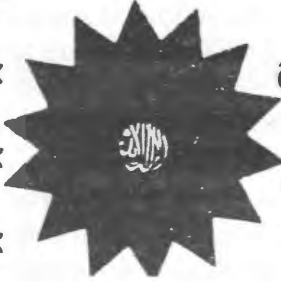


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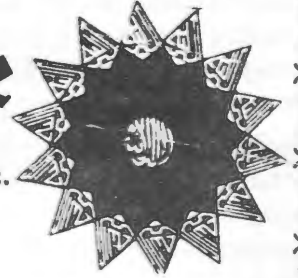
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰی سَيِّدِنَا مُحَمَّدٍ وَآلِ سَيِّدِنَا مُحَمَّدٍ وَنُصَلِّيْ عَلٰی سَيِّدِنَا مُحَمَّدٍ وَآلِ سَيِّدِنَا مُحَمَّدٍ

لَا اِلٰهَ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ



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HAZRAT KHALIFATUL MASHIH'S MESSAGE TO AMERICAN AHMADIYYA COMMUNITY

Many Sincere Ahmadies have demonstrated extraordinary spirit of sacrifice and have earned my heartfelt prayers.

Every Chanda paying Ahmadi should try to have a minimum pledge of \$3800.

A majority of you should try to pay their pledge in one lump sum

Search your souls for the maximum payment you can make in three months, and the number of instalments for the balance.

Dear Brothers and Sisters:

Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu

In response to my appeal for establishing five missions in America, many sincere Ahmadies have shown a spirit of exemplary sacrifice and have earned my heartfelt prayers. I assure you that Almighty Allah shall never let their sacrifices go in vain. They will reap reward not only in the life to come but also in this very life they will be amply rewarded. For as many as seven generations, as the Promised Messiah has so aptly observed (*Malfoozat*, Vol. X, pp.165-166), their progeny shall keep on reaping the reward of the sacrifices of their devoted forefathers. But however great that reward may be in material terms, it sinks into insignificance as compared to the favor of Allah that one may win. If the spirit of one's sacrifice is sublime, if it catches the eye of Allah's favor, if He looks upon one with love and approval, just one glance from Him is worth all the rewards that one may accrue. Such a recipient of Allah's grace verily achieves the objective of one's life. He it is who can claim, in the words of a companion of the Holy Prophet (peace and blessings of God be on him):

فَوْتِ بِرَبِّ الْعُكْبَةِ

"By the Lord of Ka'aba I have succeeded in the purpose of my life." These were the words uttered by Hazrat Haraam bin Milhan just before he was martyred. These were the very last words he uttered before the sword of the executioner fell upon him.

I am sure there are many among the American Ahmadies today who have achieved this distinctive status by virtue of the sheer class and quality of their sacrifice.

Apart from the above, there may be some others who yearn to be in the first rank of those who offer great financial sacrifices in the cause of Allah, yet owing to unavoidable difficulties and serious financial problems they are unable to fulfill their cherished desire. They are above reproach. They excite pity in me and I pray for them also. May Allah treat them with mercy and compassion, accept their sincerity and improve their lot, so that they too are able in future to participate vigorously in the service of Allah to their heart's content.

Besides these two categories, I am afraid, there are quite a few Ahmadies who seem to be indifferent to

religious sacrifices. They lack the will and courage to face and overcome the mounting problems. They are content with merely watching the contributing crusaders like passive on-lookers. I propose to address this group in particular today.

Having examined in detail the list of chanda paying members of the American Jamaat, it has struck me that if all those who can't afford to pay big amounts, pay only \$3800 per subscriber as the average contribution, the urgent needs of the Jamaat can be easily met. Keeping in view the prevalent economic conditions in America, this should not be an unbearable burden upon them. Therefore, if all subscribers decide not only to promise to contribute but practically pay up the required amount of \$3800 within a few months, it would really be a worthy act on their part.

In the present state of affairs not only the target is far from being achieved, but also the rate of realization is far too slow. At this rate of realization, I will be very much surprised if the target is met even in the course of the next ten years. Hence, I have chalked out a plan to distribute the load widely and evenly on all the subscribers so that the immediate needs are fulfilled without hinderance or delay. This measure will also provide a breathing space for those among you who have made colossal sacrifices in this regard. Following are the features of my plan:

1. As far as possible, every American subscriber should promise to pay at least \$3800.
2. The majority of subscribers should pay it lump-sum.
3. Those who are not in a position to pay it in full should reassess their capacity and inform the Jamaat as to what maximum amount they can pay in the coming three months and in how many instalments will they pay the remainder. That is to say that they should not merely register their promise but also notify their proposed schedule of payment.
4. Those who have promised to pay \$25,000 or more should try to pay \$10,000 in cash at their earliest convenience and the remainder in the next year and a half or so. They too should intimate the Jamaat as to their proposed schedule of payment. Unless we have a reasonably dependable estimate as to the yearly income we simply cannot chalk out any work plan for the future.
5. Those who have promised to contribute a sum of \$10,000 or thereabout should pay at least \$5,000 in cash as first instalment and give a graded detail of

payment for the remainder during the next year and a half.

6. Those who have pledged around \$5,000 should endeavor to pay off at least \$3,800 to come up to the average standard.

7. Brothers and sisters who are unable to pledge even the minimum amount of \$3800 are, however, not to blame. Rather, their state deserves our sympathy and prayers. May Allah bless them and if financial problems beset them, may Allah, out of His grace and mercy, solve such problems. If they are cold hearted to the cause of Islam, may Allah cure them and warm them up, and charge them with the spirit to serve and spend in His cause. They are welcome to participate according to their capacity, however small their contributions be. If they can afford to promise only \$1,000 or even less, that should be welcome. Allah bless them and accept their humble offerings. If they try to pay the entire amount along with the pledge, it would be a most commendable gesture.

May Allah enable you to offer adequate sacrifice in His cause and may your sacrifices find favor with Him. May He bless you with His choicest blessings in this world and in the hereafter. May He Himself become your reward and count you among His own. Ameen.

Wassalam,

Yours fraternally,

(Sd. Mirza Tahir Ahmad)
Khalifatul Masih IV



PAY YOUR JALSA SALANA CHANDA

As you are aware, this year all the participants of our Annual Convention (to be held in Detroit area August 12-14) shall be served food free of charge like those who attend Jalsa Salana at Qadian and Rabwah. Nevertheless, these expenses must be met by the Chanda Jalsa Salana which each and every earning member of the Jamaat is required to pay at the rate of 1/10 of one's monthly income per year (1/120 of yearly income).

Hence, you are requested to expedite the payment of Chanda Jalsa Salana and dispatch the amount to the Washington Headquarters as early as possible.

KHALIFATUL MASIH'S LETTER TO CENTRAL LAJNA IMA ALLAH

Confusions removed regarding Purdah

Respected Sadr Sahiba Lajna Ima Allah Central:

Assalamo Alaikum Wa Rahmatullah Wa Barakatohu

I received your letter in regard to *Purdah* that there is still some confusion in the Canada Jamaat. There should not be any confusion because I have elaborated this subject in detail in my speech at Jalsa Salana, in Juma Sermon as well as in an address to the ladies at Lahore. I will attempt one more time to make it clear, but if someone does not understand then I may be excused from further explanations.

Under rapidly changing conditions in Pakistan where *Purdah* is disappearing at a very fast pace and mostly *chadar* is used as a first step towards being without *Purdah*, it is extremely essential that the use of *Burqa* should be adopted. Otherwise we shall never be able to regain the already lost ground, and the defeatist attitude shall never change into a feeling of victory and self-confidence. *Alhamdo Lillah*, a vast majority of ladies in Pakistan understand the extreme urgency of the matter and established glorious example of returning once again to *Burqa*. In free society and in colleges, our girls safeguarded *Purdah* by wearing *Burqa* regardless of worldly taunts. May Allah the Exalted reward these daughters of ours with abundant blessings.

In most of the regions in Pakistan, it was an urgent need of the time to give priority to *Burqa* to safeguard *Purdah* and there was no other remedy besides adopting *Burqa*. In future, if the circumstances are changed, a Khalifa of the time may permit a milder form of *Purdah* compared to *Burqa*, which I call the minimum Islamic *Purdah*.

