

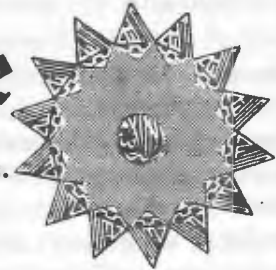
ازالدين عند الله اسلام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ  
وَعَلَى عَائِلَتِهِ الطَّيِّبِينَ الطَّيِّبَاتِ

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ



# The Ahmadiyya Gazette



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## ADDRESS BY HAZRAT MIRZA TAHIR AHMAD, KHALIFATUL MASIH IV ON THE AUSPICIOUS OCCASION OF THE FOUNDATION STONE LAYING CEREMONY OF THE FIRST AHMADIYYA MOSQUE AT SYDNEY, AUSTRALIA

(Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, left Karachi, Pakistan, on September 8, 1983, on a tour of the Far East. During this trip he was scheduled to visit Singapore, Fiji, Australia and Sri Lanka. While in Australia, he laid the Foundation Stone for the first Ahmadiyya Muslim Mosque near Sydney, Australia, on Sept. 30, 1983. We reproduce below his address on this auspicious occasion.)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا  
وَهَدًى لِلْعَالَمِينَ \* فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ آمِنًا \* وَبِاللَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ  
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا \* وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ  
عَنِ الْعَالَمِينَ \*

*"Surely, the first house founded for mankind is that at Becca, abounding in Blessings and a guidance for all peoples.*

*"In it are manifest signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men—those who can find a way thither—owe to Allah. And whoever disbelieves, let him remember that Allah is surely independent of all creatures." (3:97-98).*

Today we are here to lay down the foundation stone of the first Ahmadiyya Muslim Mosque in the continent of Australia. It is a milestone in the history of Ahmadiyya Jama'at, and our hearts are filled with praise of our Creator, singing songs of His glory for bestowing this favor upon us.

Without doubt, this day is also a milestone of immense importance for Australia, because a Community with the resolve to bring predominance of the unity of God over the entire world is blessed with the opportunity to build for the first time, on the soil of this great continent, a house reserved for worship of the One and the Only God. This is the first brick being laid down in foundation of a house reserved purely for the worship of God; but it will neither be the last brick, nor will this be the last house. It is rather a very humble start of a never-ending process.

Soon the initial marks of this humble start shall be embedded under the soil and disappear from sight, but these very foundations shall support a structure which, though remaining on the surface of the earth, shall be in touch with the heavens. Though it is small in physical stature, it shall rise heights unto the Throne of God in the empyrean. And from its minarets, five times daily, declarations of the unity of God and the Prophethood of Muhammad (peace and blessings of God be on him) shall be announced loud and clear. And this call, being raised from the surface of the earth, shall reach the heights of the heavens. Surcharged with the blessings drawn from the name of God the Exalted, this Mosque shall gain

such loftiness and sublimity that it will make the Eiffel Tower of Paris, the Tokyo Tower of Japan, the Sears Tower of Chicago, and the C.N. Tower of Toronto look like pygmy buildings in comparison.

Five times daily, to the people living in this age of materialism, this Mosque shall demonstrate that the real heights are achieved not by material progress, but by spiritual advancement. The towering structures made by men for temporal objectives, despite their marvellous grandeur and their huge size, are reduced to insignificance when compared with the lofty ranges of the Himalayas; and in front of the height, majestic glory and awe of Mount Everest, these buildings are no more impressive than anthills. For several thousand years the elevated mounts of the Himalayas have witnessed thousands of such buildings being raised and then razed to the ground, their magnificence decayed into discarded ruins. A few structures like the pyramids of Egypt have resisted to this day the fatal blows of time, but not even these are assured of everlasting existence. What the past failed to accomplish shall be wrought by the future. The decree of God that impresses upon man his insignificance and teaches him to remain humble, shall continue to enforce itself in the future as in the past. There is none to check this process, and there is none to overcome its aims, and no man-made structures can claim to be everlasting.

كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَسْفِكُ وَجْهَهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۖ

*"All that is on the earth shall pass away. And there will remain only the Person of thy Lord, Master of Glory and Honor." (55:27-28)*

Obliterating the cultures and civilizations of the people who built those grand structures, destroying their lofty designs and eliminating their messages and ideals, along with their temporal bodies and perishable buildings, is the powerful, intrinsic hand—awe inspiring and mightier than the extrinsic process of decay and decline. If we stop for a moment to think about it, we find the overwhelming power of this hidden hand of God's decree at work with greater speed and forceful effect than the physical forces of destruction. Some of the Egyptian Pyramids got buried under the sand, some dissolved into ruins, and a few, though desolate and abandoned, remain firmly standing. But the aims, culture, philosophy of life, aspirations and ideals of the nations who built those pyramids are now extinct. Without any doubt, the process of their annihilation

was far quicker than that of their physical destruction. Like their dead bodies, their philosophy of life, their aspirations and the ideals that motivated them crumbled, became dust and disappeared in the farthest corners of the past, and like the expanding universe, are receding from us every moment. Who can assure their return? Who can revive them?

But in contrast to the process of worldly construction, a structure of another kind, made of extremely crude stones, was raised; and its story is very different from all other buildings made by the temporal powers. Its beginning is different, its end is unique, and its objectives are distinct. My reference is to the house, built for the first time, more than six thousand years ago, purely for the worship of Allah. And the purpose of its construction was to have a house open to all mankind and to those servants of Allah who wished to approach this house for the worship of One God. Therefore, the Holy Quran narrates this unique and great event, saying:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا  
وَهُدًى لِلْعَالَمِينَ ۗ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ  
وَمَنْ دَخَلَهُ كَانَ آمِنًا

That is, the first house on earth founded for mankind (to worship One and the Unique God), that house which is in the valley of Mecca abounding in blessings and guidance for all peoples. In it are manifest signs; and it is the place of Abraham; and whoso enters it, surely enters peace.

This house began very differently from the great monuments of the world. No royal treasures were lavished on it. No professionals were involved in its construction, no blueprints were designed by the fertile imagination of architects, no engineers were engaged to supervise the work, no slave nations were forced to labor, and no starving people were compelled to earn their daily bread by a lifelong task of hardship and misery on account of some monarch's wish to record his great name in the annals of history with their sweat and blood.

The beginning of the first house of God, built for all mankind without any discrimination, was extremely modest and, perhaps, in the eyes of the world, an ordinary event of daily life. Its construction is not recorded in any book of history and it is definitely not listed among the famous buildings of the world. Only one Scripture—The Holy Quran—gives a brief description of its beginning. However,

the details—who were the first builders, how was it built, how many engineers or laborers were involved—are not available. Nevertheless, two important facts become evident when we accumulate and study the diverse statements mentioned in the Holy Quran:

First, with the ravages of time, this house too underwent a change, decayed and deteriorated; but it was God's decree to save it from complete extinction. So it was a heavenly design to reconstruct it on divine foundations by the hands of a great Prophet, Abraham. Second, an extraordinarily important new period commenced with its reconstruction, and related details of this event were considered worth recording. Therefore, as an exposition of this event, the Holy Quran says:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا  
تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ \*

That is, it was decreed by God that the remains of the first house built for his worship should not be lost completely, and thus, by restoring those very foundations, once again the house for worship of God should be constructed to be equally shared by all mankind. The builders and laborers chosen for this purpose had no special skills and had no material resources: the builder was God's chosen prophet Abraham and the laborer was his young son Ishmael—who was most probably of such a young age that by the standards of today's labor laws, he would have been disqualified as a worker.

Nowadays even an ordinary mason demands at least two experienced laborers on his side; but Abraham was given only one helper—his own minor son—to build the greatest of all the buildings. Has the world ever witnessed such a poor and humble start—a beginning not even worthy of mention—of such a magnificent building? Consider once again: this reconstruction was done on the foundations of a building claimed to be the most beneficent of all for peoples of the entire world! It was the reconstruction of the most magnificent building whose inhabitants were to converse with God in the heavens! Even the lofty tops of the Himalayas (not to mention man-made structures) could not raise men to such heights, as were to be bestowed by this building on millions of men.

Thus, this building extended an open invitation in a concrete form: O men, who crave for grandeur and eminence, and thirst for soaring heights! If you really desire to elevate yourselves to such altitude

where the building, as well as its inhabitants, reach not only the heavens, but also are raised to the level of communication with God in the heavens, then come in this direction and climb upon the spiritual steps which are made accessible for you by this building! When we re-examine all these facts, the mystery of why a prophet and his son were chosen to reconstruct the Ka'aba is solved. This physical structure was in fact a mere tangible sign of a grand spiritual conformation, and the actual intent was not the physical aspect of the building but rather to create a potent spiritual structure. That building was not in need of any builder for its physical construction; it rather needed experts in spiritual engineering. Therefore, by Divine Wisdom, one of the best engineers in that particular field, Abraham, was selected, and his well-trained son was given to him to assist. Father and son both were the recipients of God's revelations, and both were keenly aware of the heights gained through the communion with God and through *seeing* Him. Hence, for such a unique building, it was not possible to pick a better team of builders. They were not only claimants to elevate man unto God Himself, to transform worldly men into godly men, but they were also very well experienced in having personal access to heights where man unites with God. To draw a comparison with this loftiest of all spiritual buildings, the Holy Quran mentions a few other buildings erected with great pomp and show with the resources of the world's greatest kingdoms. Millions, rather billions of dollars extravagantly spent, millions of laborers toiling for scores of years under supervision of hundreds of engineers and architects. One such building was raised with an intent to challenge the existence of God and to degrade Him and His people. Thus, the Holy Quran, describing such a building, says:

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي  
فَأَوْقَدْنَا مِنْ يَهَا مِنْ عَلَى الطَّيْنِ فَاجْعَلْ لِي صَرْحًا عَالِيًا  
إِلَى إِلَهٍ مُوسَى وَإِنِّي لَأَكْفُرُ مِنَ الْكَذَّابِينَ \*

"And the Pharaoh said to his chieftains: I do not see any God of yours except myself, so burn me bricks of clay, O Haman, and build me a tower, that I may have a look at the God of Moses, though I believe him to be one of the liars." (28:39)

This verse of the Holy Quran not only describes very eloquently an event that took place 3300 years ago, but also draws a vivid picture of the mentality



of a materialistic person, of the arrogance and haughtiness that comes with material progress.

This description is very true of all ages—present as well as past. Thus, in our time, some of the same arrogance was observed when one of the superpowers, drenched in materialism, launched a rocket into space, and the astronaut, intoxicated by the uplift of that minor jump, bragged that he could not find any God, though he looked for him here and there in space. Thus, modern rockets, like ancient towers, cause man to suffer from pride and arrogance by creating false feelings of greatness and of meaningless grandeur. But their arrogance, in the likeness of ancient nations, is momentary and worthless. By describing the building, the Holy Quran thus exposes arrogant materialistic mentality, which has always been, and will always remain, at war with religion. It insists on judging spiritual values by mundane standards and tries to thrust materialistic terms upon religion's spiritual essence.

But the study of religion teaches us this enduring lesson: that the materialistic forces, as they have always been in the past, are certainly doomed to fail and to end in frustration. They are condemned to defeat forever. Every person who gets intoxicated with materialism considers secular achievements to be greater than and superior to spiritual values. He cannot even imagine how a humble person like Moses who was born in the lower parts of Egypt among people who lived their entire lives in miserable slavery, crushed under the heels of the ruling faction of the Pharaoh's nation, could become victorious over a powerful Pharaoh who trampled with contempt his ancestral Egyptian pyramids.

