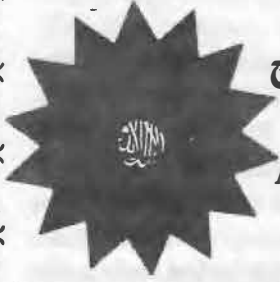


ازالذین عند اللہ اسلام

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

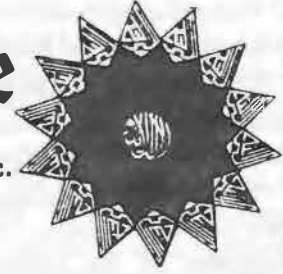
وَعَلَىٰ عِبَادِهِ السَّلَامُ الْمَرْغُودُ
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لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ



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KHALIFATUL MASHIH IV COMPLETES FAR EAST TOUR FOUNDATION LAID FOR FIRST AHMADIYYA MOSQUE IN AUSTRALIA SINGAPORE, FIJI, AUSTRALIA AND SRI LANKA VISITED

Hazrat Khalifatul Masih IV, may God be his Helper, left Rabwah on August 22, 1983, to visit Singapore, Fiji, Australia and Sri Lanka Ahmadiyya Missions. He was seen off by a large number of people gathered for this purpose at the Masjid Mubarak. Huzur led the Asr prayer and then offered a collective silent prayer along with all those who had come to see him off. Before leaving Rabwah, Huzur went to the Bahishti Maqbara and offered prayers on the graves of Hazrat Amman Jan (the holy spouse of the Holy Founder of the Jamaat), Hazrat Muslih Mauood and some other persons. Having finished with prayers at the graveyard, Huzur left for Lahore.

From Lahore Huzur flew to Karachi where he stayed till the morning of September 8. As reported by Ch. Hamidullah Sahib, Wakil-i-Aala, Huzur left for Singapore at 5:40 in the morning.

At Singapore he was received by the members of the Jamaat in Singapore as well as the representative members from Indonesia, Malaysia, and Saba. There was a great scene of joy; the reception that the members of the Jamaat gave to their most respected spiritual leader was second to none and it will definitely be remembered by all the people for a long time to come.

While in Singapore, Hazrat Khalifatul Masih got his message of Assalamo alaikum conveyed to the members of the Jamaat in Pakistan. He had done the same for the residents of Rabwah while departing from Karachi.

It will be recalled here that before embarking on the tour, Huzur had asked all the members of the Jamaat all over the world to pray for the success of the tour, which, he said, would take him to Singapore, Fiji, Australia and Sri Lanka.

Photograph of Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV included in the original print edition was of unacceptably low quality and has been removed from the digital version of the document.

Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV

While in Singapore, Huzur led the Friday Service at the Ahmadiyya Mosque and in his Sermon he dilated on one of the revelations received by the Holy Founder of the Jamaat; that revelation is

جے توں میرا جو رہیں سب جگ تیرا جو

Which roughly translated into English means that if

you devote your life for my sake, the whole of the world will be at your disposal.

Huzur called upon the people to work hard for the total supremacy of Islam over all other religions.

This Khutba of Huzur was simultaneously translated into the local language by Mian Abdul Haye Sahib, our Veteran Missionary for Indonesia.

The estimated attendance at the Friday Prayer was two hundred persons. After the Friday Service, the members of the Jamaat from Indonesia had the honor of having audience with Huzur. At the same time, the lady members from Indonesia, Malaysia and Saba had audience with Hazrat Begum Sahiba.

The Maghrib-Isha Prayers were offered together and then the Hazrat had a sitting with the members of the Jamaat for no less than two hours.

The next day—the 10th of September—Huzur held two sessions of Majlis-i-Mushawarat (advisory council) which were attended by delegates from Indonesia, Malaysia, Saba and Singapore. Quite a number of subjects came under discussion—Tarbiati, administrative and financial—the new set up of the Review of Religions was also discussed.

After the Isha Prayer the members for Malaysia and Saba had audience with Huzur. This was followed by a Reception arranged by the Jamaat of Singapore, in honor of Hazrat Khalifatul Masih; quite a good number of dignitaries were also invited who were greatly pleased to meet Huzur. On September 11 and 12, Huzur graced the meetings of the Management Committees of the Jamaats in Indonesia, Malaysia, Saba and Singapore; Huzur was in the chair.

The matters discussed mostly related to the onward march of Islam and its supremacy over all other faiths. Plans were chalked out and detailed programs were made. Huzur also gave very valuable advice to all those present. These sessions continued for hours on end.

On both these days Huzur had sittings with all the members of the Jamaat after the Maghrib/Isha Prayers. One of the very important events during these two days was that all the members renewed their pledge of allegiance at the hand of Huzur (Baiat of the new Khilafat).

Having completed the tour of Singapore very successfully, Huzur left for Fiji on September 16. He was received very enthusiastically at the Airport of Nadi; the Mayor of Nadi and a good number of other dignitaries were present at the Airport. Hazrat

Khalifatul Masih addressed a Press Conference there and in addition to answering the questions, he dilated on the purpose of his tour.

On September 17, Huzur led the Eidul Azhiya Prayers at the Masjid Aqsa Nandi. Almost three hundred members of the Jamaat from Nandi, Suwa, Latoka and Band attended the Eid Prayer.

In the afternoon, Huzur went to the Civic Center where Huzur addressed a gathering of almost three hundred men and women. This gathering constituted of people from different walks of life. A lively session of questions and answers followed. The questions dealt with different aspects of life.

The Mayor of Nandi also attended this lecture of Huzur and, in fact, it was he who received Huzur at the main gate of the Civic Center.

On September 18, Huzur left Nandi by air in the afternoon for Suwa. On his arrival at Suwa, Huzur attended a reception which was given in his honor by the Jamaat in Fiji. The Address, on this occasion, was presented by Mr. Abdul Latif Maqbool, the National President of the Ahmadiyya Jamaat in that country. Hon. Bakhsh Singh M.P. and a Hindu leader, Mr. K.P. Sharma, also addressed the gathering on this occasion. Both of them expressed their pleasure at Huzur's visit to Fiji and welcomed him most heartily.

Huzur's Address brought this memorable function to a close.

Mr. Yusuf Saleem Malik reports from Singapore that Hazrat Khalifatul Masih IV, in his Friday Sermon, dilated on the aims and objects of his tour. Huzur told the Jamaat that this being the first tour of this area by a Khalifatul Masih, "it is of great importance" and he had embarked on this tour after very fervent prayers. He said he felt that it was very essential to visit these countries so that a comprehensive program for the propagation of Islam could be chalked out and ways and means of its implementation could be thought of.

Though Huzur is not visiting Indonesia, he said that that country "will also spiritually benefit from this tour; God the Almighty has decreed to open up the doors of Islam in this region of the world and that being the case there is no time that could be allowed to slip through our fingers. Everything has to be done to make the best use of all the opportunities that offer themselves in this respect."

Huzur remarked that he had offered very fervent

prayers to God that whatever he might say be made effective and he be allowed and enabled to talk of things that would go a long way in the furtherance of the cause of Islam. He had also prayed that his voice could become the voice of every Ahmadi; every Ahmadi may be fully prepared to make all the necessary sacrifices.

Huzur exhorted the members of the Jamaat to dedicate their lives for the sake of God and he said that and that alone could make them win over the East for Islam. "It is the Practice of God that whoever is for God, finds that God bestows on him extraordinary powers and exalts him in the world. A revelation of the Holy Founder of the Ahmadiyya Jamaat runs thus: *jay tun mera ho rahain sub jug tera ho*; this revelation draws our attention to the fact that whoever dedicates his life for God, the whole world is made to serve him.

Chaudhri Hamidullah Sahib, Vakil-i-A'la reports from Fiji that the acting Prime Minister of Fiji had an audience with Hazrat Khalifatul Masih. Both of them discussed matters of mutual interest. The Radio Fiji recorded two interviews with Huzur which will be broadcast at some appropriate time. The report indicates that the newspapers and the Radio Singapore gave wide publicity to the visit of Huzur.