As I have explained earlier, in the Frontier Province (of Pakistan) where *chadar* instead of *Burqa* has been, right from the beginning, a traditional way of *Purdah* and where ladies wear *chadar* with great care and vigilance, in that region a woman who does not wear *Burqa* can be considered excused. Despite my permission for that region (the Frontier Province of Pakistan), a vast majority of Ahmadi girls started over there wearing *Burqa*, and thus they raised the banner of their freedom against the evil influence of present conditions; and the letters that I am receiving from such girls indicate that they are very happy experiencing a renewed sense of greatness of character.

As far as foreign countries are concerned, over there the Ahmadi society is split into two sections.

One section is of those Pakistani Ahmadies who have settled there. The second is of non-Pakistani Ahmadies who have accepted Islam in those countries. Both have varying needs and different circumstances. Pakistani born Ahmadies who are settled in the Western countries discarded *Burqa* saying at first: 'In Islam *Purdah* is essential but *Burqa* is not essential. Therefore, we will observe *Purdah* with *chadar* and that is enough for us.' But in most cases, this excuse was not based upon any truth and their hearts were well aware that in reality these were merely self-deceptive pretensions. Actually they wanted to come out of *Purdah* and not *Burqa*. Therefore, because of their ill motives they suffered and very soon the head covers of *chadar* disappeared, the sense to cover attractive features of body passed away, simplicity gave way to make-up, make-up changed into exhibitionism, exposure of body became apparent through dress and conduct, and participation in mixed parties and meeting with strange men with exhibition of ornaments and full make-up became a common life style.

In short, the wisdom of the saying of the Holy Prophet (may Allah's blessings be on him) proved to be true with a terrifying lesson:

'Actions depend on motives.', which also means your actions shall expose your motives regardless of what your verbal claims were, and ill motives shall become explicit through your evil deeds. These are the women who became losers both in the realm of religion as well as in the worldly affairs: slowly and gradually the peace of their homes was destroyed and they started seeing their children go waste, and they submerged into materialism and started a shallow and artificial life devoid of any firm and high values. They got disinterested in the matters of religion and zeal for religious services vanquished from their hearts and they achieved neither material progress nor spiritual gains.

Keeping in view the condition of those women, I wanted for Pakistani ladies who reside in foreign countries to safeguard and protect *pardah*, even if they had to wear *Burqa*—Which would be a great service to the religion. I made it clear that they should wear *Burqa* though the people may call them old fashioned and at the initial stage they may even feel embarrassed. But if they keep this consciousness alive that people's gossip has no value as compared to the

pleasure of God, then instead of being embarrassed they will surely experience a new consciousness of having a strong character and they will find themselves above the reproach of people and soon shall be liberated from the shackles of materialism and they will see their God and shall experience a unique contentment. Slowly and gradually they will discover that people are looking to them with respect in place of hatred and are being impressed by the firmness of their character. Moreover, an additional advantage of Burqa would be that several opportunities will be available for Tableegh—as I experienced during my visit to Europe and America in 1978. In any case, after considering all these matters, I shall insist that to safeguard Pardah, it is very essential to return to Burqa. And whosoever assists me in this respect, I am sure Allah the Exalted will bless that person with abundant love.

Nevertheless, if a Pakistani born lady feels embarrassed and suffers from an inferiority complex and she insists that she will observe the least permissible Islamic Purdah, *i.e.*, she will not expose her attractions to the outsiders and she will use chadar in accordance with the Promised Messiah's interpretation of the relevant verses of the Holy Quran, and she will not put makeup on her face when she comes out of her house, and she will wear modest dress, then such ladies are excused and the office holders of the Jamaat do not have any right to incriminate or censure them. May Allah the Exalted reward them for performing this duty and keep them steadfast.

As far as the European and American native born ladies are concerned, it is enough for them to observe

minimum Islamic Purdah because when they will adopt the minimum Islamic Purdah after coming out of a completely naked and unrestrained society, their sacrifice shall be far greater than that of Pakistani ladies. However, it is in my knowledge that numerous American and European ladies, on their own free choice and courage, went ahead and preferred wearing Burqa instead of taking advantage of this permission, and they perform their social obligations while wearing Burqa. Their character is a glorious example for Ahmadies by birth. They are rejecting through their actions all pretensions and excuses of the self that to wear Burqa in today's advanced age is impracticable.

Now I would mention those ladies the nature of whose jobs hinders them from wearing Burqa or covering the entire face. For example, doctors or nurses or workers in such factories where to exercise proper care of Burqa or to cover the entire face with a veil becomes unbearable trouble. In such cases, to observe the minimum Islamic Purdah is enough, rather it is preferable and on such occasions not to wear Burqa is better. But the spirit behind the Islamic Purdah has to be seen in every case.

All these explanations, I have given again and again, and on your wish I have made it very very explicit one more time. Even now, if someone does not understand my intent, then I pray: May Allah provide that person ability to understand.

Wassalam,

(Sd) Mirza Tahir Ahmad
Khalifatul Masih IV



KHALIFATUL MASIH'S ADDRESS TO STUDENTS

WE NEED LINGUISTS KNOWING TWO OR THREE LANGUAGES AND SERVING ISLAM

WE MUST LEARN ITALIAN, SPANISH AND PORTUGUESE URGENTLY

SELECT ONE COUNTRY AS A CENTER OF YOUR DREAMS TO WIN FOR ISLAM

AHMADIYYA STUDENTS ASSOCIATIONS ALL OVER THE WORLD SHOULD TAKE THIS TASK IN HAND

RELATE YOUR WORLDLY KNOWLEDGE TO RELIGIOUS INFORMATION

On October 18, 1982, Hazrat Ameerul Mo'mineen Khalifatul Maseeh IV addressed the Third An-

nual Convention of the Ahmadiyya Students Association. An English rendering of his address follows. He said, "I would like to draw your attention to two fundamental matters. Before I do that, let me speak on another important matter.

An Important Matter

When I took a casual view of the hall, I found that the majority of those in attendance did not have their heads covered. The habit of wearing caps does not exist. I personally experienced a feeling of shame. As your patron, I have been reminding you off and on, but it seems that my reminders have not made an impact. Either my words did not have the power of persuasion, or the prayers have been deficient.

A sign of strong character

Some of you may feel that walking around without a cap does not really matter; but it does. Indeed, it is a major thing. Nations which are destined to bring about a revolution have to adopt distinctive attributes from the very childhood. Ahmadi youth should make it a habit to wear a cap.

The concept of good manners in Islam is totally different from that in the western culture. In the west, they consider it a sign of respect and dignity to take their hats off, whereas our approach is the reverse. Wearing a cap, or otherwise covering our heads, has been a characteristic of Ahmedi youth. This distinguishes you in your society. If you feel awkward in putting it into practice, your awkwardness will actually become a means of strengthening your character. It will also raise your spiritual standard, because you will have to strengthen your character in order to overcome your feelings.

Greatness of Character

You have to inculcate some distinguishing features. They will strengthen your character and will discriminate you from others. You may have to bear the brunt of criticism, even humiliation. Some may even depict you as a different species. But all of this will be to your advantage. It will develop the greatness of your character. Above all, when you do it for the sake of Allah, small actions on your part will result in great spiritual developments.

All of you don't have to wear the same kind of cap. Why don't you promote new kinds of caps? Very soon they may become a new fashion, and they will at the same time fulfill your need for a head-cover.

Decoration Permissible

I know that your young blood needs something interesting and new, and Allah does not forbid you from it. He says in the Holy Qur'an:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَخَسَمْتُ مِنَ الرِّزْقِ قُلْ هِيَ لِلذَّيْنِ
الْمُتَوَاتِرِينَ فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ

“Announce, O Muhammad (SAS), who has forbidden beautification and decoration which Allah created for His servants? Tell them that they have been created for the faithful servants. Allah creates all types of blessings for His dear servants.”

By calling them *Ibaad* he relates to them with great love. He says that all the good things have been

created for those who are righteous and true believers. Just as you entertain your dear ones, similarly, Allah has created the good things for them. By saying: وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

He further explains that the reference is not to forbidden or stolen and snatched things, but to the wholesome, both in eating and in dress. They should be pure, no glimpse of vulgarity. They should not be blind or superficial imitations of worldly fashions, for then they would cease to be *Tayyebat* (wholesome). They will become *Tayyebat* only if they reflect the love and color, of Allah. Then He says هِيَ لِلذَّيْنِ الْمُتَوَاتِرِينَ فِي الْحَيَاةِ الدُّنْيَا they have been created for the true servants in this life, but خَالِصَةً يَوْمَ الْقِيَامَةِ on the Day of Judgement, they will be exclusively for them.