But today, after thousands of years, when the sun of time has set on both nations—of the masters and the slaves, of the aggressors and the aggrieved—history throws a unique light over the fate of both nations. And we discern a marvellous phenomenon shaping up the events entirely against our expectations, with the end result being just the opposite of all rational perception and logical reasoning! The tower, built high enough by Haman and Manfatah to locate the God of Moses, is now completely untraceable. The building constructed by a Pharaoh fifteen generations before Manfatah still exists and stands tall, but the structure erected by overwhelming pride to investigate the God of the heavens has completely vanished from the surface of the earth! It is reduced to dust and ashes, and is levelled to the ground, as though it had never existed. Perhaps its

remains may lay somewhere as an admonition, and perhaps some archaeological research may one day find it out. Perhaps they may find out such factors as the time of its construction, its height and dimensions, the causes and process of its destruction, and location of its ruins, though all these are unavailable. But one fact remains positively infallible, and no line of argument or cross-examination can invalidate its testimony: That a mighty king, with tremendously vast resources at his disposal, was utterly defeated against a very weak, helpless, and humble servant of God. His civilization and culture were annihilated and became a story of the past; his pride fell to the ground; his claim to be a god was destroyed and met with such failure that there is none today on earth who would like to be ascribed to him; and it is out of the question that anyone would really believe his claim to be a god. But on the other hand, the servant of God—Moses—is still alive: he has reached such heights that the Pharaoh and Haman could not even conceive in their wildest fantasies. Today, Moses's claim is accepted by billions of followers of three of the greatest religions in the world, and his sublime status is acknowledged by them, and they pay homage to his name with respect and honor. And as time passes on, his greatness, instead of diminishing, achieves larger and finer dimensions.

After making us aware of these facts, the Holy Quran draws our attention to another eternal truth. Having a lifeless message, materialistic values and worldly prosperity are unreal and worthless when compared with religious values and spiritual progress. A living spirit is at work in religious values.

From an architectural point of view, this simple and very modest structure, too, remained a constant victim of fleeting time; and the hidden hand of destruction, just as it worked on all other great buildings constructed with materialistic motives, also took note of this simple structure. And though there are several worldly constructions that have been saved by their custodians as this first house of God has been saved, yet there is clearly one big difference: none of those temporal buildings is *alive* as far as its original status and real purpose is concerned! The pyramids of Egypt do exist, but they lie like lifeless bodies, devoid of the spirit of the Pharaonic period. Those objectives for which the Pyramids were constructed are dead. Those pyramids are like deserted nests from which the birds have flown away forever. They are like mummies themselves, bodies without souls. Who is there today who takes pride in

belonging to the Pharaohs, taking care of their civilization, emulous of their honor, and ready to lay down his life for their sake? There is none!

On the other hand, think of Abraham, who reconstructed the house, the Ka'aba. Its physical structure, erected by his holy hands, is safe, along with its real objectives. Yes, both the physical and the spiritual parts are very much alive and vibrant with far greater strength. Today, all the followers of Moses associate themselves with Abraham; all the followers of Jesus associate themselves with Abraham; and with enhanced love and devotion, all the followers of Muhammad (peace be unto him) take pride in belonging to the religion of Abraham.

The physical attraction and the dignity of Kaaba are far greater, stronger, majestic and impressive than the original structure, as reconstructed by Abraham. And its objectives are constantly being achieved at an increased rate on a higher scale. A great multitude of peoples, facing in its direction, offer prayers daily, and surcharged with love and devotion, make circuits around it every year. The *Azan* called out from its minarets once heard only in its immediate surroundings, now reaches every corner of the world during the Hajj and engulfs the entire earth; and millions of people, arriving from each and every part of the world, respond to this call and solemnly confirm:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ - لَا شَرِيكَ لَكَ لَبَّيْكَ  
لَكَ الْحَمْدُ وَالنِّعْمَةُ لَبَّيْكَ

*"O our Lord! We are here, we are here. None is Thy Partner. We are here. All praise belongs to Thee, and all blessings come from Thee. We are here in Thy presence."*

In contrast, the voice of the Pharaoh has been stilled for ever, the voice which had so arrogantly proclaimed:

فَأَوْقِدْ لِي يَا فِرْعَوْنُ عَلَى الطِّينِ فَأَجْعَلْ لِي صَرْحًا لَعَلَّيْ أَطَّلِعُ  
إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ \*

*"O Haman! Burn me bricks of clay, and build me a tower, that I may have a look at the God of Moses, though I believe him as one of the liars."*

Therefore, today when I say that the house, whose foundation we are placing, is far higher than the tallest of man-made buildings, and its purpose is far more lofty than the objectives of the highest towers with worldly objectives, and the tops of the

Himalayas are lower when compared to their heights — it is not an exaggeration. These are religious terms that represent spiritual, and not physical conceptions, but these are not mere terms or mythical fantasies. They are firmly rooted in everlasting, concrete facts and historical evidence.

One thing I said at the beginning of this address might have sounded very strange to the Australian audience, and some must have wondered why I was not hesitant to say it. I said that today was not only a milestone in the history of Ahmadiyya Jamaat, it was also a great day in the history of Australia. Perhaps some listener may take this as meaningless enthusiasm, since this is neither the first Mosque in Australia, nor is the construction of a Mosque an event of any importance of Australians. Australia never before took any notice of such unimportant events, nor shall it take any notice in future. Then what is so special about this Mosque that the laying of its foundation should be considered a great milestone in the history of Australia? And why should this be remembered as an important historical day?

It is your right to ask these questions, and I am obliged to submit an explanation of this claim of mine. But before I do, I am going to tell you something that may surprise you all the more. Perhaps you are unaware that the Ahmadiyya Community, which is starting the construction of this Mosque today, is not considered Muslim by the majority of Muslim sects. In fact, even in Pakistan, where the Headquarters of this community are located, it is not considered as Muslim! The constitution of that country also declared this Community as "not Muslim". After you have heard this information, the construction of this Mosque may seem all the more worthless and insignificant to the people of Australia. After all, putting up a small hut for an unknown, poor person is not a memorable event. Similarly, construction of a small Mosque by a Community expelled by its own co-religionists may be insignificant in the eyes of nations.

It is ironic that this Community, which is being denied the fundamental right to have the name of its choice for its religion, is offering sacrifices of its life, wealth, time and honor for the restoration of its dignity and dominance as a religion, while at the same time the followers of this same religion consider this Community to be derelicts, heretics, outcasts, repressed and rejected. With this background, it seems strange that the head of this Community, on the occasion of the construction of its first indi-

genous Mosque, should claim that this day is of a great historical importance, not only for the Ahmadiyya Community, but also for the history of Australia! Why? How is this possible?

To resolve the mystery, it is essential that I should provide a brief introduction of the Ahmadiyya Community, and inform you about the aims and objectives of its establishment.

Among all the sects that ascribe themselves to Islam and claim to be Muslims, Ahmadiyya is the only Community whose founder claims to be raised and appointed by God and claims to be the Mahdi, whose advent was prophesied by the Holy Prophet of Islam, Hazrat Muhammed (may Allah's blessing be on him), that he would appear in the latter days to cure the wretched condition of the Muslims, to correct the deformation and to rejuvenate Islam with a new vigor and glory, and to launch a universal spiritual "Jihad" for a decisive victory of Islam over all other religions of the world. His name is Mirza Ghulam Ahmad Qadiani. He announced that Jesus, son of Mary, was not "the son of God" in the literal sense of the word: the term was merely used as expressive of love. He was a man among others, though of a very high status because he was a very special and noble messenger of God. As he was a prophet of God, he was shown a helping sign in his favor by God. He saved him from dying on the cross. He was taken down from the cross when he was in a coma, he was healed, and he migrated towards the east of Palestine in search of the lost sheep of Israel. But being a human being, he was not above the approach of death, and after completing his mission, he died a natural death in the manner all other holy prophets of God who died and thus he departed from this world.

Hazrat Mirza Ghulam Ahmad Qadiani claimed that the good news about the Second Coming of the Messiah is metaphorical in nature. That is, a person was to be called Jesus metaphorically, as John the Baptist was called Elijah. Therefore, his claim was that he was the same Messiah metaphorically, and the same Mahdi who was to appear for the dominance of Islam in later days.

A majority of the Muslims rejected his claims, and this is the reason why in some countries his followers have been declared as not Muslims by the majority of the Muslims there. The learned men of other Muslim sects have only one major service of Islam to perform: wherever it is possible for them to try their utmost to get the Ahmadies declared as not

Muslims for the sake of the laws of the land. Notwithstanding, who is a true and real Muslim in the sight of God, and who is a Muslim only for the namesake, the fact remains—and even our opponents cannot deny this—that ours is the only Community which ascribes itself to a Messiah and a Mahdi, and which has established a global network for the propagation of Islam. And it firmly believes that the Messiah and the Mahdi has appeared, in whose hand lies the dominance of Islam over the entire world

In contrast, all other sects which call themselves Muslims, are waiting for some lucky day in the future when the 2000 year old Jesus will descend from some corner of the sky with his hands over the shoulders of two angels; and after his arrival he and Imam Mahdi will start a combined effort to make Islam dominant over other religions, and they will hand over the keys of all the kingdoms and treasuries of the world to the Muslims.

Therefore, irrespective of the controversy as to whether Ahmadies are Muslims or are not Muslims, it is an established fact that only one organized Community on the surface of the earth claims to be destined for the final victory of Islam through heavenly decree, and claims that the auspicious moment of Islam's rejuvenation has arrived, and that a tremendous struggle is in fact surely to bring a universal revolution.

If this community is true in its claims; and if this poor and unsubstantial community is really chosen by God to cause the final, grand revolution; to bring a change in the present course of the world; and to rewrite the destiny of man, after rendering, in new glowing words, a new light to it; to establish the Unity of God and the Truthfulness of the Holy Prophet Muhammad (peace be on him); to teach the lessons of love, sacrifice, and humbleness; to remove religious and sectarian hatred from among the people; then whenever this community will initiate to establish itself among a nation, country, or a continent, and start the gigantic task of spiritual revolution—that day would indeed be a great historical day. It would be a unique milestone, though imperceptible to many people now; but it shall become great and bright in the eyes of future generations. And with the passage of time, its greatness, instead of diminishing, shall indeed increase.

This is an amazing but significant mark of difference between the temporal and religious worlds: as time passes, the greatness and glory of secular na-



tions diminish, and their importance is reduced. But the story of the greatness of religious nations is just the opposite: the same event which is insignificant to the contemporary historian becomes great in the eyes of coming generations, and with the passage of time, its importance does not decline, but increases. So much so that its greatness overshadows all other contemporary events and its brilliance dominates all other lights, and there appears to remain only one light, and all other incidents become dim, dull, and obscure.

At the time Christianity started, half of the globe was under the sway of the powerful Roman Empire, and the incident of the Cross was, in contrast, so obscure, dim and insignificant, that even thirty-four years later, it is not recorded in any Roman history or document. But to see it now, in retrospect, the brightness of the incident of the cross seems to stretch over all horizons of the Roman Empire. Now, it seems as though the most important, the most glorious, and the most shining of all the events of that time is the beginning of Christianity on the surface of the earth. It looks as though the age-old artist, Time, has been continuously busy for the last two thousand years to erase every other image of the Messiah's time, and is busy retouching the start of Christianity with new, bold colors, brighter than ever before. Therefore, if Ahmadiyya is the same community that was to be started by the second Messiah within the nation of Muhammad (peace be on him), then the starting day of Ahmadiyya Muslim Mission in the great continent of Australia is surely the greatest event in the history of Australia.

