greater part of the world, have been contrasted. This latter system appears to assume as if money has inherent power of multiplying itself. Therefore, an investor of money under this system expects that he should receive in return of his investment, without fail, a certain amount every year. He assumes that the money invested by him is being multiplied and does not concern himself with how it is being used and how much is being gained through its employment. Even if the profit on the money that he has invested should be as great as one hundred percent or greater, the person entrusted with it is under no obligation to pay the investor anything more than the rate agreed upon between them. On the other hand, if loss should be suffered on the investment, he is nevertheless bound to pay to the investor according to the rate agreed upon between them. This is the essence of the system of interest and the greater part of the world is today held firmly under this system.

In contrast with this system, the Islamic economic system sets forth an altogether different concept. The Islamic system is so astonishing that today's economists are unable to appreciate it. According to the Islamic economic system money has no inherent capacity of growth. When it is put into use according to human capacities, it produces a positive or a negative result. If the investor entrusts his money to a foolish or dishonest person he can suffer loss, but if it is entrusted to an intelligent and honest person, it can produce a profit. Thus money is only a means of the manifestation of the use of human capacities and produces a result through the exercise of those capacities. The Holy Prophet, peace be on him, indicated this verity on one occasion when he asked some of those who were in the habit of investing their money on interest: Does your money produce money like producing children? What he meant was that money is only a means by which human capacities, if they are bright and developed, would multiply it, but if those capacities are undeveloped or defective, its loss would be suffered.

Please read it. It is very important for you.

## THE REVIEW OF RELIGIONS

Hazrat Khalifatul Masih IV had indicated his wish, during the Jalsa Salana, Rabwah, 1982, that the **Review of Religions** should reach a circulation of 10,000 by the end of 1983. This magazine was initiated by the Promised Messiah and Hazrat Khalifatul Masih IV wants it to become the number one magazine of the Ahmadiyya Community. The U.S. Jamaat is allotted 2300 subscriptions

**Let each one of us subscribe to the Review of Religions.** In addition we should subscribe it for our non-Muslim friends and co-workers. The annual subscription will be \$10, for 12 monthly issues.

Forms are provided in this issue of the Gazette. Please fill in your address and return it to Washington, D.C. Fill in as many names of your non-Muslim friends, neighbors, relatives or co-workers as you think could benefit from the magazine. If you can afford it, subscribe for them. If you cannot afford it, we will send them complementary copies, as long as you have subscribed for yourself.

**Fill a subscription form and mail it today.**

## THE PROGRAM OF DA'EE ILALLAH (Caller towards God)

Hazrat Khalifatul Masih IV has laid great emphasis on the point that each one of us should consider himself or herself a missionary for Ahmadiyyat. Everyone must spend some time propagating Ahmadiyyat. We have to reach all the nearly 230 million Americans as quickly as possible. We must begin earnestly; we have no time to lose.

As a minimum effort for each one of us, we have devised the following program and it is the duty of everyone of us to fulfil the requirements of this program as a minimum:

1. We would like to distribute at least **one million** handbills during the coming year. This means that each one of us should try to distribute one thousand handbills during the coming year. These handbills are available from Washington. Please ask for a package and make sure they are all distributed in your neighborhood. There is space for you to put down your name and telephone number on the handbill. This way those interested will have a local phone to call.
2. Give us the mailing addresses of at least ten non-Muslim friends, neighbors, relatives or co-workers and we will write a propagation letter to them. This will help open a dialogue between you and your friends. Do include as many relatives as possible. Even the Holy Prophet was commanded by Allah to preach his near relatives.

For Jamaats who may want to have their local address printed on the leaflets, please send in your address and/or telephone number and we will print it for you, on approval from the Missionary Incharge, as long as you order at least 5000 handbills.

3. The most important and potent weapon we have is **Prayer**. Each one of us must fervently pray for the success of our mission. We may try very hard but without the help of Allah we will accomplish nothing. So please pray earnestly that Allah bless our efforts of propagation and He may bring the day of the victory of Ahmadiyyat and Islam very near.