Dirty Dress to Become Righteous?

Islam does not teach about the kind of Sufi'ism which promotes disfiguring. Admittedly, there is a difference in dress because of the difference in human nature and habits; but the concept of righteousness does not permit of wearing filthy dress. Nowhere in the Holy Qur'an or in Hadith do we find that the attainment of righteousness requires one to wear torn or foul smelling clothes.

For some people, clothes become secondary because of their workload, or absorption in matters of higher spiritual priority. On such occasions, the intent is not to renounce the blessings of Allah; rather the other blessings of greater significance attain an overwhelming importance and smaller blessings lose their relative importance.

The Learned do not Require Elegant Dress for Greatness

I have observed in British universities that the truly learned scholars, be they teachers or students, become unmindful in matters of dress. Sometimes it is hard to decide what they are wearing. They do not feel ashamed at all if they are wearing a dress which resembles a pillow case. Rather, they take such a dress as a source of honor and distinction. When people see them, they realize that these are the scholars. In summary, Islam does not prevent you from wearing beautiful dress. But it forbids you from getting so concerned about dress that the higher objectives should become secondary. In such a situation that dress would cease to be *Tayyeb*. I have therefore no objection if you invent new types of caps for the sake of good looks and decoration.

But your heads must be covered, to make it clear that you are Ahmedi youth and you are not under the influence of any other culture. You should be liberated from all worries of 'what the world would say'.

Dearth of Scholars in Foreign Languages

Let me now address the two basic points which I want to put before you. During my travel to Europe, I felt that there is a serious shortage of Ahmadies who know languages other than Urdu. The shortage is so serious, that it causes me grave concern. The needs are urgent and vast. To meet them we need youth with knowledge of different languages. We do not have them now.

Learn Urdu and Arabic in Addition to English

Our new generation in England speaks excellent English. Unfortunately, however, their parents have not attended to teaching them Urdu. Nor has any proficiency been gained in the knowledge of Arabic. Just as we cannot avail of the services of Urdu speaking members without the knowledge of English, Persian and Latin, similarly we cannot use the services of members who know English but not Urdu and Arabic. **What we need are members** who know two or three languages at the same time, and are also willing to devote time for the service of Islam. Let them prepare themselves mentally that they are learning these languages for the sake of Allah, with a resolve that when they complete their studies they would serve the religion of Allah.

I need to receive the names of those students who will undertake to learn new languages. They should send their names to their patron, Nazir Talim, Sadr Anjuman Ahmadiyya, Rabwah. They should start learning the new language and also attain fluency in Urdu and Arabic as far as possible. The patron will also send them religious books from time to time.

Serving the Faith Without Formal Devotion

Such youth will help us in several ways. There will be some among them who will later devote their lives. If they bring with them the knowledge of languages and religious scholarship we can get them ready for active service very quickly. Those who do not undertake the formal devotion would also be helpful as long as they are determined to avail of every opportunity to serve the cause of Allah. Maybe Allah will provide them the opportunity to

go to some foreign lands, where they may seek means of livelihood—making translations and propagating Islam wherever they go. It is also possible that general announcements may be made about volunteers to go to some specific countries without any remuneration or reward from the Jama'at. Such sacrifices have been called for by the Jama'at before and the youth of the movement have rendered great service in response to these calls.

Preparation Needed for the Victory of Islam

Whenever you undertake a great and noble objective, you have to do your utmost to bring about results. How much struggle do you have to undergo in order to pass an examination? None dares to appear in an examination without preparation. For the same reason Allah has given the explicit teaching in the Holy Qur'an that you must continue your preparations for the service of Islam in accordance with your abilities. You have accepted a great challenge: bringing about the victory of Islam. You have to make some preparation for it. This preparation includes the study of foreign languages. When the need arises, you may offer your services.

Students Associations all over the World

The Nazir of Taleem, in his personal capacity as patron of Ahmadiyya Muslim Students Associations, should see that these Associations, which are presently confined to Pakistan, are organized all over the world. One of the demands made on the Ahmadiyya Students Associations all over the world should be to ensure that their members learn foreign languages. At the same time, they must also have proficiency in Urdu. They will be called upon to study the books of the Promised Messiah—so they must read Urdu. They will also have to study the Holy Qur'an and Ahadith of the Holy Prophet—which means they have to learn Arabic. All three (Urdu, Arabic, and foreign languages) will proceed simultaneously. If you are willing to devote some of your time as I have outlined, please get your names registered so that we know how many youth we can expect in different languages in the future.

Languages Needed Urgently

Three languages needed urgently are: Italian, Spanish, and Portuguese. The reason is that we are trying to acquire land in Italy. The blueprints for a mission are ready, but we have not received the permission from the government to go ahead. It ap-

pears that Almighty Allah, in his wisdom, has some goodness for us in this delay. We do not have any missionary who can converse in the Italian language. Nor do we have any literature. Even if we had received the permission from that government, we could not do anything except send a missionary to sit like a watchman. This would have provided no benefit. We have not been raised to construct monuments and memorials. Rather we are a living and active Jama'at. Where we construct a mosque, we will also produce people who make prayers in those mosques.

We therefore urgently need young men who learn Italian as soon as possible. The Ahmadiyya Seminary (*Jami'a Ahmadiyya*) should also make urgent arrangements in this respect.

The same is the case with Portuguese. We intend to open a mission, Insha Allah, in South America. This is the scheme which was launched under the auspices of Khuddamul Ahmadiyya—for two mission houses—one in Italy and one in Brazil. Brazil is a big country in South America. The language spoken there is Portuguese. We will need a Portuguese speaking person. There are also some local languages in Brazil about which we are undertaking the needed research.

French is another language with vast influence. It is not spoken just in France, but also in Mauritius and several countries in Northern Africa, and even in Korea and Indochina. All of these are now without Ahmadiyya mission. We at present have only two French speaking missionaries. We also lack expertise in the Chinese language. However, we have, by the grace of Allah, two people who have acquired proficiency in Japanese. But two is not enough.

Our biggest priority as of now is the Spanish language. I have made a general appeal during my tour of Europe, and especially of England, that our friends should attend to this need. By the grace of God many have heeded to this call, and have volunteered their names for service.

Propagation Scheme in Spain

We have a scheme for propagation in Spain. Our friends should learn Spanish on their own, and go to Spain for their annual vacation. Spreading to different villages, in accordance with a plan, they should impart the message of truth in their own, albeit broken language. They should also introduce

their Mission House to the people they contact. *Insha Allah* we will get a large number of voluntary missionaries this way. We really need workers to benefit from the wave in favor of Islam that Allah has created.

When a farmer has fruit in abundance, he invites his friends and neighbors to help. In England and U.S.A., in the middle of strawberry season, people are often invited to pick strawberries to take home at nominal charge. We are making you a much better offer: We are telling you to come forward to receive the abundance of Allah's blessings. Instead of paying us something in return, we assure you that you will enjoy the fruits that we are offering.

Satisfactory Results in England

The scheme that I have just mentioned is the one about which I am very hopeful that it will bear abundant response and many youth will come forward. As I have mentioned, the response in England is very enthusiastic. Many friends have paid heed to it and Shiekh Mubarak Ahmed Saheb is now delineating specific areas and responsibilities. The response was also very enthusiastic in Germany. But our members in Germany have many problems restricting their mobility. Nevertheless they are devoted and sincere. I do trust that sincere members in other countries will also come forward to participate in this scheme.

Select One Country

You should start preparing your mind for the service of Islam. Select one country in which Islam has not yet flourished. Make that country the center of your dreams to win for Islam. Live in your dreams as people live in their romantic fantasies. Get so absorbed in your dream that you forget all else—that you feel restless until you see your dream come true. Dream that you would introduce Islam to such and such parts of U.S.A., or that you will win a country behind the iron curtain, say Poland, for Islam. Or that you will carry Islam to a part of Russia or China. Every human being needs a dream, a vision, for peace of mind and self-fulfillment. When you go forth in the name of Allah with these visions, Allah will grant you the ability to carry them out.

It is the responsibility of Ahmadiyya Students Associations all over the world to carry the task of motivating the students to participate in this scheme. Let us therefore hear from every country about the names of volunteers.

