

ازالدين عند الله اسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَعُدُّهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ  
وَعَلَىٰ عَائِلَتِهِ الصَّالِحِينَ الْمَرْغُوبِينَ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

# The Ahmadiyya Gazette

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## HOLD FAST WITH FULL STRENGTH TO GOOD EXHORTS KHALIFATUL MASIH IV

In his Friday Sermon Delivered at Rabwah, Pakistan, on August 5, 1983

After Shahadat and seeking protection and recitation of Fatehah, he recited the following verses of the Holy Quran:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ

وَزَلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهَبْنَ السَّيِّئَاتِ  
ذَلِكَ ذِكْرِي لِلذَّكْرَيْنِ \* وَأَصِدْرُ فَإِنَّ اللَّهَ لَا يُضِيْعُ أَجْرَ  
الْمُحْسِنِيْنَ \* فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مَنْ قَبْلَكُمْ أَوْ لَوْ  
بَقِيَتْ يَتَهُونَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ  
أُنجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا  
مُجْرِمِيْنَ \*

"Observe prayer at the two ends of the day, and in the hours of the night in the proximity of the day. Surely good does away with evil. This is a reminder for those who would remember. Be steadfast, for surely, Allah suffers not the reward of the righteous to perish. Why were there not, out of the generations that passed away before you, persons possessed of understanding who would have forbidden corruption in the earth, except the few whom We saved from among them because of their doing it? The wrongdoers in each generation preferred ease and comfort and thus became offenders." (11:115-117).

He then proceeded:

The worship of the Divine has diverse purposes and a worshipper derives many benefits from it. The strengthening of the relationship of the worshipper with Allah is one aspect and the strengthening of the

worshipper's relationship with his fellowbeings is another aspect of these benefits. In the latter sphere, Salat improves society, removes its ills and makes it daily more attractive, beautiful and pleasing.

The Holy Quran directs that Salat should be devoutly performed so that, in consequence, the social atmosphere should become most pleasing and heavenly. We are directed to perform Salat at both ends of the day, like the posting of guards for the purpose of security. We are urged to surround our days with Salat and to get up at night for Divine worship, inasmuch as good does away with evil. Besides strengthening the worshipper's relationship with Allah and the benefits that would accrue therefrom in the hereafter, the one great benefit of which a worshipper becomes the recipient in this life is that he and his social atmosphere begin to acquire beauty and evil begins to disappear.

This is an eternal and unchangable law that good removes evil. This pronouncement of the Holy Quran differs entirely from the common understanding. Shortsighted people mistakenly imagine that the forces of evil are stronger and more powerful than the forces of good.

The Holy Quran is a Book of astonishing wisdom and good sense which corrects the mistakes of human nature and its conclusions and furnishes it with true guidance. God has announced that good is powerful and evil is weak. Those people who present a spectacle of prevalent vice, first suffer from a weakening of good and its being replaced by evil. Human nature rejects a vacuum. Allah has announced that so long

as good holds sway, it guards human nature and does not let evil enter it. Evil is a negative factor, as darkness is in contrast with light. When light disappears darkness prevails. Thus it is a

### FUNDAMENTAL PRINCIPLE

that good is positive and evil is the absence of good. As good declines, evil abounds, for it is impossible that evil should find an entry where good prevails. Allah announces that if the social atmosphere has to be improved, the highest good should be followed. Worship should be established and should operate as a guard against evil. The verses that I have recited establish that the beauty which worshippers acquire through their worship operates to remove all evil.

Worshippers are of two types. One type are those who perform the Salat but their social atmosphere suffers from evil. Secondly, those who as they approach nearer to God begin to exhibit holy transformations in their lives. They begin to attract other people. Those who keep company with them experience delight and deem themselves safe and apprehend no evil from them. They hope all the time to hear something good from them. These are the ones who perform true worship, the proof of which is exhibited in their persons in this very life. If despite worship, evil persists, that is proof of the worship being perfunctory and subject to some default or shortcoming. The Holy Quran announces clearly that true worship is good of the highest type and should prevail over evil.

Allah has announced in the Holy Quran:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

“Truth has come and falsehood has disappeared, falsehood is bound to perish.” (17:82).

Truth and goodness mean the same thing. Falsehood cannot withstand truth as darkness cannot withstand light.

At another place it is said:

كَذَلِكَ  
يُضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً  
وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَبْقَىٰ فِي الْأَرْضِ

“Thus does Allah illustrate truth and falsehood. The foam passes off like froth and that which benefits people stays on the earth.” (13:18).

Thus evil and vain things are like the foam which has no weight and they have not a lasting quality.

Good qualities which are beneficial for man have a permanence which makes them lasting. Shortsighted people object that according to them the world presents a contrary picture. They say that different faiths appeared in the world and passed away. Every time after their supremacy evil prevailed again and became supreme. They contend that every wave of good is temporary and then disappears. Evil is permanent.

This thesis is palpably mistaken. History shows that good enters through prophethood and apparently it arrives in such a weak condition that had evil any weight it would have been impossible for good to prevail. As the Holy Quran has said:

ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ

“Corruption has appeared on land and sea in consequence of people’s misdeeds.” (30:42).

Such was the condition of the world at the time of the advent of the Holy Prophet, peace be on him. Good could find no foothold anywhere. Yet despite all circumstances and conditions being in support of evil, good began to advance and soon achieved supremacy, as was said:

أَفَلَا يَرَوْنَ أَنَا

نَاتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَلَمْ يَتْلَبُوا

“Do they not perceive that We are advancing into their territory and are reducing it from its borders? Do they still hope to win?” (21:45).

Thus good enters at a time when all the odds are in favor of evil. The only factor in favor of good is the Divine law that

### GOOD PREVAILS OVER EVIL

Thereafter, those people who do not safeguard their positive qualities start abandoning the good and evil prevails again. So long as good occupies the field, evil cannot spread.

Another aspect of this thesis is that a graph of human history would show that though in each phase of civilization, good was apparently displaced by evil, yet at every stage, certain permanent qualities were left behind which served to raise the moral standards of man and did not let them revert to their previous low level.

The man of the Stone age led a most degraded life. Through the advent of the Prophets, civilization was introduced and though after the Prophets man reverted again towards evil, yet he did not fall as low as he had been before. This happened every time, so

that the concept of freedom and human rights which is prevalent today, not one thousandth part of it was current three or four thousand years before. Every reversion to evil has not dragged man down as low as a previous reversion had.

### **A CHRISTIAN OBJECTION ANSWERED**

On one occasion, a Christian student of the University of London, in talking to me, raised the objection that only a short while after the passing away of the Holy Prophet, peace be on him, the Muslim peoples were rent asunder by wars and battles between themselves and the brotherhood that had been established among them and all the high standard of culture and civilization were overturned. I told him that he was contrasting the time of the Holy Prophet, peace be on him, with the age that succeeded him. It was obvious that the presence and absence of the Holy Prophet, peace be on him, were indeed a contrasting factor for which due allowance must be made. I asked him to carry out a study of the age before the advent of the Holy Prophet, peace be on him, and the age after his passing away. It is true that after his death, the Muslims suffered a fall, but the fact is that they did not fall anywhere near so low as they were at the time of his advent. The Arabs of the days of ignorance should be contrasted with the Arabs of the Ummayyads and Abbassides. We are certainly pained by the fall of the standards after the passing away of the Holy Prophet, peace be on him, but that which was bestowed through the Holy Prophet, peace be on him, has not been destroyed altogether even by the passage of centuries. Even today, the Muslims exhibit standards which are in many respects much higher than those of other peoples. This can be illustrated by examples of various kinds and in various sectors of life.

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### **BLESSINGS OF PROPHETHOOD**

The history of civilisation shows that every age has left man at a higher level than he was left by a previous age. There has been a continuous trend upwards despite a series of rises and falls. Every time the rise has been due to prophethood. Today also, the law that good overcomes evil is in operation and is being illustrated. The good which by Divine grace has been bestowed upon the Ahmadies today in consequence of which our evils are being removed is a blessing of prophethood.

What is the difference between us and our opponents? It is that we have been reattached to the grace of the prophethood of the Holy Prophet peace be on him, at a time when most people have repudiated such a possibility. We have entered an age in which good begins to do away with evil. Therefore, hold fast to the good with the utmost strength and learn a lesson from human history. When positive good begins to decline among you, necessarily you will begin to suffer from evil. When that happens, a mere admonition to refrain from evil would not avail. No one refrains from evil by someone telling him to do so. The only remedy is the active adoption of good which automatically displaces evil.