I realize that there is a big "if" in my assertion. Only the future will tell the final result of that humble start. But allow me to say that the intelligent and the wise do not wait long to comprehend the truth. Their far-sightedness perceives the potential growth of the huge tree contained in the seed, and they foresee the brilliance and the glory of full morning by observing signs in the predawn twilights.

You, the people of Australia, who are at present being addressed by me, will understand better if I illustrate my point with an example taken from your own country. Therefore, please allow me to explain the significance of this day in the light of your history. In my opinion, today is the first day of spiritual and religious discovery in Australia. In other words, today we have discovered you to disseminate higher religious and spiritual values. Therefore, this day, in a sense, resembles the day when Captain James Cook discovered Australia.

Although the Portuguese and the Dutch ships had already sighted Australia, Captain James Cook is the person who re-discovered it as a colony of Great Britain. Similarly, the Ahmadiyya Jama'at is re-discovering you for the sake of Islam, and it shall not rest till it wins over the entire continent with love, wisdom, and cogent arguments.

It is a program of spiritual victory that has the least concern with geographical conquest.

It is a scheme to win hearts without any force or violence.

It is a war of intellect and cogent reasoning which does not employ any arrows, rifles, guns or rockets.

It is a message of peace related to the realm of hearts.

It is a question of ushering in a new culture and civilization, presenting a solution to all present-day problems, offering a remedy to all the ills of our materialistic age.

It is an effort to impart higher values to mankind, and to elevate man out of base, animalistic depths, to a higher, humane level, requiring extensive hard work, patience, and steadfastness.

It is a plan on a grand scale to unite man with his Creator—after teaching man lessons in humanity. It is not content with a promise of union with God. It rather offers strong hope for union with God in this very world, and gives absolute proof in its favor, and provides testimony of thousands of servants of God becoming godly men, reflecting God's attributes by adopting this plan.

To discover a new continent or a new country to win the hearts of the people for the sake of their Creator is nothing new in the history of Ahmadiyya Community. It is also well aware of the plights of pioneers. You know that after England's decision to colonize the Australian continent, its history is replete with stories of hardship, pain, suffering, and awful savagery. Similarly, the history of the Ahmadiyya community's spiritual colonization is also full of such stories. But despite this apparent similarity, there is a fundamental and very significant difference between the two. For although they look similar, they are decidedly distinct from each other.

In 1831, when hard-hit farmers in Northern England protested against the harsh, unjust agricultural laws, thousands of farmers—old and young—were, as punishment, expelled out of their country, and they were sent to Australia. In those

days Australia was known as Botany Bay. In British and Scottish literature, there are several songs and stories written to the memory of those oppressed, their suffering and their agony. One of the stories tells us that a woman's young child, her only son, joined—just for the sake of fun—a group of people who were making a peaceful protest against unjust laws and cruel treatment of the farmers. Thousands of these protestors were arrested, including that young boy. After inflicting upon them unbearable torture in the prison, the British shoved them like animals into the ships specially prepared to take them to Botany Bay. No one knows how many died on the way or the extent of their suffering during and after their journey. In those days, there was only one-way traffic going to Botany Bay. The winds taking them from England to Botany Bay somehow moved only in one direction and never the other way around. No one knows to what end the boy came, but we know that his mother lost her sanity grieving over her child. Every day without exception she would sit facing the southeast because her son had departed in that direction, and she expected his return from the same direction. Every day she would prepare herself to welcome him and to entertain him with whatever was available to her. But no one came from that direction, and the period of waiting got longer and longer. The woman became old, still waiting for her son. In her old age, she suffered from a stroke of the lower body and was unable to move. But still she insisted that her nurse make her sit, inside or outside her home, depending upon the weather, facing Botany Bay. And she would continue to wait the whole day long for someone to return. People thought she had gone mad, but she thought that people were mad. She would tell them that whenever her son returned, he would be happy to see that his mother had not forgotten him, and until that day she would wait for him.

In the history of the spiritual colonization of Ahmadiyyat, we find similar incidents, but with one basic difference: these incidents are not of compulsory and unwilling sacrifice. They are of voluntary sufferings.

There was no force applied, no compulsion took place when Maulana Rahmat Ali Sahib was sent as an Ahmadiyya missionary to Indonesia. It was a voluntary act with his own free will that he offered the services of his entire life for the sake of religion to the Imam of Ahmadiyya community, Hazrat Khalifatul Messih II (may Allah be pleased with him). In those days, the Ahmadiyya Community was

so poor that the funds collected would be sufficient for the expense of sending a missionary out, but not for his return. Therefore, when the Maulana was sent out, several years passed by, but the Community was unable to arrange for his return so that he could see his wife and children.

The dark hair of his wife became lined with gray streaks; his children were growing up like orphans without the love of their father. One day, the youngest of his children, who had started going to school, told his mother that all the children at school talked about their fathers and those who had gone out of the country seemed to return with gifts for them, and asked why was it that his father did not come home at all? The mother, with tears in her eyes, replied by pointing in the direction she thought was toward Indonesia, that his father had gone in that direction to give the message of God and of His messenger, and he would return only when it would be the will of God. The woman's reply, though painful, was without complaint. She had feelings of helplessness, but there was no protest, because she herself was drenched with feelings of sacrifice. It was only after ten years of his stay in Indonesia that for the first time he was asked to return home—and when he did, it was only for a brief period.

He went back to Indonesia, and the total period of his missionary work in that country extended over twenty-six years. Then the community decided to call him back permanently. By that time, his wife had become old, and she very earnestly beseeched her Imam, saying, "My revered Master, when I was young, I remained patient for the sake of God, and never complained about the separation from my husband. I looked after my children and brought them up with extremely meager resources. Now I am old and our children are grown up. What is the use of calling him back at this time? Please fulfill my heart's desire and let my husband stay in a foreign land in the service of Islam till he breathes his last, so that I shall be able to say proudly that I offered my entire married life for the sake of the religion of Islam."

When we draw a parallel between these two stories, we find an interesting common point between the two. If one faces Indonesia standing in the Northern Punjab, one finds Botany Bay farther in the same direction. The women in both cases were facing Botany Bay. But other than this apparent similarity, both incidents tell far different stories. One Botany Bay reflects a dreadful tale of coercion and compulsion, and the other Botany Bay refreshes our memory with a moving but soul-elevating story.



of a willing act of conscious sacrifice for a higher goal.

Always, there are acts of horrifying oppression against natives by the hands of new settlers of all colonies. There are many sad stories related to the geographical conquest of Australia. Armed parties of settlers would hunt down wild animals. The hunters would compete with each other to kill larger numbers of the natives. This cruel game was not against any fighting nation. The historians agree that the native Australians were not a fighting or a wild race at all—they were extremely friendly and peace-loving people.

Similar stories of terrible events come out of spiritual conquests, but with one basic difference: the true religious nations do not victimize the others; they themselves become the victims in the hands of the natives who hunt them down.

Consider: when Christianity turned to the Roman Empire for its religious conquest, it was the Christian colonists who were torn to pieces by wild animals, and who were thrown in front of lions, wolves, and hunting dogs. In the colonial history of Ahmadiyyat, we also have memories of similar tormenting experiences spread over many countries of the world. For example, forty-five years ago, one of our missionaries, Ghulam Hussain Ayaz, was beaten up by an angry mob. His wounded, half-dead body was thrown on the side of a deserted street. On regaining consciousness, he found growling wild dogs wrenching away his flesh.

So, O people of Australia! If we are the same who make new spiritual settlements with courage, patience, endurance, and sublime humbleness, and we color the dull lands with *our* blood and not that of others, and we change unproductive deserts into blooming meadows; if we are the same who, at long last, win the hearts and conquer the souls, and revolutionize the world of thoughts and ideologies; then, please bear in mind that today, when we are laying the foundation stone of our first Mosque and mission house, it is the greatest day in the history of Australia. The splendor of this day shall increase with the passage of time, and the day when Captain James Cook stepped for the first time on the soil of this continent shall diminish and fade away before the glaring brilliance of this day.

The time is not far away when the inhabitants of Australia will come in multitudes to pay homage to this Mosque and, worshipping in this house of God,

they shall remember the great day when a very humble servant of Islam laid down the foundation stone of a very small mosque with earnest supplication. In this mosque's courtyard, they will pray, with tears in their eyes, for all those sincere souls who offered wealth and life to construct this house of God, and wish they were present at the time, and were among the pioneers who initiated the dominance of Islam in Australia.

I would like to end this address in the words of the founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad, of Qadian's magnificent prophecy:

*"Oh ye all the people! Listen, it is His Prophecy Who has created the heavens and the earth: He will spread this Movement of His in all the countries and will make it dominant over all by means of reasoning and arguments. The days are approaching, nay, they are at hand, when there will be only one religion remembered with honor. God will bless this Movement and this religion extraordinarily, and will frustrate every one who thinks to destroy it, and this dominance shall last till the Judgement Day. The third century from this day would not have completed, when all those who are waiting for Jesus—Muslims and Christians alike—shall become very hopeless, and becoming doubtful, shall discard their false belief, and then there shall be only one religion and one leader. I have come only to sow the seed, and the seed is implanted by my hand, and it shall grow and blossom, and there is none who could stop it."* (Tazkaratus Shahadatain, pp. 64-65)

*"All faiths shall perish except Islam and all weapons shall break except the heavenly weapon of Islam, which shall neither break nor be blunted until it smashes the forces of Deception and Darkness into pieces."* (Tableegh-e-Risalat, Vol. 6, p. 8)

## OBITUARY

We have learned recently that Mr. M. Barkatullah Mahmood passed away in Pakistan. *Inna Lillahe Wa Inna Ilaihi Raajeoon.* He served the Movement as a missionary and Murabbi for more than a decade at several locations inside Pakistan.

Lat us pray that Allah grants him *Jannatul Firdaus* and grant the bereaved family, *Sabr-i-Jameel. Ameen.*

## EID SERMON OF HAZRAT KHALIFATUL MASHIH IV DELIVERED ON EIDUL FITR, JULY 12 1983, AT RABWAH

**Eidul Fitr is the wholesome and sweet fruit  
of the tree of Ramadhan**

**The Islamic philosophy of Eid is that our Eid should necessarily bear the sweet fruits of worship and service of our fellow beings.**

**On this day, those who are better off should visit their poorer brothers in their homes and share with them the gifts that they exchange among themselves.**

**I assure you that this way you will enjoy delights compared with which material delights will appear very insignificant.**

**Such Eid is the Eid of the Holy Prophet, peace be on him, and is the Eid of the true religion. Succeeding generations have changed the character of the Eid.**

**The Ahmadies should restore the celebration of the Islamic Eid in the world so that this should be the only Eid to be celebrated and no other Eid except this one should survive**

After Shahadat and seeking protection and the recitation of Fatehah he recited the verse:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۗ  
حُنْفَاءً وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ  
الْقِسْطِ ۖ

*"They had only been commanded to worship Allah, devoting themselves wholly to Him in full sincerity, and to observe Prayer, and pay the Zakat. This is the enduring faith" (98:6).*

He then proceeded thus:

I have heard several young Ahmadies saying our Eid is very boring as compared with the Eid of the worldly. On the occasion of our Eid, no visits are paid to music halls or theaters or cinemas. There is no dancing, no circulation of wine. In short, there is nothing common between our Eid and the Eids of the worldly. They complain that they are reduced to visiting each other and eating large quantities of food which upset their stomachs and make them ill. They do not understand the purpose of celebrating such an Eid. I have, therefore, decided to inform the Community why some of them find their Eid boring and in what manner can it be made enjoyable.