Balance Between Worldly and Religious Scholarship

The other matter that I want to present before you is that you should relate your worldly knowledge with religious one. Two highways, going in parallel, cannot be very useful unless they have crossings to facilitate the flow of traffic. The two—knowledge of the material subjects and the spiritual knowledge—are no doubt separate roads; but they must have crossings and intersections. You see this phenomenon. All of a sudden a beautiful metaphor is presented from the physical life to illustrate the point. This phenomenon appears so often that the two appear inextricably linked and well coordinated. The same should be the case of a Muslim: We must cultivate the channels of our minds and imagination to see the link and relationship

Conflict Between Church and Science

The last two centuries have witnessed a great calamity. When science made great strides in Europe, it was during a time when the opposition to Church was also strong. The Church, in turn, took strong opposition to science. An impression was therefore created among the scientists that science and religion are independent. They revolted against religion and considered it meaningless, irrelevant, and unfounded, while believing that science was based on arguments and experiments. As a result science became synonymous with irreligion. The religion in turn became synonymous with irrationality.

Any scientist talking about religion was excommunicated from his peers and vice versa. Things have changed now. According to a recent study in U.S.A., carried out by the most well respected research organization, about 25% of the scientists now confidently talk about the existence of God. About one percent even go beyond and put their knowledge in support of the arguments about the existence of God.

Proof of God's Existence Through Scientific Experiments

In the earlier period of scientific development, scientists who talked about God were, in effect, excommunicated both from Church and science. The cycle has fully turned now. As the scientists have advanced in knowledge, they have witnessed such marvelous phenomena that it has forced them to return to God. Even though their voices are still somewhat hushed, but there are voices being raised.

Two groups have already emerged. One which says that it is a wonderful phenomenon: We can not fathom it; but may be able to do so in future. The other group says that the phenomenon, even though we do not understand it, definitely points to the existence of a Creator. These two groups exist in every specialty. For example, there is a branch of knowledge concerned with the creation of the universe. It is related both to physics and astronomy. One of the theories is called **Big Bang** theory. All evidence points to the validity of that theory. New research shows that the galaxies are receding exactly in accordance with the calculation of the "Big Bang" theory. They had made a theoretical calculation that, if the Big Bang theory is correct, some of the distant galaxies would be receding at a particular speed. When they actually observed them they found the exact same speed. The same turned out to be the case for the single stars.

Acceptance of God—the Ultimate in Scientific Research

If this theory is proved correct, as it is being proved, the Noble Laureate who is working on this theory says that it will take us to the conclusion that there is a Creator. There will be no other choice. Even in earlier times the top mathematicians and philosophers came forward with this argument. Spinoza, a famous German philosopher, proved the existence of God with mathematical calculation. He said no other calculation fits. He further said that the Creator has to be one. On reading his works I marvelled at the understanding he was granted by Allah. Although he could not reach the ultimate in wisdom, but he did partake of some of the understanding about the Creator found in the writings of the Promised Messiah.

Evolution is Correct but Darwin Wrong

When Darwin offered his theory of evolution, many thought that they would not need religion any more to explain the creation. But as they have learned more, the same theory is bringing them back to their Creator. Many proofs have been discovered that the Darwinian concept of evolution is utterly unfounded.

I once told an Ahmedi student of biology to look into two aspects of this theory. One, the structure of the eye. It is a compact unit. Evolution cannot have anything to do with it. The other, the fixation of

character in our genes. This, again, cannot be in accordance with Darwin's theory since the external changes have nothing to do with internal chemistry. I do not know whether he undertook any research on this or not, but I recently came across a scientific magazine in England which makes exactly these two points. The Digest has also treated this subject and has acknowledged that no refutation can be offered against these two powerful objections to the theory of Darwin.

Can Evolution Happen by Chance?

One scientist, who is also a mathematician, has offered an argument against the concept of "blind evolution". He says that the blind evolution implies that some chemical changes take place by chance, resulting in the creation of some cells. Nine-hundred ninety-nine out of every thousand die. One remains and is "directional" of the next step. And so on. He says that when he tried to apply this theory he faced the prospect of observing a similitude of a beautifully written book of twenty-five volumes, with an exceptionally rational, meaningful, and well coordinated subject matter. Along with this the prospect of somebody telling me that the way this book was written is this. The author threw a dice and wrote down the letter which he observed. Then he threw the dice again and wrote the words he saw next. He says that if such a phenomenon can take place (a book of twenty-five volumes) by chance then the "blind evolution" can have some validity.

Advice to Ahmadi Students

The world is returning to the God towards whom we have been raised to invite. Even the atheists are returning. And the Ahmadi students are ignorant and unaware of what is going on. Allah has selected you. He has sent the Promised Messiah to you. The Promised Messiah claimed that if you truly and sincerely believe, the angels will be appointed to teach you. It would be a pity if you are ignorant or indolent in spite of these glad tidings. Nay, you must attend to the task. The field which has been appointed for you is being tread by others. It would be foolish on your part to say that these things are out of fashion. Only a short time ago it was unfashionable to talk about God.

I repeat, therefore, that all of you must relate your academic subjects with religious knowledge. It means that you will have to increase your religious

knowledge. You will have to inculcate the love of the Holy Quran. You will derive the meanings from the Holy Quran only if you truly love it. This is a living book—not a dead one. No living being offers its wealth in vain—it benefits those that love it, and withholds from those who are indifferent. The same is the relationship of the Holy Quran with its readers. Those who truly love it, find inexhaustible treasures in it. The unfortunate ones who are content with cursory reading and recitation remain deprived. Study the Holy Quran regularly and reflect upon its meanings and subject matter. Make it the subject of your mutual conversation. Read papers on it in your meetings. But do all this with humbleness. Never claim that what you have discovered is the ultimate truth, lest you be excommunicated both from religion and science because of the limitations of your knowledge coupled with the bigness of your claim.

Keep your sights high. cultivate a habit of hard work and devotion, but be humble in your daily life and manners.

Raise the Level of your Arguments

The last thing that I wish to advise you, and from which I myself have benefitted greatly, is that you should raise the threshold of your reasoning. Let the level of your intellectual satisfaction be very lofty. Be not satisfied in haste with insignificant things. Let your severest criticisms be directed to your own selves. When you conquer your own heart, which was obdurate to begin, you will be fit to address others and to satisfy them. If you lower your intellectual threshold, and are satisfied with what is petty, the world will laugh at you. They will laugh at Islam. They will say that here are scientists of insignificant stature, uttering foolish talk and unable to convince anybody, but vainly believing that they have done something great.

Practice the regimen I have outlined for you for the sake of your faith. Then put your findings into papers. Present your papers before religious and scientific scholars so that they rectify your errors and encourage you in what you have attained in useful ideas.

May Allah enable you to do so. May he grant the Ahmadi students the grand status for which they have been created. Amen.

FRIDAY SERMON OF HAZRAT KHALIFATUL MASIH IV

DELIVERED AT RABWAH ON FEBRUARY 4, 1983.

Before a person can qualify as a caller towards Allah, he must be competent to make the affirmation: Allah is our Lord.

Those who affirm: Allah is our Lord have to pass through all sorts of tribulations during which they must be steadfast.

They have to prove that their entire dependence is upon Allah and that they dispense wholly with all beside Allah.

It is a great bounty of Allah that He has bestowed steadfastness on the members of the Ahmadiyya Movement and continues to bestow it.

The world is afflicted with many wrongs. Arise O Ahmadi and in your capacity of a caller towards Allah and convert these darkneses into light.

After Shahadat and seeking the protection of Allah and recitation of Surah Fatehah, he recited:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿١٠﴾ نَحْنُ أَوْلِيَائِكُمْ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُنَّ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا
تَدْعُونَ ﴿١١﴾ نَزَلْنَا مِنْ غُفُورٍ رَجِيمٍ ﴿١٢﴾

“On them who affirm: Our Lord is Allah, and then remain steadfast, angels descend, reassuring them: Fear not nor grieve, and rejoice in the Garden that you were promised. We are your friends in this life and in the hereafter. Therein you will have all that you desire, and therein you will have all that you ask for; an entertainment from the Most Forgiving, the Ever Merciful” (41:31-33)

Description of the Caller to Allah

He then proceeded: In my last Friday Sermon, I had urged the members of the Movement to become callers towards Allah. The Holy Quran before defining a caller towards Allah has set forth the background which should be the background of the Community which produces callers towards Allah, and has also mentioned the circumstances despite which, or on account of which, callers towards Allah become available. The verses that I have just recited set this forth in some detail and indicate who are callers towards Allah and who are the people out of whom they come forth. They are the people who affirm: Our Lord is Allah, and then remain steadfast on that affirmation.