**Please remember:**

- 1: fill in a subscription form for the Review of Religions today.
- 2: fill in a form for *Da'ee Ilallah* program and send us your address as well as at least ten other addresses of relatives, friends, neighbors or co-workers.
3. Order a package of handbills to distribute in your neighborhood.
4. Pray very earnestly for the success of our mission.

# ISLAMIC LITERATURE AVAILABLE

Can be Obtained from the American Fazl Mosque, Washington, D.C.

The Holy Quran, Arabic Text with English translation and short commentary by Ghulam Farid Malik	\$ 15.00	The History of Jesus	1.00
The Holy Quran, Arabic Text with English translation by Maulvi Sher Ali	5.00	Mosques and their Importance	2.00
The Holy Quran with Arabic Text and English translation by Muhammad Zafrullah Khan	10.00	A Short Glossary of the Holy Quran	2.00
Extracts from the Holy Quran and the Hadith	3.00	<b>OTHER BOOKS</b>	
<b>BOOKS BY THE PROMISED MESSIAH</b>			
Commentary on Surah Fateha	11.00	Message of Peace and a Word of Warning: Hazrat Khalifatul Masih III	0.25
Tadhkirah (Revelations, visions and dreams of the Promised Messiah)	9.00	Khilafat and Mujaddidiyyat: Hazrat Khalifatul Masih III	0.50
The Philosophy of the Teachings of Islam	1.25	Life of Muhammad: Sufi Mutiur Rahman Bengali	3.00
Jesus in India	4.00	The Tomb of Jesus: Sufi M. R. Bengali	0.30
The Essence of Islam, Vol. I	8.00	Life of Ahmad: Maulana A. R. Dard	3.00
The Essence of Islam, Vol. II	10.00	Meaning of Khataman Nabiyyeen: A.R. Dard	0.25
Four Questions by a Christian Answered	1.00	Pork Consumption and Human Diseases: Dr. S.F. Ahmad	1.00
Three Questions by a Christian Answered	1.00	The Institution of Khilafat	0.50
Our Teachings	0.50	Islam on Marital Rights: Sh. Mubarak Ahmad	1.50
The Will	1.00	Commonsense About Ahmadiyyat: Faizur Rasool	1.00
Explanation of Objectives	0.50	Woman in Islam: Malik Ram Bajewa	6.50
Fountain of Christianity	0.50	Islam and Communism: Mirza Bashir Ahmad	1.00
Review of Christianity	0.50	Moral and Spiritual Training: Mirza Bashir Ahmad	0.35
<b>BOOKS BY KHALIFATUL MASIH II</b>			
Way of the Seekers	3.00	A Glimpse into the Life and Teachings of Muhammad: Maulana A. U. Kaleem	0.35
The New World Order of Islam	1.00	Conclusion of 14th Century and a Moment of Reflection for the Muslims: A. U. Kaleem	0.35
Economic Structure of Islamic Society	1.00	An Introduction to Islam: A. U. Kaleem	0.30
Ahmadiyya Movement	1.00	Muhammad in the Bible: Dr. K. A. Nasir	0.50
What is Ahmadiyyat?	1.00	An Interpretation of Islam: Dr. Laura Vaglieri (cloth)	2.00
Communism and Democracy	0.50	(paper)	1.50
Muhammad the Liberator of Women	0.50	Truth About Ahmadiyyat: B. A. Rafiq	2.50
Ahmadiyya Muslim Beliefs	0.15	Cruxifixion by an Eye Witness	2.00
Why I believe in Islam	0.10	The Promised Messiah: Mirza Mubarak Ahmad	1.00
<b>BOOKS BY M. ZAFRULLAH KHAN</b>			
The Punishment of Apostacy in Islam	1.00	Islam in Africa: Mirza Mubarak Ahmad	0.50
The Punishment of Adultery in Islam	0.50	The Preaching of Islam	0.50
Wisdom of the Prophet	2.00	Interpretations of Dreams	4.00
Gardens of the Righteous	12.50	Prayers from the Holy Quran	1.50
Islam and Human Rights	2.00	Mother of the Faithful: M. A. Bajwah	1.25
Hazrat Maulvi Noorud Din (Khalifatul Masih I)	5.00	A Call to Islam in the U.S.S.R.: A. R. Mughal	3.00
Deliverance from the Cross	3.00	<b>The following Pamphlets are available free from the American Fazl Mosque, on request.</b>	
Ahmadiyyat the Renaissance of Islam	10.00	Muhammad in the Bible	
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There are cases of children of wealthy merchants who die in poverty through loss of the wealth of their fathers. On the other hand, there are instances of children born to poor parents who possess no capital and yet through the proper use of their capacities they acquire some capital and are then able to foster and multiply it many times. Islam recognizes these manifestation of man's capacities and does not endorse any theoretical economic system. From this basic position, it goes further and urges the lending of money without interest to those in need and to spend money freely in the cause of Allah. This is called Zakat. It means that if you will not spend your money in the cause of Allah, your money instead of increasing would diminish under the Islamic system.