It is a fact that everything which departs from its true purpose becomes boring. If the celebration of

Eid has become boring for some, it is due to the fact that Allah desires one type of Eid, and those who feel bored are celebrating another type of Eid. The fault does not lie with the Eid. It is the intelligence and appreciation of those who find Eid boring which is at fault. They do not realize what type of Eid celebration God desires. There is a whole world of difference between the Eid that is celebrated by the worldly and the Eid which the Holy Prophet, peace be on him, has bestowed on us by Divine command. If you wish to appreciate this Eid you should appreciate the tree of which it is the fruit. That tree is the tree of Ramadhan. It is said that a tree is known by its fruits, but equally, a fruit is known by the tree which bears it. If you are unable to appreciate the fruit, then know and reflect upon what kind of fruit should have been borne by the tree.

Ramadhan teaches many lessons. Of these, two are very deep lessons and constitute a summary not only of Ramadhan, but of all religion. One of these is the worship of God, and the other is true sympathy with one's fellow creatures, their love, their service, and sharing in their troubles and tribulations. These two deep lessons accompany Ramadhan. If you observe any other fruit than worship on this tree and should seek to discover in that fruit the delight that you expect from the true fruit of Ramadhan, you will be gravely disappointed. This tree should bear the fruit of worship. If you realize this and celebrate your Eid accordingly, you will find it enjoyable. Also, true Eid should bear the fruit of the service of our fellow-beings. If you embark upon the Eid with some other purposes you would surely be extremely bored.

For a whole month Allah taught you the true forms of worship and created in your minds eagerness for it. Those who were not accustomed to observing Prayer five times a day acquired the habit of praying five times daily. Those who were not accustomed to getting up at night were taught during this month to get up at night and prostrate themselves with their whole beings before their Lord. One who has been taught this lesson during a whole month can find no delight in an Eid in which the lesson he has been taught throughout Ramadhan should be forgotten.

Those who expect to celebrate the Eid in which

worship should be neglected because they would find no delight in it, would not find Eid enjoyable. This is a day on which greater attention should be paid to Salat, the songs of God's praise should have been sung with greater eagerness surcharged with the love of God and gratitude to Him. God has not reduced His worship on the day of Eid, but has added to it. Instead of five prayers on other days, a sixth one has been added on the day of Eid. The tree of Ramadhan should have borne the fruit of worship. God has provided that fruit on this day in excess of other days. That was the lesson which the Eid should have taught you. If today you observe Salat in this spirit and add to the number of worshippers in the mosques in celebration of the lesson that Ramadhan had taught you and supplicate that you have not forgotten the lesson that you had been taught during Ramadhan and respond to Allah in that spirit and seek His love and communion with Him and delight in His worship, then you will find such pleasure in Eid which others cannot imagine.

Thus the lesson of the Eid is that you should add to your worship. Last year in my sermon on the day of Eid-ul-Fitr, I had drawn attention to two verses of the Holy Quran in which the Holy Prophet, peace be on him, was commanded: When thou art free, strive hard to meet thy Lord, and supplicate thy Lord earnestly (94:8,9). The purport of these verses is that all our delights are in our Lord and that whenever we are free from other occupations, we should stand before our Lord and should tearfully seek His love and should find all our delight in Him.

For him who has not learnt this lesson the Eid would be something strange and meaningless and without purpose. He will derive no pleasure from it. The fruit that he seeks he could find in Hinduism, or in perverted Christianity or possibly in Buddhism, or even perhaps among the atheists. but that fruit has no relationship with Islam. Therefore, if you wish to celebrate Eid today, seek delight in your worship, supplicate to Allah more than before and try to establish a relationship with Him. Do this and you will realize the meaning of true Eid. You will then celebrate the Eid which will not be available to other people.

The second aspect of Eid is the service of one's fellow-beings which means to share the troubles and tribulations of the poor and to share your own comfort with them. As I pointed out before the commencement of the month of Ramadhan, one of the valuable lessons taught by Ramadhan is that those who are well off should be enabled to appreciate the

troubles of the poor. They should experience the hardships which afflict the poor all the time and should be grateful to Allah for His bounties and should try to reduce the difficulties by which their poorer brethren are confronted throughout the year.

Therefore, this Eid should also bear the fruit of service to our fellow-beings. If you do not seek to pluck this fruit and try to find your delight in other things, you would certainly be bored, for your attitude would be inconsistent with the purpose which man should seek to achieve.

The Holy Quran has set out this philosophy in another verse which lays down that your plenty should not circulate only among those of you who are rich (59:8). Allah desires to enlarge the circle of love and to extend it by including both the rich and poor within it. This is another distinguishing feature of Islam. This teaching has been set forth in a scientific manner and is made effective on a very large scale. It is contrary to the teaching of the Holy Quran that each sector should circulate only within itself. This is unIslamic and therefore cannot be the source of true delight. If the different sections would meet and share with each other, that would be the true Islamic Eid and this day would become a source of great pleasure for those who celebrate it in that manner.

I therefore urge you that those of you who are better off should visit the homes of their poorer brethren and share with them the gifts which they exchange between themselves, in obedience to the admonitions: Those in whose wealth there is a well-ascertained share for those who ask and those who do not (70:25,26).

The requirement that righteousness demands, namely spending out of whatsoever God has bestowed is not fully complied with unless one's time and the capacities that God has bestowed upon His servants are devoted to the service of one's poorer fellow-beings and are shared with them. For instance, after the Eid Service, those upon whom God has bestowed comparative ease should take gifts to the homes of their poorer brethren, like sweets and fruits, so that their children should also enjoy these things today. This should be done in an organized manner in consultation with the Presidents of the different sections of a town who could give advice on those who are in need, for instance, orphans and widows and old people and those who are not in good health and have no one to look after them. If you will visit the homes of your poorer brethren in this way, and have experience of their manner of



life, I assure you that some of you will derive such delight from these visits which they had never experienced before. Some of you will return from these visits with tearful eyes seeking forgiveness from their Lord for their neglect of the needs of their poorer brethren. They will also be more truly grateful for the bounties that God had already bestowed upon them. Their tears will provide more delight for them than the laughters and pleasures and music of the world. They will enjoy unbounded and lasting delights.

This is the Eid of Muhammad Mustapha, peace be on him. This is the Eid of the true religion. Such was the Eid bestowed by God in the beginning but later generations changed the character of the Eid and forgot its purpose. Thus the character of their Eids was changed and they did not continue to have the Eid which God desires to bestow on His believing servants.

It is a fact that the religion of worship and the religion of sympathy for the poor have no name. These two characteristics belong to all religions. The religion of worship has no name except worship. Its name is not Hinduism or Buddhism or Christianity or Judaism. If it has a particular name, that is Islam and that name has continued from the very beginning. Similarly, the service of God's creatures has no other name except service and this is the enduring faith which is mentioned in the Holy Quran, as is said: "*They had only been commanded to worship Allah, devoting themselves wholly to Him in full sincerity, and to observe Prayer and pay the Zakat. This is the enduring faith.*" (98:6).

The details of faith have varied. The Holy Prophet, peace be on him, perfected the faith and set out its details and made it very attractive but the basic shape of man remains the same whether he is white or dark, eastern or western, English or Ethiopian. Man's skin and his color and social systems continue to change, but basically man remains the same. The Holy Quran has disclosed a grand verity that the enduring faith is also the same and will continue to be the same forever and that is the establishment of worship and the rendering to the poor their full rights. This enduring faith is not subject to change. The Holy Quran has announced that all enduring verities have been comprised in it.

As the service of God's creatures has no particular name except that human beings should be loved for the sake of Allah, therefore, there is no room for discrimination between Ahmadi and non-Ahmadi or between Muslim and non-Muslim. If you reduce the

suffering of a Hindu, that according to the Holy Quran would be an action in accord with the enduring faith, so also your sharing the suffering of a Christian or a Jew or even an atheist would be, according to the Holy Quran, in accord with the enduring faith.

Where there are a few Ahmadi among a large number of non-Ahmadi, there is no difficulty for it is not necessary for sharing the suffering of a poor person that he should be an Ahmadi. Not only in Pakistan, but throughout the world Ahmadies should celebrate this type of Eid. Within Pakistan itself, the majority of our branches can even today celebrate this type of Eid. Those of our members who are likely to return today to Faisalabad or Sargodha or Lahore should be told that they should convey this message wherever they go so that so far as possible all our branches should participate in celebrating this type of Eid. Also this message may be conveyed to different branches by telephone. The celebration of the Eid in this manner should lay emphasis on worship and active sympathy with the poor. Visits should be paid to the homes of the poorer people and Eid greetings should be conveyed to them in the name of the Holy Prophet, peace be on him. The children of the poor should be invited to meet with the children of those who are better off, play with them and eat with them and should be assured that all this is for the sake of Allah and of His dearest Messenger, Muhammad, peace be on him. They should be assured that no return or expression of gratitude is expected from them and that all this expression of love is purely for the sake of Allah and that the winning of His love is their best reward. He who is able to celebrate his Eid in this manner could desire nothing more. This is the true Eid according to Islam. It is up to you to celebrate it in this manner.

In his concluding words, he urged that in the silent prayer that was about to be offered, we should remember our departed friends and all those who have paid their contributions before the end of Ramadhan and we should also pray for all the sick and the weak. May God enable the Ahmadies to restore the celebration of the Islamic Eid throughout the world so that no other type of Eid should continue to be celebrated anywhere.

It should be noted that in regions where there is not much poverty, visits should be paid to those who are sick or weak or have to live alone or have arrived at an advanced age and share with them the celebration of the Eid.

(continued on page 13)

**FROM THE PRESS: (Detroit Free Press, Sept. 13, 1983)**

**UNDERSTAND THE HEART OF A MUSLIM SECT**

I read with dismay some of the recent remarks in reference to the Ahmadiyya Movement in Islam's teaching about the Holy Prophet of Islam ("FBI to probe sect firebombings, killings," Free Press, Aug. 11).

Each and every Ahmadi Muslim believes in the perfection of the religion of Islam through the prophethood of Muhammad. We believe the Holy Koran to be the most comprehensive code of life, the final word of God that opens up unlimited avenues of moral and spiritual progress for mankind. To obey the word of God and to follow the Holy Prophet Muhammad is deemed by all Ahmadi Muslims to be the only way of salvation.

To tell your readers that Ahmadi Muslims do not consider Muhammad as the most important of the prophets is to misinform them.

What makes an Ahmadi Muslim different from other Muslims? The recognition of Mahdi, the Promised Messiah within the nation of Islam, is the real point of difference. While a vast majority of the orthodox Muslims are waiting for Jesus, son of Mary, to come down from the sky and convert all mankind into Muslims by the dint of his sword, Ahmadies believe that the Mahdi, the Promised Messiah, has come as one of the followers of Muhammad and has started his mission of winning the hearts of the people by love and peace and by showing the beauty of the teachings of Islam by the force of the pen.

**MUBASHER AHMAD**  
President  
Washington Metropolitan Chapter  
Ahmadiyya Movement in Islam Inc.  
Washington, D.C.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

In the Aug. 11 account of the firebombing of the Detroit mosque of the Ahmadiyya Movement in Islam and the murder of Dr. Mozafar Ahmad, you stated:

"The Ahmadiyya Movement in Islam was founded in India at the turn of the century by Golam Ahmad. It has 600,000 to 700,000 members -- many of them Pakistanis -- throughout the world."

In fact, the Ahmadiyya Movement has 10 million members worldwide, and fewer than half are Pakistanis.