By Allah's grace and through the

### **BENEFICENCE OF PROMISED MESSIAH**

the members of the Ahmadiyya Community listen to the good and immediately act upon it and they have developed a natural revulsion to evil. The hypocrites and the opponents of the Movement have to work hard in order to introduce evil among the Ahmadies who have developed their faculties of defense against evil and these faculties are the natural result of acting upon the good. So long as good prevails among you, the faculties of defense would also remain active.

When good declines, the faculties of defense would also decline; as is said:

إِنَّ اللَّهَ لَا يُعْزِرُ مَا يُقْوِمُ حَتَّى يُعْزِرُوا مَا بِأَنْفُسِهِمْ

*"Allah would not withdraw a favor that He has conferred upon a people, until they change their own attitude towards Him."* (13:12).

Thus it is a great bounty to listen to good and to act upon it. When the reverse happens, people are ruined. When a people begins to decline, they listen to the good, but do not act upon it, and they listen to evil and hasten to act accordingly. Make every effort to maintain the distinction that God has bestowed upon you.

### TRUE WORSHIP OF ALLAH

I have been told that by Allah's grace my drawing attention to worship in my recent sermons, has had a good effect. The attendance at the mosques for Salat has improved considerably. May Allah continue this improvement and may He enable the Community to maintain the quality of listening to good and acting accordingly. But I would urge that from time to time, you should make a test, which is that if you are good and your worship is true, your defaults and shortcomings should be overcome. Participation in Salat is not enough by itself unless it is accompanied by a decline in defaults and shortcomings. When that happens, your worship would be true worship in the estimation of Allah, otherwise not.

### TWO COMMON VICIES

Our social system has developed certain vices to which unfortunately some members of the Movement have also succumbed. I wish to draw attention to two of those vices. Devote yourselves to worship and make efforts and pray that Allah may remove those vices from us. One of them is vain talk and abuse. This vice has spread so widely that children indulge in abuse of their parents and parents abuse their children over small and trifling matters. A peasant curses his cattle upon whose labor he depends and a potter curses his donkeys who carry his wares. Where the social atmosphere has become so vile, it is necessary that certain virtues must be developed in order to bring about an improvement.

To safeguard your tongues against the use of vile language the effective remedy is to purify your mouths with the remembrance of God. Once your mouths and tongues are filled with the perfume of the remembrance of God, vain talk and the use of abusive expressions will begin to be discarded.

It is not enough merely to admonish a person to refrain from vain talk and the use of abusive language. Such a one should be urged to occupy himself with the remembrance of Allah and calling down blessings on the Holy Prophet, peace be on him, and to do so intelligently and meaningfully. The more this habit is developed the greater will be the riddance from abuse as the stronger and more positive value will start displacing the negative and harmful one.

### MATRIMONIAL RELATIONSHIP

The second matter to which I wish to draw attention is the use of harsh language between husband and wife. Often a husband behaves towards his wife as if she is his purchased slave, and the purchased slave of his parents. She is not deemed to have any feelings of her own. The husband imagines that it is his right to abuse his wife's parents and that he is justified in ill-treating his wife, should she be guilty of the least inattention towards his parents and relatives. This tendency is most objectionable and tyrannical. It converts the heavenly serenity of a home into hell.

In contrast, some wives imagine that they are entitled to indulge in abuse of the parents of their husbands and that the latter have no right to take it ill or to be discourteous towards the parents or relatives of the wives.

These evils have a tendency to spread from one household to others. As the Holy Prophet, peace be on him, has said the believers are like the limbs of one body, if one limb becomes diseased, the whole body suffers pain. Thus if one Ahmadi household is involved in painful conditions, every Ahmadi who becomes aware of it would begin to feel pain.

Consider, therefore, that your domestic atmosphere must be heavenly and not tormenting. In the latter case, you undergo suffering yourself and create suffering for others also. The relationship between husband and wife should be characterized with the utmost good behavior towards each other. Where this cannot be done, Allah directs separation beneficently and without any bitterness.

These are the conditions and values that should prevail in an Islamic society, but as I have said social conditions have deteriorated seriously and such deterioration has become observable in the case of some Ahmadies also. What can be done to improve matters so that this evil may be discarded? The Holy Quran has proposed a very wholesome remedy and has invested you with a positive quality which should be put into effect. In the context of marriage, it is

said: **وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ**

*"Be mindful of your duty to Allah in Whose name you appeal to one another, and of your obligations in respect of ties of kinship."* (4:2).

Attention is here drawn to the obligations which arise in consequence of matrimony. A new relationship is established between the respective parents of the bride and the bridegroom. The parents on both sides become the parents of both parties to the marriage and they are admonished that in consequence of this new relationship, the ties of kinship are being widened. Allah urges that if you desire that He should be merciful to you, you must be mindful of these relationships which are established through matrimony. Both parties should love and serve the parents of the other party as they love and serve their own parents.

This is a positive value. If this is kept in mind and is put in practice by both parties to a marriage, it would promote deeper affection between the parties. All chances of ill-behavior would be entirely excluded and every household which adopts and practices these values would present a spectacle of heaven. If you continue to perform worship but pay not due heed to these matters and your social relationships are stained with abuse of each other and the use of harsh language towards each other and each other's parents and relations, ill manners would spread among you; but if you foster the habit of remembrance of Allah, you will be enabled to discharge more adequately your obligations in respect of ties of kinship.

### TWO GOOD QUALITIES

Thus these two good qualities strengthen each other. Occupy yourselves with the remembrance of Allah, the Salat, and calling down blessings on the Holy Prophet, peace be on him. If you do this, you will develop an alertness within yourselves which will admonish you constantly not to mix purity with impurity and you will start treading on the path of purity with great eagerness. If you will foster good behavior towards the parents and relations of your partner in marriage for the sake of winning the pleasure of Allah, your partner is bound to do the same on his or her side.

May Allah enable us to establish these basic qualities between ourselves with distinction so that whatever admonition we should hear, we should start acting upon it with the utmost eagerness, and as we hear the admonition: Let us advance in goodness, we should begin to vie with each other in doing good. If

you will safeguard this spirit, a time will soon come when the Ahmadis would be distinguished as a community which has converted this life into a heavenly life. It is through this achievement of ours that the torments of the world will be converted into true delights. This territory of ours will continue to spread under Divine command. This is the heaven which should prevail throughout the world and it is through the grace of Allah that the Ahmadiyya Community would be enabled to make such heavenly life prevail in this world.

### A VERY GRIEVOUS INCIDENT

In his supplementary Sermon, he mentioned that his heart was deeply distressed over a very grievous incident and that he felt as if he had been deeply wounded. A very dear servant of the Movement has departed from us in consequence of a sudden accident. Maulana Abdul Malik Khan Sahib, who had started on a missionary project, was severely wounded in a car accident near Sheihupura. While he was being taken from one hospital to another, he breathed his last. This sad news was conveyed to me over the telephone just before I was leaving for the Mosque for the Friday Service. To Allah we belong, and to Him shall we return.

Our hearts are greatly sorrowful at the departing of a devoted servant of the Movement who belonged to one of the topmost and highly respected families of India. He discarded the honors of the world for the honor bestowed by Allah. He belonged to a family whose ancestors were held in great honor throughout India and are so held still. Yet his father discarded all these honors and grasped firmly the garment of the Promised Messiah, peace be on him, and deemed that as the true honor which was bestowed by Allah.

Maulana Abdul Malik Khan Sahib adopted a life of indigence in preference to a life of ease and comfort and, following in the footsteps of his father, he developed similar qualities. Of all his father's progeny, he achieved the distinction that not only did he devote his life to the service of the faith, he carried out the obligations and responsibilities of that position with great zeal. He never missed a chance of serving the faith irrespective of the weather or of his health.

Before starting on his journey two days ago, he came to say good-bye to me and mentioned his program. I urged him that in view of his weak health, he should not undertake such a strenuous mission, but he assured me that he was delighted with every chance of serving and urged me to grant him permission to

start on his journey. Allah appreciated his great devotion and called him to Himself during the course of the journey that he had undertaken. However deep our sorrow, we are reconciled to the will and pleasure of Allah. Tearful eyes are a mark of human nature. The Holy Prophet, peace be on him, has made us tender hearted and has instilled humanity into our souls but we are not permitted any type of mourning, nor do we indulge in it. We have not been taught despair and are not acquainted with it. Individuals pass on but nations continue to live irrespective of who comes and who goes. As nations, they continue to advance all the time.

The Ahmadiyya Community is a living nation. We are pained by the departure of those who pass on but

we do not despair. I hope and I pray that in place of everyone who passes on, Allah will create hundreds and thousands like him. When He calls one Abdul Malik, He may be pleased to bestow upon the Community thousands and hundreds of thousands of Abdul Maliks, for the world is in great need of devoted servants.