So far as the affirmation: Allah is our Lord, is

concerned, apparently it should not call for any steadfastness, for Allah is the Lord of all and an affirmation to that effect does not incite any hostility, and it is not easy to understand why should such people be persecuted by their opponents which would raise the question of steadfastness. It appears, however, that those who make this affirmation possess qualities somewhat different from the qualities of those who merely make the verbal affirmation: Allah is our Lord. They are more serious and more sincere and their affirmation: Allah is our Lord, brings about such a transformation in them that they acquire a distinction which is not possessed by the common people.

The meaning of the affirmation: Allah is our Lord is that Allah is our Providence, He created us and provides for us. He trains us and fosters our welfare, He bestows upon us worldly provisions and also spiritual nourishment. These are enough for us and we need no other Providence. A moment's reflection would show that on the one hand this affirmation proclaims complete dependence on Allah and on the other dispenses with everything else.

Enormity of Trials and Tribulations

Those who make this affirmation in this sense are tried in diverse ways and have to be steadfast throughout. These trials are of different types, some of which may be described as internal and others as external. Internally these people have to pass through such difficulties that at every step they are told that in consequence of the pursuit of the way along which they are treading, their substance would be reduced and they would be confronted with difficulties and miseries. They are held up to ridicule that they are a

people who work hard and earn money through the exercise of their intellectual and physical capacities and then spend it in the cause of Allah while they claim their Lord is Allah. They are taunted that by making Allah their Lord they become worse off.

They are told that their worldly brethren have available to them several more ways of earning money than they earned and they spend everything that they earn on themselves. Then they are asked whether they are better off or those who devote themselves to the world. Imagine then what a trial this is. Those who affirm: Allah is our Lord shut upon themselves all ways of earning money that are not lawful and honest, through falsehood, bribery, deceit, and stealing. The rest of the world continued to make money in that manner. Not only did they deprive themselves of the means available to make fast money but they also spent a part of the pure and wholesome livelihood that they did earn in the way of Allah. Still their claim is: Our Lord is Allah. He it is who provides for us.

This is the internal trial they have to face. Steadfastness means facing this trial successfully. They prove themselves true to their claim. They face every calamity without any fear. They remain certain that He alone is their Provider and all blessings are derived from Him. They hold steadfastly to the conviction that the key to all prosperity lies in spending in His way.

Then an external trial befalls them. The world tells them: the internal trial is not enough, we will add to it for you. We will deprive you of your shops, properties, and legitimate privileges, including the right to receive education. We will restrict all avenues of your progress. Then we shall see how you remain steadfast in proclaiming: Our Lord is Allah. Thus does the second stage of trials start.

Trials Call for Steadfastness

Steadfastness means that something should continue upright despite all difficulties and assaults. We use the expression standing for everything that stands upright, for instance, a tree stands, a person stands, but a tree that withstands a fierce storm not merely stands, but may be called steadfast. So also a structure may be called steadfast which should continue standing despite severe earthquakes. In the same way, a person who holds fast to his position despite great

difficulties and afflictions and does not move an inch would be called steadfast.

Steadfastness Depends on Seeking the Right Path

Those who affirm: Allah is our Lord are tried by Allah in diverse ways, but no misery, no shaking, no ruin is able to move them from their position or to divert them from the path that they follow. That is why the path that they follow is called the straight path, for being guided along which we have been taught the prayer in the Fatehah: Guide us along the straight path. The preceding affirmations: Thee alone do we worship and Thee alone do we implore for help, indicate that the affirmations: Allah is our Lord would necessarily be followed by difficulties and that prayer and supplication would be needed for steadfastness. Thus the straight path and steadfastness shed light upon each other and illustrate each other.

Thus those who assume steadfastness are taught that they cannot continue steadfast on their own. God teaches them how to supplicate and they lean towards God weeping and wailing and supplicate: Guide us along the straight path and thereupon Allah bestows steadfastness upon them.

Spectacles of Steadfastness

Once they are steadfast, angels descend upon them, reassuring them: Fear not, nor grieve. Now what does that mean? Steadfastness itself imposes conditions in consequence of which there would be fear and grief. In this context, it would be helpful to refer to the grand examples that the Companions of the Holy Prophet, peace be on him, have left for us. The history of Islam is illumined and will always continue to be illumined by their examples. Those events have been recorded with an ink the brightness of which would never be dimmed. It is a great bounty of Allah that He has enabled members of the Ahmadiyya Movement to follow those shining examples. We are making the history which is the history of steadfastness of Islam in the present age and that history is so bright and scintillating that thousands of years hence its light would continue to shine and future generations will look back and feed their eyes on the spectacle it reveals.

The Prince of Steadfastness

Hazrat Sahibzada Abdul Latif Sahib was one of those concerning whom Allah has said: Those who affirm: Allah is our Lord; and are then steadfast.

When he was being led to the place of martyrdom where he was to be stoned to death, a hole was bored in his nose and a rope was passed through it and he was pulled by that rope. A huge crowd was lining the streets laughing, shouting and hurling taunts at him. The prince of steadfastness was passing along with his head held high displaying neither fear nor grief. The streets through which he was led would never forget his greatness and glory. When he stood up in the pit which had been dug for the purpose and the pit was filled up to his breast, the Amir of Afghanistan urged him to deny the Promised Messiah taking pity on his own life and in the interest of his children and his property. The Sahibzada Sahib answered him: What importance can I attach to my life that I should sacrifice my faith for its prolongation. Do what you have decided. The king said: If you do not wish to make the announcement, let me make it on your behalf. He said: No! I cannot authorize you to say that on my behalf. Why don't you proceed with what you wish. So the king asked the Qazi to hurl the first stone. He answered: You are the king, so you do it. The king said: No, you claim to be the king of Shariat, your decision is being enforced, not mine; so you have to take the lead. The Qazi then threw the first stone which was followed by a torrent of stones under which that personage was covered.

The Indomitable Spirit

Hazrat Sahibzada Ni'amatullah Shaheed followed his footsteps. He knew what trial one has to suffer as a consequence of the proclamation of faith. The memory of Hazrat Sahibzada Abdul Latif Shaheed was fresh in his mind. In spite of that, he displayed the example which the great hero had shown before him. During his imprisonment, he wrote a letter which reached an Ahmadi and was preserved. In that letter he wrote:

'I have received a wonderful treatment from my Lord. The livelihood has been blocked. Even the day is like a night to me. But as the darkness has increased, my Lord is increasing the light in my heart. I am spending my time in a condition of illumination which is simply indescribable.'

At the time he was taken out of the prison and walked into the streets like Sahibzada Abdul Latif Shaheed, an outside witness was present, as during the earlier event. He was the representative of the

Daily Mail. He sent a dispatch concerning this event which was published in the *Daily Mail*. His statement is a historical record and will always keep the details of this event alive. He writes that 'eventhough all kinds of insults and abuses and mockery was being thrown at him, he was smiling with an iron will. His determination was insurmountable. It can never be forgotten. In this condition he was taken to be stoned. A torrent of stones was hurled, but he did not even say oh. He expressed only one desire before execution: to pray two nafals of prayers.

Thus did he keep alive the tradition of great Muslim heroes who had laid down their lives in the cause of Allah at the time of the Holy Prophet, peace be on him.

Ahmadiyyat is passing through this stage of its history and, Allah willing, Ahmadies will never put their faith in doubt. Their affirmation will always be like that of Sahibzada Abdul Latif Shaheed: What value has life and property and progeny in comparison with faith? Do as you have determined. We will hold fast to our faith.

The Good News of Paradise:

These are the people concerning whom Allah says: They were steadfast. They affirm: Allah is our Lord. How dear, how holy is that affirmation! There apparently is no reason why in consequence of this affirmation anyone should hate them or seek to humiliate them or plunder their properties or kill them. But God says: So it will be. If they are steadfast My response will be that angels will descend upon them reassuring them: Fear not, nor grieve, we give you the good news of the Garden that you have been promised. We are your friends in this life and in the hereafter. Therein you will have whatever you desire. Therein you will have whatever you call for.