You also stated: "It is considered a heretical sect by most Muslims because many of its members teach that Islam's revered founder, Muhammad, was neither the last nor necessarily the most important prophet of the 1,350-year-old religion."

The movement has never been considered a heretical sect by most Muslims. Moreover, it teaches that Muhammad is the most important and eminent prophet and the last of the law-bearing prophets.

Finally, you stated: "Foes of the movement claim it was expelled from the Muslim family in 1974 by an act of the Pakistani Parliament, though it continues to function underground in that country."

In fact, the movement was never expelled from the Muslim family, and it has never functioned underground in Pakistan or any other country. Indeed, neither the Parliament of Pakistan or any other country has the authority to expel the Ahmadiyya Movement or any other Muslim sect from the Muslim family.

**IMAM A.U. KALEEM, Ameer**  
The Ahmadiyya Movement In Islam  
Washington, D.C.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

**(EID Sermon, continued from page 12)**

I would advise the Ahmadies of Pakistan that their message and greetings of love on the day of the Eid should not in any matter be affected that some people behaved ill toward us during the disturbances of 1953 or 1974 or on any other occasion. Whatever anyone may have done, everyone should be included in the celebration of the joys of the Eid. If circumstances should permit that you should visit the homes of those who had committed wrongs against you then by all means visit them and present gifts to them. Tell them that our Eid is above all these considerations. Whatever they may have done, we would do that which the Holy Prophet, peace be on him, has directed us to do."

In conclusion, he conveyed his Eid greetings to everyone.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

## PRESS CONFERENCE, DETROIT, AUGUST 13, 1983 HELD DURING THE 35TH ANNUAL CONVENTION



(Imam A. U. Kaleem gave an opening statement, expressing his disappointment on the actions of the Oakland University)

Q: The University (of Oakland) has a legal contract with you. Do you prefer to have a law suit against them?

A: (A.U. Kaleem): At present we have no intention to file any case against the University.

Q: Did it change the mood of your convention?

A: No, not at all. As I have already made a statement to a representative of the Detroit Free Press, this has not deterred us to hold our convention.

Q: Do you believe there is a danger of continued violence against Ahmadiyya?

A: As far as we are concerned, our motto is: "Love for all, hatred for none." And, therefore, as the last speaker explained by quoting from the writings of the Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmed, the Promised Messiah, that he prayed even for those who considered themselves his enemies. So, our case is in following his example that we pray for those who are against us. They may continue persecuting us, they may continue opposing us, but on our part, we shall continue to pray for them that God may guide them into the right path.

Q: Who is responsible for this?

A: As far as this thing is concerned, the matter is in

the hands of the police, and after their investigation they may be in a better position to give their decision.

Q: Why do you think you were the target of violence?

A: I think there has been false propaganda made against Ahmadies by some of the Sunni Muslims that the Ahmadies do not regard the Founder of Islam, Holy Prophet Muhammad, as the Seal of the Prophets, and that they do not give that respect and honor that the Holy Prophet Muhammad deserves. While, as a matter of fact, as I did explain in my Friday Sermon yesterday, the Founder of the Ahmadiyya Movement in Islam received a revelation of God in which he was told, (the revelation is in Arabic):

كُلُّ بَرَكَةٍ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَبَارَكَ مِنْ عِلْمِهِ وَتَعَلَّمَ

"Each blessing emanates from Muhammad. So blessed is he who is the teacher, and blessed is he who is the student."

The Founder of Ahmadiyya Movement said in one of his Persian couplets:

بعده از خدا بعشق محمد محرم - گر کفر این بود بخدا سخت کافر

i.e. "After the love of God, I am intoxicated in love of Muhammad; and if this be infidelity then I am the great infidel." So, we have the love for the Holy



Prophet Muhammad, but it is falsely propagated against us that we do not give that position to the Holy Prophet Muhammad that he deserves.

Q: So you think it were the Sunni Muslims who made the propaganda?

A: Certainly.

Q: Do you see any special reason why the attacks occurred in Detroit?

A: I think they might have thought that since we are holding our convention here, they wanted to disrupt it. But it did not deter us from holding this convention.

Q: Are you saying the Sunni Muslims are behind the propaganda or possibly behind the attacks?

A: That, as I said, depends upon the investigation of the police authorities. It is up to them to find out whether the Sunni Muslims are behind it or not. But this I must say, that it is the result of that false propaganda which has been made against us.

(M.M. Ahmad): I think all that we can say at this stage is that it is organized. It looks to be an organized affair. Exactly what is behind it, will be revealed when the police complete the investigation.

Q: Why do you feel it is organized?

A: (M.M. Ahmad): Because you see three incidents taking place against the Ahmadies on the same night in a very organized fashion. It is not an individual action which is due to any whim of a person, but he systematically goes from one place to another.

Q: If it is organized that means you are afraid this might happen again?

A: About that I don't know. It depends on who is behind it, how deep it is, what their plans are. I think all this we have to wait till the police has completed its investigation.

Q: Sir, at Oakland University, you would at least have had the protection of the security people there. Did you make any provisions for security here?

A: (Alhaj Muzaffar A. Zafr, National President): We have made no special provisions. Our case rests with God. And even if we had been at the Oakland Campus, they would have the minimum amount of security, perhaps no more than the security police we have here. So their security scheme was not an elaborate scheme, so we have about the same protection that we would have gotten there. We have been helped by Almighty God. We did not employ any additional police, nor have we requested any. We have just what we would have had at that campus.

So our faith lies in hands of God. We do not have any fear and we don't think anything is going to happen to us, and we certainly do not feel this incident should have intimidated the Oakland University anymore than it has intimidated us, because it was one of our followers who was killed, no one from Oakland was killed. So, if we do not feel intimidated, we certainly don't feel like anybody else should have been, nor should we feel like it required us to have an army and we be sitting here as if we're in an armed camp.

Q: Excuse me, is there a relation between Sunni sect and Darul Islam? The two men, Cain and Jones, who died in a fire in the Detroit Center are believed to be members of Darul Islam.

A: (Imam A.U. Kaleem): I think the national President will be in a better position to answer this question.

(Alhaj Muzaffar Ahmed): From what we were able to ascertain . . . Darul Islam is an independent group in Sunni traditions.

Q: How much is your movement growing in America and what are your projections in numbers in a few years from now?

A: (A.U. Kaleem): As far as the present time is concerned, the membership of our movement is eight to ten thousand persons in the States, but gradually, year by year, we are growing fast.

Q: Could the fact that you are growing have led to some of the animosity that caused this attack?

A: I don't think it may be caused by our growth, rather as I said in the beginning, it is the result of false propaganda which has been made against the Movement—that we do not give proper honor and respect to the Founder of Islam, Hazrat Muhammad. It is a false accusation against us.

Q: What effects would you expect these attacks against you to have on your Movement?

A: I don't think it will have any effect on us—rather it will enhance our activity in conveying the message of God to the other people and in removing those misunderstandings which are prevailing among the people.

Q: Are you saying something good may have come out of it?

A: Certainly, certainly.

Q: Why is that?

A: Because the members will realize their responsibility in conveying the message of Ahmadiyyat or



true Islam to their surrounding people. They will realize that it was because of the misunderstanding that the people were excited, they were instigated to play the part they played last week. So it is their duty now to remove these misunderstandings which have resulted in the death of one of our brothers, throwing a bomb in the house of another brother and burning of our mission house.

Q: When was Ahmadiyya founded?

A: It was founded in 1889, 23rd of March 1889. The name of the founder of the Ahmadiyya Movement in Islam is Hazrat Mirza Ghulam Ahmed, and it was founded at Qadian, in the Province of the Punjab, India.

Q: How many members do you have worldwide?

A: We are over ten million.

Q: You expressed your respect for Muhammad. You have additional prophets though, as I understand it?

A: We do not believe that any *new* prophet can come or any prophet who brings new law can appear. Now the prophethood is the prophethood of the Holy Prophet Muhammad which shall continue up to the Judgement Day. One who follows the example of the Holy Prophet, he will be blessed by God with the rank of Prophethood, but first he should be the follower of Muhammad. Then he can achieve the rank of Prophethood.

Q: What is the difference between Ahmadiyya and the rest of Islam?

A: There are four main differences between the Ahmadies and other orthodox Muslims. First is the Ahmadies, in accordance with the teachings of the Holy Quran, they say that Jesus Christ, like other prophets, died a natural death. As far as other Muslims are concerned, they are divided into two groups: One group supports us; but the other group says that Jesus Christ was not put upon the Cross, he did not die upon the Cross; rather he was taken to heaven alive and he is since still alive in heaven. We believe what the Quran says that Jesus Christ died his natural death. This is the first difference. The second difference between us and the other Muslims is that we say that God's attributes are eternal and everlasting. None of His attributes ceased to exist. As God spoke in the past to Abraham, to Moses, to Jesus and to Muhammad, (peace and blessings of God be upon all of them) God still speaks to those who obey Him, who become His friends, and He

discloses His Will to them and discloses the secrets of the Unseen, the events of the future. Other Muslims say that God spoke to Abraham, to Moses, to Jesus and to Muhammad and after that he ceased to speak. There is another difference. We say that He is a living God, He is not a dead God. As He spoke in the past, He speaks today, and He shall continue to speak to His righteous people up to the Judgement Day. No doubt, as far as the final law is concerned, that has come through the Holy Quran. Quran is the final law of guidance to the mankind up to the Judgement Day. No new law will be revealed to any person. But a person who follows the Holy Prophet Muhammad *completely*, will be also blessed by God with any of the four ranks: Righteous, Martyr, Truthful and the Prophet. but first he should be a follower of the Prophet Muhammad, peace and blessings of God be upon him. The third difference between us and the other Muslims is the interpretation of "Jehad", which is generally known to the people as "The Holy War." We say "Jehad" means, as one of the verses of the Holy Quran explains:

وَجَاهِدْهُم بِهٖ جِهَادًا كَبِيرًا

And strive with this Quran. Through the Quran reach disbelievers. It means that one should propagate, disseminate the teachings of the Quran to the other people. Let them know what the beauties of the Quran are—and that is the greatest Jehad. The second Jehad is that one has to strive against the temptations of Satan. The third Jehad is the defensive war—when the Muslim nation is attacked, it has to defend itself: that is the smallest Jehad. The greatest Jehad is to strive in the way of God through the Holy Quran. We are of the opinion that there is no force in religion. That is the verse of the Holy Quran and I quote:

لَا إِكْرَاهَ فِي الدِّينِ

"There is no compulsion in religion." Force can only create hypocrisy. But the other Muslims say that the Muslims are in a position to use force in converting the people to Islam. We say it is against the Holy Quran.



## THE AUSTRALIAN EMBASSY VISITED

A delegation from our Jamaat called on Mr. Geoferry Price, the Deputy Commissioner and Minister in the Australian Embassy, Washington, DC., and presented him with a set of Islamic books along with a copy of the Address given by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV, on the occasion of the laying of the foundation-stone for the first Ahmadiyya Muslim Mosque in Sydney, Australia, on September 30, 1983.

The set consists of the *Holy Quran with English Translation and short Commentary*, the *Philosophy of the Teachings of Islam*, and *Ahmadiyyat the Renaissance of Islam*.

Another similar set was presented to Mr. Price to be conveyed to the Ambassador, Sir Robert Cotton, as the Ambassador was not available at the time the delegation visited the Australian Embassy. The letter received from the Australian Ambassador, acknowledging the receipt of the literature, is given below:



Mr. Geoferry Price, Deputy Commissioner and Minister, the Australian Embassy, receiving Islamic books from Alhaj Ata Ullah Kaleem, Muballigh Incharge, & Mr. Mubashir Ahmad, General Secretary of the Movement.