The cable dated September 20, received at the Headquarters, indicates that Majlis Shoora was held at the Fazl-i-Omar Ahmadiyya Mosque Suwa (Fiji) which was presided over by Hazrat Khalifatul Masih. Sixty-six delegates attended this Shoora. Two sessions of the Shoora lasted for no less than eight hours. Plans were discussed as to how the propagation of Islam could be speeded up in the South Pacific area. Huzur also instructed the Jamaat in Fiji to get the translation of the Holy Quran into local language published at the earliest. The translation has already been completed, ready to go to the Press. Of course, Huzur told the Jamaat that he translation that has already been done must be thoroughly checked before it goes to the Printing Press.

Huzur also instructed the Ahmadi children to learn the Fijian language and then some of them should proceed to Rabwah for higher studies in theology and for a better understanding of the organization of the Jamaat.

On the 21st, Huzur travelled to Lambasa where he attended a Reception. Addressing the gathering on this occasion Huzur exhorted the Jamaat to get busy more than ever before in preaching activities. He also

promised more Missionaries for Fiji.

On September 22, Huzur left Lambasa for Tawi Noni. This is an island through which the date-line passes. Huzur visited the spot of the date line. There, he also addressed the students of Omo Somo School. Huzur told the students how a man could have communion with God.

On the 23rd, Huzur led the Friday Prayers at the Fazl-i-Omar Mosque, Suwa. In his sermon Huzur dealt with the theme of oneness of God and exhorted the Jamaat to continue raising the standard of their morals.

At 8 p.m. Huzur addressed the staff and the students of the University of the South Pacific, Suwa. The theme of his lecture, which had been prepared by him for this occasion, was "Ahmadiyyat and the philosophy of the revival of religions." In it, he proved that the Prophets had always been human beings and they had nothing to do with mythology. Also, that they were always tortured by the people for the propagation of their tenets but ultimately all of them won victories over their opponents.

The cable sent on September 25, indicates that having completed his tour of Fiji Huzur left for Australia. Huzur instructed his Private Secretary to cable his greetings to the members of the Jamaat in Pakistan—and of course, it goes to all the members of the Jamaat all over the world. May he also enjoy peace and prosperity and long life full of service to Islam. May God crown the tour with great success and may the blessings continue to be showered on the places visited by him. Ameen.

The following telephonic message was received at the Headquarters from Australia where Hazrat Khalifatul Masih IV laid the foundation stone of the first Ahmadiyya Mosque and Mission House.

(Translation of the message which was conveyed on the telephone in Urdu language).

30th September, All praise belongs to Allah. Hazrat Khalifatul Masih IV, may God grant him His mighty succour, today laid the foundation stone of Almasjid Baitul-Huda. This mosque is the first Ahmadiyya Mosque in the continent of Australia. Huzur, on this occasion, delivered an Address in the presence of the members of the local Jamaat as well as the members of the delegates who had arrived there from some other countries. After this address, Huzur laid the foundation stone of the Mosque at the site of niche (Mihrab). He was followed by Hazrat

Maulvi Mohammad Hussain who has the honor of getting himself initiated into the community at the hand of the Promised Messiah; Dr. Ijazul Haq, the local President of the Jamaat; the members of the delegation from Fiji, Indonesia, the holy spouse of Hazrat Khalifatul Masih IV and some other ladies and children.

Next followed the silent prayer by the whole congregation led by Huzur. Huzur then left for Wiseman—at a distance of 100 kilometers from Sydney. There Huzur had his dinner. This dinner was attended by no less than one hundred Australians. The dinner was followed by a session of questions and answers. Huzur returned to Sydney at 12 midnight.

Before laying the foundation stone, Huzur had led the Friday Service. In his sermon Huzur dilated on the significance of that day and what the future had in store for the world as a result of the function that had been arranged, Huzur pointed out that this day (the day of the foundation stone laying ceremony)

was of much greater importance that the day when Captain Cook landed on the soil of Australia.

On the occasion of the Foundation Stone laying ceremony in Australia, the members of the Jamaat at Rabwah offered fervent prayers to God that the building of the Mosque that is going to be erected in Australia and for which Huzur was laying the Foundation Stone may become a center of the propagation of Islam in that area. They offered Tahajjud Prayer devoting almost the whole time of this prayer supplicating to God for His Choicest blessings on the occasion. Later, they offered collective supplication after the Fajar Prayer.

The sermon of the Friday Service also urged the audience to continue praying for God's blessings on the Foundation Stone laying ceremony of the building that would be erected there.

May the first Ahmadiyya Mosque in Australia help speed up the progress of Islam. Amen.

FRIDAY SERMON OF HAZRAT KHALIFATUL MASIH IV Delivered at Rabwah, Pakistan, on June 24, 1983

Allah, the Exalted, is a Friend of His beloved servants and exhibits greater jealousy on their behalf than any person can exhibit.

It is an immutable decree of God Almighty that He gives good news to His servants when they are subjected to tyranny and call on Him.

You, the members of the Ahmadiyya Movement, have been honored with grand good news by God Almighty. You should make the current month of Ramadhan a decisive Ramadhan.

Get up at night and warm up the fields of your worship with your supplications and raise up such entreaties as should shake the Divine Throne in heaven.

*Raise the cry—When will the help of Allah arrive—with such passion that you should begin to hear the response:
Hearken, the Help of Allah is nigh!*

After Shahadat and seeking protection and reciting the Fateha, he recited:

الْآرَاتِ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ۖ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۗ لَهُمُ
الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ

اللَّهُ ذُو الْفَوْزِ الْعَظِيمِ ۗ وَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ
لِلَّهِ جَمِيعًا ۗ هُوَ السَّمِيعُ الْعَلِيمُ ۗ

Hearken! the friends of Allah, that is those who believe and are ever mindful of their duty to Allah, shall certainly have no fear nor shall they grieve; for them are glad tidings in this life and also in the hereafter; that indeed is the supreme triumph; there is no changing the words of Allah. Let not the hostile utterances of thy opponents distress thee. Surely, all power belongs to Allah. He is the All-Hearing, the All-Knowing (10:63-66).

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
مِن قَبْلِهِمْ دُمِّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَالُهَا ۗ ذَلِكَ
بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ۗ

Have they not travelled on the earth and observed what was the end of those who were before them? Allah destroyed them utterly, and the same will be the cause of these disbelievers. That is because Allah is the Helper of those who believe, and the disbelievers have no helper (47:11,12).

In the verses that I have recited, God Almighty sets forth the causes which make His servants fearless and removes their grief. The first cause is that they are the friends of Allah and Allah is their Friend. This is the cause of all real fearlessness and real freedom from grief. Secondly, God Almighty sets forth the evidence of man's history which bears witness that those who become God's friends and who win the Friendship of God are never troubled by any fear or grief.

Reflection shows that there are three types of people who frighten others and whose threats are contemptuously rejected. In one case, both those who threaten and those who reject their threats indulge only in verbal exercises. Neither side is supported by any strength or reality. It is only a verbal contest on both sides. Neither side is based on any verity.

There is a second type of those who are threatened with real danger, but who display courage in return out of sheer ignorance and lack of farsight, not knowing what their end would be. Such fearlessness is born of ignorance and leads to ruin.

A third type of those who threaten are such as are ready and eager to make all their threats effective and so far as it lies within their power they carry them into effect. Their victims are people who are fearless and courageous and whose response to those who threaten them is: Go ahead and do whatever you may wish. We have no fear of you. These people whose bravery and courage derive from the fact that they are the friends of Allah and deem Allah as their Friend. These are the people who are mentioned in the verses that I have recited in which it is said:

الَّذِينَ أَوْلِيَاءُ لِلَّهِ إِخْوَانُهُمْ وَلَا هُمْ يَحْزَنُونَ

Hearken, the friends of Allah are not subject to fear or grief. This does not mean that they are not confronted with circumstances and are not subjected to conditions which threaten danger and cause grief. What is meant is that despite such circumstances and conditions, those who are the friends of Allah and who have Allah as their Friend, are safeguarded against the affects of fear and grief. What is the philosophy behind all this?