There were some who were martyred, there were many whose properties were looted or were burned. There were those whose children were killed before their eyes. Then what is the significance of: Fear not, and: Do not grieve? What is that Garden of which the angels informed them saying that it has begun in this very life?

Fears Change into Security and Happiness

There are several connotations of this but I will mention only two on this occasion. One is its com-

munal aspect, meaning that as a community the Ahmadis will experience the descent of angels and though there might be individual losses of life and property, ultimately after every loss, conditions would be created that those who prove steadfast would be in a better state than that in which they were before. Their loss of property would be compensated a hundred thousand fold. Their loss of life would be compensated with millions joining the movement and their progeny would be richly blessed. They are a people who will not always be involved in griefs. Their griefs will be left behind and their joys will run ahead of them and all their fear would be converted into security.

The second connotation is that among those who are steadfast there will be some for whom grief suffered in the cause of Allah would not appear as a grief, nor would fear in the cause of Allah appear to them as fear. Concerning them it is said: Hearken, the friends of Allah shall certainly have no fear, nor shall they grieve (10:63)

Fulfilment of the Desire for Martyrdom

Those who are martyred in the cause of Allah feel that their utmost desire has been granted. During the time of the Holy Prophet, peace be on him, there were such friends of Allah who begged him to pray that they should become martyrs. Concerning one of them, it is said that in the Battle of Uhud he engaged the enemy repeatedly hoping to be martyred, but was spared each time, till he requested the Holy Prophet, peace be on him, to pray that he should not be spared. His wish was granted. For such people sacrifice in the cause of Allah is their real and true desire. Allah knows what is in their hearts and that is why the angels greet them with: This is the Garden that you were waiting for. We have brought it to you.

The smile that was noticed on the faces of such martyrs was the smile occasioned on perceiving the Garden that had been promised. The worldly cannot appreciate the condition of their hearts and are unaware of it. Those people do not belong to this world. They are the people who in this mortal life experience the Garden of eternal survival and they are treated according to the condition of their hearts. They are already free of fear and grief, in as much as they live with God.

So far as communal life is concerned, every fear

goes on being turned into security and every grief is compensated for so much that the Garden which is bestowed after sacrifices begins to be experienced in this life. The history of the companions of the Holy Prophet, peace be on him, bears witness to this, and we, the humble servants of Allah in the state through which we are passing, have repeatedly witnessed that if an Ahmadi suffers the loss of a few rupees in the cause of Allah, he is compensated for a hundred or a thousand or a hundred thousand times. Thus the community which has been guaranteed by God that every grief of theirs would be converted into joy can never lag behind in the cause of Allah. The Community whose history bears witness that every fear of theirs would be converted into security, cannot yield to any fear.

These are the people from among whom callers towards Allah arise. They advance under afflictions. They know what happened in the past, but they also know that after every event of the past what did the angels bring them. Thus they are witnesses of the afflictions to which they are subjected, but they are also witnesses of the gardens which are bestowed upon them after the afflictions. In this situation when they call towards Allah, He describes their call as the best call. These people begin with the affirmation: Allah is our Lord. Thereafter they call upon the worldly to become the servants of the same Lord. After their own experience, they feel that they have been bestowed such grand wealth that their hearts yearn that others should be similarly enriched. These are the people who affirm: Allah is our Lord and then remain steadfast. Angels descend upon them. Every darkness of theirs is converted into light. Every grief of theirs is converted into joy. They advance towards the worldly and offer to bear their griefs also and to convert them into joys. These are the people who are threatened with fear, but are not afraid and are eager to go forward and remove the fears of the others.

We shall have to be such callers towards Allah. The world is afflicted with thousands of darkneses, thousands of fears, thousands of griefs. Therefore, **O Ahmadi, come forward and remove these fears, convert these darkneses into light and change these griefs into comfort and satisfaction, for that is your destiny.**

JAMAATS ACTIVITIES REPORTS

Indianapolis, IN: I would like the other Jamaats to know that Indianapolis had blessings from Allah. *Alhamdo Lillah*. Through His grace, He sent our beloved Ameer and Mublligh Ata Ullah Kaleem to us. His inspirational sermon inspired and gave us strength. He gave us advice, explanations and instructions of our Holy Prophet Muhammad, peace and blessings of God be on him, and much more. We must accept and act on everything leaving out nothing, always with humility, prayers, and constantly giving praise to Allah.

Another Missionary, a Brother, his wife and two children, and another Brother came with him. They all brought us joy and happiness and most of all spiritual food.

The cry comes from deep down in our hearts "All Praise Belongs To Allah, The Most Exalted."

We are sorry to give up our dear Bro. Kaleem who is going back to Rabwah, Pakistan. But this is the Will of Allah and we must accept His Will because His Will is our will.

I know he has been a very hard worker, tireless, and long hours for many years here in the U.S.A. He sacrificed his whole self for the sake of humanity.

May Allah bestow his mercies and blessings on him for ever. Here and hereafter. Ameen.

(Saleha Primm)

Baltimore, MD: The Baltimore Ahmadiyya Muslim Mosque hosted Khilafat Day on Sunday, May 29, 1983. The commemoration was organized by Southeastern Region president Rafi Yahya Sharif, and moderated by Abdul Waliy Hakeem.

The program was opened by a recitation from The Holy Qur'an by Javed Ahmad Bhatti, Central Pennsylvania. Brother Waliy welcomed all Ahmadiyya and other Muslims, and non-muslims on behalf of the Baltimore Mosque. He indicated that the Speakers on the day's program would increase everyone's knowledge of Islam, the true religion for mankind, and understanding of Khilafat, the true Spiritual leader of mankind.

The first speaker was Saleem Abdul Muhaimin, Central Pennsylvania, who spoke on "Principles of Khilafat." Brother Saleem have an excellent overview and stressed the importance of Khilifaf as an Islamic institution. The next speaker, Umar Shaheed, Pitts-

burgh, spoke on "Early Khilafat," giving highlights of the first four khilafas. Mubasher Ahmad, Washington, spoke on "Middle Periods." He stated that many muslim monarchs had resulted in confusion and civil wars, and warned the audience that lessons should be learned from the past as not to make the same mistakes.

The final speaker, Muhammad Azim Qureshi, Central Pennsylvania spoke on "Ahmadiyya Khilafat." Ahmadiyya youth were reminded to remember the date, May 27, 1908 by Brother Waliy Regional president Sharif conductd a summary and allowed for questions.

Numerous persons were recognized for having made the program a success. They included the audience for their attention, respect and patience; the Baltimore Mission, including the president, A. Fata Aina, the Lajna, Ansar and Khuddam organizations; prayers for Abdul Rahman, and Abdul Hafeez, past-president of the Baltimore Mission; two brothers who read poems, an Ahmadiyya youth representative, and Brother Waliyy, who offered to compile and publish a document of the speeches.

The Lajna, Supportive by demonstrated behavior, organized and prepared a delicious meal which satisfied all.

The telephone number at the mosque is 664-2747

The Ansar and Khuddam Organizations are sponsoring fish and chicken dinners the first Saturday each month (except during Ramadhan). The cost of the dinners are \$3.50, or \$4.00 if delivered.

New York, NY: The Khilafat Day was held on Sunday, May 22nd 1983 at 1:15 p.m. at P.S. School 165 in Queen, N.Y.

After Zuhr and Asr Prayers the meeting started with the recitation of the Holy Quran by Mr. Nasir Ahmad.

The first speaker, Mr. Majid Malik, spoke on the *Khilafatai Rashida*. It was an interesting speech made by him in Urdu.

Then brother Rashid Alladin spoke on the Khalifas of the Ahmadiyya Movement. Our president, Mr. Nazir Ayaz touched on some important points on Khilafat.

After the main speakers, a speech competition was held for the youths. The subject was "Khilafat" and

contestants were required to speak for five minutes.

Mr. Tahir Hamid won the first place in the speech competition followed by Danial Mahmood who got the second place. Attendance was less than usual, due to Ansar Ijtema in Washington D.C. and also many students were having their exams. The men present were about 25-30 and the ladies were around 20-25 Mr. Salim Ahmad, Financial Sec. closed the meetings with a silent prayer.

East Queens and Staten Island are holding local meetings - members getting together for namaz and discussing about Islam and Ahmadiyyat and also imparting some education to the children in Islam.