The Ahmadiyya delegation with the Australian Embassy officials. (Right to Left) Mr. Harris, Information Officer; Mr. G. Price, Deputy Commissioner & Minister; Alhaj Ata Ullah Kaleem, Muballigh Incharge, U.S.A.; Mr. Mubashir Ahmad, National General Secretary; and Mr. A.F. Umar Khan, Washington Metro Jamaat (Not shown, Dr. Masud Ahmad Malik, another member of the delegation, who was taking these pictures)

### EMBASSY OF AUSTRALIA WASHINGTON, D.C.

6 October 1983

Imam Ata Ullah Kaleem  
American Fazl Mosque  
Ahmadiyya Movement in Islam  
2141 Leroy Place, N.W.  
Washington, D.C. 20008

Dear Imam,

Thank you indeed for your very courteous letter of 30 September which is much appreciated.

The address will be kept in our library as well the very fine books that you have also made available. You were good to think of us in this way, and we are delighted to learn of the foundation stone laying at the Ahmadiyya Muslim Mosque in Sydney.

Yours sincerely,  
(Sd. Robert Cotton)

## THE ALL RELIGIONS FOUNDERS DAY



At the Rostrum: Rev. Vindika Toum, Buddhist priest; Alhaj Ata Ullah Kaleem, the Ameer of the Ahmadiyya Movement in Islam; Rev. Heureux, Exec. Director, Queens Federation of Churches; and Dr. Khalil A. Nasir, Professor at Long Island University.

**New York:** The All Religions' Founders Day was held under the auspices of the East Coast Region of the Ahmadiyya Movement in Islam, on Sunday, September 25, 1983, at the Holiday Inn in New York. The meeting started at about 1:40 p.m. under the chairmanship of the Regional President, Br. Abid Haneef. Speakers from all major faiths participated. After the recitation from the Holy Quran, Congressman Gary Amraman's Liaison Officer, Mr. C. Mahsen, welcomed the speakers and the audience and expressed his pleasure in joining this unique gathering and intellectual forum.

Among the delegates, the resident monk of Buddhism, Rev. Vindika Toum took the rostrum first. He holds the highest position as a Buddhist priest in U.S.A. He enlightened the audience with a discussion of the life of Hazrat Buddha and explained briefly the fundamentals of faith he represented.

Professor Anand Mohan represented the Hindu faith. He is the Director of Adult Collegiate Education and teaches Philosophy, Religion and Social Sciences in Queens College of the City of New York. He emphasized the phenomenon of seeking truth in human life and said that it should not come to a halt. Prof. Mohan is an ordained priest of the Hindu faith.

Dr. Rothenberg, President of Council of Rabbis, Long Island, was supposed to represent Judaism but he could not make it since this day fell on their holy days. He, therefore, sent his apologies and regrets.



Mr. C. Mahsen, Liaison Officer of Congressman Gary Amraman, welcoming the participants.



Rev. Vindika Toum, Residenmt Monk, speaking on Buddhism.



Alhaj Ata Ullah Kaleem speaking on the Life and Teachings of the Holy Prophet Muhammad (P.B.G.H.)



Prof. Anand Mohan, Director of Adult Collegiate Education, speaking on Hiduism



Rev. Leureux, Exec. Director, Queens Federation of Churches, speaking on Christianity.

Next in line was Christianity and Rev. Heureux gave his speech. He is the Executive Director of Queens Federation of Churches and Chairman of the Community of Religious Leaders in New York. He briefly discussed the doctrine of Christianity and the impact of the crucifixion of Jesus. He emphasized the need for harmony, love and peace among mankind in general.

Maulana Ata Ullah Kaleem, the Chief Missionary of Islam in the USA, represented the faith of Islam and gave a short life sketch of the Holy Prophet Muhammad (peace and blessings of God be on him), the Founder of Islam. He explained briefly the tenets of Islam and said that faith and conduct of the Founder of Islam was always in conformity and so should it be for every follower of Islam. He said that the Holy Founder of Islam has testified to the truth and veracity of all the Prophets prior to him, especially Prophet Jesus and thus exalted him.

The last speaker was Dr. Khalil Ahmad Nasir, Professor at Long Island University. He discussed the advent of the Promised Messiah and the task the Ahmadiyya Movement in Islam has undertaken. While referring to the previous speakers, he expressed his pleasure that he found one thing common in all major faiths of today. All speakers expressed the search for truth exists and should continue to exist. He made out a point that the Promised Messiah was sent, since all the major religions, one way or the other, were on the lookout for some guide in the person of a reformer of this period.

After the speeches were over, the audience were free to ask questions from the panel of speakers. This part of the meeting proved to be very interesting and continued during the hour of refreshments which were served to all present.

About 200 people from Boston, Philadelphia, and other places were present. The meeting lasted more than about 4 hours and ended with a joint prayer.

(Secretary Tabligh)



Dr. Khalil A. Nasir, Prof., Long Island University, speaking on the life of Hazrat Ahmad, the Founder of the Ahmadiyya Movement in Islam.



A section of the audience



A section of the audience



Mr. Nazir Ayaz, President of New York Jamaat, presenting a set of Islamic books, including the Holy Quran with English translation, to Rev. Vidika Toum, Resident monk of Buddhism

## SIXTH ANNUAL GREAT FAITH EXCHANGE

**York, PA:** Five presentations on major faiths were aired for the general public in Central Pennsylvania at the 6th Annual Religious Founders Day, billed as *the Great Faith Exchange* by the SouthEast region Ahmadiyya Muslim Association. Dr. Louis J. Hammann, professor of comparative religions at Gettysburg College, moderated the program, frequently extolling the views and perspectives of the Ahmadiyya Community and explaining how they are ideally suited to bring together various faiths in

such a gathering. Dr. Mir Mushtaq Ahmad of Rabwah graced the gathering as its Patron, opened and closed with prayer, and contributed some great insights and comments. The program was held at a large hall in Emigville, near the former site of the first full time Ahmadi school, the Nuruddin School of York. It was very well attended by Ahmadies from the Southeast Region, and by as many non-Ahmadies of many faiths and backgrounds.

Left to right:

Siri Neel Singh Khalsa  
Alhaj Muzaffar Ahmad Zafr  
Mr. Robert Wolfe  
Dr. Mir Mushtaq Ahmad



A section of the audience

Left to Right:  
 Dr. Louis J. Hammann, Moderator  
 Rafi Yahya Sharif, Regional President  
 Prof. Heinz Hosch  
 Rabbi Irwin Goldenberg



Irwin Goldenberg, Rabbi of York's Temple Beth Israel, explained the early Israelite view of prophets, particularly Moses, as totally an instrument of God. The Jews attach little personal importance to him, he said, citing that Moses is not even mentioned in the Passover service. Influenced by Islam, the Jews re-made their perspective of Moses as a mighty law-bearing prophet as he appears in the Quran, the Rabbi said.

Robert Wolfe, a student of Sensei Lindquist, a prominent Buddhist priest of the area, who holds a degree in Japanese studies from Bucknell, very thoroughly covered the basics of Buddhism and its later manifestation in Zen.

Alhaj Muzaffar Ahmad Zafr, National President from Dayton, Ohio, dynamically presented Prophet Muhammad, peace and blessings of God be upon him, and his second manifestation in the Promised Messiah, as the Muslim speaker.

He was followed, in chronological order by Prof. Heinz Hosch of York College who gave the Latter Day Saints views of Jesus Christ, and the role of their founder Joseph Smith in relation to that. In previous years, main line and fundamental Christians had already been represented.

Finally, Siri Neel Singh Khalsa, area representative of the Sikh Dharma, leader of the 3HO Yoga organization, and proprietor of a natural foods establishment, spoke on Guru Nanak and the succeeding Gurus whose teachings provide the way for the Sikh.

All the speakers were native American except Prof. Hosch who is a native German. The question answer session was lively and appreciated by the speakers. Cold cuts and other substantial refreshments were served.

(Rafi Yahya Sharif, Regional President)



A section of the audience

## JAMAATS ACTIVITY NEWS

**Rochester, N.y: Eidul Azha Congregation.** This year, at the occasion of Eid-ul-Azha, almost all of the members of Rochester Jamaat gathered at the residence of Br. A. Haleem in Rochester. Children in different types of dresses gave a new color to the occasion. Adults, too, were not behind. We happened to have the company of Ch. A. Majeed (Secretary, Karachi Jamaat) with us, so he led the Eid prayers.

In his sermon he read a khutba from Hazrat Khalifatul Masih I, mentioning how Islam has taken care of the sentiments of people about national festivals. Both spiritual and physical aspects were considered at the same time. He also mentioned the philosophy behind the great sacrifice given by Prophet Abraham, and of course the fruit of this sacrifice—the Holy Prophet (peace and blessings of God be on him).

After the prayer, Eid dinner was served for which the whole Jamaat is thankful to the host family and those who helped making it a success. May Allah reward them all. Ameen.

With Dr. Naseer A. Tahir in the chair, the Jamaat's monthly meeting started with the recitation of the Holy Quran by Mahmood Ahmad. In this meeting, stress was laid on the Mosque Fund, the Review of Religions, and the contributions towards building the second storey at Rabwah in the *Sara-i-Muhabbat*. Also, the Jamaat was made aware of the proceedings of the recent all-Presidents meeting at Washington, DC. After the Zuhr and Asr prayers, this happy gathering of spiritually enlightened people ended and all the participants began leaving for their homes.

**Athens, Ohio:** Eidul Azha was celebrated by the Athens Jamaat on Saturday, September 17, 1983. All the members of the Jamaat assembled at the Tahir Mosque, 57 East State Street, Athens, for the Eid prayers which were led by Dr. B. M. Mirza.

In his Eid sermon, he pointed out the spirit of sacrifice shown by the great Prophet Abraham and the abundant fruits he received from God for this spirit. We should emulate him and inculcate in us a spirit of sacrifice for the cause of Allah.

The same evening, all the members participated in an Eid dinner, along with other non-Ahmadi Pakistanis living in town.

Two lambs were sacrificed by the members on this Eid. The actual sacrificing was done on Sunday,

September 18.

We hold regular meetings every Sunday. The meetings begin with the recitation of the Holy Quran. News of interest and articles appearing in the latest *Alfazi*, received daily from Rabwah by air, are read out for the benefit of all the members.

## BOOKS DONATED TO LIBRARY

The following books were donated to the Pittsford Public Library, Pittsford, NY, 14534, by Ch. Abdul Majeed, on behalf of Dr. Naseer Ahmad Tahir, President of the Rochester Jamaat:

1. The Philosophy of the Teachings of Islam.
2. An Interpretation of Islam by Laura Veglieri.
3. Deliverance From the Cross by Ch. Zafrullah Khan
4. The Excellent Exemplar—Muhammad—The Messenger of Allah by Ch. M. Zafrullah Khan.
5. The Economic Structure of Islamic Society, by Hazrat Mirza Bashiruddin Mahmud Ahmad.
6. Islam on Marital Rights by Sh. Mubarak Ahmad.
7. Islam and Human Rights by Ch. Muhammad Zafrullah Khan.