It is, therefore, surprising that apparently Islam urges the Muslims to adopt a system which seems to lead to the loss of their money. In contrast with it the world's current economic system is so different that financial experts are unable to appreciate the Islamic system. They are puzzled by the fact that Islam instead of setting forth a system designed to multiply capital and resources, urges the Muslims to adopt schemes and projects which would reduce their wealth rather than increase it. So far as investment is concerned, it permits only partnership in the sense that if the person entrusted with it uses it in such a manner that he suffers loss, the lender would have to bear his share of the loss, but if there is a profit, he would share fully in the profit also. Under such an arrangement, there is no guarantee that there would necessarily be a profit. There is a risk of loss as there is in every aspect of human life.

Then Islam urges that it would be a virtue on your part if you lend money to a fellow being who is in need without receiving in return anything more from him than the amount that you lend him. This is known as a beneficent loan.

Islam goes further and urges the believers to lend their money to Allah, which means that no part of it would be paid back to them at all. This money would be lent to Allah for the service of His people, or the service of His cause. So far as this world is concerned, such investment would be a total loss and you would not expect any of it to be restored to you.

Then Allah goes further still and urges the believers to commit their all, that is to say the totality of their belongings and even the whole of their lives, to Allah.

Here one is confronted with a problem. Can such an economic system succeed in the world? After all,

how would those people make a living who will get nothing material in return for the money they spend in the manner outlined above?

The Holy Quran announces that those who invest their money on interest imagine that their wealth is being fostered, but in the estimation of Allah, it does not increase at all (30:40).

Thus it becomes apparent that this system is instituted by an intelligent and far-seeing being, Who knows that it would apparently provoke objections and the worldly-wise ones would claim that such a system cannot flourish. However, Allah, the Exalted, affirms that it would certainly flourish and that the system based on interest would not, and if the latter is persisted in, there would be a clash between the two systems which would inescapably lead to war. This is Islam's astonishing claim which totally rejects worldly economic theories and sets forth in contrast a theory which is not easy for most people to understand.

In today's world, this topic has great importance and has many ramifications. Of the dangers and the challenges with which Islam is confronted today, one of the greatest and most fundamental is the economic challenge. According to the Holy Quran, if the economic system which God Almighty has designed is not put into effect in a proper way, the situation would amount to a challenge of war with God and His Prophet. This does not mean at all that there would be a war between the Muslims and those who uphold the economic system based on interest. What is meant is that a clash between the two economic systems would involve the world in war or a succession of wars which would ruin mankind.

This is a vast topic which cannot be developed in detail within the scope of a sermon, but I shall proceed to set forth briefly some of the points relating to the Islamic economic system without the appreciation of which the Ahmadiyya Community cannot derive any benefit from the Islamic system.