Reflection would show that fear relates to the future and grief relates to the past so that when God Almighty says they shall have no fear, nor shall they suffer grief, it means necessarily that circumstances and conditions would arise which should occasion grief and yet those who are the friends of Allah and have Allah as their Friend would not suffer grief. The philosophy behind this reality can only be compre-

hended through the experience of friendship and love. Friendship has two aspects. One is that a friend intensely desires that he should sacrifice everything for his friend, and when he makes the sacrifice, he suffers no grief, but experiences delight in making the sacrifice. When he gives up something that he holds dear and surrenders it for the sake of his friend, he does not protest or cry out, but experiences a wonderful spiritual delight in the realization that the purpose for which he has made the sacrifice is much dearer to him than that which he has sacrificed. He even desires that he may lay down his life for the sake of his friend. The Holy Quran makes repeated mention of such friends of Allah who were not only ready at all times to sacrifice their belongings and their lives in the cause of Allah, but were anxious to do so. It is such as these, who are mentioned in the verse:

فِيهِمْ مَن قَطَىٰ نَجْبَةً وَمِنْهُمْ مَن يَنْتَظِرُ

Some of them have fulfilled their desires and the others are waiting for their fulfillment (33:24).

The background of this verse is that there was a succession of fearful conditions. When God substituted security against one set of dangerous conditions, there were some people whose desire to lay down their lives in the cause of Allah had been fulfilled; there were others who were not relieved that the conditions had changed from danger to security, but were left with the desire that they should have had the chance of laying down their lives and sacrificing their belongings in the cause of Allah and they tried to comfort themselves with the reflection that the chance of fulfillment of their desire would arise again. It is on record that some of those believers who had not been able to participate in the fighting at Badr supplicated and asked others to supplicate on their behalf that they should be afforded the opportunity of sacrificing their lives and belongings in the cause of Allah, and their desire was fulfilled. It is people like these whom no threat can frighten, nor do they suffer any grief.

Thus it is not meant that circumstances and conditions threatening fear would not arise, or that there would be no cause for grief. What is meant is that those who are the friends of Allah are above experiencing that which in the eyes of the world is fearful or which is felt as grievous. Grief would not prevail over their hearts as they would feel delight in that which causes grief and therefore such experience cannot be designated as sorrow. This philosophy is often expressed in poetry.

These matters relate to the world of love and when

Allah says: Hearken, the friends of Allah will have no fear and will suffer no grief; He warns their enemies that their threats can have no effect upon those who have committed their all in return for God's love. The carrying out of those threats would only enable the friends of God to put into effect the covenants of love that they have entered into with God.

This is one aspect of the friendship of Allah. When this aspect is kept in mind, fear and grief are both removed.

There is another aspect of this mutual friendship. When the beloved becomes the lover of his own lover, he does not tolerate that his lover's enemies should destroy him. It is part of the demonstration of his love that conditions of trial and tribulations are created so that others may be able to observe the drama of sacrificing one's all in the cause of the beloved. But these are merely manifestations of different aspects of love. In truth the beloved does not tolerate that his lover should be destroyed by his enemies. He exhibits greater jealousy for this lover than does anyone else for any one. The announcement: *Hearken, the friends of Allah experience no fear and suffer no grief* becomes a glorious challenge and strikes terror into the hearts of those who seek to do them harm or afflict them with evil. He comforts his friends with good news both regarding ~~this~~ life and regarding the hereafter. He also conveys the assurance that this is not a matter of chance but is the immutable word of God.

This is a decree which is never altered. Every time the friends of Allah are threatened by their enemies, each time they are comforted with good news from heaven. Their enemies are told that each time their threats would be frustrated and Divine good news would be fulfilled. God describes this as the supreme triumph. In the end Allah comforts the Holy Prophet, peace be on him, with the assurance that all honor belongs to and proceeds from Allah and that his enemies are destined to be humiliated. He is told to pay no attention to the hurtful words of his opponents nor to suffer any grief over them. He is directed to continue his supplications and is reassured that Allah is All-Hearing, All-Knowing.

If a supplicant supplicates concerning such matters as are within his knowledge Allah in any case takes note of them as He is All-Hearing, but such matters as take the form of secret conspiracies of which the innocent servants of Allah have no knowledge are also within God's knowledge as he is All-Knowing.

He does not stand in need of being told so that he whose Friend is All-Hearing and All-Knowing, need fear nothing. If they call on Him, He hears and responds, but if the supplicants are unaware of the dangers that threaten them, Allah nevertheless is aware of them. When His friends are asleep, He keeps awake on their behalf and watches all that is conspired against them.

Such are those concerning whom it is said: Hearken, the friends of Allah shall have no fear, nor shall they suffer grief. This is a very dear and grand assurance. Those who are comprehended in this assurance cannot be frightened by any fear nor suffer any grief.

These are Divine assurances for the faithful which are expressive of God's love. But the worldly do not accept them. They think that the opponents of truth in earlier ages did not succeed in their design because of certain defaults and shortcomings, but they feel that this time their victims would not escape and would surely be destroyed. These people are told that if they attach no importance to God's words, they should at least draw a lesson from the history of the world. There is not a single instance in history that those who were threatened on account of their adherence to God were ever destroyed. On the contrary, those who were ready to lay down their lives in the cause of Allah were bestowed everlasting life and death never was their portion. Attention is drawn to this in the verse: Have they not travelled in the earth and observed what was the end of those who were before them? Allah destroyed them utterly and the same will be the case of these disbelievers.

Thus the same will happen today as has always happened before. There will be no new regulations. Every time those who adhere to God were persecuted, it was the persecutors who were destroyed and not the persecuted. Those whose necks were cut off were bestowed Divine blessings. Those whose belongings were looted, were enriched. Those whose numbers were reduced, were multiplied. Those whose homes were burnt down, were provided with blessed homes. In short every device that was adopted by their enemies to do them harm was frustrated and as against it God Almighty bestowed extraordinary blessings on His friends.

This is the evidence of history to which Allah draws attention in the Holy Quran. What conclusion is to be drawn from this? Why were not the friends of Allah destroyed? All worldly powers were in the

FRIDAY SERMON OF HAZRAT KHALIFATUL MASHIH IV

Delivered at Rabwah, Pakistan, July 15, 1983

The recent very blessed month of Ramadhan has taught us the proper way of worship and has left a permanent lesson for us.

The Lesson is: There is no life for us without worship and no guarantee for our security against torments, nor can we become truly the servants of the Gracious One without it.

We should put this lesson into effect in our lives and illustrate it in our conduct.

Permanent success comes with developing qualities of safeguarding our worship, steadfastness under afflictions and sympathy with our fellow beings.

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

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۖ إِذْ أَمَسَّهُ الشَّرُّ جَزُوعًا ۖ
 وَإِذْ أَمَسَّهُ الْخَيْرُ مَنُوعًا ۗ إِلَّا الْبُصَلِّيْنَ ۗ وَالَّذِينَ هُمْ عَلَىٰ
 صَلَاتِهِمْ دَائِمُونَ ۗ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مِّمَّا لَمْ يَكُنْ
 لِيَاسِيْلِ وَالْمَحْرُومِ ۗ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۗ
 وَالَّذِينَ هُمْ مِنَ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۗ إِنَّ عَذَابَ
 رَبِّهِمْ غَيْرُ مَأْمُونٍ ۗ

“Verily, it is in man’s nature to be impatient. When evil afflicts him, he is full of lamentations; but when good befalls him, he is niggardly, except those who pray and are constant in their prayer, and those in whose wealth there is well-ascertained share for those who ask and those who do not; and those who affirm faith in the Day of Judgement, and those who are fearful of the chastisement of their Lord. The chastisement of their Lord is surely not a thing to feel secure from.” (70:20-29)

The Holy Quran’s ways of admonishing are unique and very dear. Every aspect of human nature, attention to which can be helpful in the reform of man, has been stressed in the Holy Quran. It draws attention to the finer aspects of human nature, reminds man of his reality and lack of merit and then opens new avenues of hope for him and saves him from despair. He tells him that His admonition is not designed to cause him despair or to confront him with failure or frustration, but is intended to make him aware of the reality, to help him stand firmly on truth and to teach him the way of eternal salvation. He informs man of that which should be avoided and the ways of avoiding it and the ways of achieving eternal success.