## THEY HAVE BEEN BLESSED WITH CHILDREN

1. Mrs. Asia Muzaffar Ahmad, wife of our late martyred brother Dr. Muzaffar Ahmad of Detroit, Michigan, was blessed with a baby boy on October 5, 1983. The boy was named Ghazanfar. All the members of the Jamaat are requested to specially pray for the newborn. May Allah make him a righteous Ahmadi Muslim and a true servant of Islam. Ameen.
2. Br. Nasir Mahmud Malik, the President of Detroit Jamaat, and Mrs. Nuzhat Malik have been blessed with a baby boy.
3. Dr. Tahir Abdullah and Mrs. Amatul Hakeem Tahir of Philadelphia, PA., have been blessed with a baby boy.
4. Dr. Hadayat Ahmad Khan and Mrs. Amatul Rafe Khan of Marquette, Michigan, have been blessed with a baby boy.
5. Dr. Tahir Ahmad Khan and Mrs. Shahida Khan of Los Angeles, California, have been blessed with a baby girl.
6. Br. Basharat Ahmad and Mrs. Bushra Basharat of Washington Metro Jamaat have been blessed with a baby girl.



7. Br. Laeek Ahmad Mirza, son of Dr. Basharat Munir Mirza of Athens Jamaat, who is currently stationed at a U. S. Airforce base in England, was blessed with a baby girl. The baby was named Ayesha.

All the brothers and sisters of our Jamaat are requested to pray for all these newborn babies. May Allah enable their parents to bring up these children in a true Islamic way. May the children grow up to be truly righteous Ahmadi Muslims. Ameen.

New Book:

## **SERVANT OF GOD**

By Sir Muhammad Zafrullah Khan

This autobiographical narrative by this eminent author is well worth reading. It is of unusual interest because of the severe opposition the author encountered in the performance of his duties. The book illustrates how he was sustained by the grace and mercy of Allah at every step through miraculous divine hands.

It is a moving narrative and merits a careful study and reflection. There are lessons to be drawn by every reader.

Covering nearly 300 pages, it is priced at \$5.50. Send your remittance to the Ahmadiyya Movement in Islam, c/o Nazir Ayaz, P. O. Box 1828, New York, NY 10116.

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## **HAZRAT KHALIFATUL MASIH'S MESSAGE**

Last but not the least is my appeal to you for a change in the standard of your monetary sacrifices. The Promised Messiah has most impressively enjoined upon his Community to discharge this responsibility, through a message published in *Alhakam*, of 10th July, 1903:

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

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

Moosis of course, it must be remembered, have to pay between 1/3 to 1/10 of their income as pledged by them.

Apart from paying their regular subscriptions, believers are urged to contribute according to their respective capacity to the fund being raised for the establishment of five missions in America. America has on the whole made a heartening response to my original appeal. Promises made by comparatively affluent members are commendable, but I expect each and every member of the community to contribute to his maximum capacity. I expect a still higher standard of financial sacrifices from the active and sincere members of our community. I have recently asked every member to contribute at least \$3,800 to this fund and I am sure my expectations shall be more than met.

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

Wassalam.

Yours affectionately

(Sd) Mirza Tahir Ahmad  
Khalifatul Masih IV

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## VAKIL AHMADIYYA CENTENARY FUND'S LETTER TO USA AMEER

Following is the main body of the letter received recently from the Vakil, Ahmadiyya Centenary Fund, Rabwah, Pakistan:

“Hazrat Khalifatul Masih IV has special attention nowadays towards the realization of Jubilee pledges, and the reports received from the Jamaats abroad are regularly presented before him, and he has adjudged the speed of the realization unsatisfactory and serious. Yesterday, when I met Huzur, he once again asked me regarding the speed of the realization of the Jubilee Funds from the Jamaats abroad, and gave instructions to expedite the realization.

Khalifatul Masih directed, to get the entire pledges of Ahmadiyya Centenary Jubilee Funds redeemed in the next four years. Hence, it is essential to receive at least ¼ of the entire balance of this year before February 28, 1984. (What is meant by the balance of

this year is the amount which was the balance of the entire pledges on March 1, 1983).

Total pledge of USA Jamaat:	\$645,000.00
Total collected upto March 1, 1983:	\$230,210.00
Balance due:	\$414,790.00

Hence, its at least ¼ must be realized in the Tenth period which comes to \$103,700.00

Accordingly, the amount to be realized up to February 28, 1984 is 333,910.00 (\$230,210 already collected PLUS 103,700 more to be collected)

Therefore, take note of it, make efforts, supplicate to God the Almighty and launch appeal after appeal that you receive at least \$333,910.00 upto February 28, 1984.

May Allah the Exalted empower you to do so, and may He shower His Grace upon you...”



## AMEER'S MOST RECENT LETTER TO PRESIDENTS

Dear Brothers/sisters in Islam:

*Assalamo Alaikum Wa Rahmatullahe Wa Barakatohu*

I am confident that you have received two circulars from the Center in the beginning of this month. I mean the circulars despatched by the Vakilul Mal Tahrik Jadid Anjuman Ahmadiyya, Rabwah, Pakistan, directly from the Center.

Kindly inform me whether you have complied with the instructions mentioned therein; and have conveyed the message of Hazrat Khalifatul Masih IV to each and every member of your Jamaat.

Please expedite your efforts in getting the pledges towards the Construction of Five Mosques and Mission Houses in the States from those who have not so far taken part in this blessed scheme; exhorting those who have not made pledges in accordance with the bounties of God bestowed upon them by the Bountiful God to increase the amounts of their pledges as an expression of gratitude to the favors of the Gracious God showered upon them; and reminding those who have made the pledges to redeem them in accordance with the appeal made by the Khalifa appointed by God as early as possible.

You are requested to try your best in taking pledges from each and every member of your Jamaat, and leave no stone unturned in taking at least \$3,800.00 from every member, as exhorted by Khalifatul Masih IV. As you have been intimated earlier, the negotiations are already underway in purchasing lands in Washington, Chicago and New York. Hence, we should have substantial amounts realized from the members against the pledges made towards this project to make payments to the owners of the lands. Kindly approach each and every member by personal contact either by phone or by meeting him or sending some of your representatives to explain the importance and seriousness of the situation.

Please take extra volunteers in carrying out this task without burdening the Financial Secretary alone with this hard and tedious job.

May Allah empower us all to realize our religious responsibilities and to perform them accordingly. Ameen. *Jazzakumullah Ahsanul Jaza.*

Yours in service of Islam  
Ata Ullah Kaleem  
Ameer & Muballigh Incharge

## THE ESSENCE OF OUR RELIGION (IN THE WORDS OF THE PROMISED MESSIAH)

“The essence of our religion is *Laa Ilaha Illallah* *Muhammadur Rasoolullah*—there is none worthy of worship except Allah, and Muhammad is His Apostle. The faith we hold in the course of our lives in this material world and the faith with which, by the Grace of God, we shall pass away from this transient universe, is just this that our Leader and Friend Muhammad Mustafa, peace and blessings of God be upon him, is *Khataman Nabiyyeen* (Seal of the Prophets) and *Khairul Mursaleen* (Best of the Messengers). At his hands religion has been made perfect. At his hands the blessings reached the point of fullest consummation, by means of which, having adopted the right path, a human being can reach God.” (*Izala-i-Auham*).

### THE MOST EMINENT PROPHET

“I swear by the glory of God and His majesty that I am the faithful, a Muslim, and I believe in Allah, the High, in His Books, and in His Messengers and in His Angels and in life after death. And I believe that our Prophet Muhammad, the Elect of God (peace of Allah be on him and His blessings) is the most eminent of the Prophets and the Seal of Apostles.” (*Hamamatul Bushra*)

### MUHAMMAD IS THE SEAL OF PROPHETS

“The charge made against me and my community that we do not believe the Messenger of Allah (peace and blessings of God be upon him) to be the Seal of Prophets is a big falsehood. The faith, the conviction, certitude and the utterness that characterize our belief in the Holy Prophet (peace and blessings of Allah be upon him) as the Seal of Prophets are markedly absent in the belief of those people who level this charge at us.” (*Al-Hakam*, March 19, 1905)

“*Khataman Nabiyyeen* means (Muhammad the Messenger of Allah is the Seal of Prophets) no prophethood can be bonafide without the certificate of his Seal. When a Seal is stamped on a paper, it becomes certified and is treated as authentic (attested). Similarly a Prophethood not bearing the Seal and attestation of the Holy Prophet (Allah bless him) is not genuine.” (*Al-Hakam*, October 17, 1902)

Allah made the Prophet (peace be on him and His blessings) the Lord of the Seal and granted him for communication of excellence the Seal that He gave to no other Prophet.

“Therefore, was he styled the Seal of Prophets, i.e., *subservience to him imparts the excellences of prophethood and that his spiritual indulgence has prophet-raising quality and that such holy proportion were not granted unto any other apostle.*” (*Haqeeqatul Wahee*)

### I CAN CALL GOD TO WITNESS

“I can call God to witness that as He spoke to Abraham and Isaac and Ishmael and to Jacob and to Joseph and to Moses and to Jesus, son of Mary, and last of all spoke to our Holy Prophet, peace be on him, in such a manner that He vouchsafed him the most brilliant and excellent revelation, so has He honored me with His converse. **This honor has been bestowed upon me only on account of my obedience to the Holy Prophet, peace be upon him. Had I not been one of the followers and had I not obeyed him, I would never have been honored with God's word even if my good deeds had been piled up as high as the mountains.** All Prophethood has now come to an end except the Prophethood of Muhammad. No law-bearing Prophet can now arise, but a non law-bearing Prophet can arise provided he is a follower of the Holy Prophet. In this way I am both a follower and a Prophet, and my Prophethood is a reflection of the Prophethood of the Holy Prophet. Apart from that it is nothing. It is the same Prophethood as that of Muhammad which has manifested itself in me.” (*Tajalliyati Ilahiyya*).

### MUHAMMAD THE INTERCESSOR AND THE EVER LIVING PROPHET

“Who is saved? Assuredly, whosoever is convinced that the existence of God is a veritable reality; and Muhammad, peace and blessings of Allah be on him, the Intercessor between Him and all His creation. Under the heavens there is no Prophet comparable to him in position and rank; nor a Book comparable to the Holy Quran; and in regard to no one else did Allah desire that he should live for ever. This Prophet lives for ever; and to keep him alive for all times to come God has laid down a firm foundation, in the fact that the benefit of his Shariat (divine Law) and the power of his soul shall remain operative in the world, upto the moment of the Judgement Day.” (*Haqeeqatul Wahee*)

## YOUR IMMAM MUST BE FROM AMONGST YOU

Hazrat Khalifatul Masih II writes in his book *Aitha-e-Sadaqat*: Khalifatul Masih I never gave any verdict allowing prayers to be said under the Imam (command) of a non-Ahmadi. The truth of the matter is that Khawaja Kamal Din, in order to gain favor with the non-Ahmadies and in apprehension of them, had been trying to wrestle this concession for a long time. After his arrival in England he started pressing this point with more vigor, arguing that strict application of this injunction was likely to put the people off and may prejudice his efforts to preach the message of the Promised Messiah. Khalifatul Masih I gave him the permission to say his prayer under the immamat of non-Ahmadies. Khawaja Sahib, taking advantage of this permission, went even to the extent of saying prayers in the Imam of Maulvi Zaffar Ali Khan, editor of Zamindar, an arch enemy of Ahmadiyyat, thus snuffing out his faith. This particular permission could not be called a verdict. Our guide and our leader is the Promised Messiah; none other, not even his Khalifa is authorized to issue a verdict contrary to the one given by him. Who was Khalifatul Masih I? He was a follower of the Promised Messiah. He had sold himself to him. He was his humble servant just as we all are; he never claimed anything beyond this position. He says:

“I swear upon God and make this declaration that I believe in all the claims of Mirza Sahib (the Promised Messiah). I consider his beliefs to be the sheet anchor of my faith. Listen, Noor ud Din, you have three contentions; first about such matters and precepts about which the Promised Messiah had already decreed. Anyone who acts contrary to them no longer remains within the folds of Ahmadiyyat. Precepts on which he has not expressed his opinion you have no right to open your mouth unless you receive such permission. Do not comment on matters on which His prophet or his successor has not spoken.” (Al-Hakam, June 28, 1912)

After reading these words of Khalifatul Masih I and the following extract of the Promised Messiah, one cannot even imagine that Hazrat Khalifatul Masih I could give any order contrary to the clear verdict issued by him. The Promised Messiah writes:

“Take note that God has informed me that it is unlawful, categorically unlawful that you should say your prayers under the Immamat of anyone who

calls me an unbeliever, a liar or even one who is in doubt about my claim. Your leader must be from amongst you.” (Appendix, Tohfa Golarhvia, p.18).