This topic has two aspects. The first one relates to financial sacrifices with which the Community is by now familiar and the basic principle of which is that if you will make a financial sacrifice, God will not let it go waste. According to the Holy Quran, those who offer their belongings in order to win the pleasure of Allah, do not do so in the hope of a return; but He to Whom their belongings are presented, necessarily returns them manifold. It may be that in this very life their offerings might be multiplied many hundred

times as one grain of seed produces hundreds of grains, as is said:

*“The case of those who spend their wealth in the cause of Allah is like that of a grain of corn, which grows seven ears, and in each ear there are a hundred grains. Allah multiplies it even more for whomsoever He pleases. Allah is the Lord of vast bounty, All-Knowing. (2:262)”*

This shows that God Almighty fosters such wealth as is spent in His cause seven hundred times or even more in this very life.

At the time when this verse was revealed to the Holy Prophet, peace be on him, the world had not yet experienced any such spectacle that one grain should produce seven hundred grains. Even today, though great progress is being made very fast in agriculture as in other spheres, this proportion between the seed and the produce has not yet been generally realized. But man's knowledge of the capacities for increase which are inherent in everything is being multiplied every day and such knowledge is being put to practical use. For instance, in the United States of America, there are certain regions where the proportion between the seed and the produce is approaching one against seven hundred. Under the impact of greater knowledge and ever fresh inventions, it is quite possible that every kind of seed by Allah's grace and in consequence of the exercise of the capacities that He has bestowed upon everything may begin to produce seven hundred times or even more. But the wonder is that at the time of the Holy Prophet, peace be on him, nothing could have been imagined at that scale. The Holy Quran made this affirmation which was a prophecy that a time would come when a cultivator would be able to multiply his seed seven hundred times or more. Thereby Allah causes us to reflect that if we commit our belongings to Him, He can cause them to be multiplied many hundred times.

In these verses God Almighty has set forth His own law which operates in respect of everyone whether he is a believer or a non-believer. Everyone flourishes in consequence of Allah's Grace which operates in the shape of His law which is known as the law of nature. This law is in operation silently all the time, and we do not pay much attention to it. A cultivator sowing his seeds is unconsciously assured of the grace of Allah that his seed would thereby be multiplied many times. By this illustration God Almighty desires to assure the believers that He Who through His grace

fosters everyone without discrimination would not let those who make sacrifices in His cause be thereby rendered poor. On the contrary, His promise is that “He multiplies it even more for whomsoever He pleases.” The system under which wealth is spent in the cause of Allah, whether by way of contribution to the Community, or directly for the relief of poverty and other beneficent causes, works in the manner set out in these verses.

The second aspect is the attitude of Islam towards the current economic system. As I have pointed out, Islam says that money has no inherent power of multiplication. Every Muslim would have to reflect how to use his savings. If they are not put to some use they will be continuously reduced through payment of Zakat. Thus, he would be compelled to put them to some use in consequence of which they should not suffer reduction. He would, therefore, seek some honest person to whom he could entrust his savings. In addition to honesty, that person should possess the proper capacities for the profitable use of the money. The alternative is partnership with others, out of whom someone who possesses honesty and the needed capacity should administer the affairs of the partnership.

Such an economic system has in effect flourished in history. It is well-known that people like Iman Abu Hanifah, the great jurist and statesman, were also among the best merchant of their time. People came in large numbers to them and entrusted their savings to them. Such a system can flourish only in a society which upholds a high standard of honesty and integrity. The Islamic economic system cannot possibly flourish among a non-Islamic social system. In order to promote honesty and integrity, Islam first seeks to reduce the love of wealth. It directs spending in the cause of Allah and making beneficent loans. Those who become accustomed to paying out their money in such manner for such causes without any expectation of any return or even of any gratitude could not possibly be guilty of dishonesty in their financial dealings. These are the people concerning whom it is said that they assure their beneficiaries: We desire no return, nor thanks from you. (76:10)