Of the verses that I have just recited, the first two sound terrifying. The reader feels as if he is being reminded that in reality he is worthless. His nature is afflicted with certain weaknesses and ills and yet he indulges in boasts and imagines that by relying upon himself alone he can achieve success. He is warned against indulging in such fancies. He is reminded that by nature he is impatient, weak-hearted and lacks steadfastness. When he encounters ills, he is full of lamentations and gives way to despair. He feels that he can never emerge from this darkness. But when he experiences some good, he becomes niggardly and selfish and does not think of sharing his prosperity with others.

This contrast is worth reflecting upon. Why is it that a person who has experienced hardship becomes selfish when he encounters prosperity, instead of sharing it with others, and does not care for his fellow men? The Holy Quran points out that this is the natural condition of those who have not been trained in the values of religion. But Allah comes to their aid and saves them from despair by pointing out that those who have recourse to worship are safeguarded against this natural tendency. Their natures are modified and they are safeguarded against evil. When they encounter trouble, they do not yield to it and indulge in lamentations. They are endowed with steadfastness. When they experience good, they think of their fellow beings who are afflicted with ills and miseries. They come to the aid of their less fortunate brothers and set aside a definite portion of their own wealth and resources for the help of their less fortunate brothers, those who draw attention to their needs and ask to be relieved of their distress as well as those who refrain from asking, despite their distress.

This quality of sympathy for fellow beings is the fruit of worship, of such worship as is constant and is persisted in and is not merely casual. It is such people who do not despair under affliction nor lament and are steadfast. When they experience some good, they do not appropriate it wholly for themselves but share it with their less fortunate brothers.

We have just experienced the good fortune of enjoying the delights of the blessed month of Ramadhan. During this month many of those who did not worship before began to perform worship. Those who used to lead a life of comfort and luxury gained the experience of difficulties which they bore for the sake of Allah in the month of Ramadhan so that they

realized what difficulties and afflictions mean. But this experience of theirs was their choice which they adopted for the winning of Allah's pleasure. The month of Ramadhan was a good opportunity for the training and improvement of their selves. For a whole month, they performed Salat with care and attention. Their training in this respect continued through a whole month and should prove effective. It is only those who have developed those qualities which have been inculcated in these verses of the Holy Quran who have emerged successfully from the month of Ramadhan.

These verses furnish a beautiful measure and criterion for determining what a person has gained in this blessed month and what he has lost. If after the passing of Ramadhan a person has become constant in worship, if he has learnt fortitude and steadfastness during periods of distress, if he has become immune to despair, if he has developed greater sympathy with his fellow-beings, then let him rejoice that these verses of the Holy Quran convey to him the good news of permanent success.

One who has passed through Ramadhan without acquiring and developing these qualities, should carry out a process of self-examination and should determine upon carrying out self-improvement and self-reform. Everyone should himself carry out such self-examination. No one has the right to admonish others that they have passed through Ramadhan without any gain. Such admonition would prove harmful both to the one who admonishes and to the one who is admonished. The one who makes such admonition would be in danger of becoming arrogant and the one who is admonished would feel that he is being rebuked and he might be afflicted with greater neglect. At this stage, everyone should carry out deep self-examination.

It may be asked how does Salat help develop the qualities which are apparently opposed to his nature. This is an evolutionary process with which human nature is invested by Allah.

This is not a mere claim. This is a deep reality and is a firm philosophy. When a person who is devoted to the worship of God is afflicted with distress he has one recourse open to him and that is the supplications. Even realizing that he is completely helpless and weak and without any resource and knowing that the affliction from which he is suffering is beyond the healing skills of all the physicians in the world, yet he believes that his God has absolute power, that He hears Prayer, and that He can convert the impossible

into the possible and the feasible. Such a one can never give way to despair. A people can never despair who have perfect faith in Prayer and who realize that through Prayer and worship a communion is established between them and the Being Who is All-Powerful; a being Who can make easy all that is difficult and Who can convert every distress into comfort.

A believer never laments inasmuch as through worship his relationship is established with his gracious Lord and this relationship bestows upon him the love of God and the quality of being reconciled to the will and pleasure of God. Thus worship brings a message of multiple mercy for a believer. When a believer supplicates to God, he begs that his difficulties may be removed and that his distress may be eased. He affirms that God is his Lord and Master and that he is His servant and creature. If He bestows upon him that which he supplicates for, he would be happy and if his supplication is rejected he would still be pleased with Him.

The truth is that man has no resource except Prayer. A supplicant must reconcile himself in all conditions and situations to the will and pleasure of his Lord and persist in humble approach to Him, but the one indispensable condition is that worship should be continuous and should not be neglected at any time. This is also stressed in: *Those who safeguard their Prayers* (23:10). The believers have been taught that if they desire prosperity, they should safeguard their worship, that if they desire peace and security they should be constant in their worship, that if they desire to be protected against heavenly occurrences and afflictions, they should perform their worship in such manner that it should become their protector.

One natural consequence of worship is that a true worshipper bestows of his wealth upon those who ask and those who do not. He who supplicates God for His favor, but does not give anything to others, disentitles himself to God's favor. He who is miserly towards others cannot hope to be a recipient of God's bounty. Thus those who are endowed with wisdom prepare their minds in advance before they supplicate God. They affirm that whatever they are bestowed they would share it with God's creatures. Thus their supplications have this aspect also that they wish to be the means of spreading among others that which God bestows upon them.

The Prophets are invested with this quality in perfection. The Promised Messiah, peace be on him, was shown in a vision a loaf of bread descending
(continued on page 18)

PRESS CONFERENCE AT OSLO, NORWAY ADDRESSED BY HAZRAT KHALIFATUL MASHIH IV

Q: (Lady questioner: identification not given): I have one question. What is the situation of the Ahmadiyya Movement in Islam in relation to the whole of the Muslim world, I mean, to the whole of Islam, because, it is difficult for us to understand (Hazoor asks, 'You mean the situation about our relationship or the doctrinal differences?'): Yes, the relationship and also the differences and I understand you all believe in the Quran (Hazoor: 'Of course, we do').

A: Now, these are two different questions, in fact. The main question of yours can be further divided in two parts: one is the doctrinal differences between us and the rest of the Muslim sects, do I understand you correctly? (Questioner replies: 'Yes'). That's right. Now, the most fundamental difference is about the personality of Christ; this is a common difference between us and the rest of the Christian world as well, not only Muslims but Christians also. This is very important because if you understand the nature of this difference, many other questions will be automatically solved. The question is what happened to Christ—the fact of crucifixion. How we understand the fact of crucifixion as depicted in the Holy Quran—that is the important thing.

We believe that the Jews attempted to crucify Christ but failed to achieve the results or their objective—that was to put him to death on the cross. They failed to do so, he was saved by Allah in a state close to death, in a stupor or coma, you may call it. But he was ... saved for the Jews placed him there in their ignoble design of making Christ appear to be a false prophet, an untrue man. This is the version of the Holy Quran relating the facts of the crucifixion. The Jews did attempt to prove him to be a false prophet by making him die on the cross because it was said, it was written before, that whoever claims to be from God and is not so will die upon the cross. So, that is what they wanted to do and failed to do so according to the Holy Quran. He did not die on the cross. That is the positive version of the Holy Quran.

What happened to him then? He was saved, he was kept in a state of coma for some time, his body was embalmed and after three days he was given strength enough by God to migrate from that place to some other part. Now, this is the Ahmadiyya version of what happened according to the Holy Quran—this is important ... (tape unclear) ... the rest of the

Muslims. They in fact said the same version in a different manner. They say when God said Christ did not die upon the cross, He meant that he was never put to the cross altogether ... he was never put to the cross but somebody in his shape or to be particular, Judas Iscariot's features were transformed to those of Christ and it was Judas who was put to the cross instead of Holy Christ. And some people say it was some other person, some Jew, who was disfigured by Allah Himself or a sort of transformation was made by Him so that he looked exactly like Christ and the person whom they put to cross was not Christ. This is the version of the rest of the Muslims.