May Allah never leave us bereaved of sincere servants and may the number of those who devote their lives to the faith continue to increase. May God's angels move the hearts of sincere believers so that in place of one who has departed, tens and scores and hundreds and thousands should come forward and should offer themselves to fill the vacancy that has occurred. Amen.

## VAKILUL MAL'S LETTER TO JAMAAT'S PRESIDENTS

The Presidents, Jama'at Ahmadiyya:

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu.*

I hope this letter will find you in good health. From reports of Amir & Moballigh Incharge U.S.A, it transpires that monthly statements of income and expenditure are not prepared and despatched to him in time by branches. You are therefore reminded to please see that your branch's monthly statements are prepared by the 20th of each month. The month for accounting is to be considered from the 21st to the 20th of the month. These reports must reach the Amir no later than the close of the month so that he can have prepared American Jamat's consolidated statement of account & despatch the same to the Center. I hope you will clear the backlog immediately and in future there will be no such negligence. May Allah help you attain His pleasure by fulfilling your duties in the cause of Islam and Ahmadiyyat. Amen.

Yours Brotherly,

(Sd) Mubarak Musleh-ud-Din Ahmad  
Vakil-ul-Mal(II), Tahrik-i-Jadid

## VAKILUL MAL'S LETTER TO THE AMEER, USA

My dear Ameer & Missionary Incharge:

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

Hazrat Khalifatul Masih IV inaugurated the New Year of Tahrik-i-Jadid in his sermon of 28th October

1983. He was pleased to appreciate the sacrifices of all the contributors to this fund and exhorted that although there is an abnormal increase in this year still the goal is very high. Our goal is to enfold entire humanity to the sphere of Islam and this requires more sacrifices. He also praised the performance of Lajna Imailah in this respect and hoped that our sisters will further intensify their activities. Total pledges from Pakistani and non-Pakistani Jama'ats for this year were 830 thousand rupees and Hazoor expected that for the new year members will pledge not less than one million rupees.

In order to achieve this target the following steps are to be acted upon:

- (1) Every member should be acquainted with the importance of this Tahrik. Please see that no one remained outside this sacred cause.
- (2) Those who are already contributing but are paying only a nominal amount should be asked to reconsider their pledges and enhance them such as to reach the minimum standard. According to the founder of the Tahrik-Hazrat Musleh-e-Maood—The minimum sacrifice for Tahrik-i-Jadid should be 1/5 of one's monthly income.
- (3) Exhort the promisers to also make promises on behalf of their wives, children and other relatives.
- (4) Last year Hazoor advised and appealed the heirs of those who had been contributing to this Tahrik during their life time, that their such dead relatives' names should not cease to exist in the

list of the noble contributors. Thus they should come forward and make pledges on their behalf too, so that their sacrifices are revived.

- (5) Those who have been favored materially too by Allah should join the class of "Special Contributors" of the fund. The standard fixed by the Hazrat Khalifatul Masih IV for this class is as follows:

Jamaats	Ist Category	2nd category
U.S. & Canada	300 US Dollars	150 US Dollars
All others	100 Pounds Sterling	50 Pounds Sterling

Some members are paying nearly this amount. They should be asked to add just a few more to attain this mark.

- (6) Each and every member must be contacted through all means such as personal meeting by office bearers, deliverance of sermons and speeches, circular letters, appeals printed in Urdu and English Gazettes etc. etc. Please try to get promises from each member at as early a date as possible.
- (7) The list of promises should please be prepared on the proforma specified.
- (8) Lajna Imaillah at every level should be asked to activate their efforts right now and help getting each and every member to make promise for this fund.
- (9) Please do not wait for all lists to be completed, and go on despatching installments by and by keeping record of those sent previously thus noting down total pledges made so far.
- (10) If you have already intimated by cable/telex total amount of pledges for your country's jama'at, please see that the increase from the last pledges is not less than 20 per cent. If it is less than that come forward with further pledges so as to achieve the target set by beloved Imam.

May Allah make your sincere efforts fruitfull and help you attain your target of getting promises from each and every member of such an amount that your total sacrifices are further increased as desired by Hazrat Khalifatul Masih-Amin.

Yours Brotherly,

(Sd) Mubarak Musleh-ud-Din Ahmad  
Vakilul Maal (II), Tahrik Jadid

## LETTER FROM THE AMEER TO THE AMERICAN JAMAAT

RE: New Year of Tahrik Jadid

Dear Brethren in Islam,

*Assalamo Alaikum Wa Rahmatullahi  
Wa Barakaatuhoo.*

The Vakilul Mal Tahrik Jadid Anjuman Ahmadiyya Pakistan cables:

HAZOR INAGURATED TODAY NEW YEAR TAHRIK JADID AND EXHORTED INCREASE FURTHER YOUR SACRIFICES. CABLE YOUR JAMAAT'S COLLECTIVE PROMISED AMOUNT AND IMMEDIATELY START GETTING INDIVIDUAL INCREASED PROMISES FROM EVERY MEMBER.

As you are aware of the fact that this blessed scheme named Tahrik Jadid was launched 50 years ago by Hazrat Khalifatul Masih II (Allah be pleased with him) to enhance the propagation of Islam and activate the efforts of the members in presenting extraordinary sacrifices in the cause of Allah.

Last year, Hazrat Khalifatul Masih IV laid special stress on non-Pakistani Jamaats in increasing their contributions towards this Scheme. He observed that their sacrifices are one-fourth of their capacity, hence, they should quadruplicate their sacrifices. Each individual should increase his or her promise accordingly. Every member of the Jamaat should join this Scheme positively.

*Alhamdo Lillah*, that a great number of members did respond to the appeal of their beloved Imam and not only joined this blessed Scheme but also increased their amounts of pledges substantially. Consequently, through the Grace of the Gracious God the American Jamaats paid so far \$53,435.97 towards this Scheme within one year—November 1982 - October 1983.

As the true followers of the Holy Prophet Muhammad (peace and blessings of God be upon him) who had been promised by God the Almighty in the Holy Quran:—"Surely every hour that follows is better for thee than the one that precedes;" our this year pledges towards Tahrik Jadid Scheme must be far more than the last year in order to achieve more blessings than we received through His Grace in the year that has ended. Hence, each and every member must be approached and asked not only to share the blessings of contributing substantial amounts towards this

Scheme but also to increase the amount of pledge than the last year.

Kindly expedite the taking of pledges towards Tahrik Jadid and dispatch the list as early as possible for transmitting to the Center for the special prayers of Hazrat Khalifatul Masih IV.

Yours in the service of Islam,

(Sd) Ata Ullah Kaleem  
Ameer & Muballigh Incharge

RE: Target of Bai'ats

Dear Brethren in Islam,

*Assalamo Alaikum Wa Rahmatullahi  
Wa Barakaatuho.*

The target of Baiats for 1983 fixed by the Center for the States Jamaats was 500 Baiats, but the number of persons so far converted to the fold of Ahmadiyyat the True Islam in the past ten months is not more than a dozen and a half. Hence, you can clearly understand how far we are behind in meeting the target fixed for us by the Center.

Hazrat Khalifatul Masih IV in his various Friday Sermons and other talks have drawn the attention of the Ahmadies to the verse of the Holy Quran in Surah Haameem Sajdah—“And who is better in speech than he who invites people towards Allah and does good works and says: I am surely of those who submit.”

Commenting upon this verse of the Holy Quran, Khalifatul Masih has often exhorted the Ahmadies to give a practical proof of their being the people who call everybody to Allah. Stressing upon this very point he has remarked that the Ahmadies should not take the financial sacrifices as the only thing that is expected of them. Rather they have to devote their time as well for the service to the cause of Allah. He who makes financial sacrifice but does not give his time for the service of his religion is a lame Ahmadi. He is not as good as he ought to be. Hazrat Khalifatul Masih has laid great emphasis on Ahmadies to make a pledge that they would become the Da'ee Ilallah and take part in conveying the message of Ahmadiyyat to all and sundry.

Once, dilating on the present condition of the world, Khalifatul Masih told the Ahmadies how the world is on the verge of destruction through most deadly weapons. He talked of the arms race and the feverish attitude of the Powers of the world that be, towards annihilation of each other. It is like a sword hanging on the heads of human beings. All this was

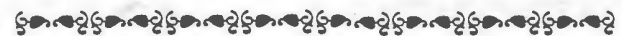
due to the fact that the people had leaned towards materialism and morals are not given the same regard as before; the most conspicuous reason for the present situation is that people do not have the fear of God in their hearts. Hence, it is the duty of the Ahmadies, that mankind should be brought back to the doorstep of God. None but the Ahmadiyya Jamaat can do that. If the Ahmadies fail to achieve this objective, the world will definitely be devastated and there will be none to retrieve it. This indeed is very great responsibility with which the Ahmadiyya Jamaat has been charged.