Sajd have been formed in each Borough and they will be calling for local get-togethers.

Cleveland, OH: The following is a list of the Cleveland Jamaat's activities during the months of April and May.

April 10, 83 The meeting began at 12:00 P.M. Marriage registration forms were passed out to all single and unmarried Ahmadies. Br. Usama related the story of Astronaut Neil Armstrong accepting Islam. The members also listened to tapes of Khalifatul Masih IV speech in Zurich Switzerland. The meeting closed with Zuhr and Asr prayers.

SOUTH EASTERN TARBIYYATI CLASS

Annual Tarbiyyati Class for Khuddam and Atfal will be held from August 21 - 27, 1983 at the American Fazl Mosque, Washington, D.C. INSHA ALLAH.

All Khuddam and Atfal should register for the Class before August 1, 1983. It is essential for every Majlis to delegate at least one of their members.

Detailed instructions will be despatched to all Majalis of the South Eastern Region. INSHA ALLAH.

All those members of other Majalis who would like to participate in the Class can also register. Please contact the Organizer at the following address:-
Hafeez Ahmad Bhatti, Naib Qaid Majlis Khuddamul Ahmadiyya, 2141 Leroy Place, N.W. Washington, D.C. 20008 (202) 232-3737

April 25, 83 The meeting began at 12:00 P.M. the Holy Prophet Muhammad's birthday was celebrated. A speech was given by Br. Qabid Nasiruddin on certain Aspects of the Holy Prophet's (SAW) life. The Historic treaty of Hudaibiyah was mentioned in this speech in which the Holy Prophet (SAW) set an example for countries and the people of the world to follow in resolving disputes peacefully. Other speeches were given by Brothers Idris Dawud and Syed Ali on the Holy Prophet Muhammad's life and noble character. The meeting closed with Zuhr and Asr prayers. Refreshments were served thereafter.

May 8, 83 The meeting began at 12:00 P.M. Information concerning our 35th Annual Convention was passed out to the members. We listened to tapes of the Khalifa's speech in Zurich Switzerland. The members were exhorted by our National President Br. Muzaffar Ahmad by letter to pay our subscriptions promptly. The meeting closed with Zuhr and Asr prayers.

May 22, 83 The members listened to tapes of the Khalifa's speech in Hamburg W. Germany. Our Jamaat was requested by letter to hold a meeting on the 29th of May 1983 to celebrate Khalifat Day Insha Allah The meeting closed with Zuhr and Asr prayers.

DR. ABDUS SALAM'S MESSAGE FOR ALL AHMADI STUDENTS

In a message to all Ahmadi students, Dr. Salam has conveyed *Assalamo Alaikum Wa Rahmatullahe Wa Barakaatohu* and has reminded them the prophecy of the Promised Messiah: "Members of my sect shall attain to such excellence in knowledge and learning that by the light of their truth and by the dint of their arguments and signs, they will confound all."

He advised all Ahmadi students to fulfill in their persons the prophecy of the Promised Messiah.

Qamar Ahmad Shams, WVU, Morgantown, WV.

TARBIYYATI CLASS REGISTRATION FORM

Khadim/Tifl Name-----

Age-----Grade-----
St.-----Apt. #---
City-----State-----
Zip Code-----

SHARE KHALIFATUL MASIH'S PRAYERS

The Vakilul Mal Tahrik Jadid shall be presenting a list of all those members who will redeem their pledges towards Chanda Tahrik Jadid - New Scheme Fund for special prayers to Hazrat Khalifatul Masih IV on Ramadhan 29, 1403 when generally Khalifatul Masih gives Dars of the last three Suras of the Holy Quran and leads thousands of people in collective prayer.

Hence, you are requested to share the prayers of Khalifatul Masih by paying your complete pledges towards Tahrik Jadid, and dispatch the list of all those who have paid the full amount of their pledges along with the amounts for transmission to the Center.

SADAQATUL FITR

Sadaqatul Fitr or Zakatul Fitr must be collected at the rate of four dollars as complete rate or two dollars as half rate per head as early as possible. The head of each family is responsible to pay on behalf of all the members of his family so that even a child born on the morning of I'dul Fitr is under the obligation of Sadaqatul Fitr and the father is bound to pay on his behalf also. The collected amount as Sadaqatul Fitr is to be divided in two parts—one part to be despatched to the Washington Headquarters and other equal part to be distributed among the poor and the needy of the locality. In view of the necessity of fulfilling the essential needs of the poor and the needy of the Jamaat in celebration of the I'dul Fitr, the collection of Sadaqatul Fitr must be expedited.

It is to be noted that the half rate of two dollars is only for those who cannot afford to pay the complete rate.

TO THE INTELLECTUAL MEMBERS

If you are among the intellectual members of your Jamaat and you are planning to participate this year - 1983 Jalsa Salana at Qadian and can spare two weeks before or after Jalsa Salana for delivering lectures in English in various Jamaats of India, then please intimate your names and addresses to Washington Headquarters for transmission to Vakilut Tabshir, Rabwah, Pakistan. The local Jamaats in India shall be bearing the expenses incurred within India, but the passage to India and back shall be the responsibility of the lecturers themselves.

THE REVIEW OF RELIGIONS

You have been already informed that the Review of Religions—a Magazine started by the Promised Messiah (peace be upon him) is undergoing a dramatic change in each and every aspect. Hence, you are requested to dispatch the names and addresses of the Subscribers, urge the able and well qualified members of your Jamaat to write articles for this Magazine, and submit the names and addresses of those scholars to whom you think the dispatch of the Review of Religions would be beneficial for Islam and Ahmadiyyat. These addresses are required as early as possible for onward transmission to the Center, Rabwah, Pakistan.

EID MUBARAK

Insha Allah the moon of Shawal will appear on July 10, 1983 as U.S. Naval Observatory reports, hence we shall be celebrating I'dul Fitr on July 11, 1983. *Insha Allah. May Allah make this Eid a blessing for Islam and the entire Muslim world. Amen.*

The Ahmadiyya Gazette is edited and published for the Ahmadiyya Movement in Islam, Inc., in the U.S.A. by Ata Ullah Kaleem, Ameer and Muballigh Incharge, U.S.A., 2141 Leroy Place, N.W. Washington, D.C. 20008. Ph. (202) 232-3737

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(In the name of Allah, the Gracious, the Merciful)

THE AHMADIYYA MOVEMENT IN ISLAM - U.S.A.

35TH. ANNUAL CONVENTION

at

THE OAKLAND UNIVERSITY CAMPUS, ROCHESTER, MICHIGAN

PROGRAM

FRIDAY, AUGUST 12, 1983.

8:00 a.m.	Check-in starts for the pre-registered guests	VANDENBERG HALL LOBBY
12:00 noon	Managing Committee meeting	OAKLAND CENTER, rm. 126
3:00 p.m. - 3:30 p.m.	Juma & Aser prayers	VANDENBERG HALL CAFETERIA
3:45 p.m. - 5:00 p.m.	Sports Competitions for Ansar, Khuddam, Atfal; Nasirat & Lajna	LEPLEY SPORTS CENTER GYM: LEPLEY SPORTS CENTER
5:15 p.m. - 6:00 p.m.	Dinner	OAKLAND CENTER CAFETERIA
6:30 p.m. - 8:15 p.m.	<u>Special Groups meetings:</u> Doctors & Pharmacists, etc. Engineers & Architects, etc. Computer Scientists, etc. Students Association M.S. Writers' Guild	OAKLAND CENTER in rm. 128 in rm. 129 in rm. 130 <hr/> <hr/>
8:30 p.m. - 8:50 p.m.	Maghrib & Isha prayers	VANDENBERG HALL CAFETERIA
9:00 p.m.	General Council meeting	OAKLAND CENTER, Gold rms. A & B

SATURDAY, AUGUST 13, 1983.

4:30 a.m.	Tahajjud prayer	VANDENBERG HALL CAFETERIA
5:15 a.m. - 5:25 a.m.	Fajer prayer	" " " " "
5:25 a.m. - 5:35 a.m.	Dars-e-Quran by Missionary Munir-ud-Din Shams	" " " " "
5:35 a.m. - 5:45 a.m.	Dars-e-Hadith by Missionary Ch. Munir Ahmad	" " " " "
5:55 a.m. - 7:00 a.m.	Talawat Contests for Ansar, Khuddam, Atfal. Nasirat & Lajna	" " " " " " " " " "
7:15 a.m. - 8:00 a.m.	Breakfast	OAKLAND CENTER CAFETERIA

FIRST SESSION

SATURDAY, AUGUST 13, 1983.