Thus the system which starts with spending in the cause of Allah guarantees that those who acquire this characteristic would be firmly committed to justice and righteousness. Their love of money would have been reduced to such a degree that they would not seek to earn money by ways contrary to the pleasure

of Allah. A person who is willing to give up wealth for the sake of winning the pleasure of Allah can under no circumstances be expected to prefer wealth to the pleasure of Allah. Therefore, if a person develops the quality that it can give up wealth in return for the pleasure of Allah, not for show, or any ulterior purpose, but only and truly for the sake of winning the pleasure of Allah, the Holy Quran guarantees the integrity of such a people and affirms that it is among such that the Islamic economic system will flourish. Among such a people the more intelligent, the more sensible, the one of greater integrity a person is, the more money will be entrusted to him. His qualities would attract unlimited capital and his business and his capacities would benefit all his people.

The Islamic economic system safeguards a people against miserliness and selfishness, whereas the current economic system is utterly selfish. Both the investor and the one to whom he entrusts his money are ruled by selfishness. Eventually this economic system is administered by people who lack integrity.

Another aspect of the current economic system is that through inflation the value of money is decreasing so rapidly that the interest paid on it cannot keep up with it. Thus under this system the investor's money does not increase, but constantly dwindles. Those who administer this system have become so callous and merciless that people after people have been tied up tightly in this system and are being rendered poorer and poorer everyday. Under this system, dishonesty, selfishness and mercilessness flourish uncontrolled.

In contrast, the Islamic economic system promotes intelligence and the beneficial exercise of all capacities. If the Ahmadiyya Community does not stir itself to give currency to the Islamic economic system, the world will inescapably be involved in wars. Today, mankind is living under the threat of a ruinous war. There are several causes that are operating in that direction, but one of the principal causes is the current economic system based on interest. Economic experts are perceiving it more clearly everyday that this system has arrived at a perilous stage. The Ahmadiyya Community bears a heavy responsibility in this context.

It is true that at this stage the Ahmadiyya Community cannot take on a direct conflict with the current economic system. Yet it is incumbent upon it that keeping within its circle of influence it should

strive so far as it may be possible for it to put the Islamic economic system into effect.

In the first place, you should develop a hatred towards interest and should not seek excuses for carrying on your businesses and trade with capital raised on interest. I am aware that at this stage every Ahmadi cannot entirely stop payment of interest on money borrowed by him. The Promised Messiah, peace be on him, has directed that till the current economic system is suitably modified, we may, where it is inescapable, pay interest, but should not ourselves derive benefit from interest and we should try to suppress greed and love of money in our hearts. He has suggested that those Ahmadi merchants and businessmen who are faced with situations in which they are under inescapable obligations to pay interest, one of the devices for them is that where they are paid interest, they should adjust it in their accounts against the interest which they have had to pay. Where this does not meet the situation entirely, they should not use interest for their personal benefit. Where such money is paid to them without their seeking it, they should spend it in the cause of Allah.

Several cases have come to my notice that there is a tendency among parts of the Community which can prove most dangerous in its results and if it is not checked and suppressed the Community will not be able to change the current economic system into the Islamic economic system. The cases I have in mind are those where in its essence the transaction is one based on interest, but it is given the shape of a business or mercantile transaction. The reality is not changed by the name. One must not seek either to deceive God or to deceive one's own conscience. That which in essence is prohibited will continue prohibited whatever it may be called.

It has come to my notice that people with money are approached to hand over their money to the person approaching them on the assurance of a certain rate of profit. This kind of thing is deception. It is an insult to the Islamic economic system and is ruinous to the Community. If the very Community which has to change the economic system of the world should itself become a victim of ruinous practices, how can it bring about a change in the world? To those who have committed their money to such transactions, I would say that to receive interest under the name of profit is absolutely prohibited. To those who are carrying on businesses, I would say that under the compulsion of the current economic system you are

to a degree in a position which you cannot help. But you should all the time have the fear of God in your hearts and strive your utmost to shun transactions involving interest. Yet you should not involve the Community in these kinds of transactions.