Khalifatul Masih has repeatedly exhorted the Jamaat to engage themselves in prayers and to become Daa'ee Ilallah, they should, one and all, take it as their basic responsibility to preach the message to everybody in the world.

Kindly make a regular program of preaching and engage all the members of your Jamaat to meet the target of Baiats. *Jazakumullaho Ahsanal Jaza. Ameen.*

Yours in the service of Islam

(Sd) Ata Ullah Kaleem  
Ameer & Muballigh Incharge



## *Revelation of the Promised Messiah*

“Construct the ark under Our supervision and Our instructions. Stand up and warn, for you have been commissioned to warn people whose ancestors have not been warned, so that the way of the guilty ones might be made manifest. We have made thee Messiah son of Mary so as to perfect My warning for the Christians. Say: This is the grace of Allah and I am the first of the believers... All praise belongs to Allah Who has removed from me all matter of grief and has bestowed upon me that which He has not bestowed upon anyone in the world. Tell them: Come, let us call our sons and you call your sons, and we call our women and you call your women, and we call our people and you call your people and then let us pray fervently for the triumph of the truth and call down the curse of Allah on the liars. Those who enter into a covenant with thee enter into a covenant with Allah... Announce: If you love Allah, then follow me. Allah will then love you and will furnish you with light and will bestow upon you a distinction and will include you among those who are helped. Allah is with those who are righteous and Allah is with those who do good.”

(Tadhkirah, 1976, pp.135-36)



## FRIDAY SERMON OF HAZRAT KHALIFATUL MASIH IV

Delivered at Rabwah, Pakistan, on July 29, 1983

*Truly freed are the people who look to God with the eyes of desire and whose hearts are freed of every other desire.*

*Today, by Allah's grace, there is only one people which is truly free and O Ahmadies, you are those, you are those, you are those.*

*You get up in the night and look to God with desire and supplicate Him tearfully that He may convert your fears into peace and security.*

After Shahadat and seeking protection and recitation of Fatehah, he recited the following verses:

تَجَا فِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا  
 وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ \* وَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمُ  
 مِّن قُرَّةِ أَعْيُنٍ جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ \* أَفَمَن كَانَ مُؤْمِنًا  
 كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ \* أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ فَهُمْ جَنَّتِ الْبُأْوَى نُزُلًا لِّمَا كَانُوا يَعْمَلُونَ \*

*"They withdraw themselves from their beds in the latter part of the night for prayers and they call on their Lord in fear and hope and spend out of what-soever We have bestowed on them. No one knows what bliss is kept hidden from them, as a reward for what they used to do. Is he, then, who is a believer, like one who is disobedient? They cannot be held equal. Those who believe and work righteousness, will have Gardens of Eternal abode, as an entertainment because of that which they used to do."*

(32:17-20)

Every machine needs fuel for its working and fuel is of two types. One type works internally and the other type pulls or pushes from outside.

Human conduct also draws strength from two sources. The internal source is love and dislike and the external source is desire and fear. The Holy Quran has set forth in a very wise manner the way of working of these types.

In the first of these verses that I have recited, two motive powers, fear and desire, are mentioned and it is pointed out how a believer is moved by fear and desire in contrast with the worldly. The verse explains that so far as a believer is concerned, both these powers are attuned towards Allah. A believer is never urged to action by any other fear, nor is he ever moved by any desire except the desire for Allah. The fear

of Allah and the desire of His favors possess a believer so completely that he finds no rest, either during the day or during the night. At night when the world is asleep peacefully, the believers leave their beds and supplicate their Lord out of fear and out of desire. They spend in the cause of Allah out of what-soever He has bestowed on them.

In contrast, the worldly are moved into action by fear of others than Allah and desire for objects other than Allah. For every person's fear there is a lord to whom he turns for security. When confronted suddenly by any fear, he thinks of the one who, in his estimation, is most powerful and has the greatest capacity to deliver him from his fear. For instance, an infant, when in fear, thinks instantly of its mother and calls on her for help. In states where there is a well organized police force, a person confronted by fear thinks first of all of the police. In olden days, people used to call on their sovereigns for help against fear, even when they knew that their voice could not directly reach their sovereign. There have been exceptional cases in which such a voice reached the sovereign and help was forthcoming. Whether such a call proves effective or not, the worldly always call on the worldly for help and in most cases their call is wasted or proves ineffective.

There is only one Being, and He is our generous Lord, Who is ever ready to respond to our call. The most hidden voice does not fail to reach Him. That is the call which has been mentioned here and which is the one that is made in loneliness and in the dark. Such callers make their supplications when no one in the world is watching them and no one hears their voice. They leave their beds in the darkness of night and call on their Lord who hears their voice and comes to their help. All their hopes and their desires are directed towards God. The believing servants of Allah call on their Lord when they are in fear and they are moved by hope while the condition of the worldly is exactly the contrary of this.

When a worldly student approaches an examination, his mind is occupied with worldly thoughts. He would revolve in his mind various means of approaching the examiner through recommendations whereby he might be awarded good grades. In contrast there are thousands of Ahmadi students whose minds turn to prayer and they write to me urging me to pray for them. When I receive their letters, my soul

experiences great delight from the feeling that the mind of every one of the writers of these letters has turned first of all to his Lord and that he or she has joined the army which has been described as the army of those who call on their Lord out of fear and hope. Those young ones, when they grow up, will be constantly occupied with thoughts of their Lord as those thoughts will possess their minds all the time. In contrast with such there are some who adopt bribery as their lord and on every occasion when they are possessed by a desire, their minds are occupied with various means of achieving their purpose through bribery. Some make recommendations to their god and some rely on friendship as the means of achieving success in their designs. They are ready to adopt every proper and improper means for fulfilling their desires.

As compared with these there are those concerning whom Allah says that they get up during the night and both in fear and in hope they direct their supplications towards Him. They plead: Lord, we have no other support. We do not rely on anyone's friendship. We do not have recourse to any unlawful means as Thou has forbidden recourse to such means. In this condition of helplessness, we turn only to Thee and call only on Thee for help. There is no express assurance that their supplications are accepted as it is assumed that such supplications are necessarily responded to and accepted.

Concerning their conduct, Allah says that they spend in His cause whatsoever He bestows upon them. They are bestowed provision from heaven and as they themselves are provided out of endless fountain of God's beneficence, they share it with others and are not afraid of spending in the cause of Allah. They realize that when they had supplicated Allah they possessed nothing and that whatever has been bestowed upon them has been a Divine mercy and beneficence. They have not solicited help from any creature. As everything has been bestowed upon them by Allah, He guarantees that if He so wills, He will not permit His benevolence to come to an end. He is the Master of unlimited bounty and if He determines that His bounty will not come to an end, it will not end.

Thus is the provision which is made by God for His believing servants out of which they spend in the cause of Allah. That is the provision concerning which it can be said with certainty that it is the grace of Allah and it has proceeded from Him. No other provision can be described as proceeding from Allah's grace.

Concerning such servants and companions of the Holy Prophet, peace be on him, it is said:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ  
عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا  
مِّنَ اللَّهِ وَرِضْوَانًا

*"Muhammad is the messenger of Allah. Those who are with him are unwielding towards the disbelievers, compassionate towards one another. Thou seest them singleminded in their devotion and obedience to Allah, seeking His grace and pleasure."* (48:30).

Allah affirms that the condition of Muhammad, peace be on him, and his companions and servants is such that they do not only get up at night and make their supplications, their souls are always bowed before Allah and are ever in prostration before Him. Physically they are occupied with the discharge of their duties and obligations, but Allah knows that their souls are ever bowed before Him and are in prostration before Him. They are single-minded in their devotion and obedience to Allah, ever seeking His grace and pleasure. That which they spend in the service of their fellow-beings or in the cause of Allah is the pure and holy provision which proceeds from Allah. This fountain is utterly pure and is an unending provision which has been guaranteed by God as unending.