Whatever counsel Hazrat Khalifatul Masih I gave to Khawaja Sahib was in view of his peculiar condition; not as a general injunction. Similarly, another Ahmadi requested Khalifatul Masih I for permission to say prayers behind (Imamat) the non-Ahmadies. He too was allowed to do so. When his elder brother too sought such permission he was told that his younger brother had been given permission as he was not regular in his prayers. If such permission helps him in saying his five obligatory prayers regularly it would at least serve a purpose. These incidents clearly show that such permissions were granted in individual cases, taking into consideration particular circumstances of individuals and not as a general rule.

Khalifatul Masih II further writes “In 1913 Seyyed Abdul Haye and I went to Egypt on way to Mecca for Haj and my maternal grandfather, Mir Nasir Nawab, also joined us in Jeddah on way to Mecca. On the very first day while we were performing Tawaf, time for maghrib prayers approached and before we could withdraw to say our prayers separately, the congregational prayers began. Mir Nasir Nawab said that Khalifatul Masih I had decreed that in Mecca Ahmadies may say their prayers with non-Ahmadies. We performed the Isha prayers in the same manner. When we returned to our place of residence I told Abdul Haye that we had said our prayers under the Imam of non-Ahmadi in accordance with the directive of Khalifatul Masih, but let us now say our prayers again; as according to the clear verdict of the Promised Messiah prayers behind non-Ahmadies are not acceptable in the sight of God. Hence we repeated the prayers. I felt that in spite of my repeating the prayers, my heart felt heavy and I feared that if I continued like this I would fall ill.

Next day I requested Abdul Haye to inquire from my maternal grandfather if he had received such instructions directly from the Khalifatul Masih or it was just heresy. Mir Sahib confirmed my apprehensions that no specific instructions were given, but he had heard it from someone.

I felt greatly relieved and inspite of people advising me against it, I said my prayers separately during



the remaining 20 days of our stay, either at home or in the courtyard of Ka'aba. In spite of the fact that during those days, apart from the four known sects of Islam, others were not allowed to say their prayers in congregation. No one objected; rather, because of some late comers, we used to have quite a large gathering. Hazrat Mir Nasir Nawab feared that such attitude may cause some disturbance, and wished to raise this matter with Khalifatul Masih on his return to Qadian.

On our return many parties were held in our honor. During one of the parties given by Mian Abid Ali, which was attended by Hazrat Khalifatul Masih I, Mir Nasir Nawab and Syed Abdul Haye, Hakim Muhammad Umar raised this question. The Khalifatul Masih I replied that he had issued no such verdict (Fatwah). Permission had been granted in individual cases who were afraid and about whom there was apprehension that it may prove a great trial for them; that they may say their prayers under the Imamate of a non-Ahmadi if they happen to be in their company, but should repeat their prayers anyway.

It may occur to someone that in the presence of a clear verdict by the Promised Messiah, why were prayers offered under the Imamate of a non-Ahmadis on the command of Khalifatul Masih I. The answer is that it is proven by the practice of the companions of the Holy Prophet that they used to honor the commands of the Caliphs whether they agreed with the command or not. It is mentioned in the books of the Traditions and of history that Hazrat Umar, in spite of the clear practice of the Holy Prophet, performed four Rak'ats at Mina during the Haj, instead of two. The companions of the Holy Prophet did not like it but complied with it anyway. Hazrat Abdul Rehman bin Auf wanted to say two rak'ats when he met Hazrat Abdullah bin Masood. He enquired from him if Hazrat Usman had performed four rak'ats (many separate congregational prayers are held during the Haj) He too then said four rak'ats and advised him to do likewise. He added that it is not advisable to go contrary to what Khalifa is doing. Hearing this, Abdul Rehman bin Auf agreed to do the same. Yet the companions were so full of the love of the Holy Prophet that Abdullah bin Masood, after performing four rak'ats, prayed to God that He may accept only two of them. Hence when I was told that such was the order of the Khalifatul Masih, I obeyed as the companions of the Holy Prophet did and as the companions prayed to

God to accept only two out of the four rak'ats, similarly, I repeated my prayers at home. God gave me the opportunity to practice both the traditions.

Hazrat Khalifatul Masih II writes in *Al-Qaulul Fasal*: (On January 10, 1903) on an inquiry from Mr. Ajab Khan of Zaidan that on occasions one meets people who are unaware of this Community. Could one, in such cases, say prayers in their Imamate? The Promised Messiah replied: There is hardly a place now where people are unaware of the existence of this Community, and in case where people do not know about him, they should be made to know. If they conform with the ideology and beliefs of this Community, you may say your prayers in their Imamate; otherwise say your prayers separately. God wishes to create a Community. To affiliate with those He wishes to separate yourself, is tantamount to defiance of God's design.

(On September 10, 1901) Syed Abdullah, a national of Arabia, enquired that as he was returning home, was he allowed to say his prayers under their Imamate? The Promised Messiah replied: You should say your prayers in the Imamate of the believers. Syed Abdullah pointed out that they have not as yet received his message and are unaware of him. The Promised Messiah said: Then convey them my message. They would either accept or reject me. Syed Abdullah added that his countrymen are very rigid and belong to the Shia sect. The Promised Messiah said: Leave yourself in the hands of God. One who surrenders himself to God, He becomes his trustee and his surety.

★★★★★★★★★★★★★★  
**REQUEST FOR PRAYERS**

We have just learned that Mian Muhammad Ibrahim, the former Midwest Missionary, is ill in a Rawalpindi hospital. He had been admitted there for eye surgery while he had a heart attack. Apparently, this was at least the second attack, the first one may have been overlooked because of its mildness.

Shortly after this attack, he had another heart attack while still in the hospital. All the brothers and sisters are requested to pray for his complete recovery and a healthy life. Ameen.

Mian Muhammad Ibrahim spend almost a decade in the United States as a regional missionary and as the Secretary of the Jamaat. Many of us had benefited by his guidance and prayers.

# JALSA SALANA DELEGATION

## ARE YOU PLANNING TO GO TO JALSA SALANA, RABWAH OR QADIAN? YOU CAN AVAIL OF GROUP DISCOUNT FARE

You can travel either by PIA or by KLM Royal Dutch Airlines, under the following travel plans:

### Tuesday, December 13, 1983.

PIA New York-Lahore, Round Trip	\$1055
KLM, New York-Lahore, Round Trip	<del>\$958</del> ‡
	\$998 ‡

### Friday, December 16, 1983.

KLM, New York-Lahore Roundtrip	<del>\$958</del> ‡
	\$998 ‡

### Tuesday, December 20, 1983.

KLM, New York-Lahore Roundtrip	<del>\$958</del> ‡
	\$998 ‡

(‡ Includes \$3.00 airport tax)

### PLEASE NOTE:

- a). The official delegation to Jalsa Salana Qadian and Rabwah will, *Insha Allah*, leave JFK Airport, New York, for Lahore on Tuesday, December 13, 1983 by PIA and will return to USA on Tuesday, January 3, 1984, by PIA.
- b). If we succeed in dividing people travelling by KLM into groups of 16, 32, 48, or 64, then we may get additional discount, which will be refunded to those travelling by KLM.
- c). Those proceeding to Qadian should also include \$2.00 for Indian visa.
- d). Your Registration forms, along with \$100.00 per seat requested must reach us not later than November 15, 1983. Full payment will be due on December 1, 1983. NO REGISTRATION OR PAYMENTS FOR THIS PURPOSE WILL BE ENTERTAINED AFTER DECEMBER 1, 1983

## REGISTRATION FORM

Name..... Age.....

Name..... Age.....

Name..... Age.....

Name..... Age.....

Name..... Age.....

Name..... Age.....

Name..... Age.....

Address.....

..... ZIP..... Phone.....

Preferred date of departure.....

Planned date of return.....

Preferred Airline..... Amount Enclosed.....

Please make checks payable to AHMADIYYA MOVEMENT IN ISLAM, and mail your registration to the following address:

Allah Bakhsh Chaudhry  
 Chairman, Jalsa Salana Committee  
 2141 Leroy Place, N.W.  
 WASHINGTON, DC 20008

The Group Fare for KLM is \$998, including \$3.00 airport tax  
 The Group Fare for PIA is \$1055.

## AMEER'S LETTER TO PRESIDENTS

The following topics were covered in a recent letter from the Ameer, Maulana A. U. Kaleem, to all the Presidents of local Jamaats:

### ANOTHER AHMADIYYA MARTYR

With grief and sorrow I convey to you the sad and tragic news of another martyr of Ahmadiyyat in the person of Sheikh Nasir Ahmad S/O Sheikh Fazal Ahmad of Okarha, Pakistan. This tragic event took place on Eidul-Azhiya day when a wretch pierced his body with a dagger while the deceased was standing in front of his house after the performance of Eid Salat. *Inna Lillahi Wa Inna Ilaihi Rajioon*. This was the result of a speech delivered by an antagonist of Ahmadiyyat in the city earlier. May Allah exalt the ranks of the deceased in *Jannatul Firdaus* and patience to his family members. And may He guide these ignorants who take the lives of the innocents for attaining cheap Jannat at the instigations of *Ulimaa Soo*—evil divines. Amen.

### MOSQUE FUND

The Center is indeed worried about the sincerity of those members who have not so far taken part in the construction of five Mosques and Mission Houses Fund or having taken part did not respond to the appeal of Khalifatul Masih IV in redeeming the pledges in accordance with his announced instructions. Hence, you are requested to impress upon the members the importance of this project and consequently their taking part in it as directed by Khalifatul Masih. Kindly contact each and every member and take pledges.

### DONATION FOR QADIAN

Sahibzadah Mirza Waseem Ahmad, the Ameer Jamaat Ahmadiyya Qadian, in his recent letter has asked me to inform the members who have tried to help the Derweishs at Qadian by despatching bundles by parcel post to desist from this practice as it entails a lot of unnecessary expenses paid to the Customs department for taking the delivery of such parcels which generally exceeds even the value of the items in the parcel. Hence, kindly inform the members of your area that if any of the brothers wish to send anything to Qadian, he or she should despatch it with someone who is going to Qadian and never by a parcel post. Those who would like to send some clothings etc., are also advised to contact Ch. Allah Bakhsh, the Chairman of the Jalsa Salana Delegation Arrangement Committee, who may possibly make arrangements to send those clothings with Jalsa Salana Delegation.

### TAHRIK JADID PLEDGES

In my previous Circular I reminded you all regarding the redeeming of Tahrik Jadid pledges from the members of your Jamaats before the end of October. As it is in the end of October that Hazrat Khalifatul Masih announces the new year of Tahrik Jadid. Pursuant to the letters of Wakilul Mal, I, once again request you to contact all those who have made pledges towards this blessed Scheme and ask them to expedite the payment of these pledges as early as possible. *Jazakumullaho Ahsanal Jaza.*

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