9:00 a.m. - 12:00 a.m.	Presided by Sahibzada M.M. Ahmad Ansar, Khuddam, & Atfal Lajna & Nasirat	O'DOWD HALL in rm. 202 in rm. 203
9:00 a.m.	Talawat-e-Quran by Missionary Munir-ud-Din Shams	
9:10 a.m.	Welcome Address: by Nasir M. Malik, Regional President Mid-West.	
9:15 a.m.	Inaugural Address: by Sahibzada M.M. Ahmad	
9:35 a.m.	Messages from the Markaz: by Br. Mubasher Ahmad, National General Secretary	
9:50 a.m.	Poem by Sardar Rafiq: Translation: Fazal Ahmad	
10:00 a.m.	Speech "Existance of God: A Testimony of Modern Science" by Dr. M.H. Sajid, M.D.	
10:30 a.m.	URDU Poem by Mirza M. Afzal: Translation: Haji Zulwaqar Yaqoob	
10:40 a.m.	Speech "Status of Khataman Nabeen: Ahmadiyya Viewpoint" by Mustafa Sabit; Canada Jamaat	
11:10 a.m.	Poem by Br. Laeeq Ahmad: Translation: Habeeb Shafiq	
11:20 a.m.	Speech "Muslim Families in American Culture" by Abid Haneef; Boston Jamaat	
11:50 a.m.	Announcements	
12:30 p.m. - 1:30 p.m.	Lunch	OAKLAND CENTER CAFETERIA
2:00 p.m. - 2:15 p.m.	Zuhr & Aser prayers	VANDENBERG HALL CAFETERIA

	Convention Session II	O'DOWD HALL
	Presided by Alhaj Muzaffar A. Zafr	in rm. 202
2:30 p.m.	Talawat-e-Quran: by Br. Tariq Sherif	
2:40 p.m.	Speech "How to Recognize the Promised Messiah and Imam Mahdi" by Mirza Mohammad Afzal	
3:05 p.m.	Poem by Br. Hameed Bhatti: Translation: Saleem A. Mohaiman	
3:15 p.m.	Speech "Zikr-E-Habeeb": by Hazrat Shaikh Mohammad Ahmad Mazher: (A Companion of the Promised Messiah)	
3:40 p.m.	Break (Cold Drinks/coffee/tea)	
3:50 p.m.	Poem: Mubarak A. Malik: Translation: Noor-Ud-Din Alhadith	
4:00 p.m.	Speech "Contemporary Challenges Before the Muslim World" by Dr. Khalil A. Nasir	
4:30 p.m.	Poem by Br. Mazhar A. Zuberi: Translation: Nasarullah Ahmad	
4:40 p.m.	Speech "Projects Launched by Hazrat Khalifatul Masih IV" by Haji Zulwaqar Yaqoob	
5:00 p.m.	Announcements	

LAJNA IMAILLAH CONVENTION PROGRAM

Saturday, August 13, 1983

MORNING SESSION

O'DOWD HALL in rm. 203

9:00 a.m. - 12:00 p.m.

Attend The Main Convention Program

9:50 a.m. - 12:30 p.m.

Audience with Hazrat Sahibzadi Maryam Siddiqah. Each Lajna (group) will have a "ten minute" audience. Ladies who have no Lajna in their area will also meet as a group with Hazrat Sahibzadi Maryam Siddiqah. (However, they must register with Saira Azeez, National Assistant Secretary, immediately after Jumma Services in the Prayer Area for women.)

When not in audience with Hazrat Sahibzadi Maryam Siddiqah, all ladies are to be in attendance at The Main Convention Program. (See attached ten minute meeting schedule.)

LAJNA AFTERNOON SESSION

O'DOWD HALL, in rm. 203

2:30 p.m.	Recitation of Holy Quran English Translation	Begum Nyceema Kaleem Nusrat J. Ahmad (D.C. Lajna President)
2:40 p.m.	Lajna Imaillah Pledge	Membership
2:45 p.m.	Hadith	Annise Wali (Milwaukee Lajna President)
2:50 p.m.	Poem By The Promised Messiah (peace be on him)	Sahibzadi Amtul N. Ahmad (D.C. Lajna Vice-President)
3:00 p.m.	Welcome Address	Salma Aftab (Detroit Lajna President)
3:05 p.m.	Recitation of Holy Quran	Amtul Suboor Chudhry
3:08 p.m.	Nasirat Pledge	All Nasirat Groups
3:10 p.m.	Hadith	Amtul Qadoos Zafr
3:12 p.m.	Poem (Duet)	Shaima Ahmad & Zoonah Ahmad (Great-Great Grand Daughters of the Promised Messiah PBOH)
3:15 p.m.	Speeches by the First Placed Winners in The Regional Nasirat Ijteema Speech Competition Great-Lakes: Ghaniyya Ahmad: Milwaukee, Wisconsin South-East: Nabeela Khan: Washington, D.C. North-East: Shibra Jamil: New York	
3:35 p.m.	Lajna Imaillah -- U.S.A. Welcomes Hazrat Sahibzadi Maryam Siddiqah	Salma Ghani, Natl. Pres.
3:45 p.m.	Address by Hazrat Sahibzadi Maryam Siddiqah	
4:15 p.m.	1982 - 1983 Awards Distribution	Salma Ghani
4:35 p.m.	Election of National President of Lajna Imaillah U.S.A. for 1983-1984	Shakurah Nooriah National General Secretary
4:50 p.m.	Announcements:	
4:55 p.m.	Silent Prayer	

SATURDAY EVENING PROGRAM

5:15 p.m. - 6:00 p.m.	Dinner	OAKLAND CENTER CAFETERIA
6:30 p.m. - 8:00 p.m.	Sports Competitions (Finals) for Ansar, Khuddam, Atfal; Nasirat & Lajna	LEPLEY SPORTS CENTER GYM: LEPLEY SPORTS CENTER
8:15 p.m. - 8:25 p.m.	Maghrib & Isha prayers	VANDENBERG HALL CAFETERIA
8:25 p.m. - 9:15 p.m.	Mahfil-e-Ilm-o-Irfan (Q & A Session) Panel of Scholars	" " " " "
9:15 p.m.	Auxiliaries National Executive Committee Meetings (Ansar, Khuddam, & Lajna: Separate Sessions)	VANDENBERG HALL CAFETERIA

SUNDAY, AUGUST 14, 1983

4:30 a.m.	Tahajjud prayer	VANDENBERG HALL CAFETERIA
5:15 a.m. - 5:25 a.m.	Fajer prayer	" " " " "
5:25 a.m. - 5:35 a.m.	Dars-e-Quran by Missionary Mufti A. Sadiq	" " " " "
5:35 a.m. - 5:45 a.m.	Dars-e-Hadith by Missionary Mirza M. Afzal	" " " " "
5:45 a.m. - 6:45 a.m.	Written Test	" " " " "
7:15 a.m. - 8:00 a.m.	Breakfast	OAKLAND CENTER CAFETERIA
8:30 a.m. - 8:45 a.m.	Group Photographs	OAKLAND CENTER LAWN

Convention Session III (Combined) O'DOWD HALL
Presided by Alhaj Maulana A.U. Kaleem
Ansar, Khuddam, & Atfal in rm. 202
Lajna & Nasirat in rm. 203

9:00 a.m.	Talawat-e-Quran: by Br. Abid Haneef	
9:10 a.m.	Readings in Foreign Languages on "Beauties of Islam"	
9:40 a.m.	Jamaa't Progress Report Mubasher Ahmad: National General Secretary	
10:20 a.m.	Prize Distribution	
10:40 a.m.	Speech "Our Line of Action for 1983-1984" by Alhaj Muzaffar A. Zafr	
11:00 a.m.	Concluding Address: by Alhaj Maulana A.U. Kaleem	
11:45 a.m.	Note of Thanks: by Br. Nasir M. Malik	
11:50 a.m.	Announcements	
11:55 a.m.	Dua & Conclusion	
12:30 p.m. - 1:30 p.m.	Lunch	OAKLAND CENTER CAFETERIA
2:00 p.m. - 2:15 p.m.	Zuhr & Aser prayers	VANDENBERG HALL CAFETERIA

THE END