These are the servants of God who are truly free, for such provision is never bestowed on those who look to the world for its favors and put forth their hands for the seeking of benefits from the worldly. Such as these are always involved in difficulties and miseries. Whether they are individuals or nations, they never find reassurance against their fears through calling upon the worldly. Should the world respond to their cry for help, they have no reassurance and their fear is never totally removed. The multifarious interest of the worldly stand in the way. Friends desert friends and sometimes in the name of national interest and at other times in the name of international conditions treaties are ignored and in times of need it is found that the expected help is not forthcoming. In these circumstances, it is only One Being Who comes to the help of His servants, whether individuals or nations. Thus both in conditions of fear or of need there is only One dependable and trustworthy Friend and Being our Noble Lord Who can come to our help in every difficulty. Those who rely upon others than Him only suffer loss in the end; as is said:

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ  
يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ  
كَفِيرٍ إِلَىٰ الْمَاءِ يُبَلِّغُ فَاءَهُ وَمَا هُوَ بِرِجْوَةٍ وَمَا دَعَاءُ الْكَافِرِينَ  
إِلَّا فِي ضَلَالٍ ۝

*“Unto Him is the true prayer. Those on whom they call beside Him, do not respond to them at all. Their case is like that of one who stretches forth his hands towards water that it may reach his mouth, but it reaches it not. The prayer of the disbelievers is but a delusion.” (13:15).*

The illustration set out in this verse is surprisingly apt in describing the situation that prevails today between the richer and poorer nations. When the richer peoples are approached by poorer ones for economic aid, the richer people impose conditions upon the poorer people compliance with which deprives the poorer people of their freedom in such manner that those who are ostensibly rendered aid can never regain their economic freedom. In this new age, not a single instance can be cited in which a people seeking economic aid should have regained its economic freedom. The borrowing people are caught permanently in the toils of economic bondage. The poorer people hope continuously that their economic needs would soon be fulfilled, but year after year passes, and that expected time never arrives. In fact, it recedes farther and farther all the time. The truth is that the only Donor of whose help no strings are attached and on whose beneficence no conditions are imposed does not call for even an expression of gratitude on the part of the donee. In some cases, He bestows His beneficence even when he knows that His beneficiary would prove ungrateful. He bestows even on those who deny His existence. He warns those in need that instead of seeking help from the worldly, they should approach for help the One Who is the Master of unbounded treasures and Who responds everytime to the call of him who calls on Him. He warns repeatedly that in seeking the world and in turning away from Him they are preparing for their own ruin. The world is but a mirage and has no reality.

In contrast, He sets out in an affectionate manner the recompense of those who get up during the night and supplicate Him. He gives the assurance that no one knows what bliss is kept hidden from them as a reward for that which they used to do. He says that no eye has witnessed, nor can it imagine, the comfort

and delight which He bestows upon His true servants for all that is kept hidden from them.

What a perfect description is here set forth of God's love for His servants. It begins with describing the condition of God's servants who get up during the night and, being hidden from the eyes of the worldly, secretly shed tears in the way of Allah. They make their supplications to their Lord at a time when no one is aware of their condition; as they get up during the night and call on their Lord their reward also has the quality that God hides from the eyes of the world the bounties that He bestows upon them and which are disclosed only to His faithful servants with whom He establishes a relationship of love of which the world is unaware.

The poor and the indigent appear before God and return from His presence vastly enriched. They approached Him empty handed, and return from Him enriched with the bounties of this life and of the hereafter. Their hearts are filled with a joy of which the worldly have no concept. As their tears were hidden, God keeps hidden from the eyes of the worldly the demonstrations of His love and affection. Holy are these servants of Allah and holy are the delights that He bestows upon them. The worldly do not have the capacity to realize the quality of that which is bestowed upon them. That which they spend in the cause of Allah out of whatsoever He bestows upon them is the pure provision in which nothing in the world is involved.

A moment's reflection would show that there can be no greater concept of human freedom than that which has been set forth in these verses. He who is freed from all desires of the world and confines his desire wholly to One Being is the one who is truly free. He who submits himself totally to the will and pleasure of Allah submits to a bondage which delivers him from thousands of other bondages. Such a one cares not whether he possesses the wealth of all the oil in the world or not, nor does he care whether he owns all the silver, gold, diamonds and jewels in the world. It matters little to him whether America, or Russia, or China, or Japan, are his friends. There is only One Being before whom he bows his head. He adopts the bondage of his Lord and his bondage delivers him from every other type of bondage.

The same is the case with his fears. In every condition of fear and danger, he is sure of God's help. Therefore, whenever he is confronted with fear, he has not to look towards China, or to depend upon America or upon the friendship of Britain, nor has he

to conceive when would Russia come to his help or when would China dispatch its forces to support him.

He knows that the Noble Lord who has given him a guarantee against all fear, is close to him at every moment and before any enemy can occasion any harm to him, the forces of his Lord would descend from heaven for his help. He cannot conceive that his enemy should advance towards him before the grace of God descends upon him. A people who has been guaranteed such grand security has nothing to worry about and is the only people that is truly free and secure.

The truth is that there are only two types of people in the world. The ones who are spiritually free and the others who are held in spiritual bondage. All those people who look to anyone other than Allah in a situation of fear and desire lack freedom. Even those who appear to be free.

You may imagine that America is free; yet as it seeks help from means other than God, all the people of America are held in some type of bondage of greed, desire and sin. They are held in chains of diverse types. They feel that the burdens that they have to endure are becoming heavier everyday. It appears to be a great free people and yet everyone of its people is held in the bonds of some torment, some misery or chain. It appears to be the most powerful nation in the world, yet despite all this, there is so much fear among its people that the number of its people who are afflicted with madness on account of fear is larger than the number of such people in any other country. They are not secure, neither against inner fear, nor are they free from external fear.

There is today only one people which is truly free, and that free people are you, the members of the Ahmadiyyah community. It is you, it is you, it is you. For you get up during the night and look with hope towards your Lord and tearfully supplicate Him to change your fear into security. The Holy Quran speaks only of two opposing peoples who will be pitted against each other till the last day. The only truly free people are those who bow their heads before God and who are freed from everyone else. They look towards God alone with desire and their hearts are purified and freed from every want and greed, save the want and greed of Allah. They appear collectively in the Ahmadiyya Organization. Every other people in the world is held in some worldly bondage or the other.

It is the extreme of irony and mockery and its opponents allege that this Movement was initiated by

the British, or by someone else, or was nurtured by a third. Were that so, the members of the movement would look for help and support to those who, according to its opponents, initiated it. Such alleged initiators would be approached and called for help in a situation of fear or of want.

Those who make these allegations should come to Rabwah and walk through the streets at night and see and hear who is it that is being called upon for help by its people in tearful supplications. They would not hear the name of any other than the Ever Living and Self Supporting Lord issue from the mouth of any Ahmadi, nor would there be a single one of them who would be supplicating tearfully anyone except God Himself.

Thus in today's world, there is only one people who is truly free, and by the grace and mercy of Allah, it is the Ahmadiyya Community. Its holy Founder, the Promised Messiah, peace be on him, has given expression to this concept in an Urdu verse which may be rendered as:

*He who takes hold of thy garment is delivered  
from every bondage.*

*That is why we bow our heads at Thy threshold.  
Beloved of mine, I call to witness Thy Uniqueness  
that for the sake of Thy love I have discarded  
my entire self.*

## THE TRUE AHMADIES

“Sin is a poison, do not swallow it. Disobedience to God is dirty death which you must avoid. Turn to prayer so you should get strength. A person who does not believe God to be all-Powerful when he prays to Him is not from my Community. A person who does not forsake lying and deception is not among my followers. One who is caught in a tangle of worldly greed and never thinks of the hereafter is not in my Community. Anyone who does not in fact give his faith preference over worldly things is not of my Community. Whosoever does not completely keep away from every sin and every evil action, e.g., drinking, gambling, looking lustfully at women, dishonesty, bribery, and from every kind of illegal gratification, is not of my Community. Whoever does not strive to be regular in his five daily prayers is not of my Community. Whoever does not constantly turn to prayer and does not remember God in absolute humility is not my follower. Whoever does not give up bad company which exerts bad influence on him is not of my Community. Whoever does not respect his parents is not of my Community.”

*(Kishti-i-Nooh)*

## MEETING OF THE MANAGING COMMITTEE & THE GENERAL COUNCIL HELD NOVEMBER 25-27, 1983 IN WASHINGTON, D.C.

The Managing Committee of the Ahmadiyya Muslim Association met in Washington, D.C., on November 25, 1983 at 4 p.m. This meeting was later followed by the General Council meeting on November 26-27.

The Managing Committee meeting was attended by Alhaj Ata Ullah Kaleem (Chairman), Missionary M. A. Mirza, Missionary Ahmad Sadiq Mufti, Missionary Munir A. Choudhry, the National President—Br. Muzaffar A. Zafr, the National General Secretary—Br. Mubasher Ahmad and the various secretaries. The secretaries included Br. Abdul Khaliq Raja, Finance Secretary; Br. Munir Hamid, Secretary Tabligh; Br. Abid Haneef, Secretary Talim-o-Tarbiyyat; Br. Allah Bakhsh Choudhry, Secretary Social affairs; Br. Falahuddin Shams, Secretary Tajneed; Br. Rashid Ahmad, Secretary Public Relations and Br. Munawar Saeed, Secretary Rishta Nata.