So what happened to him then? According to us, he migrated like all other prophets who were persecuted very severely by their people. So, ultimately Allah suggested it to him to migrate to a part of the nation to whom he came in the first place, to a part of the nation which was also a part of the same people to whom he came to attend to. But, that part of the nation lived in some other place, that is the general description about the process of migration by the Holy Quran. According to the Quran ... it so happens, that a prophet comes, he is denied by a part of the nation to whom he comes to attend and a part of that nation lives in some other part, so he fulfills half of his mission in that part where he is denied and persecuted and ultimately rejected. Then God permits him to migrate and go to the rest of the nation.

Q: Then you look upon Christ as a prophet ... (speech unclear)?

A: Yes, we look at him as the prophet, not only a prophet but the prophet who was promised to the Jews or those who followed the Bible or Old Testament as a savior, ultimately as a final savior in the form of a Messiah. He was not an ordinary prophet, he was a prophet who was given the title of Messiah which made him a different type of phenomenon that was a prophet. And Messiah means, according to us, a person who comes to save a people who are on the verge of death, to give revival to them. He gives them a new life, but, does not bring a new faith or a new Law. He follows the same book which has been followed by people before him but he infuses a new life to people who are about to die.

So, that is the institution of Messiah. So, we believe in Christ not only as a prophet but also as a

symbol of that institution of Messiah which had been promised to the Jews before. This is our belief. So, now the differences again—between us and the rest of the Muslims. They believe that the Messiah was a prophet as we too believe, but, he did not die upon the cross but ascended bodily to heaven and is being preserved there for his future descent to mankind. That view is slightly similar to the view of Christians, but in a different way.

The Christians believe that Christ was put on the cross, he died(unclear)..for three days for the sake of humanity and then ascended to heaven and sat by the right hand side of Allah, God, the Creator, and he awaits the time when he will come again to this earth and save the whole of mankind in terms of the final and ultimate savior. This is the view of all the Christians. The Muslims also believe that he was taken up bodily to heaven but not after death, before death, he never died. That means he is still alive and will come at some later time, say, when he has lived the age of two thousand years or so, because, according to them, he has not yet come.

So, the Christ in whom they believe is a very old gentleman, at least 1982 years old. He has not yet descended but when Allah chooses a time he will come, but he would come as a Muslim, according to the Muslims, not as a Christian. We also believe that he would come but not in the same fashion. We believe that he died like all other prophets and his soul has passed on to heaven and is in the vicinity of God like all other prophets' places in the vicinity of their Lord. So, the phenomenon will be...(unclear), the phenomenon of Messiahhood, not the person of Christ. This is ... (unclear). Because we believe him to have died a death not upon the cross but a death later on after fulfilling his mission.

I will make this very clear to you; we also believe that he has died, but not upon the cross; he survived the torture on the cross, later on migrated like other prophets before him to a part of the people who had migrated before him. Now, by that we mean that it was written in the Bible, the Old Testament, that ten tribes of Israel had migrated before the time of Christ to some other land and those are the lost sheep of Israel to whom Christ refers before his departure. He says in the New Testament, "I am going to the lost tribes of Israel." Who are the lost tribes? Those certain tribes which had migrated earlier to the various parts of the world ... (unclear) migrations toward the East.

So, when Christ said before his ... or ... that 'I

would leave you and go to the lost tribe of Israel,' he exactly referred to what the Holy Quran says that 'I would be saved, I would migrate to a part of the world where previously some tribe of Israel had migrated and by that I fulfill my mission.' He meant that 'I am not only for the two tribes who remain there in the mainland, because, my mission is to the whole of the people—the Israelite people.' And that mission could not be fulfilled unless he was given time and opportunity in the very life to fulfill that mission by *exhorting* (unclear) all the various tribes of Israelites. So, this is exactly what happened according to us.

Q: And it is then the whole difference, it is the whole difference between you and ...

Hazoor: "It is the fundamental difference from which the other differences sprout naturally. Now, we believe that Christ, not Christ, Messiah, let's call him Messiah, as an office of Christ, he would appear again not bodily but his manifestation would come; this person would be raised from among the Muslims who would have many similarities in nature to the personality of Christ and that is exactly our belief. Now the Holy Prophet Muhammad, peace be on him, had made many predictions about this event. He had said in so many words at various places that the Messiah, son of Mary, would come and he would be the savior of not only Muslims but he would become the ... of the spread of Islam all over the world. So, in this indirect way he would become ultimately the savior of the whole of mankind."

Questioner resumes: This he said ... some strange thought perhaps;

Hazoor: "Of course, it is strange, because you are not Muslim, you are born in a different atmosphere; like we come from a different climate to your climate, the very climate is strange to us, strangeness is no criterion, the point is the internal logic, internal logic is the criterion, whether our view holds to the internal logic of things or not, that is the question. Now our belief is, according to the Holy Prophet, the person who was to come in the name of Christ was to be born among the Muslims bearing his characteristics. Also, the Holy Prophet called him a prophet, he said he was a prophet and so when he reappeared ... he would remain a prophet. So, we believe that prophethood has not ended in entirety."

Questioner resumes: You are waiting for ...

Hazoor: "No, we believe that he has come already, that is a difference again. That is the third difference and I am coming to that later. The second difference

is because the Holy Prophet claimed that the person who is going to come in the name of Christ would be a prophet as he was a prophet previously, so we believe that a subordinate prophet is yet to come according to the prophecies of the Holy Prophet Muhammad, peace be on him.

Now that is our fundamental belief. Now other Muslims say that prophethood has ended completely and totally and no subordinate prophet can come in any form. This is the second difference. When we ask then 'How do you explain your view that an old prophet would come again, of course the world would see a prophet again, he will remain a prophet according to you, then how can you say the institution of prophethood has ended finally and ultimately and there cannot be any prophet of any sort, this is ... (unclear).' They answer: That when this prophet Christ, now living bodily in heaven, would come and would be sent to us again, he will become a Muslim and become a follower of the Holy Prophet Muhammad, peace be on him. So, as such, prophethood is not objectionable.

So, we respond: All right, this is exactly our view. A prophethood subordinate to the Holy Prophet, peace be on him, is not objectionable. A prophet can come, according to us, who will be entirely subordinate to the Holy Prophet and would not bring a new Law. This is our opinion. This is again on the same concept of Jesus Christ and his coming, you see, so the fundamental difference remains to be the person of Christ. How he would come, whether he is alive or not, what happened to him and all that.

Now, the third difference is what actually happened. The rest of the Muslims believe that because Christ ascended bodily and we have not seen him descend, so this phenomenon is yet awaited by them to occur some time later. We believe that the person of Christ, not person but that phenomenon of Messiahhood has reappeared, he has come in the form of the founder of the Ahmadiyya Community, who claims to be the Messiah was promised to the people of the earth by the Holy Prophet and he says that 'I am that person who has come not only to revive Islam but also to be the cause of the ultimate victory of Islam over the rest of the world.' That was the claim of the Promised Messiah and we believe that this has happened. Whatever was promised has been fulfilled.

Questioner resumes: But this ... Ahmadiyya, was that a prophet or what is it, a person or just a name of your people?

A: Messiahhood or Messiahship, whatever you call it, is an office—an office of a prophet not of a non-prophet—to fulfill a certain mission. Messiahhood differentiates the Messiah from the rest of the prophets in a certain way of his approach and also by the objective he has come to fulfill. According to us the coming of the last Messiah, the first Messiah, explains in detail what is the office of Messiahhood as apart from the rest of the prophets. That office is to save a people on the verge of death as I have said earlier. When everything is almost gone overboard, only the Book remains and that Book is also ... (unclear) there is no spirit left, only the letter is followed of the previous Law and the hearts have hardened for lovers of Allah, the love of God, the Creator has disappeared, only a form remains and there is no soul within.