God Almighty has warned that those who do not desist from entering into interest-bearing transactions would come into collision with Allah and would be punished by Him. Their wealth will be deprived of blessings, they will be deprived of blessings, their joys will be suppressed and their progeny would not be blessed. No one can force God to bestow anything on him. But He is Most Compassionate and Merciful. He has said: What is past is past. Now you are invited to repent. He says to those who are involved in interest: If you will desist, you will have your capital restored to you. He forgives you the past. Thereafter, having repented, you will suffer no wrong and you will inflict no wrong. The money that you had lent may not be recoverable immediately. In such case you may have to grant respite, so that your money may be repaid to you. Those who owe money should try with all honesty and integrity to repay it as soon as possible. But if this is not possible, then settle among yourselves to convert the transaction into a truly business transaction, the parties sharing both profit and loss.

I have appointed some committees to study the different aspects of this matter. I also invite members of the Movement who possess business acumen and experience to advise the Community that if money is not to be lent on interest, then what ways of trade or businesses are left open for members of the Movement and what kind of system can the Community institute within itself so as to demonstrate that the Islamic economic system in addition to being the recipient of Allah's Grace and mercy can flourish in ac-

cord with the law. This subject should be studied and reflected upon both by those who have knowledge of such matters and those who have experience of them and they should send their schemes to me after full study and reflection, so that they may be transmitted to the committees that have been established to study these matters.

I pray that Allah may bestow His grace upon us and enable us to carry out our responsibilities duly. I assure you that whatever you spend in the cause of Allah is a bargain with regard to which you have not to worry at all. Allah of His grace has filled our homes with His blessings, continues to do so and will continue to do so. Those who love Allah's system also love those who make sacrifices in the cause of Allah's system. The prayers that well-up from their hearth are bound to be heard. There are large numbers of people among the Community who occupy themselves at all hours of the day and night with supplications on behalf of those who make sacrifices in the cause of Allah. When they read in the Al-Fazl about any instance of communal or individual sacrifice in the cause of Allah, they automatically throw themselves at the threshold of God and pray for such people. This system of prayer is an additional Divine mercy, and it is also helping the people concerned of whom I have been speaking. They have nothing to fear. Whatever money they have, they should not lend it on interest. They will have available to them a holy system of God's blessings which is far better and higher than any worldly system. I wish to affirm that the Islamic economic system has the capacity to flourish even according to the world's laws and will necessarily prevail, God willing. The Movement should try to give effect to it with full trust in Allah and in complete righteousness. May Allah enable us to do so.



## REQUESTS FOR PRAYERS

Dr. Saifullah Chaudhary and Bushra Chaudhary of Philadelphia Jamaat have been blessed with their first baby boy. *Alhamdo Lillah*. The new born baby's grandfather, Ch. Ata Ullah of Rabwah, Pakistan, is on a visit to the U.S.A. and requests the members of the Jamaat to pray for the long and righteous life of the child and speedy recovery of Mrs. Bushra Chaudhary.

Dr. Munir Ahmad and Fauzia Ahmad of Athens, Ohio, were blessed with a baby girl on Friday, July

15, 1983. *Alhamdo Lillah!* The new born has been named Nadia. All the members of the Jamaat are requested to pray for the long and righteous life of the child. The Munirs have three other children.

The Wakilut Tabshir, Maulana Masud Ahmad Jihlumi, informs us that Mufti Malik Saifur Rahman, Principal, Jamia Ahmadiyya, Rabwah, is seriously ill and all the members are requested to pray for his speedy recovery.