Among the items considered by this body were the proposed budget by the Finance Committee and various suggestions and proposals submitted by local Jamaats. The proposed budget was approved and appropriate decisions were taken on the submitted proposals, to be conveyed to the General Council meeting.

The General Council meeting was held at the Holiday Inn, Georgetown, in the D.C. area. More than fifty representatives attended this meeting from the various local Jamaats around the country.

The General Council meeting started at 9 a.m. on November 26, 1983. The various secretaries presented their reports to the General Council. The budget presented by the Financial Secretary was approved by the General Council. Brief discussions on the various reports were held.

A new Department was created—the Department of Moosian as a separate independent body. Elections were held for its Chairman and Secretary. Sahibzada M. M. Ahmad was elected the Chairman and Munawar Saeed was elected Secretary to the Department of Moosian.

The morning session lasted till after 1 p.m. After the session ended, all the participants went to the Fazl Mosque for lunch and prayers. Many of the members then proceeded to the Dulles International airport to welcome the new Ameer of the American Jamaats—Maulana Sheikh Mubarak Ahmad. The arrivals

lounge reverberated with *Ahlan Wa Sahlan Wa Marhaba* when the Maulana emerged from the Immigration check point.

The motorcade returned to the Fazl Mosque and after prayers, proceeded to the Holiday Inn, Georgetown, where a dinner was held, hosted by the American Jamaats. This was a dual purpose affair. It was to bid farewell to the departing Ameer, Maulana Alhaj Ata Ullah Kaleem, and to welcome the incoming Ameer, Maulana Sheikh Mubarak Ahmad.

Plaques and farewell addresses were presented to Maulana Ata Ullah Kaleem on behalf of the Women's auxiliary-Lajna Imaillah as well as on behalf of all the American Jamaat. Both the outgoing Ameer and the Incoming Ameer addressed the gathering.

The final session of the General Council meeting was held on November 27 at 9 a.m. at the Holiday Inn, Georgetown. The presentation of the reports by the secretaries continued, along with other items considered and decided.

The highlight of this session was the historic step of the initiation of **New Brotherhood** among the members of the Jamaat of Pakistani descent and the American descent. This was proposed by the new Ameer of the U.S. Jamaats, Maulana Sheikh Mubarak Ahmad. He suggested that one member of Pakistani descent should make a *New Brother* from the American members. He went through all the members of the Managing Committee and named the brother pairs. For instance, He asked Br. Muzaffar A. Zafr and Sahibzada M. M. Ahmad to become brothers. These two *new brothers* came out and embraced each other. Br. Rahmat Jamat of West Coast was the new brother to the incoming Ameer, Maulana Sh. Mubarak Ahmad.

This program was inaugurated in the light of a letter of Hazrat Khalifatul Masih IV (reproduced elsewhere in this Gazette), in which he asked the Pakistani Ahmadies to reflect and bring about a change in their attitude towards the Afro-American members.

The final session lasted till after 11:30 a.m. Many of the brothers had to take return flights later in the morning. These are only the highlights of the meeting, not a complete report on all the deliberations.

Some of the other decisions taken included some changes in the National publications. The need for a monthly publication for Tabligh was articulated. This could perhaps, be fulfilled by a *new* Muslim Sunrise, with a different emphasis on the subject matter in-

cluded in it. It was also agreed that every Ahmadi should belong to some local Jamaat. No member should be allowed to ignore or bypass the local Jamaat in matters of finance, administration and Jamaat affairs.



## FAREWELL ADDRESSES PRESENTED TO THE DEPARTING MISSIONARY INCHARGE, MAULANA ATA ULLAH KALEEM

A dinner was arranged by the Ahmadiyya Movement in Islam, USA, on Saturday, November 26, 1983, at 6:30 p.m. at the Holiday Inn, Georgetown, in Washington, D.C., to serve a dual purpose. It was to bid farewell to the departing Missionary Incharge, Maulana Ata Ullah Kaleem, who will be leaving for Pakistan shortly, and to welcome the new Missionary Incharge, Maulana Sheikh Mubarak Ahmad, who arrived in Washington on the afternoon of the same day. All the Presidents of the various Ahmadiyya Jamaats and other representatives from the various Jamaats, totalling more than 50, participated in this function.

Two plaques were presented to the departing Ameer, one on behalf of the Lajna Imaillah and another on behalf of the entire Jamaat. Two addresses were read out at this time; one on behalf of the entire Jamaat and one on behalf of the Lajna. We reproduce these addresses below:

### ADDRESS ON BEHALF OF THE JAMAAT

Dear Imam Ata Ullah Kaleem Sahib:

*Assalamo Alaikum Wa Rahmatullahe  
Wa Barakatohu*

On behalf of all Ahmadies in the United States, the Managing Committee of the Ahmadiyya Muslim Jamaat, U.S.A., wishes to express our deep appreciation for the service which you are rendering to Islam and to our Jamaat. As Ameer and Muballigh Incharge of the Ahmadiyya Muslim Jamaat, U.S.A., your tour of duty is now ending and we respectfully take note of your many accomplishments.

We commend your scholarly and heart-stirring Khutbas, your exemplary leadership qualities and your prodigious publications, such as the admirable *Ahmadiyya Gazette* and, for Urdu speaking brothers and sisters in America, the *An-Noor*. The standard of financial sacrifices has doubled in the past two or three years. You faithfully followed the plan of

Hazrat Khalifatul Masih to implement the campaign for building five mission houses and mosques, under his direction. There was a very encouraging response from the American Jamaat, in obedience to Hazrat Khalifatul Masih.

By the grace of Allah, you have skillfully handled the affairs of your office with devotion and energy, not sparing physical hardships. By setting a good example, you have exhorted all Jamaat Auxiliaries to give ever greater service to Islam. The revival of *Ansarullah* was a result of your efforts. You have donated a set of authoritative speeches on Islamic subjects to help train sisters in Lajna Imaillah so that they may propagate our beliefs more effectively. Your support and encouragement of Lajna USA has strengthened the sisters to carry the message to American women. You have contributed much to the spiritual wellbeing of our Community.

You were the first missionary to appear on national television in the United States. You have produced several eloquent documentary video tapes to help teach Americans about our faith. These tapes may be a strong basis for our television *Tabligh*, *Insha Allah*.

The Holy Prophet (s.a.w.) is reported to have said, "Honor him from whom you acquire knowledge." You have surely earned our respect as a teacher who communicates Islam to communities across the United States; enlightening church members, grade school and university students, and donating books to libraries. You have taught some of us to read the Quran, the Holy Quran in Arabic and to understand the meanings of many Hadiths. You have increased our knowledge of the mission of the Ahmadiyya Movement in Islam. You have taught us to propagate Islam with scholarly dignity. Your zeal and abilities have caused some Americans to take note of and respect Ahmadi Muslims. People of all ages, races and economic conditions have been touched by the earnest simplicity of your speech and by your dedication to Islam and to Ahmadiyya Khilafat.

You have not hesitated to reprove our shortcomings and to praise our achievements. You have sympathized with our joys and sorrows, individually and collectively. We especially appreciate your sensitivity to the needs of American brothers and sisters, particularly during the tragic period when many innocent children in Atlanta, Georgia were abducted and slain. Under your leadership, our community observed a National Day of Prayer after which, miraculously, no more children were slain and the perpetrator was apprehended. In addition, you wrote a strong letter to the local press expressing the Islamic view of the sanctity of all life. The Holy Prophet (s.a.w.) is reported to have said, "Allah will not bless a people which does not protect the rights of the weak."

As resolute servants of Allah, you and the Managing Committee led us through the distressing time of the martyrdom of the late Dr. Muzaffar Ahmad, the destruction of the Detroit Mosque, and the attack on the home of Br. Laeeq Butt. You and the committee confronted the news media with a clear explanation of true facts about Ahmadiyyat, striking down false charges made by certain members of the press. This was an outstanding example of grace under pressure.

We must not overlook your sense of humor which could make us smile. These are some of the reasons why our prayers are with you and the delightful Mrs. Kaleem as we say farewell and *Khuda Hafiz*. We shall miss you both. May we all meet again, *Insha Allah*.