That is the last crisis which demands the coming of a Messiah to revive such people and to fill the empty hearts with the love of Allah again. This is what the old Messiah did and this is what we believe the new Messiah has already started doing and we are his flowers to carry the same message forward all over the world.

Q: Yes, and how do you follow us (?) then? I mean are you acknowledged by the other Muslims or are you in any sort ... eh... (another person prompts questioner: have you been excluded from other ... (rest of his words inaudible):

A. Yes, that is a very interesting question, but as I told you before we believe that the same phenomenon which occurred in the first place with the first Christ is about to be repeated again. So, the answer is given already in this: what happened to Christ? He was refused by the people to whom he came, for whose sake he came, for whose sake he suffered. He was made a subject of ridicule and persecution by the same people. So, how could we call him to be in the figure of old Messiah if he had not met the same treatment at the hand of his own people? That question is already answered.

Our Movement is following the same phase as Christianity followed in its first appearance and our victory would not be very quick. You know the victory of Christianity took about three centuries. No, I don't mean it is going to be repeated letter for letter and word for word, no, the general phenomenon would be the same. It is going to be a slow process, we may not be recognized today but certainly things are going to happen that tomorrow we will be recognized all over the world. Now, if you pursue the

history of Christianity you will be surprised to learn that about 254 C.E. (Christian Era) Diocresan persecuted the Christians so ruthlessly that at the end of the thrid century almost ... (one word not clear) Christians to be non-existent at that time.

If you read the history of Christianity, not only the first part but the latter part of the third century you will be surprised if you ... (about three words not clear) into a computer the answer would be that such a people cannot survive. They will be wiped out of the face of the earth and this is what happened occasionally, they were literally wiped out of the face of the earth and had to seek, for their survival, asylum in underground caves. They were literally wiped out of the face of the earth. And that was at 268 C.E.

The third century completed and yet there was no sign of the victory of Christianity. 308 years passed and yet there is no sign and before the beginning of the ninth year of the fourth century what happened? Suddenly the king is told that the entire kingdom has become Christian, even your P.A. (?) has become a Christian, so no use putting up any more resistance. so, Allah's will is fulfilled ultimately, underground pehnomena take hold ... (unclear) ... those who persecute are persecuted themselves by their own conscience and ultimately they have a change of heart—this may not appear suddenly to the eyes of the world but the phenomena have taken root right from the start i.e., the first appearance of the Messiah.

Q: It seems to me that you also see a situation where you are also going to have a mission within Islam (Hazoor inquires: 'We are going to have a ...?') —a mission I mean after the time of the Christians you have seen that the strong believers who went into the caves and when you are comparing to that does that mean that you are thinking that you are sort of staying apart within Islam so that if you are going to be the prophet of Islam so that you are going to save Islam?

A: That's exactly what I said. As Messiah came to save the biblical religion of Old Testament and he saved them not by sword but by being subjected to sword, not by killing others but by offering their own lives, by sacrificing whatever they had. Ultimately the sacrifices became stronger and the sword was won over and the persecutors were ultimately defeated by the love. This is the phenomenon of Messiahhood as we understand it and this was prompted to the Holy Prophet Muhammad, peace be on him, in the same sense that Islam in the second advent is going to be victorious through the power of love.

You will not raise sword against anybody but sword will be raised against you; you will not be the persecutor, but you will be persecuted. Apparently, you have no power, you will live a life of 'derveshes' and you will not be recognized by the big powers, you will be looked down upon as an insignificant community with nothing to them. Yet, this phenomenon is going to reign as previously it did; so we get strength from the history.

Q: Yes, I would like to know how many persons can you reckon as believers in your community, I mean, in your Movement.

A: The Ahmadiyya Community is a progressive phenomenon, it goes on spreading, on and on and on. You know when spring comes to Norway, can you count the leaves. There is no set scale, the moment you say there are so many leaves, suppose you count them, there will be others flocking! So the same thing is happening to Ahmadiyya Movement all over the world—new converts are joining us.

Questioner interrupts: "From Islam?"

A. No, from everywhere, from Christians, from Pagans, from Muslims, from Buddhists, all over the world. So it is very difficult to keep count to say the least. Yet, my predecessor, the third Imam, head of the Ahmadiyya Community, had at one time estimated that the strength of Ahmadies would be ten million. If he was correct in his assessment, I don't know, that was an assessment, but if he was correct in that assessment, we are definitely more than ten million now. A lot of water has flowed from under the bridges since then.

Q: Are there any ... (one word not clear) countries where your Movement is such a strong ... (Hazoor queries: "Country? Which country? Now, this is a very interesting question but my answer is not going to be in the line where you expect it to be.")

A: We don't count strength by numbers, we count strength by the intergrity of the people who are following. And only Allah knows which people are following the Movement with greater internal interest (not clear), because the Holy Quran says 'this is not a decision to be taken by man himself, I only know which heart is purer and which is not.' So we were ... (one word not clear) only there where there are two or three Ahmadies who are truly devoted to Allah in their entirety, whose hearts are submitted to Allah with nothing left for themselves. Those are the countries where Ahmadiyyat is the strongest.

The score here in Norway I don't know as I told you, it is a matter to be decided by Allah and the

future will ultimately tell where we are stronger. There is one Norwegian Ahmadi, Brother Noor Ahmad, there is just one as I see or his family. Now, if his heart in the eyes of Allah is a heart to be loved by Allah Himself, a pure heart who has submitted entirely to the will of Allah, he is a source of our strength for Norway. Ahmadiyyat is the strongest here, because there are such people. So this is our criterion, we don't go by numbers.

Q: But I guess there are special countries or some countries where there are more numbers. (Hazoor interjects: "Of course, there are so many countries, if you want to mean, if you want to ask where we live in greater numbers, then I can answer. That is no problem.") Yes.

A: The countries where we live in greater numbers, with that of course ... (about two words unclear) before, are Pakistan, Indonesia, West Africa, Part of East Africa and the remaining Ahmadiyya community spread almost either ... (one word unclear) or in some internal ratio, some small communities are found in some European countries, some larger communities are found in some other European countries, such as England. In Europe, England has the largest number of Ahmadies so far as I know, then comes Germany and then the United States and Canada and spread all over. *Questioner breaks in:* "How many in Norway?" In Norway, the present number of Ahmadies in Norway? Well, I think, let me ask the Imam here, I don't know exactly what the number is. According to his count there are 170 members of Ahmadiyya community today in Norway, maybe some children are born, some new converts are made during the night, I don't know.

Q: The very thought of a *warrior* (?) of life and I wonder if ... (the rest of Questioner's words in question to Hazoor are muffled and distorted probably due to poor recording and are not susceptible of faithful reproduction)...

Hazoor breaks in: "I follow the confusion which has befallen Norway, which has befallen the Norwegian people. But I will explain this in a few short sentences. Now, I think I did explain this before hand that I did not elaborate upon it for you had to ask this question again. I said our relationship to the Muslim world, if the Promised Messiah is right, should be about the same as the relationship of the Christians of the early days to the rest of the Jews. Now, you also know and everybody who supports you in this belief that the Jews had become militant and over ... much ... you know, there lay a greater stress on mili-

tant Jews of Bible and has almost forgotten the teaching of forgiveness. So, unless the Jews had become militant Christ could not have come, do you see that? If the Muslims had not become militant there was no point in the Founder of the Ahmadiyya Community to have come! So, it is a ... of a truth; the logic of the entire world now is that he was needed. If the Messiah was ever to be needed or accepted among the Muslims it was high time that he had come and this is exactly what I said.

Q: How is, ... eh you know, (rest of question drowned in background roar).