## ISLAM PREACHED IN EVANGELICAL PRESBYTERIAN CHURCH

**Levittown, PA:** Through the efforts of Rev. Anees Zaka and with the kind courtesy of the Pastor Eugene Potoka, a unique gathering was held in the Evangelical Presbyterian Church of this beautiful city of Northern Pennsylvania state. The gathering was unique in the sense that it was the Muslim speakers who had to address a mixed assembly of Muslims and Christians, and that in a Christian Church.

Nevertheless, an unprecedented excellent example in this regard had already been set by the Holy Prophet of Islam—Hazrat Muhammad Mustafa, peace and blessings of Allah be upon him; when he offered his own mosque at Medina to the Christian delegation of Najran to conduct in it their service in their own way. Dr. Khalil Ahmad Nasir of Long Island University, and Alhaj Maulvi Ata Ullah Kaleem deputising the Ahmadiyya Movement in Islam, U.S.A. addressed the gathering on Ahmadiyyat, the renaissance of Islam, and Islamic concept of God, respectively, and explained their point of view in detail.

This was followed by workshops wherein two

groups of mixed denominations discussed the Existence of God in accordance with their scriptures and replied to the points raised by the opposing parties. As the workshops concluded their assignments, the gathering returned to the Church and put many questions to Alhaj Ata Ullah Kaleem asking Islamic point of view regarding diverse issues of day-to-day life in the present day society to which Alhaj Kaleem answered to the satisfaction of the audience.

A number of preaching brochures were distributed to the Christian congregation which did include lecturers and students from Theological Seminaries and Religious Studies Departments of nearby universities and colleges.

Pastor Eugene Potoka was supplied with a copy of the Holy Quran, Arabic Text with English translation and short commentary, and a copy of the Philosophy of the Teachings of Islam.

We thank the Church administration for the hospitality in serving the members from New York, Northern New Jersey, Philadelphia, Washington and Willingboro with a delicious lunch.

## MAULANA ABDUL MALIK KHAN PASSES AWAY

The Wakiluttabshir, Maulana Masud Ahmad Juhlumi has conveyed the news of the tragic demise of Malana Abdul Malik Khan, the Nazir Islah-O-Irshad Sadr Anjuman Ahmadiyya Pakistan. *Inna Lillahi Wa Innaa Iliahi Rajioon.*

The tragic death took place due to a traffic accident in which his car was involved with a truck while travelling between Churhkana and Shekhuporah in Pakistan on Friday August 5, 1983.

Maulana Abdul Malik Khan, a son of a well known companion of the Promised Messiah in the person of Khan Sahib Zul Fiqar Ali Khan (a brother of Ali Brothers—Maulana Shaukat Ali-Muhammad Ali, famous political leaders of United India) was a reputed scholar of Islam and a dedicated Missionary of Ahmadiyyat. Prior to his latest position as Nazir Islah-O-Irshad (Secretary for Reformation and Guidance in the Central Executive of Ahmadiyya Movement in Islam at Rabwah, Pakistan) he had served the cause of Islam as Missionary in various

parts of Indo-Pak Sub-Continent such as Heydarabad Daccan and Karachi. He had also worked successfully in Ghana, West Africa for a number of years.

Maulana Abdul Malik has been a constant speaker at Jalsa Salana Qadian before partition for years and at Jalsa Salana Rabwah almost without break. He was an excellent debator, witty, supplicator to Allah and a devout servant of Khilafat Ahmadiyya.

May Allah exalt his ranks in *Jannatul Firdous* and grant patience to the family of the deceased, particularly his only son, Mr. Anwar Mahmud Khan, the General Secretary of Los Angeles Jamaat. Ameen.

A number of Jamaats performed Maulana Malik's Janazah Ghaib after the Juma'a services. In Washington the National Headquarters, the Janazah service was lead by Alhaj Ata Ullah Kaleem the Ameer and Muballigh In charge, who eulogised the religious services rendered by Maulana in the cause of Ahmadiyyat the True Islam.