May Allah, Who has power over all things, keep your family under His merciful guidance and reward your efforts to promote Islam. On behalf of the Managing Committee, in service to Islam,

Al Haj Muzaffar A. Zafr,  
National President,  
Ahmadiyya Muslim Jamaat, USA

### ADDRESS ON BEHALF OF AMERICAN LAJNA

Dear Imam Kaleem Sahib:

*Assalamo Alaikum Wa Rahmatullah!*

On behalf of the entire Lajna Imaillah, U.S.A., words do not adequately express our sincere gratitude to Allah for the assistance that you have given to us. Your service to us on behalf of the Ahmadiyya Muslim Association via the Divine Hand of Allah, had been exemplary, to say the least.

I am a firm believer that plans, especially the Divine ones, progress in stages. You came to us at a time when we needed to move on the next one. In the

two years that we have worked together, you have far exceeded the expectations of us who long for a better representation of Ahmadiyyat. You came at a time when we needed organization, cooperation, trust and guidance.

In the five years that comprise your appointment as Muballigh and Ameer of the Ahmadiyya Muslim Association of USA, you have unselfishly given your advice, leadership and fervent prayers in the glorious cause of Ahmadiyyat, the True Islam. You have always been fair in your dealings with us and you have always made decisions based on your firm belief in Allah and His religion. This has endeared you to us and, *Insha Allah*, we will never forget you for it.

In our struggle to develop our potential capacity, you have willingly lent us your firm, uplifting hand, taught us and helped us to see that the way of Allah Almighty is the only way.

You have upheld the rights, privileges and honor of Lajna Imaillah, and as such, have contributed much to the progress and advancement of Ahmadi women in the U.S.A. Additionally, you have insisted that we become devotees that roar with the voice of truth and confidence, motivating us to strive harder in our efforts to please Allah.

Your straightforward matter-of-fact approach to important and not so important affairs has been, for us, a necessary example. You have tongue-lashed us with a frown when we were wrong and gave us a gentle smile of love when we improved. Your speeches and words of guidance have been pregnant with wisdom and we have heard the fear of Allah in your voice. We have prayed behind you and felt the love of Allah through your prayers. We will cherish these memories and, *Insha Allah*, act on the examples of the Holy Prophet Muhammad (SAW).

Lajna Imaillah, America, consider ourselves blessed and give all praise to *Allah Ta'ala* for the opportunity to join in the service of Islam with one so dedicated. We pray that we may continue to serve Allah through Lajna Imaillah with the fear and love of Allah in our hearts. May we go as far as we have come and even further. *Insha Allah! Amin, Amin, Amin.*

And at last,  
A man departs from this soil.  
But, the knowledge he has  
Imparted, remains forever to  
Be added to-but never

withdrawn or  
Depleted.

Salma Ghani, National President  
Lajna Imaillah, U.S.A.

## A DIALOGUE WITH A PRIEST

By Sardar Rafique Ahmad

On October 28, our neighbor Mr. Joseph Brown and a local Paster Mr. Reeves were invited at our residence. Both gentlemen were also accompanied by their wives. We had an interesting exchange of ideas that evening. I thought that it would be a good idea to present this dialogue to all of the brothers & sisters of our Jamaat. After the exchange of invitational greetings the talks started like this. ( I would use the terms P for paster & R for Rafiq)

P Allow me to stress the importance of believing in the Christ. Look at the state of a dying man asking for help. Ask him this question 'are you ready to meet your Lord?' He would say may be, meaning he is not sure. Christianity gives you surety to meet your Lord.

R How can you be ready to meet your Lord?

P By believing in the Christ as your saviour, in the word of God—Bible. Since Adam committed a sin, we being his children have got the sinful and lustful nature of flesh. In order to get rid of that, we must believe in Christ, because he died for us on the Cross and was raised from the dead.

R The Bible says, contrary to your statement, that a child is born after the nature of God. How can a person say that God has a sinful nature? As far as Adam is concerned, regardless of his sin, he was pardoned by God. Why his generation should be punished for an act which it did not do? As an example I would say that if your grandfather had killed someone, do you think it would be wise or just to grab you and punish you only because of the fact that your grandfather had killed someone?

P No, it would not be wise. But we do have a sinful nature.

R Perhaps you mean that man has a free will. He has been shown both sides of the picture. Now it is up to him to choose right or wrong.

P Yes, you are right.

R But this means that man is superior to angels, and certainly not sinful. Secondly, Bible has never claimed that it is the word of God, word by word.

Even the Christian scholars agree to the fact that the present day Bible was collected, perhaps after 10, 20,... 100 or even 300 years after the Crucifixion of Christ. The question arises: where is the original Bible? (At this point all of the guests nodded their heads, including the pastor's wife.)

P True, but there are high class writings and letters which are included in the Bible and were acknowledged by the center.

R This simply means that Bible a collection of writings which are human by thought rendered into letters. Such writings can be graded as theological essays by man. The fact remains that Bible is not the word of God, word by word. We do believe in the Holy Bible which was revealed to Christ but not the present day Bible as this has been molested by human hands time and again. Referring to your second claim that Jesus Christ died on the Cross, I would be interested in the events of that day. Would you elaborate that for me please.

(At this point the Pastor briefly explained about the incidence of Crucifixion of Jesus)

R Looking deeply at the Bible, we find a very different account of the events. Since the childhood of Jesus Christ, God had protected Jesus, as He protected him at King Herod's time (Matt. 2:13-15; 2:19-21). At this critical point, God could never have left him alone. So He devised a plan. The dream of Pilate's wife was the beginning of this divine plan. Jesus supplicated to Him the whole night (Luke 22:43). His sweat was as if the droplets of blood falling from his forehead. As with every other true prophet, his prayers were also accepted. So he too, should have been saved from death.

P But the Bible says that he died on the cross. He gave up the ghost while at the cross and when they took him off the cross, he was not alive.

R The term 'gave up the ghost' is a translation from the Hebrew word which does not mean that he died. If we go further, the Bible says, when a soldier pierced his side, forthwith came there out blood and water from his body. Blood never gushes out from a dead body. Also, when the news of Jesus' death was brought to Pontius Pilate, He marvelled at his death. He being experienced in giving death by this mean to hundreds of people, definitely knew that Jesus' death was not possible. So he gave the permission to Joseph of Arimathea, almost immediately. This should be



considered that Jesus' legs were also not broken but those two men who were with him, their legs were broken. This too, was a part of the divine plot to save his life.

P This is an interesting account of the events. That is the most I can say. But, some times a little blood does come out of a dead deer when you do the deer hunting.

R Bible says 'and then gushed out blood and water'. Gushing out and oozing out are two different accounts of the state of someone's condition of life. Furthermore let me draw your attention to the accounts when the people demanded a miracle from Jesus. He said that no sign shall be given to you except the sign of Prophet Jonas. He went into the belly of a whale alive remained there for three days and came out alive. This sign too, had to be fulfilled.

P But the sign was fulfilled. He did go into the sepulchre for three days.

R Yes, but he went there Alive and came out Alive.

That is what the sign demands and that was what actually happened. Otherwise the peophecy was not fulfilled. And if he did die on the cross, he died a cursed death as is mentioned in the Bible (Deut. 21:23)

At this point tea was being served. All of us agreed to continue the discussion. The guests listened to the account interestingly and expressed that even a Christian does not read Bible as deeply as you read.

When the Pastor and his wife left, our neighbor stayed. He said that 'the Pastor did not use the right approach. All I want is that we should be ready to meet our Lord.' He was told that let us continue this dialogue and seek the true path.

At this meeting, the guests were also introduced to the Movement and the heads of the Movement. They were also introduced to the Promised Messiah and they were told that Christianity has failed to solve the problems of the world and that the world had to come into the fold of Islam to seek salvation. The meeting lasted over three hours.

## REGIONAL FOUNDERS DAY CONFERENCE

The Detroit Chapter of the Ahmadiyya Movement in Islam sponsored and successfully held the annual Religious Founders Day Conference on November 17, 1983, at McGregor Memorial Conference Center of Wayne State University, Detroit Michigan.

The speakers included Dr. Madhav Deshpande (representing Hinduism), Rev. James Jorgenson & Rev. Bruce Hollingsworth (both representing Christianity) and Maulana Ata Ullah Kaleem, Missionary Incharge, U.S.A. (representing Islam). The conference was attended by people of varied religious backgrounds.

The meeting started at 7:15 p.m., with the recitation of the Holy Quran by Missionary, Chicago, Mirza Muhammad Afzal, followed by its translation by Dr. B. K. Ahmad.

Dr. Deshpande presented the ethnic and socio-cultural background of Hinduism. He said that though Hindus believe in multiple dieties, they also believe that there is a supreme diety, addressed to by other religions as God and that the Hindu code of religion is derived from diverse ethnic and cultural backgrounds and belief systems of the Aryans and indigent tribal system of India.