A: This, I know, I tell you; our attitude is only vis-a-vis the Islamic Muslims which is a non-political teaching. Islam teaches us to be loyal to the principles and not to the exigencies of a certain situation. We are never loyal to any local ... (one word unclear) exigency, we will always remain loyal to the permanent teachings of Islam which is that of justice. So, whether these Israelis or any other people—Christians or Buddhists or atheists—if they are cruel to humanity or cruel to a people our sympathies according to the Holy Quran will be with those who are being persecuted and who are being treated unjustly.

So, this is the answer. If we don't see the world in that light we ... non-Israelites. We see the world in the light of justice or lack of justice. So, when we see such injustices perpetrated not only by Israelites but by other people of various denominations, always without fail we condemn these phenomena of injustice wherever they occur and as the whole world knows in the present day situation the Jews have transgressed far beyond what was done to them by the Muslims; they have been extremely cruel to the Palestinians and there is no need to prove this point — everybody knows it from his heart. So, the cause ... to Islam will have to be since the .. to those who are being persecuted.

Q: But, principally, you don't mean anything about the ... state of Israel to exist (not clear) ... (Hazoor: "This is a political question and I should refrain from answering political questions because immediately my position will become limited in this world; I am representing a community which is formed all over the world, so my ... (one word unclear) is global. The moment I answer such questions and my position is limited and does not remain global and only becomes regional than I will be doing injustice to my office and as I told you Islam teaches me justice. How can I do injustice to myself?

Q: But according to that about the war between Iran

and Iraq ...

Hazoor: "It is a political issue, it is just a political issue. Islam says that it ... happens that Muslim powers should fight but not ... other Muslim powers; it is said in the Holy Quran. But what should be the reaction of the rest of the Muslim world is what Islam wants us to know. Islam teaches that you should always be on the side of justice, first try to persuade those who are wronging others, Muslims from among the Muslims those who cling to wronging other Muslims, try to persuade them and make them see reason. If they persist in their wrong doing then the rest of the Muslim world should raise arms against the aggressor and stop this fighting by opposing the people who are wrong but only to that extent. The moment justice is established they should forget about the whole situation and fall back to their normal line."

Questioner resumes: About Iran, is it correct, Your Highness, that many people in the Muslim world particularly about Iran ... (rest of question is drowned in background noise).

Hazoor: "They are naturally worried about it."

Questioner: Why is it so?

Hazoor: "About the situation in Iran? ... get worried; you know if there is a calamity which befalls Norway, God forbid, the B.B.C. and other agencies speak of it and the whole world is ... *with praying* (not clear) in mind, just worried about it. So, they are closer to us than Norwegian people as far as people are concerned, I mean, there are reasons of sympathy, the reasons of ... (unclear) ... Europe and America and so on and they are naturally, I mean, divided in certain reasons. So it is a natural phenomenon, human phenomenon, if people of your region suffer you feel more sympathy naturally than the rest of the world will do. So, because a calamity has befallen not only Iran but also Iraq and it is a very disturbing situation, people are suffering. So, those who are in sympathy with them will naturally suffer.

Q: What is your opinion on Khomeini? How do you look at Khomeini?

A: My opinion of Khomeini is this: that Allah knows best. If that man is honest to God and making mistakes, and only Allah can decide, then it is up to Allah whether to forgive him or not to forgive him. But if he is dishonest to God and in the name of Islam he is doing things which he really knows don't belong to Islam, then he is in for a big punishment. So as I said before I again restate this position of mine, that I am a man, I don't know what is happening within

one's heart and on such things the only judge is Allah, the God. He knows sometimes in the name of weakness we commit mistakes fresh calamities, disturbances, dissatisfaction and war and lack of peace and so on and so forth.

Some people do it and honestly do it; their singlemindedness (?) that they can't take ... (one word unclear) feelings. Now, as far as the man is concerned ... the history (?) will not ..., but what would happen to those who do it in the name of religion, this is the question. This is what differentiates Khomeini from others and this is perhaps what you want to know. He is not an ordinary political person, he is taken to be a religious person; he sits on a religious platform and decides issues on religious principles. So, this is why my answer has become very difficult. If he makes a mistake honestly

(at this point the questioner interjects but her words are unclear as she speaks while Hazoor continues to speak)...

That's what I mean, that's what I mean, he is doing it on certain religious principles, I don't agree with him! I ... fully know that those religious principles of Islam to which he has attributed his behavior want a different behavior from mankind—it is my belief. But, whether this man is condemned or not, this is the question which I cannot answer. If he is a person—he is an astute (?) person he does not ... (one word unclear) about religion, it may happen and he is doing it honestly like some Christian fathers previously—they took people to inquisition, tortured and burnt them alive and take them to stake and so on. A lot of terrible happenings have occurred in the Christian world because of such miscalculating people—they did not know their own religion.

So, this phenomenon which has occurred before in history in Christianity and other religions, why can't it reappear in the Muslim world? Yet, when you look back it is very difficult for you to say whether a certain father who gave the verdict for the burning of all these people was truly a mad man or a righteous person misunderstanding things or a dishonest person, *i.e.*, a hypocrite, you don't know!

At this point the questioner interjects but her words are unclear)

So, in history such ... (one word unclear) and great men can be found who do a lot of injustice to the world through misunderstanding, why the Christian world cannot understand that such a phenomenon can occur in the Islamic world as well. This is understandable!

Q: I understand, Your Highness, your concern about justice

Hazoor: It is a fundamental thing. About the situation in Afghanistan, we find some injustice going on there, then why ... (Hazoor breaks in: "You are a very intelligent person, I must say, I pay tribute to your intelligence, yet, I refrain from answering this question, because you have again drawn me through the door of justice into a political arena!" Laughter from the audience)

Q: (Lady questioner): I have another question....

A: Yes, I follow your point. The difficulty is that both of us are trying to explain to each other in a language which is foreign to both of us. So, it is a difficult situation; for me to make myself understood first in English and for you to make yourself understood in English, because this language is foreign to both of us. So, this is why it is sometimes difficult to explain, but I will try to explain everything. Now, this is a very interesting question which the lady has put. Would you please repeat the question, there are two parts and I would like to handle the questions singly one after the other. Would you repeat the first part please?

Q: Yes, the first part was that we are ... (questioner's indifferent command of the English language made worse by poor taping makes impossible faithful transcription)

A: Yes, yes, I am answering; there are two parts. For the time being we leave dictatorship alone, I want to handle the first part of this question first and come to the question on democracy and dictatorship later on, you understand?

(Questioner interrupts: "What I wanted to know is the reason for ... if I have understood it right ... thinking in a more democratic way ...")

Hazoor resumes: Yes, yes, I understand your point, I follow you (Questioner continues to speak but is not clear), I know, I know, but I want to answer this question in two parts as I said earlier. First of all I will come to that part of the question which deal with certain heads of Muslim States who act in a certain manner and according to their own claim they take authority from the religion of Islam in acting in that certain manner, am I right?

(Questioner replies: "Yes, yes.")

Now, if Islam is a single entity and it does not change from climate to climate and country to country, if it is so and we claim it to be so, then, it cannot be misinterpreted differently in one country and differently in another, there can't be any contradictory

misinterpretation. If it so happens, the only conclusion a sensible man should draw is this: that either all the interpretations are wrong or at least most of them are wrong and only one is correct. Because a sane man cannot talk against his own views in the same breath. In the first breath he is going cold, in the second he can't go warm, as they say in English.

So, the Holy Quran restates these as a single entity. With a certain set of people which simply do not contradict Now, the state of affairs here is that most of the Heads of Muslim States you are referring to, if they are drawing their authority from the Holy Quran, their behavior should be consistent with each other, all over the world. If you don't find it to be consistent, as I do not find it to be consistent (Questioner interrupts: "If they are genuine.")

Hazoor: Pardon?

Q: "If they are genuine?"

Hazoor: If they are genuine, yes, if they are ge ... no, no, I don't say that, I say if they are genuine even then they can make mistakes.) But the resultant would decide whether they have committed mistakes or not. If we see a consistent opinion and consistent conduct on certain political matters, as drawn from the Holy Quran, then we can say perhaps they are right; because of the consistency. Each of them has severally drawn a conclusion which are hinged with each other's conclusion. But of course these conclusions do not agree. The concept of Islamic behavior is different from country to country. So, my conclusion and your conclusion should be that somewhere, somebody made a mistake.

Q: You said it is about one hundred and ten members of your country, some Norwegians amongst them

Hazoor: "Yes, here is this gentleman from Buenos Aires, he is a Norwegian and his family is also Muslim—Ahmadiyya Muslim—and as I told you we don't go by numbers, we go by the internal strength, of strength and integrity and I hope he is such a person that he is going to conquer the whole of Norway ultimately, Inshallah. (Laughter from the woman questioner.) The future will tell you. This intolerance doesn't ... (not clear)

Hazoor: I tell you one thing, to reassure you of the possibility of what I am telling you, I want you to go back to the time of Christ. He was a person who had to be ... (one word not clear) and it was revealed to him to conquer the entire people he was addressing, it was revealed to him. Yet, he was such a person also that he was not taken notice of by any historian or

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ISLAM PREACHED ON MANHATTAN CABLE TV & WESTINGHOUSE TV

New York: Alhaj Ata Ullah Kaleem, the Imam of the American Fazl Mosque, Washington, D.C., Br. Yahya Sharif, the Regional President of SoutEast Region and Dr. Khalil Ahmad Nasir, the Editor-in-Chief of the Muslim Sunrise were interviewed for an hour on Islam by Mr. Arthur Stabile, Jr., the Director of International Student Hospice, New York, on Manhattan Cable TV and Westinghouse TV.

Various aspects of Islamic teachings were explained by the members of the panel in general and those connected with establishment of peace and accord between different religions and cultures in particular.

As the program was aired live, there was direct telephone link opened for questions from the viewers to which the members of the panel answered accord-

ingly.

For further information on Islam, the address of the American Fazl Mosque was announced. The program was rounded off with prayer from Surah Fateha.

A large picture of the Promised Messiah and Mahdi, the Holy Founder of the Ahmadiyya Movement in Islam, was also shown on TV, with the explanation that he has been raised by God as the expected Messiah and Reformer of the Latter Days.

Mr. Nazir Ahmad Ayaz, the President of New York Jamaat, deserves congratulations for arranging this program like that of a previous one in 1981. May Allah reward him with the best reward. Ameen!



ISLAM PREACHED TO PRESBYTERIANS

Willow Grove, PA: The Ameer and Muballigh In-charge, Alhaj Ata Ullah Kaleem, addressed more than eighty members of the Presbyterian Church in their Church building at this beautiful town of Northern Pennsylvania, on *Revelation of God in Islam*. A great number of the audience were students of the Seminary of the Church.

The Ameer in his address dilating upon the subject, quoted various verses of the Holy Quran along with their English translation to explain the revelation of God in Islam. A few salient points of his speech were:

1. God revealed Himself in Islam as *Rabbul Aalameen*—the Creator, Nourisher, Sustainer and One Who leads stage by stage towards perfection all the worlds.
2. Hence, He has not deprived any people of His spiritual Blessings; and did raise His Messengers and Prophets among each and every people.
3. Islam has not only declared this fundamental truth but also has enjoined its followers to believe in all those Messengers and Prophets.
4. Islam has proclaimed complete freedom of conscience.
5. Islam has also invited the people of the Book to a way of accord.
6. Islam has propounded the dignity of humanity by declaring that human beings are created with best capacities and capabilities. Gone are the days when it

was advocated that man is born in sin.

Various brochures on Islam and in refutation of wrong notions of present day Christianity were distributed among the audience. Dr. Karimullah Zirvi presented a few copies of the Holy Quran to some priests and students of the Seminary, free of charge, for preaching purposes.

The credit for the arrangement of this program goes to Dr. Ehsan Zafar, President of Willingboro Jamaat. May Allah reward him with the best reward and enable other Presidents to make arrangements of similar programs in their areas. Ameen!

PRESS CONFERENCE, OSLO, NORWAY

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any newspaperman of his time. You know, all the news media of his time totally ignored him. All the historians of his time—the analysts—totally ignored him and the first mention we hear of him in Roman history is thirty-four years after crucifixion. That is the first very minor reference to what might have happened, some person, some people might have appeared.

So if you look by the contemporary history, if you go by the standards of contemporary history you wouldn't understand what I mean. If we are a religious community

THE NEW AMEER ARRIVING NOVEMBER 26

Maulana Sheikh Mubarak Ahmad, the present Imam of the London Mosque and the Ameer of the United Kingdom Jamaat, will be arriving in the USA on November 26, 1983, to take over the charge of the Jamaat in the USA from Alhaj Ata Ullah Kaleem, who has been called back to the International Headquarters, Rabwah, Pakistan, after serving Ahmadiyyat, the true Islam, in this great continent for more than six years.

As was published in the January 1983 issue of the Gazette, Maulana Sheikh Mubarak Ahmad is a renowned scholar who has already served the cause of Ahmadiyyat, the true Islam, in East Africa as Chief Missionary for almost three decades. He has held a number of positions in the Headquarters— Secretary, Fazl-i-Umar Foundation, Secretary, Hadeeqatul Mubashireen and Additional Nazir, Islah-o-Irshad. He has been working in his present position since April 1979.

He shall be arriving with his family on November 26, 1983, at 2:45 p.m. at Dulles International Airport by British Airways Flight No. BA 277.



Maulana Sheikh Mubarak Ahmad



(FRIDAY SERMON: Continued from page 9)

from heaven and he was told that it was meant for him and for his companion-dervishes. He was not told that he should share it with his dervishes. God affirmed that He knew him well, that he would not confine God's favors to himself and that whatever he is bestowed, he distributes among others. That is why God said: This is for you and for your companion-dervishes.

Thus it is worship that teaches that a person should share his good fortune with others and should derive pleasure from doing so. I, therefore, hope that this month of Ramadhan which taught some people to start worship and enabled those who were already accustomed to His worship to become more devout, would leave this perpetual lesson for us that we shall continue firmly based on the certainty that there is no life for us without worship and that there is no guarantee of our being safeguarded against distress except through worship, that without worship we cannot become such creatures of God as have been created for the benefit of the whole of mankind. Also as is mentioned in these verses, we cannot become secure against heavenly torments except through wor-

ship. Therefore, make effective this lesson in your lives and make it the rule of your conduct and then see how boundless and limitless is the grace of God Almighty.



MATRIMONIAL ANNOUNCEMENT

With the approval of Hazrat Khalifatul Masih IV, the matrimonial ceremony (Nikah) of Dr. Mobashir Ahmad Zahid with Miss Sarah (Sandra) J. Schmit, a newly converted American Ahmadi lady, was solemnized by Maulana Abdul Malik Khan for a dower money of thirty thousand rupees on August 1, 1983, in the Mubarak Mosque, Rabwah.

Miss Sarah Schmit (as called by her Islamic name) was represented by Mr. Munawar Ahmad Saeed of Washington at the ceremony. May Allah make this union a blessing for the couple and the community at large.



AHMADIYYA MEDICAL ASSOCIATION ANNOUNCEMENT

Dear Dr./Pharmacist/R.N.

We are in the process of making a new directory of the members of the Ahmadiyya Medical Association. In this connection, I will appreciate it very much, if you would fill the form below and mail it to Dr. Ahsan U. Zafar at your earliest convenience. Furthermore, I will appreciate it if you would provide us the names of the doctors (physicians, dentists, D.V.M., Ph.D.), pharmacists and registered nurses in your area who might not have been included in the last directory. Thank you.

(Sd) Karimullah Zirvi
Secretary

Name.....
Last
First
Middle
Degree.....

Home Address.....

.....ZIP Code.....

Office Address.....

.....ZIP Code.....

Phone: Office: (_ _ _) _ _ - _ _ - _ _

Phone: Home: (_ _ _) _ _ - _ _ - _ _

Which phone number would you like in the directory?

- Home Office Both None

Your Specialty.....

Please return the completed form **promptly** to:

Ahsan U. Zafar, MD
RD 1, Box 151-B
LAMBERTVILLE NJ 08530