Rev. Jorgenson discussed the principles of Christianity, the divinity of God and the concept of trinity. He described the concept of original sin and the concept of the Savior in the person of Jesus Christ.

Next, Rev. Hollingsworth addressed the conference and explained the background of the Methodist Church and Rev. John Welsley. He also expounded upon the Naturalist philosophy in Christianity.

Maulana Ata Ullah Kaleem, the last speaker of the session, pointed out that all the speakers had talked about the principles of their religion and not the person and message of their religious founders. So, in keeping with the tempo and theme of discussion, he also talked about Islam, not so much about Prophet Muhammad (peace and blessings of God be on him). In his usual eloquent and scholarly fashion, he introduced the term Islam and Muslims. He went on to elaborate upon Islam as the culmination and perfection of religion chosen by God for all the prophets and the Holy Quran as the last of the scriptures sent unto man by God through His messengers.

The Maulana supported his presentation by profuse quotations from the Holy Quran and the Bible

that Islam is nothing but the most perfect form of religion, preached and practised by Moses, Ishmael, Isaac and Muhammad (peace be on all of them). He went on to elaborate on some of the contradictions between the message of Jesus and the present day Christian faith.

The speakers were followed by brief question and answer session between the audience and the panel of speakers, which was followed by informal discussion and refreshments.



**JAMAATS' ACTIVITY REPORTS**

**Rochester, N.Y.:** On November 5, our meeting took place at the residence of Br. A. Razzaq at Willard, with Ch. A. Majeed Sb. in the chair. The meeting started with the recitation of the Holy Quran and a poem. The theme of all the talks was how to establish a living relationship with Allah.

Sardar Rafiq Ahmad, in his speech, mentioned Judaism, Christianity, Hinduism, Buddhism and Zoroastrianism, proving that all the religions have mentioned about creating a relationship with Allah. Referring to the meaning of the word *Ta'allaq Billah*, he traced the word *Alaq* to the creation of Adam and Eve. Explaining the word *Kun Fa Yakoon*, he said that deep love of the Creator is inherent in the very creation of mankind.

Ch. A. Haleem, in his speech, selected a few references from the present Khalifa's Khutba and ornamented with befitting reference from *Kishti-e-Nooh*, he very appropriately conveyed the importance of creating a relationship with Allah.

Ch. Shareef Ahmad, in his speech, emphasized the importance of progress of man's earthly grade to heavenly stage. But the first condition, he said, was *Aaminoo Wa Aaminus Salehaat*, and the special promise that Allah has made with such people—Khilafat. The present day ordinary Muslim is very depressed because he is not in that lucky group who has a Khalifa.

Then came announcements from the President and Financial Secretary, followed by a recitation by our little brother Naveed Ahmad which he probably had especially memorized for this occasion. His recitation was accurate and lovely.

At the end, Ch. Majeed, in his concluding speech, gave live examples from the life of Ch. Zafrullah Khan and his obedience and allegiance to the Jamaat.

The meeting concluded at 10:15 p.m. This is the second successive year that the Ahmadiyya Movement in Islam (Detroit Chapter) has held the Religious Founders Day Conference.

The Majlis-i-Amla and members of the Detroit chapter are thankful to God for the success of this program, and also to the Missionary Incharge, Maulana Ata Ullah Kaleem and Missionary Mirza Muhammad Afzal to have honored the occasion. *Jazakum Allah.*

In this way he emphasized the importance of obedience to the Jamaat by all its members.

The Jamaat also elected Mahmood Ahmad, our financial secretary, as a second member to represent Jamaat in Governing Body meeting to be held later in the month at Washington, DC.

After a collective prayer, the meeting ended, followed by a nice warm lunch prepared by the host family. All the members of the Jamaat are thankful to the family for arranging the meeting in such a nice manner and giving them a warm welcome. May Allah accept their effort.

Since all the members of the Jamaat were present at this meeting, the Jamaat once again decided that the central place for holding the meeting should be at Rochester and that if someone wanted to host a meeting, he would be welcome to have such a chance, provided all the members agree to it. The main purpose was to look for the convenience of the members.



**REQUEST FOR PRAYERS**

Mr. Naeemul Haq Khan and Mrs. Sameera Khan of Athens Jamaat were blessed with a son on November 12, 1983. They have named him Nasir, in memory of Hazrat Mirza Nasir Ahmad, Khalifatul Masih III. (It was his suggestion which was responsible for their marriage.) They request all the brothers and sisters to kindly pray for the new arrival. May Allah make him a true servant of Ahmadiyyat and may He keep him under His protection always. Aameen!

## AHMADIYYA JAMAAT ADMINISTRATION

The current administrative body for the Ahmadiyya Muslim Jamaat is the Managing Committee which has the following members:

Maulana Sheikh Mubarak Ahmad	Ameer and Muballigh Incharge
Mufti Ahmad Sadiq	Missionary
Mirza Muhammad Afzal	Missionary
Munir Ahmad Chaudhary	Missionary
Muzaffar A. Zafr	National President
Mubasher Ahmad	General Secretary
Abdul Khaliq Raja	Finance Secretary
Munir Hamid	Secretary Tabligh (Preaching)
Abid Haneef	Sec. Talim-o-Tarbiyyat
Allah Bakhsh Chaudhary	Sec. Social Affairs
Falahuddin Shams	Secretary Tajneed
Rshid Ahmad	Sec. Public Relations
Munawar A. Saeed	Sec. Rishta Nata

Mir Dauood Ahmad

Sec. Properties

The members of the Finance Committee are:

Maulana Sh. Mubarak Ahmad	Chairman
Abdul Khaliq Raja	Secretary
Mubasher Ahmad, General Secretary	
Mufti Ahmad Sadiq	
Falahuddin Shams	

The following are appointed Auditors:

Central	Munawar A. Saeed
NorthEast Region	Dr. Karimullah Zirvi
SouthEast Region	Muhammad Azim Qureshi
Great Lakes & MO	Sher Ali Basharat
MidWest Region	Muhammad Arshad Chaudhry
West Coast Region	Ramzan Ali Mahmud



The Atfal-ul-Ahmadiyya with Maulana Ata Ullah Kaleem, Ameer & Missionary Incharge and parents, at the beginning of their summer school, 1983.

## REAL REVOLUTION CANNOT TAKE PLACE UNLESS THE ENTIRE JAMAAT BECOMES MISSIONARY, EXHORTS KHALIFATUL MASIH IV

Hazrat Ameerul Momineen, Mirza Tahir Ahmad Khalifatul Masih IV, in his letter written to Maulvi Ata Ullah Kaleem on November 6, 1983 says:  
"Take note of this fact, that as long as you do not turn the entire Jamaat into Missionary work the real revolution cannot take place. Hence,

greatest stress must be laid upon this need, that each member of the Jamaat should be developed to become a Missionary. He should be guided and supervised. May Allah empower you and help you. Aameen."

### A MOMENT OF REFLECTION FOR PAKISTANI AHMADIES

Hazrat Ameerul Momineen, Mirza Tahir Ahmad Khalifatul Masih IV, in his letter to Maulvi Ata Ullah Kaleem written on November 12, 1983 says:  
"One thing which does worry the mind is the attitude

of Pakistani Ahmadies towards the Afro-Americans. A lot of transformation is still required in this direction. No doubt there are barriers of social and cultural differences yet each hurdle should be crossed over if the standard of sacrifice is raised higher. An ordinary sacrifice of Pakistani Ahmadies in this direction can open the new vistas of progress."

### TRANSFER OF MISSIONARIES

**Washington, D.C.:** In accordance with the directions received from the International Headquarters, Rabwah, Pakistan, Maulvi Ahmad Sadiq Mufti, the Regional Missionary for the West Coast Region, has been transferred to the National Headquarters—Washington while Maulvi Munir Ahmad Chaudhary, the Missionary stationed at Washington Headquarters as Nigran Mal (Supervisor of Finance) has been transferred to Los Angeles to take charge of the West Coast Region as Regional Missionary of that Region. May Allah empower both the Missionaries to carry out their new assigned jobs honestly and dilligently. Aameen.

### MRS DR. MUZAFFAR EXPRESSES GRATITUDE

**Detroit, Mi:** Mrs Asiya Ahmad, the widow of Dr. Muzaffar Ahmad, the martyr, has expressed her gratitude to all those who have sympathized with her and consoled her through visits, letters, and resolutions on the sad demise of her beloved husband. She has further requested from all those who share in her grief and sorrow to pray for her and the two sons of Dr. Muzaffar Ahmad, that, Allah Almighty be their protector, grant them patience and steadfastness; and bless them with all kinds of bounties—spiritual as well as material. She will be leaving for Pakistan in this very month.

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